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CARLYLE.

answered.

Thou wert a Titian, but a Titan tossed With wild tumultuous heavings in thy breast, And fancy-fevered, and cool judgment lost In mighty mælstroms of divino unrest. What souls were drugged with doubt in sceptic time: Thy cry disturbed into believing life, And fools that raved in prose or writhed in rhyme Were sharply surgeoned by thy needful knife: But, if there were who in this storm of things Sighed for sweet calm, and in this dark for light, And in this jar for the wise Muse that sings All wrong into the ordered ranks of right, They thanked not thee, who did'st assault their brain With thunder-claps and water-spouts for rain. -John Stuart Blackie, in Spectator.

WHAT SAITH THE SCRIPTURE?

To those who accept the Scriptures as the inspired oracles of God, it ought to be the end of all controversy on any mooted point, to ascertain clearly what is the testimony of God. On questions where God has uttered no voice, we are left free to ascertain the truth from other sources as best we can. But in cases where God has clearly spoken in the Scriptures, our human reason has no higher function than to ascertain what he has said. and accept the truth. In the prevailing skepticism of the times, what safer and more satisfactory position can a thinking man occupy than this? But obviously this is the position which the Protestant churches have occupied since the days of Luther; and it is the position which the Bible itself invites every man to occupy in his contest with error. unbelief, and sin.

E Nor do we see, after all the advances the world has made in science and general culture, that there has yet been found any better position for a wise man to occupy. To those who say the position is not a reasonable one, because it assumes that the Bible is the truth of God, our reply is, that the Bible is not assumed to be the trath of God without sufficient reason. The intelligent reader of the Bible is competent to decide that precious question for himself, and on sufficient evidence he does decide, once for all, that the Bible | ture."-Interior. has come from God, and contains the truth. We do not ask any educated man to accept the Bible blindly, or without sufficient examination of its credentials. The thousands upon thousands who believe in it to-day. like the thousands who have preceded them through all the centuries, have gone patiently through that first question of reason and evidence, whether this is the inspired Word of God. And they have risen from the examination convinced that it is; and henceforth have a right to assume that God has spoken in this ancient and wonderful book. Now we submit the query-In a world of doubt, uncertainty, and sin, is there any possible position which a thoughtful man can occupy more satisfactory on all grounds than that of surrendering himself to the absolute guidance of a divine revelation which he believes on evidence to contain the truth essential to salvation? Well, this is the position of the Church to-day, the position of every intelligent Christian man whose profession of Christianity answers to his inward conviction of the truth. How great the privilege, how enviable the distinction, how supreme the joy and consolation of being entrusted with such a treasure-a whole volume of truth given by inspiration of God, a perfect rule of duty in all conditions of life, an unerring standard in all doctrines, a word of precious consolation for the trials of sickness and poverty, an antidote against death itself, and a sure passport into eternity ! It is worthy of notice that our Saviour and all the New Testament writers invariably appeal to the Scriptures as the ultimate authority in all questions of religious discussion. They never go back of the Scriptures. Their chief, and for the most part only arguments in discussion are drawn from the examples or the utterances of the Old Testament Scriptures. This with them was the end of every controversy. They feel that when the case is proved by an especial reference to what is written and sealed by a "Thus said. This is illustrated in perhaps a hundred distinct examples. A remarkable instance is the one in which our Lord met the tempter, and set aside every temptation on the sole ground of what has been written. Never was there a more subtle adversary. Our Lord in meeting his assaults, brings forward no learning of the rabbis, no philosophy of the schools, no traditions of human wisdom but simply the armory of the written Word. Would not the deep thinkers and learned disputants of our times in their mighty antagoskeptical thought of the age, do well to profit dealing with the devil? Milton, it is true, in his "Paradise Regain-'el," dresses up the case with a good deal of

much Hebrew learning, Greek philosophy, oriental literature, and splendid Athenian eloquence, but all this was chiefly on the Satanic side of the debate. After all it may from him ; he took no part in the work, and paid nothing of its expenses, but the fifty-four be doubted whether Milton threw any real light upon the question, or did any good by scholars who were assigned to the task were appointed by him. Death or resignation the fine argumentation. It is certain that the Son of God, in the whole forty days' conreduced their number to forty-seven. They were divided into six parties-two meeting flict used but one kind of argument, and that in each case was taken from the Old Testaat Westminster, two at Cambridge, and two at Oxford-and divided the books of the ment Scriptures, "Thus it is written." And each time the adroit tempter felt that he was Bible between them. Careful regulations were prescribed for their work, which occu-

pied seven years, A.D. 1604-1611, three in It is to be feared that far too much of our individual investigations, three in united eligious discussion, not only in reviews and labor. The text of the whole Bible, when magazines, but even in the pulpit has been drifting away from the old landmarks of prepared by their common labor, was submitted for final revision to six delegates, direct Scripture authority into the deep, with six consulting assistants, and the manudangerous, uncertain currents of philosophical script, when it had passed through their discussion and rationalistic speculation. The hands, was placed in the hands of Dr. Miles popular taste seems to prefor arguments from Smith, a distinguished linguist, who was psychology, from æsthetics, metaphysics, charged with the duty of seeing it through from art culture, from anything and everythe press. In this work not only the former thing rather than from the plain dogmatic English versions, but the Hebrew, Chaldaic, statements of the Word of God. When the Greek, Syrian, Latin, Spanish, French, Bible has once been vindicated and accepted Italian, and Dutch versions were all conas a whole, why must we be forever compellsulted, and the product of the labors of this ed to put them on trial again by piece-meal, eminent body of scholars, well deserves the in every verse and sentiment of them, as honor which has been accorded it of being for often as we preach or write? Is nothing ever 250 years the sacred book of the Angloto be considered as settled, established beyond cavil by the Christian congregations of Saxon race, the inspiration of thousands of pulpits and churches, the comfort and guidthis very cultured and caviling age? Are we never again to preach our most certain nce of a countless host of God's elect.

Since that time, however, the English language itself has undergone some material changes, and Biblical scholarship has made very great advances. Various attempts have been made from time to time by individual scholars, with greater or less success, to prepare an amended version or translation of parts of the Bible. At last, in 1870, a resolution was presented to the House of Convocation of Canterbury, in England, a body which may be described as one of the Church parliaments of Great Britain, for a revision of the Authorized Version, and it was resolved, after careful consideration and considerable debate, to undertake the work. Almost at the same time, in the Congregational Union of England, Scotland, and Wales, the necessity for such a revision was urged by leading clergymen of the Congregational order.

Version. There seems to be little reason for by the American scholars, but not adopted by pher! if you will deliver us from shipwreck, I address nor holding a service; and he is now giving King James the credit of this great the English, have been placed in the appenwork. The original idea did not emanate dix at the end of the new revision. The two Universities of Oxford and Cambridge have undertaken to pay the cost of the English Commission in consideration of a license to print the revision, which gives them practically a copyright in England. In this country there is no copyright .- Lyman Abbott, in Christian Union.

ON DECEPTION.

The Apium Sardis has the property of caus ng a pleasant smile to play on the lips, whilst it conveys a mortal poison to the heart. So, there is deception in many persons, things, words, and actions. Frequently "deceit masked in visor face looks like truth." Many other things, besides trees and fruit, may have a fair exterior, which are rotten within, and worthless. The sepulchre may be pleas ant without, but within "full of dead men's bones and all uncleanness." "A fine glove frequently covers a foul hand." as handsome clothes may conceal ugly sores. A person fatally diseased may have the appearance of health. An unseaworthy ship may look better than many really first-class vessels. Counterfeit coin and spurious bank notes may very closely resemble the genuine article What appears a bowl of delicious drink may really be drugged with deadly poison.

The Spaniards say, "Many kiss the hands they would fain see chopped off." The conduct of Joab, Israel's brave but perfidious chief, illustrates this. He courteously kissed Abner, saying, "Art thou in health. mv brother ? " but at the same moment he smote him with a dagger under the fifth rib, so that he died. " The devil transforms himself into an angel of light." Many members of churches are "wolves in sheep's clothing." And when we remember that Judas, one of the twelve disciples of Christ, was a devil, it livery of heaven to serve the devil in." It is said that "wiles and deceit are female qualities," and it is assumed that the ladies of a foreign country are "angels in the street, saints at Church, and devils at home." We have a very different class of ladies in this country. Some, however, "make their faces visards to their hearts, disguising what they The honor of initiating the work, however, are," for, as Shakespeare says, "False faces belongs to the Established Church. The must hide what the false heart doth know."

will give you a wax taper as big as yourself." A shipmate, knowing what an enormous size | months' imprisonment. The upper Court has St. Christopher's image was, replied, "Mind what you promise; you could not pay for such off his hat when a Roman Catholic funeral a taper if you sold everything you had." "Hold your tongue, you donkey," was the whispered reply, so that the saint might not hear, "do you think I'm in earnest. If I once set my foot ashore catch me giving him a farthing candle." Lulby, the composer, got absolution from his father confessor on the condition of burning his last play, but recovering from his dangerous illness, he told a friend, "I had another copy of that play." A proverb says, "Deceit is the cloak of a little mind." But so many who ought to know better try to deceive themselves, and others, and even their God, that we adopt the poet's lines, "Oh! that deceit should dwell in such a gorgeous palace," or say with another :---

MARDTAN.

This world is all a fleeting show, For man's illusion given; The smiles of joy, the tears of woe, Deceitful shine, deceitful flow: There's nothing true but heaven.

Let us beware of self-deception, else, as the mariner who does not keep a good look out, or take soundings, we may be wrecked; or, as the merchant who does not balance his accounts, may become a bankrupt, so self-deception may prove eternally minous, for, naturally, "man is no more fit for heaven than a pig is for a philosopher's chair." And all who know themselves will pray, as Sir Walter Scott did, "Lord, keep us from all temptations, for we cannot be our own keeper."

THE ROMISH INQUISITION.

The following is from a correspondent of the New York Observer :-- I am inclined to think that Madame Bompiani may have conveyed an erroneous impression by the remark in her last letter that the Inquisition is no wonder that now some people "wear the at Rome has not been in operation for 200 years. May it not have been in operation even in comparatively recent years, unknown to any save those who presided over it and those who were the victims of its cruelty? It is some thirty years since I visited that city in company with Mr. Stiles, then our Minister to Austria, and brother of the distinguished preacher of the same name. It was at a time when a tempest of revolution was sweeping over the whole of Europe; nor were the Convocation resolved that a revision of the Some may, perhaps, descree the cognomen of Pontifical States an exception. The people of Rome rose up in mass, drove Pio None out of the city, and compelled him to take refuge in the town of Gaieta, some distance to the south. Scarcely had he departed than the mob, seeking some object of Papal proverb says, "Trust not the whiteness of his despotism upon which to wreak their fury, doors were burst open, and we-the only Americans in the city-went in with the crowd. 'Though a' boy, hardly out of my teens, I can never forget the thrilling sights which there presented themselves to me. The walls of the broad hall through which the crowd surged were hung with instruments of torture of various sizes and shapes, the very sight of which sent a shudder through my frame. Then up and along the broad stairway we were carried into what was called the "Tribunal Chamber." The throne of the Chief Inquisitor occupied one end of the room; from the other proceeded a long, dark, and very narrow passage, with a trap-door in the very darkest part. This trap-door was so arranged that the accused one, passing along and treading unsuspect ingly upon it, was at once plunged headlong into the cellar below, and speedily smothered the gay and light hearted may be oppressed | in quicklime. Descending into the cellar, I with remorse. A German saying is, "If you saw for myself the lime, the bones of those who had perished, and even took up a piece not love or esteem any." And it is probably of the matted hair of one of the victims. All this would seem to show a comparatively recent exercise of the cruelties of that institution, and I think that there are modern histories of Rome, as well as published incidents, that go to confirm the same. It was certainly the opinion of Gavazzi, who was in Rome at the time, and who made the Inqui sition a special subject of a lecture before a New York audience some little time after, that the cruelties of the Inquisition had been secretly carried on up to that period. I am well satisfied, from many things that I both experienced in a recent visit to Spain, that perse and live apart." It is well that all the the Romish Church still has the inclination, if not the power, to employ the same cruel have held their sessions monthly in the disclosed. We have chapters of horrors methods which it employed in former times enough in our newspaper files and courts of The limited sufferance which a few months ago was accorded by that Government to those of another faith, has. I am sorry to say, through the remonstrances of the Romish Church, been very recently revoked,

" No less than three lawsuits against Pro-

condemned by Court of Appeal to twojust decided that any one who does not take passes, can be imprisoned. This has since happoned in case of a half blind man, whodid not see that the funeral train was near."

This intolerance is especially evinced in the matter of the burial of the dead. "A professor of the gymnasium of Pontevedra. died, and, not having received the sacra-ments, he was to be buried in the Civil Cemetery, when it was found that no grave could be dug, as a piece of rock had been. allotted to the Protestants as a graveyard, in which the graves would have to be hewn inthe stone. In Alcazar de San Juan, the former Mayor had founded a civil cemetery. The Roman Church summarily took possession of it, and when, a few weeks ago, a man not belonging to that communion died, he was buried in the yard where the grave-digger keeps his pigs. In the Protestant Cemetery in San Vincente de Castellet, the grave of a Protestant has been profaned without any redress. The remains of the dead still remain exposed, and even dogs and cats are put in at night, that the superstitious people may be induced to believe that evil spirits are howling over the grave of the doomed Protestant."

LORD BEACONSFIELD AND MISSIONS.

The Rev. John E. Coulson, of Workshop, writes us as follows: A statement relating to the late Lord Beconsfield and Wesleyan missions is now going the rounds of the press and gathering inaccuracies as it goes; I therefore beg to supply your columns with a correct version of the circumstances of the case. All that is known about the matter is. contained in the MSS. Journal of the late-Rev. William Naylor, and this at present lies before me, and the following are roliable extracts :---

This year (1832) the deaths of the Rev. John James and the Rev. Richard Watson took place. For years I had lived on the closest intimacy with the Rev. John James. We had engaged to go as a missionary deligation together. The time was fixed, but on the day we were to set off I followed him tothe grave, and from that sad scene with a . heavy heart I set off alone to fulfil my part of the deputation work. In doing so I became acquainted with that notable and extraordinary man-B. Disraeli. We met on our missionary platform at H-----, He was then canvassing for the first time for a seat in Parliament, At that time he was a rough, plain-looking youth, giving no indications of eminent talents and the greatness he has since attained. He was a great favorite with the ladies, and could they have voted for him. they would have secured his election. Our people invited him to attend their missionary meeting, and when he entered the chapel such a scene was presented as I never witnessed before or since. It was customary in these days for the females to occupy the gallery, and by them the young aspirant was cheered with the waving of handkerchiefs and other demonstrations that must have been very pleasing to him. The Mavor was: in the chair, who was also chairman of the committee opposing Mr. Disraeli. Of course, they met as gentlemen, manifesting no electioneering feeling. Silence obtained, the meeting commenced. In due course Mr. Disraeli was requested to move a resolution, which he did, speaking to the following effect: I have pleasure in complying with the request. of your Committee to attend this meeting, for I feel an interest in Wesleyan missions. When on my travels one of my companions. sickened and died. He was attended by oneof your missionaries, who administered to his religious consolations, for which I feel myself laid under obligations of gratitude and respect to your body. He then began to give us advice how to conduct ourselves towards. the heathen in order to accomplish our benevolent purposes. . First, we were to civilise and introduce amongst them habits of industy and customs of utility, and thus prepare them for the reception of the truths of Christianity. and make them Christians. Having to second the resolution, I observed I could not adopt all that had been said by the mover, especially the advice to civilise in. order to Christianise, for I had never seen the wisdom of doing anything twice that. might be done at once ; that I had seen many persons who were civilised who were far from being Christians, but I had never seen a Christian who was not also civilised ; therefore, if we made them Christians, we weresure to civilise them.

BIBLE VERSIONS-OLD AND NEW.

Christian doctrines, without having to defend

them inch by inch against the shallow reason

ings and the illogical sophisms of those

Christian skeptics who fill the pews and

clamor for more philosophy, more science,

more art culture? Are we never more to be

permitted to preach the plainest precepts of

repentance, faith, and holiness, in view of the

law of God, the cross of Calvary, and a judg-

ment to come, without stopping first to expa-

tiate on the philosophy of them, and the rea-

sonableness of the sanctions by which they

It is perfectly manifest that our times need

little more of the ring of the old evangeli-

cal metal; our pulpits a little less of specula-

tive philosophy, and a little more of the down-

right assertion of God's claims, which Jesus

Christ, and Paul, and Peter used when they

closed and clenched every argument with a "thus it is written. Thus saith the Scrip-

are enforced?

The first serious attempt to translate the old Bible into the English language was nade by John Wickliffe, a secular priest, a graduate of Oxford, a man of austere life and manners, whose teaching in denial of many points of Roman Catholic theology approached very nearly that of Luther, and the other Protestant reformers, whom he preceded a century and a half. Although before the days of printing, his translation appears to have been extensively circulated, and it was so highly valued that sometimes a load of hay was exchanged for a few chapters of his work. His translation, however, was madenot from the original Greek, but from the Latin translation in common use in the Roman Catholic Church, known as the Vulgate, made by Jerome in the fourth century. A century and a half later William Tyndall undertook a new translation of the New Testament, and his was the first complete translation of it made from the Greek originals. Compelled by persecution to flee from England, he continued his labors abroad. His first edition was bought up and publicly burned by the Bishop of London. The dostruction was so complete, that only two copies of this version are now known to exist; but the money from the purchase found its way into Tyndall's hands, who was thus able to provide a new and more perfect

edition. He was at length betrayed and put to death; but his work not only survived him, but has become the basis of all subsequent translations. With that inconsistency which marked the character of the scrupulous Henry the Eighth, he who had sought by every means in his power to extirpate Tyndall's version, and compass the death of Tyndall, demanded of the English clergy that they should furnish his people with an English Bible, and on their refusal gave a license to Miles Coverdale to prepare a saith the Lord," nothing further needs to be translation, which was little else than a revision of Tyndall's work, and which was publicly sold in England, and by royal decree ordered to lie open in every church, ac. cessible to all the people. Before 'Tyndall's death other versions followed in rapid succession, all of them modifications of Tyndall's: Roger's Bible, 1537; Cranmer's Bible, 1539; the Geneva Bible, 1557-1560; the Bishops' Bible, 1568. The two latter were in some sense rival editions, the Geneva Bible being the product of the Continental reformers, the Bishops' Bible being prenisms with what they call the cultivated pared, as the title indicates, under the suggestions to the British companies before by this example of our Lord in his method of To these should be added also the Donay alterations adopted by the American revisers it is too bad, it is too bad! and to haul in your the law, held a Protestant service with not sanction of the Roman Catholic Church.

the paraphernalia of modern discussion, known as the Authorized, or King James' the English. Some of these changes proposed of great danger he bawled out, "St. Christo- to several of them-he neither delivering an

Authorized Version should be undertaken; that no new translation was contemplated, that human serpents will seek to sting the nor any unnecessary alteration of the lan- reputation, or pierce the soul with many sorguage ; and that the language of the existing rows. Frequently the visage of crime is hidden in smiles and affability. A Turkish version be as closely followed as possible. A committee, consisting of eight bishops and eight presbyters, was appointed to take the turban, he bought the soap on credit." Then selected the building of the Inquisition. The necessary steps for such a revision, and they | it is true that :---

were authorized to invite the co-operation of any persons eminent for scholarship, to whatever nation or religious body they might beong. The Committee thus constituted separated itself into two companies, one for the Old Testament, the other for the New Testament, and invited scholars and divines who represented not only schools and parties of the Church of England, but also Presbyterians, Independents, Baptists, Wesleyans, and other Christian denominations. The Committee also adopted the following general principles to govern it in its work-namely, to introduce as few alterations as possible in the King James' Version ; to go twice over every portion to be revised, once provisionally, the second time finally; to select the best text, and indicate changes from the received text in the margin; to make no final changes in the Anthorized Version except by a vote of two-thirds of those present, and to postpone voting in all doubtful cases whenever postponement was called for by one-third of those present. In August of the same year one of the British revisers arrived in New York, with a letter from Bishop Elli-

cott, Chairman of the New Testament Company, and sought the co operation of American clergymen in this work of revision. As a consequence, two American committees, one for the Old Testament and one for the New Testament, were constituted.

From that time the work has gone steadily forward, not without differences of opinion, but without a single controversy to mar Christian harmony, and without a single serious break. The two English companies venerable Deanery of Westminster, one company occupying the historic chamber assize. where the famous Westminster Assembly met to frame its historic creed.

The American New Testament Company has held its sessions monthly in the city of New York. In accordance with the original understanding between these two co-operative bodies, the British companies have submitted to the American companies from time to time such portions of their work as have passed the first revision ; the American companies have transmitted their criticisms and special sanction of the Church of England. the second revision. In some instances, Bible, translated from the Vulgate, with the have not been adopted by the English Com. hypocrisy on the shoulders of Melchisdek !" mittee. American scholarship is perhaps A tale is told of a French sailor, who seriously the house, found a number of people on the These prepared the way for what is now less conservative, less afraid of changes than meant to cozen his patron saint. In the time threshing-floor, which he crossed, and spoke

Vice's mean and disingentious race, To hide the shocking features of her face, Her form with dress and lotion they repair. And kiss their idol and prononnes her fair.

"snake in the grass," but with this

Some of these probably would "sugar over the devil himself."

Æsop's fable of the countryman who shell ered the fox in his hovel, and then told the hunters that he had not seen the fox, whilst he pointed to the animal's hiding place, exposes the meanness of persons who are twofaced.

Byron said, "Don't unmask man's heart. and view the hell that's there." and Edward Young said, "God save us from the hideous sight-a naked human heart." We suppose many who appear merry and joyful are nearly maddened by the stings of conscience; those whose ontward demeanor is placid may have wild and stormy passions within them, whilst knew everything about everybody, you could true that, "if all had glass windows in their breasts, most people would have to keep their shutters up." "Man's heart is a pond of filth and evil, and as deep as hell." Of many apparent saints it may be said—

> Ob! what may man within him hide Though angel on the outward side.

Thackeray said, " If we were all to be punshed for our faults, Jack Ketch would be permanently employed, and then who would hang Jack Ketch?" and Herbert suggests that if everybody were to make a request in the way of confession then "all would dissecrets of the Romish confessional may not be

Beggars are credited with being adepts in deceit. A good story of this craft was told by Dr. Chalmers. One morning a visitor called upon him apparently in great distress of mind, and intolerance is again the rule in that heas he had Scripture difficulties about Melchisnighted land. The following extract from edek. The great divine anxiously and paa manuscript of the Rev. Fritz Fliedner, of tiently cleared away these perplexities, till Madrid, containing a careful review of the his visitor professed to be relieved, but then present condition of affairs, will show this: proceeded, "Doctor, I am in want of some money. Will you help me?" When the real testant clergymen are in process, all underobject of his visit was stated Chalmers uttered taken by the authorities. One is accused of such a tornado of indignation as soon drove him having buried a Protestant in the general into the street. "Not a penny, not a penny; cemetery; another had, in accordance with more than twenty persons; but on leaving

On seating myself beside him he took no exception to my remarks, and we parted very friendly.

The above extracts call for no observation excepting that there can be no doubt that the initial H used in the early part to indicate the town where the meeting was held signifies High Wycombe, in Backinghamshire. for which borough Lord Beconsfield stood as the unsuccessful Radical candidate in the year 1832, having previously travelled on the Continent, between the year 1829 and 1831. -Watchman.

THE CHRISTIAN GUARDIAN.

Magazine for June.

The Family Treasury.

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MILTON'S LAST POEM.

I am old and blind | Men point at me as smitten with God's frown, Afflicted, and deserted by my mind; Yet I am not cast down.

I am weak ; yet dying, I murnur not that I no longer see: Poor, old, and helpless, I the more belong, Father supreme, to Thee.

Oh, merciful Ouel When men are farthest then Thou art most near: When men pass coldly by-my weakness shun-. Thy charlot I hear.

Thy glorious face Is leaning toward me, and its holy light Shines upon my lowly dwelling-place, And there is no more night.

On bended knee I recognize Thy purpose clearly shown; My vision Thou hast dimmed that I might see Thyself-Thyself alone.

I have naught to fear. This darkness is the shadow of Thy wing ; Beneath it I am almost sacred ; here Can come no evil thing.

SUGGESTIONS.

Poverty neither implies guilt nor moral worth; the same is true of riches. The cultivation of æsthetics is commend able, but it should not be at the expense of moral duty-not while God's poor are suffering and dying for lack of food and care. Nothing but a consciousness of accountability can effectually control the deleterious tendencies of increasing wealth. So demoralizing is wealth without this controlling influence that its votaries are wholly given over to worldliness, indifference to human wants and woes, and forgetfulness of God.

The rich, with superior advantages for acquiring knowledge, will have nothing to plead in extenuation of their punishment in the future world.

Luxurions living, sumptuous fare, and sensual enjoyment for a few years at most are poor substitutes for an eternity of bliss. The revelation of the future life, with its

re wirds and punishments, is necessary that God may be known as equal and just, and that men in this life may have the highest possible incentives to purity and benevolence. Character is enduring, passing the portals

of death unchanged, so that the pure and good find heaven, and the wicked perdition. The evidence of this is found in the relative positions of the rich man, and the poor man, and the desire of the former for the reformation of his brethren, who were yet living. The desire for wealth has ever been a fruitful source of evil, causing multitudes to fall into temptation and ruin.

"Great riches have sold more men than they have ever bought."

A GLIMPSE OF LISBON.

We floated this morning down the Tagus, the glittering parorama of the city unfolding before us. Its houses, built of creamy marblelike stone, terraced the hill-sides, forming a stately staircase, down which Lisbon stepped as a queen to the water's edge. We could

glory-a circumstance which called from the merry poet the bon-mot, "These saints are the most enlightened persons in Lisbon." If the streets of Lisbon were dark in Southey's time, they have blazed with light since the condoned at last by the wife's family, the advent of gas; the poor saints alone remain | man is never allowed to look at, speak to, in the obscurity of the Dark Ages.-Harper's or live in the same camp with his wife's

TOBACCO A CAUSE OF BLINDNESS.

Magazine for June.

At the annual commencement of the Hospital College of Medicine, of Louisville, Ky., held February 24th, Professor Dudley S. Reynolds delivered an address to the graduating students, that was received by the audience with a round of applause and a handsome bouquet. The Courier Journal of the 25th reported the address in full, one paragraph of which should be of special interest to students, and all who read much All ministers of the gospel especially should carefully read it, and then prayerfully en quire of their consciences how far they may dare to risk their bodies to the grasp of so vile a poison. Such a note of warning from such a high medical authority, is an indication of a growing sentiment against a vicious and widely prevalent habit, for which let us be thankful. Prof. Reynolds says :

It is a well known fact that tobacco deranges the digestion and poisons the nervous centres of a majority of the male members of the human family. A species of blindness not complete, but partial blindness, sufficiently great in extent to destroy the power of reading ordinary type, results from the continued and excessive use of tobacco. Careful investigations have led to the discovery that that form of the tobacco habit known as smoking often produces the socalled ablyopia. This form of amblyopia is precisely identical in all respects with that produced from the excessive use of alcohol. Both are incurable. I know a number of persons in Louisville who are now practically blind from the excessive smoking of tobacco. A lady in Portland was forced to admit she had been a secret smoker of tobacco for thirty years. On abandoning the habit, the further progress of her dimness of vision ceased, though there is little or no hope of her regaining that power of perception which she had already lost. She may be considered fortunate in the possession of enough vision to go about to attend to her ordinary household duties. Smoking tobacco has never been known to result brneficially to any person in the world. It always obtunds the sense of smell and taste; it always contaminates the breath ; it always creates an unsteadiness of the muscles, through its irritating effect upon the nerves; and I know, from personal experience, it diminishes the capacity for mental labor. Now, if you can succeed in inducing even a few people to

abandon the habit of smoking, and to pay over to a common charity fund the amount formerly spent for cigars and smoking tobacco, the time may come when public taxation may be reduced, and the condition of not dispute her claim ; whatever city may be the pauper, who is now miserable, made at sufferers whose strength is decayed, and the ranked first for beauty of situation, Lisbon | least comfortable. If the money destroyed | light of whose life is going out! Oh, ye helpcan be no lower than second among all the by burning cigars and tobacco in Louisville less ones, who are taken upon couches by could be paid into the City Treasury, it would support all our charitable institutions, and pay the entire expense of the streetcleaning department besides. This would reduce taxation nearly or quite one-half, and produce a corresponding improvement in the to many persons; it is nauseous to me, requires a great deal of punishment to learn this disgusting and unreasonable habit; and why men and boys will go on indulging a of comprehension. MAY.

double purpose of illuminating the streets custom is a change towards civilized ideas of turned sadly away. Quicker than thought and burning in honor of the sacred pictures marriage; it is no longer a shifting union the little trickster unfurled its wings and shot above them, the tiles shaped themselves into | between one group or tribe and another, but | out of the window. Had it swooned from Madonnas, martyrs in flames, and saints in a real pairing by mutual choice of man and wife, and, to some extent, male descent comes in with it.

The Kurnai elopement marriage shows another interesting feature. Though it is mother. This is the best fact yet produced in favor of the explanation of the custom of avoiding parent-in-law, as meaning that the act of taking their daughter, though practically allowed, cannot be openly agreed to by their acknowledging him. So deeply rooted is the custom in Australia, that it retains its hold on natives under missionary influence.

"A Brabrolung, who is a member of the Church of England, was one day talking to me. His wife's mother was passing at some little distance, and I called to her. Suffering at the same time from cold, I could not make her hear, and said to the Brabrolung, Call Mary, I want to speak to her.' He took no notice whatever, but looked vacantly upon the ground. I spoke to him again sharply, but still without his responding. I then said, ' What do you mean by taking no notice of me?' He thereupon called out to his wife's brother, who was at a little distance, 'Tell Mary Mr. Howitt wants her, and, turning to me, continued reproachfully, You know very well I could not do thatyou know I cannot speak to that old woman.'"

AGE AND INFIRMITIES.

A most remarkable feature of Isaac's his tory is lost to the casual reader of Scripture, Old Testament history does not tell of many invalids; certainly not among characters who have stamped that history with the impression of their individuality. Yet when Isaac was 130 years old he was blind and bedridden. He was withal so feeble that he despaired of his life, and set the day for giving his last blessing to his son Esau. He had been so long in that case that he dared not hope for recovery. Yet he lived to be 183 years old, continuing an invalid until his death. For fifty years, perhaps for seventyfive or eighty years, he was in failing or feeble health. What could he do for God, for himself, or for the world? True, a few years before Isaac had been so rich and powerful that the king of the Philistines entreated in his favor. Even then, Isaac submitted to the injustice of the Philistines who stopped his wells; choosing rather to dig new ones than to fight for the old. Nor did the patriarch bemoan his former influence, prosperity, or health. He was quietly submissive, resignedly patient, the suffering, afflicted one. Yet, said God, I am the God of Abraham, the man of large trust and heroic faith and the God of Isaac, the helpless invalid, the deceived father, the blind man, who must needs, as long as he lives, be a burden to himself and to others. "I am the God of [saac !"

Oh, men and women upon whom the disease of years has fastened its hold t Oh, loving hands, as in days of old, and laid at Jesus' feet l comes no help, no comfort from this, that in all ages of the world, to all generations, the Most High calls himself the God of Isaac? Comes no strength to bear the burden from the truth that God does not public health. Tobbacco smoke is offensive cast off those who have become unable to lift a hand in his service? Not the thought though I used to be fond of it. In fact, it that Isaac was a man of God only; but rather this that God was Isaac's God, in the day of his feebleness; that God is Isaac's God who brought him through his sufferings to the health of habit, known to be damaging to health, and eternal life; this to me is the grand thought. very expensive besides, is beyond my power the gospel according to Isaac, which is part of my message to you to day. Among the noble heroes whom the day of the Lord shall reveal, those shall shine with illustrious honor who have "suffered for his name's sake," and have carried crosses all their days. God has given no useless saints. No suffering saints are given up by him. whether they suffer in body or in mind; whether their eyes are darkened, or whether their spirits are darkened, because the reason, the eye of the soul, is plucked from her throne, like the eye from its socket; none suffering according to his will shall be forsaken while Jesus' words may reach us, "I am the God of Abraham, and the God of Isaac." Isaac was available for God's purposes, because he could suffer and be quiet; because under the accumulated ills of this life, God became a necessity to him-he was glad to have a God to rest upon .- Rev. W. H. Volger, in Moravian.

fright in the lady's hand, and recovered with the change of position, or had it actually feigned death, in order to facilitate escape, as some larger birds are known to do ?-Harper's

ELOQUENT LISTENING.

There is such a thing as eloquent listening qualities in the hearer that impart interest and power to the words to which he listens. We enjoy what we understand. Thoughts that lie beyond our comprehension, arguments that we cannot follow, fail to interest or move us. It may be a preacher's duty to put his thoughts lucidly in words simple enough for the average listener, but after he has done this he has done all that is possible to him. It is not his fault if the unfurnished minds of a few of his hearers and their undisciplined thoughts fail to find profit in his words. We enjoy also what we are in sympathy with. It is a part of a preacher's business to endeavor to awaken in the hearts of his hearers sympathy with the truth he utters, but men who come to church out of sympathy with religious and spiritual things, appreciating only what is material and present and personally gratifying, are not likely to find eloquence in any sermon that deals with their less tangible and eternal interests.

The really eloquent listener is the devout listener-one who has come up to church as to the house of God, to meet God there, to sit at his feet, to learn of him, with a heart anxious to know his will that he may do it. As a mere entertainment or pastime for Sunday the best of preaching must be poor enough. But as the ministration of truth to immortal souls, as a channel through which God approaches his people to make known his will and grace, to enlighten, to cheer, to inspirit them, the poorest sermon, considered as a literary production, contains much to interest and profit a devout hearer. When people rush from their late beds, or their studied toilets, or their newspapers to the house of God, without a moment's preparation of serious thought, or reading of the Word, or prayer, what wonder that they find the services tedious and the sermon dull? The deaf might as well go to hear Beethoven's symphonies, or the blind to witness the glories of a sunset with the expectation of appreciating these things, as for such to go to hear a sermon with a reasonable expectation of finding it eloquent, profitable or interesting,-Baltimore Methodist.

MOODS.

Our better moods do not wholly depend upon our bodily health, for it is the testimony of many a child of God that some of his hours of clearest insight, and of deepest understanding of the divine compassion have been co-existent with seasons of pain and nervous distress. Laid aside from the world, its cares and emoluments, shut in by God's providence, as in a safe harbor from outside storms and ruffling winds, some who thus dwell close to the Lord are kept in a spiritual environment of Alpine purity. But, with many of us, it is evident that our mental and intellectual freshness and power very greatly depend for their efficiency on the state of ou bodies. When we are worn out, wearied, dyspeptic, racked with neuralgia and depressed with languor or headache, our moods are quite likely to be in sympathy with our lowered physical tone. We write bitter things against ourselves, we fancy that we are hopelessly behind our fellows in the race, and we cast despairing eyes on heaven above and earth beneath, when we ought first and foremost to rest. Sometimes a day's repose, a short trip out of town, the reading for recreation of a bright pleasant story, or an evening spent at the concert or in the house of a friend, will do far more to restore the equilibrium and re-enforce the flagging energies of the soul than will any amount of sackcloth and ashes. The sackcloth and ashes, indeed, we may deserve for having overworked and ill-treated our willing bond-slave. the body; but, whether deserved or not, they are not so remedial as some lighter and

Good Mords for the Poung.

THE LITTLE BROWN SEED IN THE FURROW.

A little brown seed in the furrow Lay still in its gloomy bed, While violets blue and lilies white Were whispering overhead. They whispered of glories strange and rare, Of glittering dew and floating air, Of beauty and rapture everywhere-And the seed hoard all they said.

Poor little brown seed in the furrow! So close to the lilies' feet, So far away from the great, glad day, Where life seemed all complete ! In her heart she treasured every word, And she longed for the blessing of which she heard For the light that shone and the airs that stirred In that land, so wondrous sweet !

The little brown seed in the furrow Was thrilled with a strange unrest; A warm new hope beat tremblingly In the tiny, heaving breast ; With her two small hands clasped close in prayer, She lifted them up in the darkness there; Up, up through the sod, toward sun and air, Her folded hands she pressed.

O little brown seed in the furrow, At last you have pierced the mould ! And, guivering with a life intense. Your beautiful leaves unfold, Like wings outspread for upward flight; And slowly, slowly, in dew and light A sweet bud opons-till, in God's sight You wear a crown of gold ! -St. Nicholas.

..... LAYING DOWN LIFE. BY A LOVER OF CHILDREN.

"He that loseth his life for my sake shall find it." Matt, x. 39.

Ernest is a wide-awake, active boy, who has recently entered upon a Christian life. Now, we all know that our dear Lord does not ask his children to stop their play when they come to him; but he does ask them to play like little Christians, and if they will let him he will delight to be with them on the playground as well as in the prayer-meeting. Pernaps you will wonder what this has to do with laying down life. You say that missionaries have a chance to do that sometimes, but boys and girls in America in the year 1881-why, that's quite another thing I We will see. Ernest entered heartily into the sport of marble-playing when that season came round; and as he played for "keeps" it was not long before complaints began to be made against him. He was a good player, and did win a good many marbles; and nobody likes to lose at play, be it money or marbles.

A gambling saloon is pretty sure, some day or other, to have a shooting affair within its walls; and boys who gamble at marbles nearly always get into trouble before the season is over.

Ernest resented the hard talk about his playing; and one day when he met his pastor he told him how unjust and unkind the boys were. The pastor listened kindly; he was one of the men who have the good sense and the good taste to love boys. When Ernest paused he said :

"Well, Ernest, you do win a good many marbles, don't you?"

"Why, yes, sir, of course I do." "I wonder, now, if you ever ask the Lord lesus about this marble playing?"

"Yes, sir, I do," answered Ernest heartily. "And what do you ask him ?" "I ask him to let me hit."

[JUNE 1, 1881.

Why, they have found the other kind of life -as far from the self-life as the east is from the west-which fills them with deep content.

But they are not a grain happier than any child in our land may be to day, who learns this deep sweet secret of laying down life for others.

It is this spirit that gives up the biggest orange, the best seat, the coveted play-spell, and does it cheerfully. And these things are not hard to do when we consider for whose sake we do them. For our sakes Jesus left his home in heaven, and came to live a hard life on earth, which was to close with a cruel death. He knew it all, and yet he chose it : cannot we, for his sake, choose some of the things that are not the most pleasant, and thus show our love for him?

A dear little girl, who has this sweet spirit in her heart, was given a seat at school with a coarse, hard girl, who tried in every way to make her little neighbor angry. Perhaps she did not know that it was the dear Christ she saw in gentle Agnes, but certain it is that she persecuted him cruelly.

At last Agnes was tempted to think that all her self-denying patience and love were wasted upon such a hard-hearted girl, and she said to herself, "I'll give her back as good as she sends.'

The opportunity came very soon, but with it came the sweet words "for my sake," and she answered sweetly as before.

But this time the little persecutor looked on in wonder, for her eyes were opened to see the Lord! and from that time she was Agnes' friend.

Ah! the life that loses itself is the conquering life!

THE HOLE IN THE CLOSET.

A STORY BY MRS. MOUSE.

My home is under the floor of the garret in the old wooden house. I live with Mr. Mouse and my five children in a snug corner behind a big beam. I have a good many brothers, and sisters, and cousins who live close by me. We do not stay under the floor among the dusty beams and boards all the time. No, indeed. Every night when the house is still we travel about and enjoy ourselves.

There are plenty of holes in the floor where we get through, and we find a great deal in the garret that is useful to us. We can get all the paper and rags we need to make beds of, and we can get things to eat,

When the weather is bad the boys and girls come into the garret to play. ' They bring bread and butter and doughnuts with them, and leave crumbs for us to pick up. We like boys and girls, because they are always eating and leaving crumbs.

Sometimes we find our way into other rooms besides the garret, for the house is quite old and it is full of wide cracks. Last spring I got into the closet where Madam Wood keeps the victuals. I fared like a queen for a whole month, and kept Mr. Mouse and the children supplied with the very best daintics. O, what nice bits of cheese I found, and frosted cake, and mincepie!

Once as I was travelling round the house I happened to get near this closet, and I smelt something sweet and spicy. So I searched all about, and at last I found a little hole

cities of the globe. Its wonderful atmosphere bathed all with a golden glamour. The tiled fronts of the houses, which, seem nearer, suggest patchwork bed quilts hung out to air, flashed back the sunshine from their glazed surfaces like so many gems; dome and cupola, church tower and palace facade, outlined themselves in graceful proportions against the sky, as exquisite as a poet's dream, and unreal as some prehistoric legend. We did not wonder that Camoens attributed its foundation to the first Greek explorer who rounded the Pillars of Hercules :-

"Ulysses, he, though fated to destroy On Asian ground the heaven-built walls of Troy,

On Europe's strand, more grateful to the skies, He hade the sternal walls of Lisbon rise."

A nearer view of Lisbon streets while it dispels in a certain degree the vision-like enchantment of the distant picture, brings out details of never-ceasing interest. We spend our days in long walks and drives up and down mountainous streets, that wind and climb, criss-cross, angle, and lose themselves in labyrinthine tangles, blind alleys, or pleasant squares. We wonder alike at the bizarre costumes of the lower classes, and the similarity to American-or rather Parisian-styles displayed by the more well-to-do. We saunter along the quays, and study fishermen and Gallegos. We look up at the balconies draped with a bright rug or gay shawl, at the parti-colored awnings and windows, where a beautiful face shows against a dark background like a Rembrandtesque portrait. We scan the attractive windows of the goldsmiths' shops in the Rua Aurea, or jingle along in the Americano, as they christen the open street-car, through the Broadway of the city, which leads to the Belem suburb. The pcople live much upon the street, and it is here that they are to be studied to the best advantage. The houses of the poor open to it, and we have a full view of the home life from the narrow sidewalk. In the more elegant quarters the wisteria droops in purple festoons over the balustrades which edge the roof, love to one another without the knowledge while spots of rosy pink or vivid scarlet tell of her parents, and run away together. The of blossoming cleanders or cacti, for the roof of one row of houses often forms its ewn garden, or that of the houses upon the next terrace. These hanging gardens reminded the cccentric Beckford of interment, "as if the deceased inhabitants of the palace were sprouting up in the shape of prickly-pears, Indian figs, gaudy hollyhocks, and peppery capsicums.'

Here and there roofs of red semi-cylindrical tiles project over the house fronts, sug-

BY EMILY T. ASEFORD.

With verdure all the happy hills are spread. In token of thy coming, lovely May ; Now banished winter hides his hoary head, And frolic streamlets mock their tyrant gray. The willow wears its wealth of waving green. Apple and peach and plum trees, all are drest In robes of delicate rose, or silver sheen, And every birdling twitters round its nest.

The golden sunshine floods the welkin blue As though it were already Summer-tide, And each warm beam brings forth a blossom new In lonely places where shy wood flowers hide. The pensive poet lingers by the river, And sad, sweet echoes wake along the shore-"Fair May," he sings, "to earth returneth ever forever.

But to the heart Spring cometh nevermore !" Yet in each soul the Eternal Sun is shining, And lovely thoughts are born beneath his ray-Faith, Hope, and Love can banish dull repining, And human life be one long flowery May. The land whose breezes hold the hidden sweetness Of all youth's bright and blighted blossoming. The land which fills and rounds earth's incomplet

Shall give the sad and weary welcome Spring.

HOW THE AUSTRALIAN SAVAGES MARRY.

Mr. Howitt's account of the Kurnai people just north of Bass's Straits, introduces us to a new set of marriage customs. Here the rule is elopement. The lad and girl make bride's family, furious, go in guest of her and if caught and brought back she will be severely punished-her mother and her brother will beat her, and her father even spear her through the legs. As for her husband, whenever he returns he has to fight his wife's male relatives. The pair may have to elope two or three times, with new pursuit and fighting, till at last her family

grow tired of objecting, and the mother will say, "Of it's all right; better let him have in her palm at the end of the operation, it gesting the fluted frill of an old lady's cap. her." The wonderfal thing is that this is Everywhere there was sparkling color and not exceptional, but the regular marriage dazzling light. Sometimes the tiles on rite of the tribe. The anger is not real; and the fronts of the houses formed mosaics of when the people are charged with being distress from the conviction that she had gigantic figures, vases of flowers, and baskets cruel, they answer that it is not intended for killed the delicate creature by too rude of fruits; now and then, above some rusty cruelty, but simply to follow an ancestral a touch. After some moments of fruitless lantern, which in Southey's time served the custom. The consequence of this Kurnai mourning, she laid the limp body down and 'perfection.

CUNNING OF THE HUMMING-BIRD.

A friend has informed me of an instance in her experience where the humming-bird has shown more cunning than its little brain would seem capable of manufacturing. The incident occurred in Vineland, New Jersey. In an unused apartment of the house where the lady was staying, one of the huge spiders common in that region had built its strong web unmolested. Passing into the room one day she spied a ruby-throat, which had flown in through the open vine-clad window, struggling frantically in the net of the Dame Arachnid. The more the bird fluttered, the worse were its filmy wings tangled and fettered in the spider's meshes; and unless help had been given, there is little doubt how the catastrophe would have ended. The lady hurried to the relief of the piteous prisoner, and handling it with the utmost care, freed it from the coils fastened to its feathers and binding its feeble members. As the bird lay gave two or three gasping breaths and was still. Every muscle relaxed as in dissolution. The kind-hearted liberator suffered a pang of

less heroic treatment.-S. S. Times.

"LATITUDE UNKNOWN."

Like lonely sailors on a foreign sea Without a compass and without a chart, Unhelped by all their lore of seaman's art, Souls drift along in the vast mystery Of Love's companionship. There cannot be A solitude so pathless as a heart. No undiscovered isles lie so apart From him who seeks, as lie the thoughts that we Forever yearn to read behind dear eyes,-The dear eyes that we love, and love to kiss. Ah, well! But one thing answers to our bliss. So long as Love's sun goes not down, all skies Are clear : all shores are friendly : treasure lies On all : we shall not one sweet harbor miss | -H.H., Scribner for June.

DISCIPLINE OF LIFE.

The trials and the temptations of this life are all making us fit for the life to comebuilding up a character for eternity. You have been in a piano manufactory-Did you ever go there for the sake of music? Go into the tuning-room, and you will say, "This is a dreadful place to be in, I cannot bear it, I thought you made music here." They say, "No. wo do not produce music here; we make the instruments and tune them here, and in the process much discord is forthcoming." Such is the Church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is easily perceptible, but it is all necessary to prepare us for the everlasting harmonies up yonder.—Spurgeon.

The successful man of the world works like a slave until he makes a fortune, and then watches it like a detective the rest of his life. All this is done for his board and clothes. Where science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of

" Ernest do you ever ask him to let another boy hit?"

"No, sir; of course I don't."

"Why not?"

"Why, I want to get all the marbles I can." "It seems as if the other boys might like to win sometimes." said Mr. Burch. thoughtfully. "Ernest, are you trying to show God to the boys?"

"Yes, Mr. Burch, I am," he said, very earnestlv.

"Do you ever talk to them about God?" "Yes, sir, I do; I'd like to have the boys know him."

"Well, do they seem to want him much?" "No, Mr. Burch, I think the boys don't care nuch for God."

"Well, Ernest, I don't know as I wonder much at it. The God that they see is your god. He lets you have all that you want, but does not tell you to ask him to give them anything! You are not showing them the God who lays down his life."

"What do you mean by that, Mr. Burch?"

"Giving up the things that we want is the very heart of Christ's religion. Christ laid down his life for us, and we are to lay down our lives for others. If we lose our life, that is, our will, our way, our pleasure, our advantage, for Christ's sake, we shall find the real life, which he only can give. Try it, Ernest; lose your life, your choice among the boys, and see if they won't think better of your God."

Ernest thought a moment, and then he said, very decidedly :

"Now, see here, Mr. Burch, that isn't human nature!"

"And so it isn't; but it isn't human nature the world is crying after. There's plenty of that all around, as we all know. What the folks, big and little, who do not know God, are wanting to see is divine nature, and that is the kind of nature that gives itself away and doesn't ask anything back in return."

But is it possible for boys and girls to have this kind of nature ? Certainly it is; because Christ gives it to any one who wants it. It is easier for a young person to take it into his heart and life than for one who through many years has been "finding his own life" all the time, because he is settled into selfish habits. Have you never seen that the habit of waywardness-loving onc's own way-grows upon a person? The boy or girl who looks out for number one, and is always trying to please the dear self and to have a good time, is the one who has the most trouble; and it is a trouble that grows worse and worse all the time. Do you see how, finding his life, he is all the time losing it?

It is often said that there is no class of people who are so happy in their work as missionaries, and yet they are the ones who have given up nearly all that we think makes life pleasant. What makes them happy, then? | threatened.

away up by the highest shelf where I could get through. Mr. Mouse tried to follow me, but he was so large he could not get through the hole. So he stayed on the other side, and I carried good things to him to eat. We went night after night in this way, and feasted. Mr. Mouse would caution me every time not to eat too much. He was afraid that I might grow so fat that I should not be able to get through the hole. So he ate all the richest pieces himself.

After a while Madam Wood took down a pie from one of the upper shelves, and saw that it was badly gnawed. She knew that I had done it, and she set a trap to catch me that very night.

But I did not mind the trap at all. I knew it would be foolish to try to get a scrap of cheese out of that box. I could find something else, and I kept on going just the same.

I told Mr. Mouse about the trap, and he charged me never to go near it. He said it would be dreadful if anything should happen to me, and he should be left with five young children on his hands. So I was careful to do as he ordered me.

Then Madam Wood concluded that I was too wise to be caught in her trap, and she looked and looked all around the closet to find the place where I got in.

At last she spied the little hole by the highest shelf, and she set to work to stop it up so that I could not get in again. She filled it full of broken glass, and then fastened a piece of tin over it. She nailed it down very strong. I knew just what she did, becanse I was listening the whole time.

I am afraid it will be a good while before I shall have another such chance to feast on nice things. But I know that I am in a safer place in the old garret than I was in the closet, even if I cannot get so much to eat. And I shall keep looking around and smelling at the cracks, and perhaps I may have good luck once more.—Our Little Ones.

Contentment without the world is better than the world without contentment.

The Son of God became the Son of man that sons of men might become the sons of God.

The proof that we believe in the reality of religion is that we walk in the power of it.

Good works do not make a Christian, but one must be a Christian to do good works.

Even the most religious man, who would scorn to worship an idol, takes peculiar delight in being worshiped as an idol himself.

Those passionate persons who carry their hearts in their mouths are rather to be pitied than feared; their threatenings serving no other purpose than to forcarm him that is truth.

disciples.

THE CHRISTIAN GUARDIAN.



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THE CHRISTIAN GUARDIAN.

JUNE 1, 1881.

All Letters containing payment for the Christian Guardian, Methodist Magazine; S. S. Banner, Pleasant Hours, and other publications, or tor Books, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto.

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

CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, JNNE 1, 1881. THE REVISED VERSION OF THE

NEW TESTAMENT.

This work, to which the thoughts of the whole English world have been turned so frequently during the past month, has at ast arrived. Probably no book ever published has commanded such a sale. Nearly a million copies were sold in London the first day, and more than a quarter of a million in New York. The effect of the work on the public mind is an interesting subject of study. On the cars, in the streets, in the workshop, and counting-house-everywhere, you see and hear men reading and discussing the New Version. Secular papers give colmns of criticism. Chicago cannot wait for

tardy railway train to bring her the book, but telegraphs three hundred thousand words of it from New York, to make Sunday reading for her people.

No one is yet in a position to give a trustworthy judgment of the work. The labor of eleven years, and of one hundred of the best in the preface. English scholars, cannot be appreciated or examined in a day. Only after months of careful study, can men even somewhat been well done. At present, we have only first impressions, but they voice themselves in an almost inextricable confusion of conhowever, we think we hear two prevailing voices -- scholars |say, " Very well;" the people, "We don't like it." Every one familiar with the interpretation and criticism of the Greek Text will have been fully repared for all the essential changes which 1 revisers have adopted. But the people

who have heard of these things only afar off, and to whom the old Bible of home and childhood is the most precious of all treasures, can scarcely be expected to listen to any voice but the conservative one of reverent affection

It would be impossible at present to enter into detailed criticism of this important work. After a few weeks of careful examination, we may be able to lay before our readers some account of its bearing upon our Arminian theology, and upon the fundamental doctrines of Christianity generally. We believe that in both respects the New Version will be found eminently satisfactory. But, just at present, two things challenge attention-the principles which the revisers have Isid down to govern their work, and the spirit in which they have applied those principles.

governing the work is the application of the quired knowledge and influence, which, as it canons of textual criticism to the Greek appears to them, with the blessing of God, text. No scholar will hesitate to say that

the same equivalent in English. To do this universally would be impossible, inasmuch as there are very few words in the two languages perfectly equivalent in extent and variety of signification. Even when an approximate equivalent can be found, the grammatical idiom of the Greek may often indicate the precise shade of meaning where the English gives no clue. A preposition may govern, in Greek, the genitive, dative, or accusative, all represented in English by the objective.

Each grammatical form has its own peculiar meaning, and to attempt to render such a word by one English equivalent would be to introduce extreme ambiguity. This principle also very frequently touches the question of language and rhythm. The translators of King James' day paid little attention to the principle of uniformity of rendering. They held it to be subordinate to considerations of English style, as well as perspicuity of expression, and exactness of rendering. And, in fact, to the common reader this principle is of much less importance than to the student of Greek. One critic has gone so far as to say, on this account, that the New Version is not for the people, but for the pedant, and that the translators understand Greck but not English. It is very evident that in the applieation of this principle very careful discrimi-

nation is needed. The last principle may be defined as that of harmony. All changes introduced must be harmonized in style, in rhythm, &c. with the context. A full account and illustration of the application of this principle will be found

As to the spirit in which these principles have been applied by the revisers, our impression is that they have, on the whole, leaned qualified to judge, say how far the work has to the liberal and progressive side. Of course to many this will appear objectionable, yet in this age it is the safer course. The man of strong faith in God's word, and of untramflicting opinions. Out of the great Babel, melled love of truth will, by all means, insist on bringing our New Version up to the full standard of progressive science. No wise man in this age will attempt to found dogmatic positions on any text concerning which either criticism or interpretation entertains any doubt. The dogmas of our faith strike their roots down into the entire structure of the New Testament, and from this position no criticism or revision can possibly dislodge them. If we lose a few doubtful proof texts, we gain the assurance of an impregnable position, than which nothing is more important in our age.

> A QUESTION WITH TWO SIDES TO IT.

At this season of the year the incidental evils connected with the itinerancy are apt to force themselves into painful prominence. Both pastors and people, in very many instances, are apt at this time to feel a little sore in the near prospect of the changes which are about to be forced upon than by the law of the Church. Most ministers who are closing a three years' term of service find that they have formed associations which it is hard to sever. And what is more im-The first and most important principle portant still, they feel that they have ac-

that of uniformity of rendering, i. e., as far as the disruption of the pastoral relation involves material of which the boat is constructed possible to represent the same Greek word by an amount of heart burning, and is attended but should include some process of testing with evils to both the minister and the con- the strength of every part of it. And if, as gregation of which Methodists, except in rare has been reported, this terrible accident was and exceptional instances, know nothing. The | in any measure due to the conduct of intoxisacrifice of feeling to which a modest minis- cated or half intoxicated persons who amused ter is subjected who has to put himself on themselves with exciting the fears of their felexhibition before a number of vacant congrecations Sabbath after Sabbath with a view to other illustration of the evil and danger connect receiving a call, is only equalled by the ed with the use of intoxicating drinks, and the gations by their being called to sit in judgof the men from among whom they expect to select one to be their religious instructor words of the Redeemer, "Therefore, be ye and the leader of their devotions. We can also ready: for in such an hour as ye think quite believe what we have been told by not, the Son of man cometh." an esteemed minister of one of the sister churches, that the evils resulting from a very few months of this sort of thing can scarcely be overcome by years of faithful pastoral labor.

WORTHY OF CONSIDERATION.

Certain observations of the Evangelical Churchman touching the anniversaries recently held in this city, as it appears to us, are worthy of careful consideration. They are not only just in relation to the societies to which they refer, but they admit of a wider application. Valuable as statistics undoubtedly are, they are often misleading : and at best they can only very inadequately set forth the results of the work of faith, and the labor of love in which individual Christians and churches are engaged. The schedules presented at our own District Meetings and Conferences, however accurately they may be filled up, only very imperfectly express what has been accomplished by the godly and self-denying labors of our ministers and people. The lodgment of a single truth in an individual mind, the awakening of a new affection in an individual heart, or a new impulse or direction given to the life of an individual man or woman may, as we know, lead to the most glorious and far-reaching results; and yet such things are necessarily excluded from our tabulated returns and

Society reports. As our esteemed cotemporary observes we are disposed to forget that "the Kingdom of God cometh not with observation," when we attempt to record the history and to measure the progress of Christian work It is easy to write the history of a tornado, or record the ravages of a pestilence, or measure the destruction wrought by an earthquake. Not so with the gentle, patient, allpervading influences of the silent dew, the glowing sunshine, the thousand unobtrusive forces of life which are reconstructing the face of nature, and ministering blessing and joy to the whole wide world,-how difficult to trace their way, or mark out their individual effects; and how tame and monotonous would the chronicles of their work road in compari- ference Committees :--Stationing Committee, son with the records of devastations and of sudden catastrophes. Yet is there any ques- mittee, J. W. Annis, B.A.; Mission Committion as to which class of agents are the most mighty and the most worthy of regard, as well as the most beneficent in results. So it is in the moral and spiritual worlds.

What is abnormal is striking. Its very unusualness invests it with a charm of novelty, and its terrors arouse an excited interest.

The fourth principle may be designated as the reverse of a blessing. In these churches the boilers, nor even to the soundness of the low passengers, the accident will furnish an demoralization which is produced in congre- grave responsibility which rests upon those by whom these dangerous boverages are ment, week after week, on the gifts and graces supplied. Above all, this frightful disaster gives terrible emphasis to the admonitory The following kindly allusion to the Editor

of this paper we clip from the Canadian Bap. tist :- Rev. Dr. Dewart, Editor of the CHEIS-TIAN GUARDIAN, has been in poor health for about six months past. This we very much regret. At times the GUARDIAN and the Baptist have not followed the same line of thought, but the Editors of these papers have had no improper personal feeling toward each other. We are sorry that the Dr., is under the necessity of vacating the position he has so long and so ably filled, but hope that the cessation from labor, the sea voyage to England, and change all round will be the means of bracing him up, and of fully restoring him to his wonted vigor." We have no doubt the courtesy of the Editor of the Baptist will be duly appreciated by the many friends of Dr. Dewart; but we beg to assure him that his regret on account of the alleged necessity of his vacating the position which he has so long and so ably filled is quite premature. Dr. Dewart is still Editor of the CHRISTIAN GUAR DIAN, and at the end of his vacation will resume his labors in the position in which he has already won for himself so much distinction.

TORONTO DISTRICT MEETING .- The annual meeting of the Toronto District was held in the Richmond Street Church, in this city on the 26th and 27th ult. The Rev. Geo. Cochran. Chairman of the District, presided with his usnal ability and grace. The busiress transacted was of the ordinary routine character, so that there was little or special interest to note. The utmost harmony prevailed among the brethren, and as there was nothing of a painful character to engage their attention, everything passed off in a most agreeable manner. The Revs. Dr. Poole, Joshua H. Johnson, M.A., and Chas. Turver, superannuated ministers word recommended to the Conference to be restored to the effective list. Two interesting young men were recommended to the Conference to be received on trial as candidates for the ministry. The following brethren were appointed to represent the district on the Con-W. J. Hunter, D.D.; Sabbath-school Comtee, Warring Kennedy, Esq. ; and Contingent Committee, Richard Brown and Henry E. Clarke, Esqrs.

We regret to learn from the London Methodist, which has just come to hand, that English Methodism has suffered another sad and painful boreavement, in the sudden death of W. O. But the steadfast growth of goodness, the Simpson, who died of apoplexy, on Wednesday, patient continuance in well-doing, the in- May 18th, at the District Meeting at Huddersfield. In his demise, as our contemporary observes, another bright light has gone out. He was a man of great ability, and extraordinary public influence. His visit to this country a few years ago will be fresh in the memory of many, who will sympathize all the more deeply with the fathers and brethrcn in England on account of the impression which they received of the character and worth of the distinguished minister whose loss they deplore. The International Sabbath-school Convention which is to meet in this city on the 22nd inst., and which will be in session on that and the two following days will be perhaps the most important religious gathering which has ever taken place in this country. It is expected that it will consist of nearly nine hundred delegates from State and Provincial Conventions, representing all the Protestant and Evangelical Churches of Canada and the United States, and it will include among its members some of the most gifted, active, and successful Christian workers of the age. We bespeak for them a right royal welcome; and we doubt not their presence among us will prove a benediction to us. In another column will be found a notice of the "Cyclopedia of Canadian Methodism," by the Rev. George Cornish. Brother Cornish has laid the Church under weighty obligation to him by the preparation of this important work, and it must be gratifying to him to know that his valuable contribution to our denominational literature is duly appreciated. hundred and fifty lives, and plunged a whole The following resolution adopted by the Moved by Rev. Wm. Scott, seconded Rev. Wm. I. Shaw, LL.B., "That having previously approved of the preparation of a 'Cyclopedia of Canadian Methodism,' by the Rev. G. H. Cornish, and that work having been completed and published, this Conference appreciates and heartily commends the volume to the attention and approval of our brethren in the ministry and the membership of our Church, as containing a locate the responsibility. It is evident that the ill-fated boat was sadly overloaded; but whether this was owing to the greed of the that the diligence, fidelity and perseverance of owners of the boat, the carelessness of its Bro. Cornish as a Canadian statistician in the pre paration of the 'Cyclopedia' may be amply re-

them in a short time. Sir John MacDonald, Moral Philosophy," "Lord Campbell's Memoirs," who was also a passenger on this ship, is reported to be somewhat improved in health by the sea voyage. He was, however, to proceed at once to London, in order to obtain medical advice.

> We understand Philip Phillips, the "Singing Pilgrim," and his son, who is said to be even a better singer than his father, are expected to visit Toronto early in June. They will be sure to meet with a hearty reception French Speculation," "Short Service and its and a full house.

The Board of Trustees of the Metropolitan Church have decided on placing a stainedglass window, in memory of the late Dr. Wm. M. Punshon, bearing an appropriate design, in the church, to whose erection he solargely contributed.

"S. C. P." writes that in the article on 'Eschatology," in the GUARDIAN of the 18th ult., in the quotation from Dr. Kitto, "neither before nor after death," should read, " Neither before nor after the resurection.'

Rev. John Carroll acknowledges the receipt of \$1, from the Rev. Dr. Fowler, for Mrs. Everiss.

LITERARY NOTICES.

-Cuclopedia of Methodism in Canada, containing historical, educational, and statistical information dating from the beginning of the work in the several provinces of the Dominion of Canada, and extending to the Annual Conferences of 1880. by the Rev. George H. Cornish. This magnificent octavo does credit at once to the author and to our Publishing House. In Canadian Methodist statistics almost everything which any one can ask for will here find an answer. The name of every man who has labored under authority of our Church during any part of the ninety years of its history is here recorded, and an epitome of his work given in every circuit or other appointment held under the Church. Here each minister, on going to a new field of labor, will find a complete list of all who have labored before him, and a bird's eye view of all the changes which the circuit has undergone in the past. It will prove a book peculiarly interesting to circuits that are uxious about their coming pastor, and to ministers who are anxious about their coming appointment. Each can here find a complete record of all the past, and judge both of ability and liber. ality. For missionary, educational, Sabbathschool, and anniversary addresses it is an inexhaustible storehouse of materials, especially for those who bristle into facts and figures, and who know how to make them eloquent pleaders for their cause. We commend it most heartily to our ministers and people, and think that fifteen hundred copies should be only too small an dition for our Church. The printing and binding are in the highest style of the art, and prove that our own Canadian Methodist Publishing House can do work equal to the best.

-Harper's Magazine for June, the beginning of the sixty-third volume, is a brilliant number, both from a literary and an artistic point of view. Samuel Drake contributes the first of a series of articles on "The White Mountains," illustrated. Other articles, all illustrated, are "Our Ruby-Throat," by Mrs. S. A. Hubbard ; "Lisbon," by Mrs L. W. Champney, being the first of a series of articles on Portugal; "Ballads and Ballad Music illustrating Shakespeare," by Amelia E. Barr; "Edwin Booth," with portrait; "Benedetto Civiletti," the young Italian sculptor; and " The Trial of Jeanne d'Arc," with engraving after

"The Origin of Religion," " The Persian Empire : -England and Russia in the East,"" Electoral Reform, Electoral Bribery : The Ballot," "Thomas Carlyle, his Life and Writings,' "Should University Degrees be given to Women ?" and "Contemporary Literature."

-Blackwood's Magazine. New York: Leonard Scott Publishing Company. The May number of this able periodical, has well written articles on the following subjects: "The Sword," "A Supporters," " Mr. Gladstone's Eleventh Budget," "The New Nostrums for Ireland," and 'The Earl of Beaconsfield." "The Private Secretary" is continued. The autobiography of Margaret, Duchess of Newcastle, is reviewed ; and W. W. S." contributes a poem entitled " True Magic." The article which will probably attract most attention is that on Lord Beaconsfield.

-The number of the Living Age, dated May 21st, contains articles on The Rise of the Huguenots, Church Quarterly; Poets in Active Life, Quarterly; The Father of Penny Postage, London Quarlerly; The Boers at Home, Contemporary; The Morality of the Profession of Letters, Fort. nightly ; Vallombrosa, Blackwood ; The Youth of Henry V., Cornhill ; William Blake, Temple Bar; A Night on Mt. Washington, by Professor W. G. Blaikie, Good Words; Dr. Southey and Thomas Carlvie, and Unpublished Letters of Dr. Johnson, Notes and Queries ; Catching Cold, Spectator; with instalments of " Visited on the Children, ' The Freres," " Round Delia's Basket," and

the conclusion of "The Beautiful Miss Roche," and the usual amount of poetry.

-The North American Review for June (D. Appleton & Co., New York), is a valuable number, Lut especially so to Americans. It contains: 1. "Ou ... Future Fiscal Policy," by Hugh McCulloch; 2. The Patrician Element in American Society."by George B. Loring; 3. "A New Phase of the Reform Movement," by Dorman B. Eaton ; 4. "Shall Americans Own Ships?" by Prof. W. G. Sumner; 5. "The Color Line." by Frederick Douglass: 6. "The Ruins of Central America," Part vili., by Desire Charnay ; 7. "Vaccination," by Dr. Austin Flint: 8. "The Right to Regulate Railway Charges," by J. M. Mason: 9. "Prehistoric Man in America," by Prof. Edward S. Morse.

-The Preacher and Homiletic Monthly for May (I. K. Funk & Co., New York), has sermons b Dr. Rylance, Dr. James McCosh, Dr. Parker, and others, as well as Dean Stanley's "In Memoriam " on Thomas Carlyle, Spurgeon's 'Lectures to My Students," " Light on Im portant Texts," by Dr. Howard Crosby, the Notes on the Sabbath-school Lessons, and all the other departments are filled with interesting and valuable sermonic and critical matter.

-The Southern Pulpit for May has four discourses in full, five sermons well written out, also Hints on Texts. There are pages of choice illustrations on the subject, Christ. The contributors em. brace Dr. Eaton, of Kentucky; Dr. Potter, of Georgia; Dr. Johnston, of Alabama; Dr. Summers, of Tennessee; Dr. Pratt, of Kentucky; Dr Pryor, of Virginia, and other eminent divines. The printing is excellent. Subscription, \$1.50 a year. Address Jackson & Lafferty, Richmond, Virginia.



Hon. Mr. Mowat is reported to have arrived in London from Paris on Monday, 30th ult.

At a recent meeting of the Clarendon Official Board a resolution was passed, appreciative of -the earnest and successful labors of Rev. J. C. Osborne on that circuit for the past year.

The Rev. Dr. Potts and son, the Rev. Mr. Cheeseborough and Mrs. Cheeseborough, Mr. and Mrs. John Morphy, and Mr. James Patterson, of Patterson Brothers, all of Toronto, sail from Quebec for England on Saturday next.

in the interests of truth and religion this was absolutely necessary. When the authorized version was made, textual criticism was almost unknown, and the most ancient copies of the New Testament were unknown. or inaccessible. Now that the whole world has been searched for ancient manuscripts of the New Testament, and that hundreds of these have been compared with one another, we certainly are in a better position to say what is the true Greek text than were our fathers, But while the general principle must be conceded, its application is not an easy matter. The science of textual criticism is an exceedingly intricate and difficult branch of special knowledge. Those versed in it are themselves divided into various conflicting schools. While the canons of criticism are substantially sound, there is room for wide difference of judgment in their application. It may be quite correct to affirm that "the more difficult reading is to be preferred," because a transcriber might easily be tempted to amend what was obscure, and substitute what was easily understood. But when the most ancient and the most numerous manuscripts favored the easy reading, and when the difficult reading seemed almost absurd, or meaningless, we must confess that we have never been quite satisfied to allow this canon to override all other considerations. It always seemed to us easier to believe that inadvertent error introduced the difficult reading, and that fidelity perpetuated it, than that an inspired apostle wrote without logical connection of thought. However, our revisers have given the readers the advantage of the documentary evidence, and, in the margin, we constantly read "many ancient authorities read," or "some," or "a few ancient authorities read." For instance. after Matt. vi. 13, we have the note, " Many authorities, some ancient, but with variations, add, For thine is the kingdom, and the power, and the glory, forever. Amen."

In the matter of translation, the Revisers have laid down five principles, all, we think, sound. First, they make ." alterations positively required by change of reading in the Greek text." Secondly, they change renderings which appear to them to be incorrect, or the "less probable " of alternate renderings. Thirdly, they have altered "obscure or ambiguous renderings into such as are clear and express in their import." This third principle must certainly be of advantage to the reader, while it throws greater responsibility upon the translator. To follow it out fully would have required the translation of ambiguous words, as well as of ambiguous idioms; and "baptism" should have been "washing," and "hades" "hell," or "the place of the doad." But to this length the Revisers, denominations; and when this is not the case, passengers; and that in the case of steamwisely, we think, have not proceeded.

would be likely to make their ministry more fruitful in the future than it has been in the past, if their term of service could but be extended. The people, too, feel it hard, now that they have just begun to really know their pastor and to appreciate his talents and virtues, so as to be able to derive the fullest measure of benefit from his labors, they are about to lose him. Where these feelings do not exist neither pastor nor people are to be envied; and where they do exist, they are

too sacred to be despised. We do not wonder, therefore, that as mov ing time approaches, even among loyal Methodists and Methodist preachers there should occasionally be some misgiving in respect to these frequent changes in the pastoral relation. The wives and children of our ministers, especially, may be pardoned if occasionally at such times they feel a little rebellious. Upon these, especially, the itinerancy imposes burdens which it requires no small degree of grace to bear with equanimity. What can be hardly borne by the more rugged nature of man must come with crushing effect upon the tender hearts of women and little children. One of the most touching incidents connected with the operation of the system which ever happened to come under our own observation was the pitcous wailing of a little girl of not more than six or seven summers, because, as she expressed it, she would never see her little friends any more. It was more impressive as an illustration of the unevidently her first great sorrow, and it certainty of life. The whole trip only coverppeared almost as if her heart would break. To some, no doubt, this will appear to be a triffing incident, and yet, we confess, to our and yet it resulted in the loss of about two apprehension it strikingly sets forth what may be regarded as the dark side of the system. There is another side of the subject, however, which, if we would form a just judgment respecting it, must not be ignored. It should not be forgetten that some of the other churches have almost if not quite as frequent changes in the pastoral relation as we have, and that when a change of this sort occurs with them it is a far more serious thing than it is with us. The New York Examiner and Ohronicle, speaking of the Baptist pastors of that State, says, "the simple truth is, the changes are becoming so alarmingly frequent as to amount to little less than a stampede." The editor looks upon this as a "grievous state of things;" but he seems to be utterly at a loss as to "what can be done to bring the whole subject, with all the facts connected about a stop to it." A settled pastorate is, no doubt, a very pleasant thing when pastor and people are both exactly suited, and the former of these lives in the growing confidence and affection of the latter. But though there are such cases, unfortunately they appear to bear only a very small proportion to the whole number of ministers and churches in any of the

numerable daily acts of love and patience, which are blessing myriads, are taken as matters of course. A heresy, an act of lawlessness, an outburst of fiery eloquence, some sensational lecture, even some triffing external or foolish and superstitious ceremonial, is chronicled and discussed far and near with a blatant wonder, while the innumerable acts of well-doing and the hourly benedictions of love, patience, and goodness, are passed unheeded. There are good reasons for this. Such acts elude search, their nature is modest: their effects in spiritual progress are removed from outward observation. Besides, men are very blind to them. They lack discernment of their value. The merely worldly in religion ever attracts notice, while the spiritual is incomprehensible and uninteresting. THE LONDON HORROR.

Nothing that has occurred in this country since the memorable Desjardins Bridge disas ter has produced such a widespread and painful impression as the terrible accident which took place on the 24th ult., in the vicinity of London. Even the horror of nearly a quarter of a century ago, the memory of which it has so vividly recalled, was not attended with nearly so great a loss of life. And the fact that it occurred on an inconsiderable stream, within a few yards of the shore, makes it all the ed a distance of about four miles, and could not have consumed more than a few minutes. community into the deepest sorrow, and Montreal Conference speaks for itself :-literally filled it with "lamentation, mourning, and wee." It is more than probable that there was blame somewhere, but as the matter is under judicial investigation, which. in the interest of humanity, we hope will be of the most searching character; it would be manifestly improper for us to attempt to officers, or the reckless hurry of the people who insisted upon crowding on board regardless of consequences, are points which can only be determined by the jury which has with it, under consideration.

SThis sad occurrence strikingly illustrates the moral-to say nothing of the legal-responsibility of public carriers, to whose care the lives of so many human beings are entrusted. It shows, too, the importance of careful inspection upon the part of the

warded." Signed, J. T. PITCHER, Sec. Conference. Napanee, May 27th, 1881.

We said last week that the printed books issued by this House during the past year would make a pile three times as high as St. James' Church spire, in this city. We should have said thirty times as high-over 8,000 feet, or several hundred feet higher than Mount Washington.

The arrival of the Parisian at Liverpool on Government of all vessels engaged in carrying on Monday, is announced. This is the steamer on which Dr. and Mrs. Dewart and their party as any body can see, the settled pastorate is boats the inspection should not be confined to sailed; we may therefore expect to hear from pany, New York. It contains articles on "Kant's Chambers' Encycloredia.

Lepage; "Anne," by Miss Woolson; and Laodicean." by Thomas Hardy, are continued. There is a pathetic poom by Will Carleton, entitled 'The First Settler's Story."

-Scribner's Monthly for June is an excellent number. The chief articles are: "The Farragut Monument, New York," by R. W. Gilder; "Along the North Shore of Long Island," by Charles H. Farnham; a second article on "The Sanitary Condition of New York," dealing with the remedy; "The Lobster at Home." "Practical Floricalture." Bastien Lepage," with full-page illustration of Joan of Arc, from Lepage's painting; "Peter the Great as Reformer and Ruler," viii., by Eugene Schuyler; "Lord Beaconsfield," with full-page portrait; "Some New Berries," "The largest Extinct Volcano," and "The Revised New Testament." There is another instalment of George W. Cable's " Madame Delphine." and a new story entitled "A Fearful Responsibility," by W. D. Howells is begun. A change in the management is announced. Charles Scribner's Sons retiring the company will be called "The Century Company," and the magazine "The Century," next year.

-The Popular Science Monthly for June has been received from the publishers, D. Appleton & Co., New York. Dr. Oswald continues his racy series of articles on Physical Education by one on " Clothing." Herbert Spencer contributes a lengthy and valuable paper on "Compound Political Heads," being the seventh in the series on the Development of Political Institutions. Other articicles are: "On Fruits and Seeds," by SirJohn Lubbock ; " Sunstroke and Some of its Sequelæ," by Dr. J. Fayrer, F.R.S. ; " The Value of Our Forests," by N. H. Egleston; Production of Sound by Radiant Energy," by Alexander Graham Bell ; "Degeneration," by Dr. Andrew Wilson; " The Primeval American Continent," by L. P. Gratacap ; " Natural Production of Alcohol," by Gaston Tissandier; 'The Modern Development of Faraday's Conception of Electricity," by Professor H. Helmholtz; and "Sketch of Julius Adolph Stock-] hardt," by Professor W. O. Atwater (with Portrait).

-The Contemporary Review. The Duke of Argyll's discussion of "The Unity of Nature" is continued in the May number of this excellent review, "The Origin of Religion," being the special branch of the subject treated this month. This is followed by "A Dialogue on Poetic Morality," by Vernon Lee. Thomas Hodgkin discusses "Law Reform in the Days of Justinian," "The Book of Birth-Stories." is treated hv Richard Morris; and "Bimetallism," by Prof. Stanley Jevons. " The Attorney-General's Corrupt Practice Bill," is the subject of an article by Esq., was held, and of regret at the loss sus-Sidney C. Buxton. The remaining articles of | tained by the circuit, on his removal to Orangethe number are on " The Post-office and its Aids to Thrift," Mr. Wylie's "Life of Thomas Car. | Sheriff of the County of Dufferin. Mr. Bowles lyle," "Ancient Egypt in its Comparative Rela. has for the last twenty-six years been a member tions," and "Mr. Froude as a Biographer." -The Westminster Review. We have received tance as a local preacher during that period. the American reprint of the April number of this Some weeks ago his friends on the circuit prework from the Leonard Scott Publishing Com-

The May Quarterly Meeting of the Plattsville Circuit unanimously passed a resolution expressive of the existing good-will and affection between the pastor, Rev. F. H. Sanderson and the people, and urgently requesting his return to the circuit for the coming year.

At the May meeting of the Collingwood Quarterly Board, a resolution was unanimously car ried, expressing their approval and hearty appreciation of the efficient and faithful labors of the pastor, Rev. J. H. Starr, for the past three years; and also their deep regard for him, and hearty wishes for his future welfare.

At the May Quarterly Official Meeting of the Winchester Circuit a resolution was passed expressive of great loss which that circuit has sustained by the removal by death of Bro. A. C. Allison who had for many years filled the office of Recording-Steward, and conveying to Mrs. Allison the assurance of heart-felt sympathy, and earnest prayer that God might abundantly sustain her by his grace in her sad bereavement.

The Rev. W. Smythe, of Port Elgin, and his estimable wife, who have been greatly blessed in their work and live in the hearts of the people among whom they labour, received a pleasant surprise the other day in the form of an address and presentation from a large number of young converts who have been recently brought into the fold of Christ through their instrumentality.

The Cainsville Circuit has recently sustained a severe loss in the removal by death of its esteemed Recording-Steward, W. A. Narraway. At the last meeting of the Official Board, a resolution was passed, recording the sense of deep loss sustained by the circuit and the high esteem in which Bro. Narraway was held for his deep piety, unwavering integrity, zeal and love for the institutions of the Church, and liberality toward its interests.

On Wednesday evening, 25th ult., a party of friends assembled at the residence of Dr. Wilkinson, in Woodbridge, as an expression of regret at the removal of the Doctor and his wife from that circuit. After a social tea a very kind and handsomely illuminated address was presented to Mrs. Wilkinson, evincing the high esteem in which she is held. After music and speeches by several, and prayer by Rev. Jos. McCallum, the friends separated. A very pleasant evening was spent.

At the last quarterly meeting of the Mono Road Circuit a resolution was passed expressive of the high regard in which Thomas Bowles ville, having received the appointment of of the Board, having labored with great accepsented him with a beautifully bound set of

JUNE 1, 1981.]

THE CHRISTIAN GUARDIAN.

Methodist Church of Canada.

MONTREAL CONFERENCE.

The eighth session of the Montreal Annual Conference of the Methodist Church of Canada, was opened in the Methodist Church, in Napanee, Province of Ontario, on Wednesday, the 25th day of May, 1881, at 10 a.m., the President, Rev. William Hansford, in the chair.

The President announced the 743rd hymn After singing, the Rev. T. G. Williams, Secretary, read the 10th chapter of St. Luke's Gospel, and the Revs. G. H. Davis and L. N Beaudry led in prayer.

The Secretary called the Conference roll, and a very large proportion of the members thereof answered to their names.

The Conference proceeded to the election of a President, which resulted in the appointment of the Rev. H. F. Bland.

The President was warmly welcomed to the chair, and briefly addressed the Conference. Rev. J. T. Pitcher was elected Secretary, and

Revs. M. L. Pearson, and J. Allen, B.A., were appointed assistants, and Rev. Wm. Jackson was appointed Journal Secretary. The thanks of the Conference were most

cordially presented to the retiring President, and the Secretary, and assistants.

On motion of Rev. R. Wilson, the President nominated the Revs. Wm. Hansford, Dr. Elliot, G. McRitchie, R. Whiting, and R. Wilson, as a Nomination Committee, and the Conference confirmed the nomination.

The Conference prayer-meeting began at noon, and was attended with unusual power, and all felt that a rich inaugural blessing desconded from above.

FIRST DAY-AFTERNOON SESSION. Rev. J. Borland led in prayer at the opening devotions.

After confirming the minutes of the previous session, the following committees were nominated by the Nominating Committee, and con. firmed by the Conference :--

Statistical Committee .- Revs. W. R. Dyer, E. M. Taylor, J. J. Leach, J. J. Haylock, and G. C. Poyser.

Contingent Fund Committee.- Revs. G. H. Davis, Wm. Timberlake, Alfred McCann, R. Whiting, W. Jackson, G. Rogers, and D. V. Lucas.

Memorial Committee .- Revs. R. Wilson, A Campbell, J. W. Clipsham, Wm. McGill, D. Connolly, Wm. Briden, R. M. Hammond, and G. Forsey.

Church Property Committee .- Revs. S. Bond, F. C. Reynolds, R. F. Oliver, T. C. Brown, H. Krupp, J. E. Richardson, and G. Robinson.

Pastoral Address Committee.-Revs. Wm. Hansford, and G. H. Davis.

Temperance Committee .-- Revs. A. A. Smith. T. G. Williams, J. Davies, B. Longley, and E. S.

Shorey. Committee on the State of the Work.-Revs. Wm.

Galbraith, E. A. Stafford, H. Johnston, J. Scanion, and John Wilson. Educational Committee.-Revs. H. F. Bland, W.

I. Shaw, Wm. Hansford, G. McRitchie, J. W. Sparling, Wm. Scott, and Dr. Elliott. Rev. J. B. Saunders was appointed to report

for the GUARDIAN.

The President then announced that the examinations of ministerial character would now begin, and asked all whe are not members of the Conference to withdraw.

The names of the ministers were called, and satisfactory answers given in the case of each minister.

The following were reported from the several districts, as members of the various committees : Stationing Committee .- Montreal District, Rev. D. V. Lucas, M.A.; Kingston District, Rev. Wm.

piety they should also advance in intelligence. odism went down into the dark mine and found many a rough gem long ignored as value less, and as she brought them up they were touched with heavenly fire and began to scintillate and flash with the light of intellect; and this to a great extent is the work before us, and we shall do this work by strengthening our colleges, and they able than ever to strengthen them and sugment their power for good. We have those institutions through the heroism and self-denial of our fathers, and it is no longer an open question whether we should have colleges ; we have them and it is ours now to make them the first and best in the land. If only the Victoria University were put in a position of self-sustentation we should be able to show a students' list equal to any college in this country. He felt that the work of higher education should be under the care of men whose religious convictions are in harmony with the great truths of Scripture. He felt that it made a great deal of difference who taught our

youth, not perhaps arithmetic and geography, but it made a great difference who taught them mental and moral philosophy and the natural sciences. He believed that Methodism intended to sustain this work; and as in the past so in the fature would do her fair and fallshare in the great work

of higher education. The speech of the Rev. Dr. was a very brilliant effort and contained much ripe thought eminently suited to meet the sneers and sophistries of the ge. A collection was taken up and the meeting dísmissed.

SECOND DAY-MORNING SESSION.

-THURSDAY, MAY 26th. After devotional exercises, in which Rev. J Armstrong led in prayer, the minutes of the pre ious session were then confirmed, and the Presi dept called for special resolutions and memorial The districts were called, and the said resolutions were referred to their appropriate committeer for consideration. The following brethren, who have travelled three years, were recommended to the Conference to be continued on trial: Wm Smith, J. V. McDowell, S. C. Kendall, James Lawson, A. Holden, Barry Pierce.

The following Brethren, who have travelled two years, are continued on trial; F. W. Meyer, J. Morton Moore, F. A. Read, Joseph Pinel, J. B. Trimble, N. V. Daveneau.

In the case of Wm. H. Summers, it was de cided to postpone the consideration of the recom mendation until a future session. The following, having travelled one year, were

continued on trial; F. W. Lett, William R. Clancy, S. N. McAdoo, T. H. Cony, Wm. Somer-ville, C. H. Lawrence, G. S. Eldridge, J. A. Craig, J. L. A. Maher.

The following brethren were recommended to be allowed to attend college: F. W. A. Meyer, Wm. Smith, S. C. Kendall, J. M. Moore, S. N. McAdoo, Alva Holden, F. A. Read, C. H. Law

rence, and G. S. Eldridge. The following candidates were received on trial: R. G. Feek, and Salem G. Bland.

AFTERNOON SESSION.

After singing a hymn Rev. J. B. Saunders led in prayer, the minutes of the previous session were read and confirmed, and other special resoutions were presented and referred to committee The case of Wm. H. Summers was resumed.

and after a careful and somewhat lengthy discussion it was decided that he be not continued on trial. The question, who are now to be received on trial?

was again resumed, and the following brethren were received: A. G. Robertson, T. C. Buchanan, and P. Robidean. Revs. Wm. R. Burns, E. R. Young, F. McAm-mond, B.A., Wm. Burns, Wm. Buchanan, and

A. Doxell, of the Toronto Conference, were then introduced to the Conference. The following young men were appointed to

attend the Wesleyan Theological College, in Mon-treal, viz., F. W. A. Meyer, Wm. Smith, S. C. Kendall, C. H. Lawrence: and the following to attend Victoria College: G. S. Eldridge, A. Hol-den, F. A. Read, James Elliott, and S. W. Mcearly as possible. Adoo.

Rev. Messrs. Card and Serviss, of the M. E. Church of Canada, were here introduced to the Conference. -

The question, who have died during the year? wastaken up. The President amounced the South hymn, and Revs. Dr. Douglas and R. Whiting led

in prayer. John Thompson died at Lachute on the 29th day of Scptember, 1980, he passed away, after a lingering illness, in great triumph, and in the full assurance of faith, after a few short years of ser-

Thomas Ogden, of the late New Connexion any circuit, through the infirmities of age; but was a very efficient minister for many year's pro-viously, and died of cancer during the thirtyninth year of his ministry. Joseph Onasakenrat died February 9th, 1881. He was Chief of the tribe of Indians at Oka, and was converted in 1868, when he and a large number of his tribe joined our Church. He was ordained at our last Conference, and had succeeded in making a translation of the New Testament into the Iroquois tongue, which will stand as his monument for many generations to come. The following resolution was presented by the Rev. D. V. Lucas, M.A., and seconded by Rev. Wm. Hansford, and endorsed by the Conference: That the members of this Conference embrace the opportunity which their annual gathering affords them of expressing their great sorrow for the loss sustained by the widely-extended Meth-odist Church and by the more widely-extended Christian world in the death of the Rev. William Morley Punshon, L.L.D. They desire hereby to express their gratitude to the great Head of the Church, that it was their privilege for several years to witness the bright example of Dr. Punshon's devotion to the highest of all service-the service of God-to share in the benefits of his wise counsels, and to feel the affectionate and forcible eloquence of his public ministrations. They desire also to record their high appreciation of the untiring zoal which he always manifested for the weifare and growth of the Methodist Church of Canada, not only throughout the vast territory which God has so largely committed to her spiritual oversight, but also to the extension of her missions in foreign lands. And they de-voutly pray that upon their minds and hearts may be indelibly impressed those lessons his life and death are well calculated to convey; for in his life it was seen that even great intellectual gifts and towering genius may be led by the silken cords of meekness and humility, and by his triumphant death we are once more assured that 'Jesus is a living reality.' " It was also resolved that a copy of the resolution be sent to Mrs. Punshon, and her bereaved and sorrowing family, to give one more token of our deep affection for the departed, and our tender sympathy for those whose home is made

strong enough to make the lazy do it. But the Church has a great work to do, not only by Salvation Armies, and Young Men's Christian Associations, but by a general engagement. The speaker said he believed that Methodism was eminently adapted for this work, and urged that we should seek a fuller anointing of the true Spirit of Christ, and complete consecration to is mission and ours. Rev. Dr. Sutherland was then introduced, and

said he felt that these short methods referred to f converting the masses were sometimes rather defective in their operation. He was dispose to stick to the old methods yet. The method adopted by the Americans to civilize the Indians had shown us that it cost more to destroy than to convert them to Christianity. He knew that a large proportion was soon to pour in upon us, and, unless the Church awoke to the necessity of the general missionary work, he feared that great difficulties would overtake us. But, if we are alive to our responsibilities, we shall plant God-fearing, holy men in the great North-west to meet the inflowing tide, and lift up the standard of the cross among them. Let us look for a moment at our enormous field, and its demands. We have a noble class of workers already in the vineyard. Heroes and heroines still linger amongst us. He related scenes of Christian heroism which he had witnessed during his tour through the North-west. We have reached a crisis now in our work as to whether we can let the work be left undone that is crowding upon us, or whether we shall be recreant to our trust and duty, and give the masses over to infidelity and vice. This is true not only in the North-west, but in Japan and the East. The Lord has opened wide the door-wide enough for all the sacramental host of God to march in breast. Let us rise up in the strength of heroic faith, and complete consecration, and face the work. He felt this was a work the Church could do; and it is just a question of retreat and disaster on the one hand, or brave determination, and, through God, continued conquest on the other. Let us do our duty, and defeat will never settle on our banners. In Quebec, we need to do this, and send a hundred men instead of twelve to face that compact and terrible system which throws its dark shadow over that Province. We want to come up to this point, and say whatever it cost in men and money ve must put down this rebellion against God and his Christ. The Rev. Doctor, in a glowing speech, full of enthusiasm, pressed home these truths with great power and effect.

The congregation was large, and the meeting full of interest throughout.

THIRD DAY-MORNING SESSION. FRIDAY, MAY 27th.

After singing, Rev. Mr. Huxtable led in prayer. The minutes were read and confirmed, and the question was introduced. Who now cease to be ecognized as ministers among us? Rev. H. Shier, Rev. Joseph Syvret, and J. Grier.

None were deposed from the office of the minis-Rev. D. V. Lucas, M.A., introduced a resolu-tion, which was seconded by Rev. Professor Shaw, to the effect that, "This Conference has learned

with the most profound grief, of the sad and heart-rending calamity which has overtaken the citizens of London, Ontario, in the wrecking of an excursion steamer, by which more than two hundred lives have been sacrificed, bringing immeasurable sorrow to the hearts and homes of our fellow-countrymen, to whom we hereby nournfully tender our condolence and sympathy praying that God may be their refuge in this our of trial, and that the solemn lessons taught may be so deeply impressed upon us as to lead to the salvation of many; and that the Secre tary of this Conference be directed to forward a copy of this resolution to the London daily

newspapers." Rev. William Scott moved a resolution approv Rev. G. H. Cornish, of the London Conference, and recommended the ministers and members of the Methodist Church to purchase the same as

AFTERNOON SESSION.

Rev. D. Winter led the Conference in prayer the minutes were confirmed, and the conversa tion on the French District was resumed. Rev John Borland then introduced a motion in refer ence to the matter in debate, to the effect that the District be kept intact, as during several years past, and that this Conference does not approve of the action of the Stationing Committee in scattering the French missions among the English districts. A very earnest discussion followed, which was taken part in by Professor Shaw, Revs. L. N. Beaudry, J. Kines, William Jackson, T. G. Williams, D. V. Lucas, L. Hooker,

men felt that this was the most critical period in men feit that this was the most critical period in their history; they would be unworthy of the position if they did not. They were entering a great arona-greater than that of the Roman Coliseum; and around its galleries were gathered both worlds. Brothers, quit you like men, be strong! The ministers of the Methodist Church were custodians of a sacred treasure in the doc-

trines of our theology, which has been handed down to us. Let us guard it well. He briefly reviewed the leading points of the Mothodist doctrine, and showed how perfectly they harmonized with the teachings of God's word and hu-man reason, and dwelt emphatically upon the loctrine of conscious pardon. He said that while during the last century many were asking, "Tis a point I long to know," etc., Wesley was able to sing out in confidence, "My God is reconciled." We are the custodians of one of grandest systems of morals in existence, in full harmony with the peerless Sermon on the Mount; and we are the custodians of a living, earnest, ripe experience in the things of God. This has been held by us to be the grand object of all preaching and Christian effort. In early days, and in dark days, Christians met often to speak of God's love to them ; and this social aspect of Christian life was especially preserved amongst us. It is our duty, then, to keep the old fires burning. The peculiarity of the Itinerancy especially demands that every man, everywhere in our wide field, should keep the beacon aglow. We must defend each other, be true to each other, and cultivate a brother's love for all. We must live our doctrines, as well as preach them. What avail will it be to have the glorious doctrines in our theologies, if it does not become incorporated into our lives. He urged upon the young men the duty of standing in watchful guard over these treasures, and, dying, commit them also intact to the faithful men

who should teach others also. Rev. Dr. Elliott seconded the resolution saying: He felt that God was here; this place was dreadful, and, it was glorious. He knew the men who were how to be received, he had known the fathers and friends of some of them, and he believed they were good men and true. He would like to look along the race these soven men were about to ran. Would any one of them lay their honor in the dust and fail and be wrecked for aye? May eternal mercy preserve them all from such a fate! Perhaps some one of them may soon run their race like McCheyne and Somerville; but he prayed that these men might be preserved to the Church for many years. He urged them to live near to God and abide under the shadow of the Almighty, that they might hold fast their confidence unto

the end. Like the early apostles they were sent forth as lambs among wolves-he hoped like them that when the wolves gathered around and tempests beat upon them that they would be more than conquerors, and that they would never be disappointed. He loved the grand old Bible. Reason could never compromise it without itself being compromised. No man will ever have to make excuse for God or his Word, it bears the stamp of divinity. He felt glad that he was not troubled with a doubt on these points. Nothing else could give such lasting peace and comfort. He was glad these young men had an experience to tell; he hoped that they would ever have a living experience to tell antil at last they would tell it before the throne

bove. The resolution was then approved by a rising vote of the Conference. The President addressing the young men said

he trusted they would ever be pure in life and thought. Christianity makes life a grand thing, infidelity makes it little and insignificant. As the ancient Israelite put his offering into the hand of the high priest, so he urged the young men to put themselves into the hand of the Great High Priest of their profession. Let God use you as he will. Be men of prayer. Stand close by the God of the whole earth and then you will be men of power. After singing and prayer, a service of great power and gracious unction was brought to a close.

FOURTH DAY-MORNING SESSION.

SATURDAY, MAY 28th. The President took the chair at 9 o'clock. After singing a hymn Rev. Richard Robinson led

n prayer. The Superannuation Fund Committee made its report, showing that the income for the year was \$5,124.96, being an increase of \$126.59. Dr. Elliott presented the following resolu-

"Whereas, 'The Superannuation or Worn-Out Minister's Fund' was established and perpetuated by annual subscription of ministers ia generous sources solely for the support and maintenance of worn-out ministers, and whereas the disbursement of the fund is largely committed to the Board of Management under certain prescribed provisions and laws, be it therefore esolved: I. "That feeling the gravity of the responsibility to this fund; and with a deep sense of its obligations to honestly carry out the laws regu lating the expenditure of the Fund, this Board cannot in justice to itself and others commute with any minister who is in vigorous health and who is physically qualified for the active work of the ministry. II. "That in the judgment of this Board, the placing of any one on the Superannuation Fund who is not physically incapacitated for this active work, is a wrong done to the present legiti-mate claimants upon the fund, and also a wrong lone to the same class of claimants in the near or remote future, and is also further a per-version of the funds contributed by ministers, and others, exclusively for the support of worn out ministers, and the widows of deceased min-III. "That as the Superannuation Fund is now totally inefficient to meet the present claims of truly worn-out ministers, and widows having unpuestioned claims thereon, and for whose benefit his fund was instituted, and is continued, this Board would respectfully, but as carnesily as respectfully, entreat the Conferences concerned ot to place as claimants upon the fund any of its members who are not physically incompe tent for the active work." This resolution was supplemented by another, moved by Rev. Wm. Hansford,-" That this Conference has listened with deep attention and concern to the resolution presented from the Board of the Superannustion Fund, and that we thoroughly approve of the views and sugges-tions which it so wisely advocates, earnestly trusting that the claims of this fund will continue to receive the sympathetic and generous support of both ministers and people." The President suggested that on Monday morning the question of, What can be done to promote the work of God among us, be taken up, and the following programme be pursued :---I. The necessity of maintaining intact the essentials of Methodist theology.—Addresses by Revs. W. I. Shaw, LL.B., Wm. Galbraith, J. B. Saunders, and Jas. Allen. 2. Systematic pactoral visiting.—Revs. H. Johnston, D. Connolly, M. L. Pearson, and G. 3. How best can we interest and retain our young people.—Revs. W. Hall, Alex. Campbell, J. Scanlon, J. W. Sparling, and G. Forsey.

He said he was not surprised that these young | tion shall appear in the printed minutes in its proper place, and the second resolution shall be entered and remain among the standing resolu tions of the Conference. At this juncture the discussion on the French

work was resumed and earnest addresses were delivered by Revs. H. Knowles, R. Whiting, A. Hardie, Dr. Douglas and soveral others. lecision was reached when the hour of adjournment arrived.

AFTERNOON SESSION.

After the usual devotional exercises the discussion on the French District was resumed, and in about an hour the Conference decided, on notion of Rev. S. Bond, that the action of the Stationing Committee in dissolving the French District and amalgamating the missions with the English Districts, be approved of as the most efficient method of carrying on the French mis-

report, and leave was granted to sell property in connection with our Church at the following places, viz .:- Knowlton, sale of land; Dunham, sale of house; St. Armand, sale of land in Philipsburg. But it was deemed advisable not to sell the bouse at Cowansville at present.

Rev. Dr. Ryerson was introduced, and favore the Conference with an earnest and telling address. He said he had come here with a message of love, and to obtain the wish of this Conference on a very important subject, viz., that a letter which h read, be sent to the forthcoming Ecumenical Conference, with an earnest hope that that body would see fit to adopt it, and make an authorita tive announcement to the whole world that Methodism is one throughout the whole world, and that it desires to remain so.

Dr. Elliot moved that we heartily concur in the wish expressed, and trust that the great Council will be the means of increasing our feeling of unity throughout the world.

The report of the Committee on Church Property was resumed. Permission was given to sell the old church at Huntingdon, and the old church at Dundela, the parsonage at Lombardy, and the church at Dixville.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

POBT ELGIN.-On a recent Sabbath, the Rev. W. Smythe, paster of the Methodist Church at Port Elgin, held a very interesting service, at which he received several on trial for membership in the Church.

PENETANGUISHENE AND MIDLAND .--- Rev. Charles E. Perry writes: At a meeting held in Midland, on the 24th of May, it was unanimously decided by the ministers and friends to erect a new Methodist Church in Midland, to be completed on the 1st of October next.

TORONTO .- Spadina Avenue Church .- We learn from the Secretary of the Official Board of this Church that it is, both financially and spiritually, in a highly satisfactory and promising state, which the brethren believe to be largely due to the earnest and judicious labors of their pastor, Rev. Coverdale Watson, whom they hold in the highest esteem.

WILLIAMSFORD STATION CIRCUIT .- We learn from the Rev. W. T. Hicks, that the dedicatory services in connection with the Church on this circuit. were held on Sunday, 15th May. The Rev. Charles Fish, Chairman of the Owen Sound District, preached in the morning a clear and forcible gospel sermon, after which a most profitable love-feast was held, and the Sacrament of the Lord's Supper administered. In the evening, Rev. T. R. Reid of Chatsworth. occupied the pulpit, and gave a thoughtful and earnest discourse.

LONDON CONFERENCE.

LONDON NORTH .- At the last Quarterly Meetng of the London North Circuit, the Rev. W. Walsh received forty-two persons on trial for membership in the Church, thus making a total of eighty received on this circuit during the year. WOODSTOCE .- At the May Quarterly Meeting a

resolution was passed, cordially inviting the

NEWS OF THE WEEK.

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-The London Times asserts that the migration in Ireland is dying out.

-The Mormon missionaries, who have been try to make proselytes in Germany, will be expelled from the country.

-It is reported that the gauge on the Northern Railway will be changed over the whole line by the beginning of July.

-A plan has been proposed which utilizes Niagara Falls to supply the electric power for all the machinery in Ontario and New York State. .

-A despatch from London states that several London missionary societies' missionaries and sion work at present. The Committee on Church Property made its their wives have been massacred in New Guines. -A serious fire broke out in Brantford on Friday evening last, by which a planing and sash factory and several other buildings were destroyed. One man was burned to death.

> -The new Italian Ministry has been formed, and the oath of office administered on Saturday. This Ministry does not represent a union of the entire Left, and will encounter considerable opposition.

-The official re-count of the ballots on the Scott Act in Halton resulted in the increase of the majority for the Act from 81 to 174. It was found that the irregularities occurred in anti-Scott localities.

-Monday was Decoration Day in the United States, and in all the great cities of both North and South a beautiful tribute to the dead soldiers was paid with as great enthusiasm as in any previous year.

-The Viceroy of India telegraphs that in the first encounter of the adherents of Ayoob Khan with the forces of the Ameer Abdurrahman, in the neighborhood of Girishk, the former were compelled to retreat.

-The trial of Herr Most, publisher of the Socialistic journal, Die Freiheit, charged with inciting to murder, occurred last week. The jury retarned a verdict of guilty on all the counts with a recommendation to mercy. Sentence was deferred.

-The Fortune Bay affair has been settled, the British Government, through Sir Edward Thornton, Minister at Washington, agreeing to pay £15,000 sterling, alleged damages to the American fishermen. The Americans had claimed \$103.000.

-A serious explosion of Danforth's fluid occurred in St. Joseph, Mo., on the 23rd ult. Several were burned to death and many seriously injured. The fluid had been stored in a cellar under a saloon. The concussion shook buildings several blocks distant.

- An express train at Trenton, N.Y., ran off the track on Monday afternoon last. Three cars were smashed to pieces. Two persons were killed, about a dozen injured severely, and several others slightly. A switch had been left open, which was the causeof the accident. -A serious fire occurred in Hamilton on Friday morning last, by which a large part of the Hamilton Malleable Iron Work's building, of Burrows, Stewart, & Milne, was destroyed. It was only with great difficulty that several other buildings were saved. The total loss is nearly \$100,000.

-The French Government has refused to per-

mit a special despatch from Tunis to the London

Standard to pass over the wires in France. The

Standard says, "If the explanation of the Tunis

telegraph officials is correct, we congratulate the

Republic on an incident which is worthy of the

-The feeling among the loyalists throughout

the Transvaal is very disturbed. Numerous re-

best or worst days of the Second Empire.

McGill; Napanee District, Rev. T. C. Brown; Brockville District, Rev. A. Campbell; Perth District, Rev. G. H. Davis; Pembroke District, Rev. Wm. Craig; Ottawa District, Rev. J. T. Fitcher; Quebec District, Rev. A. B. Chambers, B.C.L.; Stanstead District, Rev. Wm. Jackson; Waterloo District, Rev. Wm. Grenfell.

Sunday-school Committee .- Roys. Jas. Henderson, Jno. Davis, R. N. Adams, R. Whiting, J. C. Reynolds, Wm. Peck, R. M. Hammond, J. W. Clipsham, H. W. Knowles, R. Robinson.

Ulpsham, H. W. Khowles, K. Koolnson. Missionary Committee.—G. Bishop, Esq., Mon-treal; Dr. Lavelle, Kingston; W. T. Hall, Na-panee; A. Broden, M.P.P., West Winchester; Jos. Jamieson, Almonte; S. E. Mitchell, Pem-broke; W.A. Schofield, Brockville; G.B. Humes, Ottawa; W. II. Lambly, Inverness; D. Davis, Coaticoke: John Massie, Cowapsville,

Contingent Fund Committee.-Messrs. Sidney Warner, J. B. Aylesworth, W. F. Hall, Arthur Chown, Jno. Redmond, W. A. Schofield, James Brisell

Several strangers were then introduced to the Conference and briefly addressed it: Rev. S. S. Nelles, D.D., LL.D.; Rev. E. Foster, of the New York Conference of the M. E. Church, of the United States; Rev. J. C. Seymour, of Toronto Conference; Rev. G. Cornish, London, and Revs. Dr. Burwash, and E. Barrass, M.A.

The following candidates were recommended to be received into full Connexion with the Conference and ordained: R. W. McKecknie, C. R. Flanders, B.A., W. W. Madge, B.A., Melvin Taylor, T. J. Mansell, W. R. Young, G. H. H. Davis In the case of James Elliott it was resolved.

that his ordination be deferred, and that he be permitted to attend college for another year.

EDUCATIONAL MEETING.

The annual meeting of the Educational Society, was held in the Methodist Church, Napanee, at eight o'clock on Wednesday evening, May 25th. The President of the Conference, Rev. H. F.

Bland, occupied the chair. After singing and prayer, he called on the Rev. Prof. Shaw, LL:B., who said that his chief duty to night was to present the annual statistical report of this Society. He felt that all students of history would acknowledge that the world owed more to Christianity in the way of education than to any and all other systems of faith. He showed that from the first Methodism had taken an active interest in the great work of liberal education. But he claimed that the chief work before this Society was in the way of ministerial education, and he was glad to be able to present the following report. The income of the society from the various districts during the year has been :-- Montreal, \$356.64; Kingston, \$111.36; been: --Montreal, \$356.64; Kingston, \$111.36; Napanee, \$78.29; Brockville, \$153.98; Perth, \$60.20; Pembroke, \$28.92; Ottawa, \$118.73; Quebec, \$125.07; Stanstead, \$52.50; Waterloo, \$79.00; total \$1,164.78, being an increase of 20 per cent. over the returns of last year. He said in reference to the expenditure that he was strongly of opinion that the funds of this Society should be made a kind of loar fund so that the young men might have the opportunity of repay-ing the money expended by the Church in their education. He said that one-half of the present debt would be paid this year, and he hoped soon that the hands of the Committee would be strengthened by a large surplus.

Rev. President Nelles being called upon said he was delighted to be present at this enthusiastic meeting and should try in a simple manner to present the claims of this Society. Ile felt that the present time was one in which we need to make the most strennous efforts to maintain the interests of our various educational institutions. Our great business is, of course, to win souls to the Redeemer, but, nevertheless, the work of general | the gospel ?. Let us get hold of these masses beeducation has been a great auxiliary in this work.

so sad by the dispensation of Divine' Providence. The Revs. J. F. German, B.A., and William Tomblin were then introduced to the Con-

The following ministers were recommended to be placed on the superannuated list : Revs. E. A. Ward, Jos. Brock, J. Freshman, S. E. Maudsley, J. C. Warren, Henry Shaler, R. Robinson, W. D. Brown, R. Lochead, Wm. Creighton, H. Irvin, J. Huntingdon, T. W. Constable, M. McDonald, . Tompkins, J. Hiscocks, T. O. Atkins, and L Houghton. As supernumerary : Revs. F. Hunt,

E. S. Inglis, and S. Jackson. Rev. J. Gear resigned. His resignation was accepted by the Conforence.

MISSIONARY MEETING.

The Annual Missionary Meeting was held in the Methodist Church, Napanee, on Thursday, the 26th May, 1881, the Rev. H. F. Bland in the

chair. After singing, the Rev. Elon Foster, D.D., led

in prayer. Rev. J. Alien, B.A., being called on, said the great question was how to reach the masses. What have we to do with this question? Soon we shall have a great population in this Do-minion. The people of other lands are crowding into any still be a constant with the start with th

into our cities, and will be a source of great triai to our law-enforcers. The great problem is, what shall be done to ward off this threatening evil ? What shall we do to meet their pressing wants? Communism and Nihilism grow rank in this soil ; and, out of mere self-defence, we must do something. What remedy is there but

fore they be completely destroyed, before the evil Wesley himself early recognized this fact and goes beyond all possibility of remedy. The sident called on the Rev. Wm. Galbraith, B.C. strove always as the people were advanced in Government ought to provide work, and be to propose the reception of these young men.

nd several others The candidates for ordination were then examined in open Conference in Discipline and The-

logy, previous to their reception into full connex on, and the session closed at 5:30.

The reception of candidates into full connexion took place in the C. M. Church. Napanee. Rev. H. F. Bland, President of the Conference, in the chair. The excellent choir of the Church, which has rendered valuable aid during all the public services, was in attendance, and led the large audience in singing the 678th hymn, after which Rev. J. W. Sparling, B.D., led in prayer. The Secretary read over the list, and the following young men took their seats on the platform: G. H. H. Davis, C. R. Flanders, B.A., Melvin Taylor, R. W. McKecknie, W. W. Madge, B.A., T. J. Mansell, William R. Young. The President said that all these young men had been passed regu-larly through the disciplinary stages, had been recommended by the laity of the Church, and hold for four years on trial, and now were recommended to be received into full connexion with he ministry, and on Sunday next to be ordained. He said he rejoiced that the great doctrine of the torgiveness of sins, the history of which he briefly

traced, was still held amongst us, and these young men had already testified, and would now repeat that testimony that they, too, knew that heir Master, and ours, has power upon earth to forgive sin. P. G. H. H. Davis said he felt pro-foundly grateful to God that he had been brought to this hour. When only eleven years of age he had been converted to God. It was through the testimony of others that he was led to put his trust in Christ, and the divine Spirit bore witness with his spirit that he was a child of God, and soon he was found, in simple ways, working for Christ, and the finger of Providence had so clearly marked out the way and impressed his heart that he had no doubt that he was called to this great work. He felt that the responsibilities he was about to assume were terrible, but he trusted in

God to help him. C. R. Flanders, B.A., said he had been trying to live a consecrated life for some time, but now he desired to consecrate himself anew to the Lord and to the Methodist Church. He felt proud to be admitted into so noble and grand a protherhood. He said he knew well that he had passed from death unto life. Although he could not say just when that change took place, he felt now that, being justified through faith, he had peace with God through Jesus Christ. He desired to give himself unreservedly to this work from a profound conviction that God was calling him to it.

T. J. Manseil said he felt thankful that there were two things he could not doubt, first, his conversion to God, and secondly his call to the ministry. He related the incidents that clus tered around the hour of his conversion, and soon afterward by strong indications, which he dared not resist, he had been led from step to step. God's blessing had been resting on his efforts and some fruit had been given him, and he trusted that many sheaves would be given to him in the future, and at last that he might stand with the faithful before the throne above.

W. R. Young said he felt joy at the prospec of entering more fully into the work he loved so well, and yet he dreaded to assume responsibilities so grave. He said that through a pious mother's prayers he had early been led to the saviour. About six years ago, after a term of indecision and faltering, he was led to renew his consecration to God, and felt afresh the consciousness of acceptance through Christ, and ever since he had a calm, settled peace. For years he had had the conviction that he ought to preach, but, from a deep sense of his veakness, and the greatness of the work, had shaken it off again and again ; and now, it was only through an intense conviction, that he dared do no other, that he desired to lay his life on this altar.

The 687th hymn was then sung, and the President called on the Rev.Wm. Galbraith, B.C.L.,

4. Connection between ministerial piety and ministerial success.—Revs. L. N. Beaudry, A. Hardie, B. Longley, and J. M. Hagar. 5. Miscellaneous suggestions as to the best methods of securing success in our work, such as

special services vs. steady personal effort; cir-cuits and stations, which are best for the work.-Revs. G. J. Huxtable, S. Bond, D. V. Lucas, W. Jackson, and A. B. Chambers, B.C.L.

It was resolved on the motion of the Secretary that the earnest thanks of this Conference are hereby presented to the Rev. W. I. Shaw, I.L.B., and to J. J. McLaren, Esq., Q.C., of Montrcal, for the very careful and thorough manner, in which they complied with the computer of the which they complied with the request of the Conference last year in relation to the law of Civil Status in the Province of Quebec, in their application to the duties of ministers regarding the due registration of the official acts of mar riage, baptisms, and burials as admirably set forth in their valuable published pamphlet, and that the attention of ministers stationed in the Province of Quebec, be respectfully drawn to the observance of all legal requirements in the regisin the report of Prof. Shaw, A.M., and J.J. McLaren, Q.C., of Montreal. The suid report being kept for sale at the Methodist Book Rooms in Toronto and Montreal ; and that the first reso-

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London Conference to hold the annual session for 1882 at Woodstock. The Rev. W. W. Carson has been unanimously invited back for the third year.

ONEIDA INDIAN MISSION .--- Rev. E. Hurlburt writes: During the year we have been raising money to repair our Mission Church. The contract for the repairs is now let. The workmen are now engaged in doing the work on the church, and, we expect in a few weeks to have all ready for the opening of the church. Further notice hereafter

TRAFALGAR.-Rev. R. R. Maitland writes :- We gave a social at the parsonage on Friday evening last. There was a large gathering present. Proceeds, \$42.25, to be applied to the Parsonage Furniture Fund. Rev. Mr. Emory was pre sented by the friends at Snider's appointment, with a very flattering address, occompanied by a purse of money, on Wednesday evening, May 25th. His expected removal from the circuit causes deep regret.

KIRETON.-Rev. W. Henderson writes : The Woodham Sabbath-school anniversary has been highly successful. Rev. J. R. Gundy, of Exeter, gave most appropriate discourses on Sabbath, 22nd of May. On the Queen's Birthday, a sumptuous dinner was given in a beautiful grove on Fish Creek. Mr. Ford, the Superintendent, was called to the chair. Addresses above the average were given by Revs. T. Watson (Primitive Methodist), W. Quance, of London (Bible Christian), J. R. Gundy, and Mr. George Y. Eaton, of St. Marys. The brass band supplied stirring music. Proceeds of dinner over \$80.

ST. THOMAS .-- We learn from the St. Thomas Journal, that on Thursday evening, 12th ult., a successful Ladies' Aid Society entertainment was held in the First Methodist Church, St. Thomas. Mr. John Farley gave an interesting account of his trip across the continent. At the close of the meeting, Mrs. Benson was presented with a handsome portemonnaie, containing \$55. The Quarterly Board of this Church have invited Rev. Alex. Langford, of Chatham, to become the pastor of the church for the ensuing Conference year. During the past three years there has been a marked increase, in both the membership and income of this church.

FROM THE MISSION ROOMS.

MONTREAL CONFERENCE.

When it was proposed to change the time of holding the Montreal Conference to a date three weeks earlier than usual, it was argued by many that the Connexional Funds could not be reported with any degree of fulness so early. We are happy to say, however, that such has not been the case; Missionary returns have been received more fully than usual, and, what is even of more consequence, the income shows an increase of nearly ten per cent.; and a very satisfactory feature of it is, that every District but one contributes to this advance. It is hoped that the London and Teronto Conferences will emulate the example of their Eastern sister in both particu-

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ports of the Boer outrages since peace established are reported. The Boers attacked a body of natives, and murdered ten because they were loyal to the Queen, and working for the English. The Swazies, Zulus, and Transvasl natives express a determination to fight the Boers if they are left in complete possession of the country.

-A determined attempt was made to wreck a G. T. R. train on Thursday night last. Two heavy pieces of timber were laid on the track, not far from Kingston station. A special freight train going east narrowly escaped being thrown off the track and down an embankment. It is thought the road was blocked for the purpose of wrecking the express train which goes east at 1.25 a.m. The railway company offer a reward for the apprehension of the offender. -It is rumored that a fresh outrage has been perpetrated at St. Petersburg, and taking the new Czar's life has been attempted by the Nihilists. There is evidence that the leaders of the Jewish persecution in Russia are now directing the agitation against the owners of landed property and the wealthier classes generally. The Czar has started on a tour through the provinces. He is cordially received, but the inhabitants manifest a disposition to insist upon a continuance of their present rights.

-The Times says :- We understand that in consequence of recent events in Tunis the Porte has decided to write to the Bey requiring an explanation of his demeanor towards the Sultan, and the apparent leaning of his Prime Minister towards French interests. The Bey will be invited to state whether he still considers himself the vassal of the Ottoman Empire, and whether he is prepared to abide by the firman of 1871. If his answer is unsatisfactory the Bey will be solemnly deposed, and the Husseinite family deprived of the Vilayet of Tunis.

-The Berlin correspondent of the London Times says :--- "The signature of the Convention incorporating Hamburg in the Zollverein makes debate on the subject superfluous if not impossible By the agreement, which only comes into force. in a year or two, Hamburg retains its right to 'port free" for certain kinds of traffic. Other conditions will shortly be published. The treaty will have to be ratified by the Senate and municipality of Hamburg, and by the Reichstag, but if the city does not plead intimidation, as it certainly will not, there is no reason why Parliament should not endorse the deed and pass an Act of indemnity for its main anthor.

-A Vienna despatch to the London News says: -It is believed that a majority of the Upper House of the Reichstadt is adverse to the Bill reducing the legal school age from eight years to six years, and that the nomination of twenty new peers is imminent in order to force the measure through that body. The Bill is regarded as a concession to the Ultramontane and Tyrolese parties. It only passed the Lower House of the Reichstadt with difficulty, and amid scenes of the greatest excitement. On the last day of the debate the domonstrations of the public in the galleries in favor of the opponents of the Bill were uproarious, and the galleries were cleared by order of the President.

HERE AND THERE.

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CATACOMBS OF ST. CALIXIUS

entrance to the Catacombs is from an open

field, in which the work of excavation is still

DENS AND CAVES

THREE TAVERNS.

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GONE. Gone from the bloom and the gladness, Gone from the light and the cheer, Gone from the love that was closest, Gone from the lips that were dear. On rolls the world with its singing, On with its work and its pride, But we'll not meet again with our darling, In all the world, empty and wide.

Under the snows we have laid her, Hallowed a chamber of rest; Shut are the sweet eyes, and folded The hands on the death-frozen breast. Still are the feet that moved ever On erands of mercy and grace, Down in the gloom and the silence Hidden the beautiful face.

Gone, and the home is so dreary; Gone, and the hearts are so rent; Gone from the paths that she brightened, Aye, with tranquil content. How shall we fare on without her? How reach the end of the day? Shadows and darkness have gathered. Thick o'er the desolate way.

THE OTHER SIDE. Entered the mansions of glory, Safe in the bosom of God, Walking the highways of heaven, Free where the ransomed have trod; Free from the blighting of sorrow, Pure from the staining of sin, White, after great tribulation, Glad, the fair city within.

Batisfied there with the Saviour, Passed, all the toil and the care, Never again to be burdened, Never a heart-ache to bear. Young, with a freshness immortal, Blithe, with a rapture untold, Strong, with the life never ending, Home, in the city of gold.

Soul, in thy glorious raiment, Friend, in thy radiance of joy, Praises and blissful thanksgiving, Now all thy powers employ. How shall we wait till we meet thee? How must we yearn for the day, When forth from the gloom and the darkness, We too will be beckoned away? -Mrs. Margaret E. Sangster.

Corresvondence.

LETTERS OF TRAVEL.

BY BEV. HUGH JOHNSTON.

No. XIV.

ROME TO FLORENCE.

I find that space fails me to give a detailed ac-count of each day's sight-seeing in the sevenhilled oity. I must, therefore, hasten over the Vatican collection of antiquities, one of the finest in the world, its vast corridors of sculpture, with such marvels of art as the Laocoor

the Colossal statues of ping Ariadue, the billor bi the Ferrer and Ariadue, the Colossal s the Sleeping Ariadue, the Colossal s Hercules, any one of which is worm age around the earth to see. Nor can I linger in the Borghese Palace, by far the largest and linest private gallery in Rome, with Titian's famous "Earthly and Heavenly Love," and "Ma-donnas," radiant with beauty; nor in the Ghetto, the Jews' quarter, its narrow streets reeking with filth, where is pointed out the old house in which Paul lived, and the site of the school where he taught.

CHURCHES,

I did not visit all the 400 churches in Rome, 1 did not visitall the 400 churches in Rome, nor yet the eighty dedicated to the Virgin Mary. The author of "Innocents Abroad," was not far astray when he gave this as the order of holy personages worshipped in Rome: "Ist. The Virgin Mary, mother of God; 2nd, the Deity; 3rd, St. Peter; 4th, Popes and Martyrs; 5th, Jesus Christ, the Saviour and alwave as an infant in Christ, the Saviour, and always as an infant in the arms of his mother." There is scarcely a Christ Church or Church of the Holy Ghost in Rome. They are chiefly the churches of San Maria, San Pietro, and other saints. But I must

there are 33,000, and tapestries rich and rare, of which there are 600 pieces. In this gallery alone are 500 hundred paintings, each one a real trea-and, if properly considered and realized, to in-Thad almost forgotten to mention my visit sure, besides bronzes, cameos, and engraved stones, medals, gems, blazing in every hue, poron the Appian Way. We halted at the Domine Quo Vadis, and so we copy of the footprints which Christ is said to have left here on the marble. This is the legend: As St. Peter was marble from the city for his life, he met the fleeing from the city for his life, he met the phyry tables, with vases and flowers in mosaic, baths in Persian laps lazuli, oriental alabastor, furniture in ebony, and jasper, and malachite, and brocatello di spagna, and statues, among them the celebrated Venus, by Canova. Master, and enquired of hum? "Lord, where goest thou?" The Saviour replied, "I go to be crucified a second time." Whereupon St. A glance at the Boboli Gardens and a drive over the Cascine, ornamented with trees, and shrubs, and flowers is all that we can now give you of Peter, ashamed of his cowardly weakn 455, re-turned and met boldly the martyr's death. The

beautiful Firenze.

ESCHATOLOGY.

going on. Anywhere, there, a few yards under MR. EDITOR,-In our last we considered this the soil, and you come upon ruins, or openings down into this great city of the dead. A few days before, they had found the oratory of St. subject as presented to us in the Old Testament. We will now view it in reference to the New. In the New Testament, Hades, in 1st Cor. xv. 55,

is translated grave. In Acts ii. 31, it is rendered hell, but many think it should have been ren-We light our candles, and descend into the labyrinths below. The passages hewn in the soft rock are like the alleys and streets of a city. hell, but many think it should have been rea-dered grave, or, taken in a generic sense, as the place of departed spirits. The papists strongly contend for this, After reading Dr. Barrow, Pearson, and Leighton on the Creed and several Both sides of the galleries are perforated with tombs, or oblong niches carved out-three to six in number, one above another. Each of these hollow shelves held a corpse. We tread on Commentaries on this verse, and on Psaim xvi, hallowed ground. Here the many redicead were and reading their different renderings and expo-laid to rest. Here the saints of God sought sitions, and efforts to make them harmonize with sitions, and efforts to make them harmonize with the doctrines and facts of Scripture, I think the refuge-"they wandered about in sheepskins, and goatskins, being destitute, afflicted, tor-mented (of whom the world was not worthy); exposition given by Dr. Cook in his Theology, where he treats on the descent of Christ into hell, comes nearest that object. He reviews a they wandered in deserts, and in mountains and in number of divines on the subject. He reviews a number of divines on the subject. He then gives his own exposition. He lays it down as a rule, in Hebrew, that beth, as a preposition, is of the same signification as ev in Greek, and is generally translated in. That lamed is the same of the earth." It is estimated that here are seven millions of graves. These mazes of nar-row passages would stretch, in one continuous as eis, and is rendered to. He gives several ex-amples to confirm it. We will take one: "Pre-It would be a serious matter to lose your guide serve me, O God, for in thes do I put my trust. or your light here. As I threaded the passages, or entered the small chapels, and family tombs, O, my soul, thou hast said to the Lord, thou art my Lord. My goodness extendeth not to thee or entered the small chapels, and family connections I longed for the companionship of the scholarly Editor of our *Magazine*, who writes with the beanty, and purity, and vigor of Goldwin Smith, the Addison of our day. How he would have trodden these narrow and winding passages, as familiar to him as the streets of his native town; how he would have revealed in the inscriptions but to the saints that are in the earth ; and to the excellent, in whom is all my delight." In the places where the in is in italics the beth is In used, and where the to is in italics the lamed in used in the Hebrew. Take, then, the passage in question: "Then wilt not leave my soul in hell, or sheel"-but beth is not used here but lamed. It carved on every sarcophagus, and found meanshould then be translated to and not in. Then ing in every favorite symbol of palm-branch, and olive-leaf, and sun, and dove, and fish. the literal translation of the verse would be, "Thou wilt not leave (or abandon) my soul to hell, Coming out of the Catacombs, we drive on neither wilt thou suffer thine Holy One to see over this time-worn pavement, built by Appius, A.U.O. 442, past the Circus of Maxentius, and the circular tomb of Caecilia Metella, tocorruption." Thus, instead of conveying a sense which implies that the Redeemer's soul was sent to hell or sheel for a time, it predicts that it should to hell or sheet for a time, it predicts that its hold not go there at all : "Thou wilt not abandon my soul to hell." He says, "The translation thus given is supported by the oldest versions in ex-istence—the Chaldee, Paraphrase, and the Septuagint." I can speak as to the latter, which I have before me, such is the meaning of the Greek where the brethren came to meet the great Apostle of the Gentiles and accompany him into the City of the Casars. As returning our carri-age ratiled over the old blocks of stone, and we verb-it is followed by eis. St. Peter (Acts ii. 27) ooked up to the sweet blue skies and the broad Camgives the Septuagint verbatim. This passage evidently speaks of Christ in his two fold relapagna, with the sweeping arches of mighty aque-ducts extending far along the scene, and backed by tion-his soul and body. Corruption is spoken distant and purple mountains, that threw their darof in reference to the body, for it is only the ma-terial part that could see corruption. We take kening shadows over the vanished palaces of Pompey and Domitian, we thought of the victorious the soul to mean, literally, the spiritual nature generals, the orators and senators, the emperors, of Christ. It applies, then, to the two parts of the human nature of Christ-corruption as to and kings that had trodden this pavement and looked up to the same sweet sky, and over the same wide landscape. And vividly rose before our mind the vision of a band of soldiers fifteen the body and sheel or hell as to the soul. But into neither of these states was Christ to enter for it is said, "Thou wilt not abandon my sou centuries ago threading their way silently along this road, under the bright sky of an Italian midto hell, neither wilt thou suffer (or give over) thine Holy One to see corruption." Dr. W Stuart says, "The word rendered leave, means summer. They have a prisoner. It is Faul the aged, who now released from his captivity, re-joices to follow his Lord without the gate, and to give over to, to abandon to, to give up or leave to." The soul of Christ did suffer. He said, who is ready to take up a triumphant death-song such as none ever heard before. "I am now ready "My soul is exceeding sorrowful, even unto death." He made his soul an offering for sin to be fired, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith, hence-The sorrow of death compassed him, and the pains of hell gat hold upon him-he found trouble and serrow. All this was necessary to forth is laid up for me a crown of rightcousiles." effect our rédemption ; but it ceased at his death when he cried, "It is finished," and gave Having received a telegram from Rev. Dr. Punshon who was unable to reach the Eternal up the ghost. But his soul was not abandoned to hell. When on the cross, he was conscious his sufferings were brought to an end, and that his spirit would immediately enter into happi-Caching the city of flowers and the flower of cities, just as the sun was lifting himself gorness. He said to the thief on the cross, "This day shalt thou be with me in paradise," and he geously over the summits of the encircling hills and day shaft thou de with the in paradise, and he said, "Father, into thy hands I commit my spirit." Here, then, sheel cannot refer to the place of the dead, but to the place of misery into which Christ did not enter. The word hades is not used to signify the place of the righteous flinging his radiance upon the palaces, and tem-ples, and monuments, and bridges of this elegant Italian Athons. My first desire was to see the river, given to so beloved a fame, for even Milton longed for sight that hemight once more gaze on dead. They are said to inherit the promises. Our Lord, speaking of the departed saints, says, "They are like unto the angels, and equal unto the beautiful Arno. It is a muddy stream, but the elegant stone bridges over it, the palace gar-

duce every sinner to flee from the wrath to ;ome? May we all take shelter in that Rock, that is a iding-place, a covert from the windy storm and

tempest, and as a shadow in a weary land.

S. C. P. ANSWER TO PRAYER.

On the 14th of April, a member of the First Methodist Church, Hamilton, was addenly re-stored to health. Individuals have frequently solicited a statement of the facts of the case, ad now desire to give such statement to the public, through the columns of our paper. During the month of August, 1880, soon after

ny appointment to this circuit, I was asked to call and see a lady, whom it was supposed was very near the gate of death. On my arrival at the house, I found a person by the name of Mrs. Mottasched, and from her learned that for years she had not known what it was to enjoy, even - comparative degree of health, and that on the previous Wednesday she had been taken down with a complication of diseases; these, together with an exhaustion of the whole neryous system, resulted in a serious affection of the spine.

Since that time I have very frequently visited her. During all these months, she has been unable to get out of bed without assistance, and then not without great difficulty and extreme pain. Gradually her spine became weaker, and

her limbs seemed to have lost all strength. In conversation with her physician, he, several occasians, informed me that he could see no prospect of her recovery. On the morning of Thursday, the 14th of April last, he called and told her he had done all he could for her,

but encouraged her to look to God. On the evening of that day she got up and walled. A lady of this city had been in corres, pondence with Miss Judd, of Buffalo. The hour of eight o'clock, Thursday had been

set apart for special grayer, in which Miss Judd with several of Mrs. M.'s friends, of this city were to join. Of this Mrs M. had no intimation until the arrangements had been completed. She felt, as did others, that the hand of God was in all this. In "him who healeth all our dis eases" she endeavored to trust fally. But she said, "How am I to walk?" At that moment 8:50 p.m., she says she felt an inward voice, "rise up and walk." She hesitated no longer, but sprang from her bed, and with the assistance of a lady friend she walked to the front door and a lady friend she walked to the front door and back to the rocking chair. To quote her own words, she says, "As soon as my feet touched the floor I felt no longer pain in my ankles or knees; and immediately my soul was filled with the love of Jesus, and I began praising him." After sitting for some time in her chair she arose, and with the resulting to resone time in her chair she arose, and without any assistance, whatever, she walked back to her bed. Since then she has been up the greater part of every day. On the third day after she walked out into the yard, and on the fourth she went out for a drive. Several times she has gone for a walk without aid. Twice she has been to the house of God.

These, then, are the facts of the case, unvarnished and without commont.

For eight months she had been in bed; her nervous system, shattered, exhausted; her limbs practically useless. During this hour of faith and prayer she received strength which has since increased day by day. "And the prayer of faith shall save the sick, and the Lord shall raise G. W. H. him up." James v. 25.

THE BITTERS OF THE ITINERANCY.

MR. Epiron,-At the time of my last move some brother wrote to the GUARDIAN, under the heading of "The Sweets of the Itineranoy," an account of his experience on going to his new circuit, in which we were told of a very hearty reception, and of a clean parsonage. I was pass-ing through such a difficult experience at the time the I could not understand that brother's time that I could not understand that brother's sentiment, nor participate in the joy he found in itinerating. The time of another move is so near, that the last has come very vividly to re-membrance, and the dread of another such experience leads me to write, under the above heading, what I know of moving. My wife and I had worked hard ourselves, and employed help, so that everything should be left clean and in perfect order for my successor and his family. Tired and somewhat ill, I drove a hundred and the angels." This is not compatible with the idea of hades. He said unto the thief upon the ten miles to my new circuit. On arriving at the parsonage, I found I had to commence again the work of cleaning up. Heaps of rubbish and filth had accumulated in the wood shed, yard, caught up into paradise. That was not hades, and out-buildings, the former especially was a but the third heaven, where he heard unutter grand receptacle for old worn-out boots, shoes able things. In the midst of this paradiso was and rubbers; broken crockery, battered tins the mystic tree of life, which is near the throne bones, rags, papers, chips, sweepings, etc., the bones, rags, papers, chips, sweepings, etc., the whole being so sour and musty, that my sto mach rebelled during the process of excavating and wheelbarrowing. In the house, stovepipes in three or four rooms had to be taken down, leaned, and put away for the summer ; while the investigation of cupboards, etc., was left till after the arrival of my wife, and the hiring of a girl. This was the third experience of the kind out of five moves, though decidedly the worst. Now, is it not annoying, after a minister and his wife have worked hard, and hired help-when not able to afford it, on account of a large deficiency to have a house in order before leaving it, to find, on going to a new circuit, that the process has to be repeated? And that at the end of June, or beginning of July, when the weather i very warm. If the golden rule were observed then all might enjoy "the sweets of the Itiner ITINEBANT. ancy.'

When we take into consideration that our people are all new comers, and on account of last year's backward season were taxed to the utmost to make out comfortably through the winter, and then to find them so ready to assist our Church all they can, our words of commendation cannot be too strong. Above all our hearts are cheered by the fact that our members are striving to live up to their profession. As an instance I might men-tion the case of three sisters —all members of the class-declining to join in the dance at a certain welding party simply on the ground that they were Methodists. This is a method I hope all our Methodist young ladies will follow. The bold stand thus made was immensely beneficial to our cause, and very helpful to us in our work for the Master in this field of labor. Thanking God that we are again actively engaged in working for Jesus, I rema ic, yours ever, A. WHITESIDE.

SUNNY ASPECTS OF THE SCARBORO' URCUIT.

This is one of the circuits in our Toronto Disthis is one of the offeth's in our Toronto Ins-trict where I find an opening from time to time for the exercise of any little preaching ability that may yet be reserved to me, and to which I teel a decided partiality; and this transition period of the year may furnish a suitable oppor-tunity to gin where the two follows.

tonity to give utterance to my feelings. Sunday, the 8th of May, I spent at Cherry-wood, where I found every element and appliance of an orthodox and healthful Methodist ce also day morning, on my homeward journey, i escaped the dust and crowd of the lumbering stage by taking passage in the exter porized rig of two worthy official member, and drove across the country to where the bar and drove across the country to where the last Quarterly Official Meeting was appoint at to be held, passing by where once the elder Richardsons and the noble Wash-ingtons, resided and did service for the cause.

^J, round that though many of the fathers had gone to their reward, there were aged seniors to give counsel in emergency, such as the Leadleys, Wheelers, and Stockdales. There are elderly men who have the wisdom of years without the loss of the strength of their prime, such as Fawcett, Ormand, Stower, Stanton, and Barnard, not lacking "young men," with the fire and energy "for war," such as the two Herons, Thompson, Reesor, Burkholder, and Dix, with some whose names I cannot now recall.

Their business was transacted in the utmost anietude, but all was efficiently done. Only one eighborhood reported behind. All was certain to be gotten except sixteen dollars; but these bronzed but well to do Canadian farmers (the truest aristocracy in the world) opened their home-made but capacious pouches, and the money was soon on the table.

They are old style Connexionalists and Conference men on that circuit, and don't believe, in dictating to the Stationing Committee, but they passed an unanimous vote of approval of their young minister, Lloyd, and expressed informally, a desire to have him return. The scholarly and polished Annis, with his sweet combination of fidelity with gravity, who had won golden opinions during his three years of attractive preach-ing, pastoral diligence, and kindness, and wise business efficiency, they dismissed with an unanimous vote of the heartiest thanks. In all my crossings of that beautiful circuit I have heard their ministers spoken of with uniform kindness and respect.

They are leaving the choice of their next year's ninistry with the authorities of the Connexion. But whoever goes will find a beautiful and convenient parsonage in a pretty rural hamlet, and warm reception when they reach their goal. JOHN CABROLL.

District Meetings.

SIMCOE DISTRICT.

The annual meeting of the members of the Simcoe District was held on Wednesday and Thursday, 18th and 19th insts., in the thriving village of Teeterville. The Rev. E. S. Shibley was elected Secretary. The business, under the judicious management of the Chairman, Rev. D. L. Brethour, was despatched promptly, and with the care necessary to thoroughness. The return of members showed an increase of 142. The Superannuation, Educational, and Mission-

ary Funds are now in advance of last year. A public meeting was held on Wednesday ovening, and addresses given by the Revs. A. Cunningham, John Kay, and David Chalmers. The Rev. T. S. Howard was elected a member of

the connexional funds is about a thousand dollars inadvance of last year. The following persons were appointed to represent the district on Con-Stationary Committee: Rev. Wm. McDonough. Stationary Committee: Rev. Wm. Bryers, Sunday-school Committee, and A. S. Fisher, Esq., Missionary Committee. A Manchester circuit was formed to consist of the Manchester, circuit was formed to consist of the manchester, Westfield, and Craig's appointments. Arrange-ments were made for holding a district camp-meeting, near Lucknow, in the latter part of June. A resolution was passed expressing sor-row over the death of Rev. Morley Punshon, M = 11, D = and engageting to Conference that:M.A., LL.D., and suggesting to Conference that during its sessions the event be commemorated by a suitable service. By resolution the district xpressed a wish that the minutes of Conference be published as they appear on the Conference-Journal, and that in the London minutes the stations of the three Western Conferences be given. After a vote of thanks to Rev. Wm., Bryers and the members of his congregation for the excellent provision they had made for the entertainment of the members of the district. the meeting adjourned. -- wingham Advance.

ST. THOMAS DISTRICT.

The St. Thomas District met in Grace Church, St. Thomas, May 18th, at 0 a.m.—Rev. James Gr.y, presiding. T. W. Jackson was elected Secretary, and B. Sherlock chosen assistant. The numerical increase on the district was thirty members, though over 170 had moved away from the district. Some few of the circuits show painful deficiencies, though the Connexional Funds were all in advance of last year but the Educational

Educational. Two promising young men, Mr. Waiter Marks and E. R. Burkholder, were recommended to by received on trial. J. B. Freeman, one et our young men, has just taken the degree of B.A. with honors at Cobourg. Thomas Vouden, J. W. Sitton, and J. E. Hockey were recommended to attend College. Rev. G. N. A. F. T. Dickson was elected on the Stationing Committee, and Rev. J. H. McCart-ney on Sabbath-school Committee. W. S. Smith, Esc., of Tilsonburg, was chosen lay-representa-Esq., of Tilsonburg, was chosen lay-representa-tive to the Missionary Board.

A very kind and complimentary resolution, re-lating to the Chairman, and thanks to the friends in St. Thomas, closed a very happy and profitble meeting. T. W. J.

BARRIE DISTRICT.

The Barrie District meeting was held in Orillia, on the 18th and 19th ult. All the ministers were present; but only half the lay brethren were there. The Rev. J. G. Laird presided with his usual ability, Rev. R. Strachan was elected Secretary. All the usual questions in regard to character, and diligence, and efficiency in the discharge of ministerial duties were asked and very satisfactorily answered. The brethren gave very cheering accounts of spiritual, material, and financial prosperity, gracious revi-vals have attended the labors of the year on several circuits and missions. Especial mention may be made of Barrie, Allendale, Penetanguishene, and Coldwater. On Penetanguishene mission a great advance has been made. From being a weak mission, in one year it has so prospered as to take the position of a circuit for two men. They have erected a parsonage valued at \$1,000, and a church at Wyevale valued at \$1,200, and sites have been ecured for two other churches. Altogether the mission has raised this year for these purposes alone \$1,700. The Connexional funds upon the district are nearly all in advance of last year. Rev. J. Webster was elected on the Sabbath-school Committee, and Rev. A. Browning, on the Stationing Committee. The following resolution was passed as an expression of cordial appreciation for our highly esteemed and beloved chairman. "Moved by the Rev. A. Browning, seconded by J. Sissons, Esq., and resolved: That the members of this district meeting desire to express their cordial appreciation of the Christian kindness and business ability of the chairman of this district. Rev. J.G. Laird. and we hope that his life and health may long be to do whatever work the Church spared may appoint him to." Carried unanimously. R. STRACHAN, Secretary.

The Righteons Dead.

RICHARD OSBORNE, BELLEVILLE. The subject of this obituary was born in the county of Cornwall, England, October 3rd, 1839, and departed this life in Christian triumph, April 11th, 1880, in the forty-first year of his age.

not omit the CAPPUCCINI,

with the pictures, the horrors of its burial vaults, adorned and decorated with the bones of 6,000 monks; nor the S. Maria Maggiore, one of the oldest churches in Christendom, and the most perfect of the Basilicas at Rome. It is said to contain the manger from Bethlehem, and it has the famous entrance, the Porta Santa which was opened once only in twenty-five years, when the eager worshippers pressed into the church and to the altar, by a way most of them never before trod, and never should again.

The Church of St. John of Lateran is also too important to pass. It is the Metropolitan Church of Rome. Its adjoining palace was the residence of the popes for a thousand years. Five Councils have been held within its walls. Its two famous chapels are the Torlonia, richly decorated with marble and gilding, and the Cor-sini, the marble walls of which blaze with which blaze with precious stones. Below this chapel, in the burial vault, is the famous "Picta," by Bernini. No sacred form in marble impressed me as this. Surely there never was chiselled such a hand as that of the dead Christ.

St. Clements consists of an upper church, very old ; a lower church, built in the fourth century; and below that, a heathen temple. Its layers of stone belong to early Christian, Imperial, and Republican Rome. The frescoes in the lower church are very interesting, and represent the dawn of Christian Art. The last of the popiah churches that I shall

refer to is the Scala Santa. I was shown in Jerusslem the place in the Palace of Pilate, from which those marble steps were taken. They were brought to Rome by the Empress Helena, and are so sacred, that they may only be ascended on the knees. While I stood before them. I counted between forty and fifty toiling up these steps, with tears and prayers, a Luther did when the light broke in upon his soul, the very dawn of the Reformation, in the words of inspiration that flashed with more than noonday radiance upon him,

"THE JUST SHALL LIVE BY FAITH."

The Rev. Mr. Piggott, our missionary Rome, to whom I am indebted for many kind-nesses, and who accompanied me to the church, read the printed conditions in which this piou act was prescribed as a penance, and the indulgence to be obtained thereby, viz., nine years of indulgence for any one of the twenty-eight steps ascended. Pius VII., in 1817, declared that it might also be applied to souls in purgatory. So that every one who ascends these wood covered steps on his knees, and kissing the marble over the holes cut in the wood, that mark the drops of the Saviour's blood, can by each such pilgrim age, not only shorten his stay in purgatory by two hundred and fifty-two years, but also perform a like service for some beloved defunct. O, Romanism, full of darkness, and ignorance, and superstition! It is simply the Church of the Middle Ages, and is waging an irrepressible conflict against liberty — liberty of thought, speech, liberty to reach God's word liberty of

-civil and religious liberty. I had the privilege, like Paul, of "preaching the gospel to them that are at Rome." A very good congregation of Italians were assembled, and, as I preached, sentence after sentence was interpreted by the Rev. Mr. Piggott, whose long residence in Rome has made him a thorough master of the liquid and silvery language. In the evening of the same Sabbath I heard

the eloquent

SCIARELLI.

and also an address by Dr. Cullis, of Boston, on "The Power of Prayer," and another from the Rev. Mr. Lyon, a Wesleyan minister from England. The Roman Methodists seemed greatly to have enjoyed the day. No Church is making greater efforts for the evangelization of Italy than our own. The services of Methodism scem peculiarly adapted to the people of this lovely land, and some of the most gifted, learned, and eloquent of the native preachers are Vesleyans.

and squares of the city. At once you perceive why it is called the Athens of Italy. Every piazza is rich in monuments of architecture and sculpture. The Loggia D'Organa alone, besides the two colossal lions and the six vestals, all Greek sculptures : such celebrated groups, as the 'Rape of the Sabines," Ajax Dying," and "Hercules and the Centaur."

City, I took the night express for

FLORENCE,

CHURCHES.

The Duomo is the largest of the Florentine churches, but has nothing remarkable about it except the tesselated pavement in white, red and blue marble, and the cupola, which is higher, and larger in circumference than that of St. Peter's. The Campaline or Bell Tower is covered with every kind of colored marble. But the Battistero, an octagonal edifice with its magnificent gates, their designs and ornaments in bronze. s known the world over. It was one of these gates that Michael Angelo declared was worthy of being the gate of Paradise. It is the one the cathedral, the work of Ghiberti, facing and the designs are Bible scenes. The Annunziata has its altar dazzling with silver and precious stones. S. Croce, the Italian Pan-theon, has a marble facade. It contains the tomb of Michael Angelo, and monuments to Dante, Alferi, Macchiavelli and Galileo. Remarkable frescoes of the Giotto school are being discovered and restored in some of the chapels and on the centre ceiling of the church. The theory is, that to preserve them from Vandal wantoness of outrage they were covered over and in process of time entirely forgotten. By accident the covering was removed in one part and a treasured picture brought to light. And now the work of careful uncovering and restoration is going on. S. Marco Church is a specimen of Florentine architecture of the thirteenth century and its convent is celebrated for having sheltered the Florentine patriot, scholar. Christian, and martyr, Savonarola, and also for

being the dwelling of the great painter Angelico. St. Michele has all around its exterior statues that are regarded as the finest works of the ancient Florentine School. But for beauty and richness of pietre dure the Medicean Chapel, belonging to the Church of S. Lorenzo, excels everything. It was originally designed to receive the Blessed Sepulchre, which was to have been rescued from the hands of the infidels, but failng in this, it became the burial-place of the great Medici family. Here are the famous symbolic figures of Michael Angelo, the beautiful statues personifying Day and Night, Twilight and Dawn. But thus far we have only had a glimpse of the plendors and artistic treasures of this glorious old Tuscan city. To understand why Florence has been rightly called the Athens of Italy, the cradle and home of civilization and the fine arts, we have only to visit the Uffizi and Pitti palaces. These are by far the richest collections of works of art in the world. Stairs, and vestibules, and corridors, and halls, and cabinets, and saloons crowded with the paintings, drawings, and statuary of five hundred old masters, and the most celebrated artists of the world! And the centre, and crown, and jewel of all, the inner sanctuary, the holy of holies of art, is the

TRIBUNE,

a little octagonal room filled with the very mas-terpieces, the rarest wonders of art! There is that ancient piece of sculpture, found in Adrian's Villa, at Tivoli, the Venus of the Medicis, its form the ideal of loveliness, with its ineffable and virgin expression of countenance. There is that delicately chiselled figure of perfect symmetry and beauty, the Dancing Fawn, by Praxiteles, and that other remarkable Greek sculpture, the Wrestlers! And the paintings, how wonderful! You look upon them with amazement. They command the eye, they charm the imagination, they awe the soul, they uplift the being I There are pictures in that room that haunt the memory with their very loveliness, the impress of them is indelible. The corridor leading to the Pitti is near the Arno, and is covered with fine engravings, of which there are 10,000, and original drawings and yea sketches of the oid masters, of which

cross, "This day shalt thou be with me in para-dise." But where is paradise? St. Paul was Now for a drive through the principal streets but the third heaven, where he heard unutterof God and of the Lamb. St. Paul, Ephesians iii. 15, speaks of "God the Father, of whom the whole family in heaven and earth is named," but according to some a great part of the family is neither in heaven or earth, but in hades. Heprews xii. 21-24, he speaks of the present priviege of believers as heavenly citizens, and then with a faith that brings near eternal things, "We are come to Mount Zion, to the city of the Living God, the heavenly Jerusalem." There is God, the Judgo of All; Jesus, the Mediator of the New Covenant; an innumerable company of angels, and the spirits of just men made perfect, all dwelling together in the same city. And the souls of the saints, are they not spoken of as going to be with Christ when they leave the body. Stephen at his death said, "Lord Jesus into thy hands I commit my spirit." Dr. Bloomfield re marks, that the best commentators are agreed that these words must mean, "Receive my soul to the mansions of the blessed.'

And St. Paul says, "To be absent from the body, is to be present with the Lord." Dr. Clarke says, "We see plainly that the Apostle gives no intimation of an intermediate state, between being at home in the body, and being present with the Lord."

Again, he says, "I am in a strait, between two, having a desire to depart and be with Christ, which is far better.'

But, where is Christ? "Stephen, looking steadfastly into heaven, saw the glory of God, and Jesus standing at the right hand of God." 'He has entered into heaven itself, now to appear in the presence of God for us." Certainly, we ments presence of the for us. Certainly, we need not multiply texts to prove that those who die in the Lord are with him, and behold his glory. But, if hades be the abode of the good and the bad, as Dr. Barrow remarks, the explication forces upon us the inconvenience that we must suppose paradise to be seated beneath us, which is the same as the third heaven. Such an interpretation must be repugnant. Can the place of divine comfort, peace, and un-speakable joy and felicity, the abode of saints and Jesus, be the darksome bowels of the earth, the underworld? No, the gospel gives us brighter views. Here, "life and immortality are brought to light." Knapp speaks of an in-termediate state (not place). He supposes that neither will receive their full reward of misery or bliss until the resurrection. Of this they may not be capable until re-united to the body. He says as to those who are lost: "The Bible teaches us only this, that their punishment, their whole state of misery, will commence im-mediately after death; and, is it unscriptural to call that place hell, when the place in which evil angels are reserved in chains of darkness unto the day of judgment is so called ? Admitting the heathen idea of hades, they would call the place where the rich man is *tartarus*, the place of punishment,' the bell spoken of by St. Peter, as the prison of evil

Would it be wrong or misguiding to call

hades hell, where it evidently refers to the place of future punishment? Hades appears to be, even to those who are well acquainted with Greek, a very indefinite word ; and why give to English readers an indefinite Greek word, when the English word hell would give us a more direct and definite meaning; and the reader would know that it means the place of future misery? Or, would they, by the use of hades try to soften or mitigate the idea of the nature and intensity of the punishment? Yet, the accompanying words describe it too plainly and forcibly, "He lifted up his eyes, being in tor-ments;" and the reason for his asking for a drop of water was his being tormented in the flame; like the inhabitants of the cities of the prinn are said to be supering the vengeance of terminal fire. But, suppose the words hell and damnation were left out of the Bible, would that terminal all praise. The Lord reward them a hundred told to stance, paid in full, and the amount collected for

PRINCE ALBERT, NORTH-WEST TERRITORY.

DEAR DR. DEWART,-Thinking that an item from the farthest North-west white mission in connection with our Church might be of some interest, especially as the Annual Conferences are near at hand, I drop you a line or two. Our Mission here, as yet, has only attained a six months' growth, and therefore, a very remarkable develop nent is not to be expected of one so young : we however, are glad to be able to state-though young, yet healthy. A Methodist missionary wife was the first to prospect here for the cause of Christ and Methodism. The Lord bless all mis-Christ and Methodism. The Lord bless all mis-sionaries' wives ! "Amen," say the preachers. She ascertained that five or six Methodist families had, within the last year or two, found their way out to these parts, such as the Plaxtons, McFad-dens, and Euglish, of London, Ontario, Lee and Pride, of Cross Hill, Ontario, and the Carters, of Parkhill, Ontario, besides whom were a number of young men favorable to Methodism These facts being intimated to our worthy Missionary Secresaw for himself, was pleased, and acted accord-

ingly. Shortly before we came to minister to this little flock, two or three more families had arrived, viz., Boylan, of Sombra township, Ontario, Hackness and Shirman, of Lansdowne, P.Q., and Jackson, and Shirman, of Tanshowle, 1.9, and Sackson, a druggist, of Toronto. Mr. and Mrs. Jackson are in the direct succession, as both are from the good old stock of Wesleyan Methodism of England; she the daughter of a Rev. Eastwood and he the son of a Rev. Jackson. Out of the above named only three reside in the settlement proper, the roat at Red Deer Hill, fifteen miles distant. and at the lower flat, about five miles from the village. All have come, not with purses full, but willing hearts and hands, ready to do earnest deeds for themselves and for their God. We have organized two class-meetings, one at Red Deer and the other at the village. God be praised for the class meeting ! In it lies the secret of Methodism and the distinctive feature of our body as a Church. Though Methodism be a copy-book so closely imby evangelical churches that one cannot itated easily detect a difference between the copy and the imitation. yet if this, our mainstay, were like-wise adopted by them, or dropped by us, how close would be the resemblance ! In the latter case I fear, our glory had departed; but whether or no, one thing I do affirm, our members here love the class meeting. Dr. Sutherland's sagacity secured for us three lots of land 132 x 50 feet each, a gift of the Hudson Bay Company, per C. J. Brydges, We have chosen the site, the logs for a par-Esq.

sonage are on the ground, and I expect in a few days the building will be erected. All of which will be done through the push and vim of the few

sessions were seasons of pleasant intercourse and hearty co-operation in the Lord's work. The JOHN KAY, Fin. Sec. outlook is encouraging.

LINDSAY DISTRICT MEETING.

This meeting was held at Cannington. A Sab bath-school Convention was held the day previous which was an interesting season. The Rev. J. S Clarke, Chairman of the District, presided with great satisfaction. The meeting was a most har-monious one throughout. Two young men were received as candidates for the ministry. It was a matter of great regret that only a few circuits report their ministers paid up, while the aggre-gate deficiencies exceeded \$3,000. This was a most painful exhibit-married men receiving less than \$300 for salary, board, and fuel! The net increase of members was only 59, but then 136 had been lost by various causes. Rev. W. H. Emsley was clotted Secretary and J. Smiley his assistant, E. Barrass, M.A., was elected to the Stationing Committee, A. R. Campbell to the Sunday-school Committee, and Dr. Morriss to the Conference Missionary Committee. Con.

COLLINGWOOD.

At the May Meeting of the Official Board of the Methodist Church in Collingwood, it was moved by Mr. Wm. Williams, B.A., seconded by Mr. S. Begg, and unanimously resolved,-"That in parting with our present esteemed pastor, the Rev. J. Herbert Starr, who has just completed the full term allowed by the usages of our Church, this Board desires to record its approval of his efficient and faithful ministerial labors, which have been productive of so much real progress and stability; to express its hearty appreciation of all his efforts, private as well as public, pastoral as well as pulpit, that have done so much to give the Church its present satisfactory financial and religious standing; and to express the hope that a life so eminently useful may be spared to the Church and to his own family, and that in their new field of toil they may equally enjoy heaven's smile and blessing." We believe this resolution carries the sentiment f the Methodist Church, as well as the Official Board. Mr. Starr's conduct in Collingwood has been, throughout, that of a Christian gentleman, and has deservedly won the respect of all who have had the pleasure of being associated with him.-Bulletin.

GODERICH DISTRICT.

The annual meeting of the Goderich District of the Methodist Church of Canada, was convened in the town of Wingham, on Thursday the 12th inst., the esteemed chairman, Rev. J. A. Williams, D.D., presiding. Twenty-two ministers and preachers were present. After the usual opening exercises, the Rev. D. G. Sutherland, B.D., LL.B., was elected Secretary. All the ministers were found blameless in life, conversation, and doctrine. Two Probationers, Revs. A. Bowers, and A. E. Smith were recommended to the Conference for ordination. These are young men of great promise. They have spent some years at the Montreal Wesleyan Theological College, and in passing their various examinations have obtained a profusion of honors and prizes. Rev. T.E. Harrison, who had travelled on the Blyth circuit during the year, was recommended to be received on trial. A conversation on the state of the work showed the district to be in a healthy spiritual condition. Extensive revivals have been enjoyed on the Clinton, Bayfield, and Brussels

circuits. On Friday the Recording Stewards of the circuits and other laymen were present. The reading of the schedules and the review of the work gave great satisfaction. The membership of the district is 3,510, which after making up for 473 removals, gives an increase of 43. number of Sabbath-schools is 52 with 547 officers and teachers, and 3,900 scholars. The salaries

Bro. Osborne was converted to God when young, in his native land. He emigrated to this country in the spring of 1859, and settled in Canifton, near Belleville. Here he married Sarah A. Vickers, daughter of the subjects of the sketches below, who now, with six children survive to mourn their great loss. Bro. Osborne connected . himself with the Methodist Church of Canada, and labored earnestly and loyally to advance the cause of God and the interest of the Church. He was a trustee and a member of the building committee of our church in Canifton erected during the incumbency, upon the Thurlow cir-cuit of the writer of this sketch. He also filled with satisfaction and fidelity the office of local preacher and Sunday-school superintendent for years. He entered heartily into everything both by personal labor and means to build up the

cause of the Master and win souls to Christ. In the year 1872 having started business in Belleville, he united with the Bible Christian Church, this being the church of his early choice in his native land, which church at this time in Belleville was in its infant state. He exerted himself to the utmost in the capacity of local preacher, class-leader and Sunday-school superintendent, to assist this struggling church to gain a position of influence and usefulness. Bro... Osborne subsequently moved his family to Belleville and as their preference was for the Methodist Church he severed his connection with the Bible Christian Church and again united with the Methodist Church and retained his connec-tion with it till death. His illness was painful and protracted, yet he bore it with becoming. Christian patience, and resignation. He was a kind husband, a good father, and a worthy neighbor. Ever ready to give a word of encouragement. to the distressed and needy. Our dear brother was not without his faults, of which none were more conscious than himself and which he often hewailed and lamented. Yet at the last through grace he gloriously triumphed over the last enemy and entered upon life eternal. If proved in the most trying ordeal that the doctrines he preached and the counsels he had imparted to others blessedly sustained himself in passing through the valley and shadow of death. The prayer of the writer is that the sorrowing family may meet him in heaven ! J. E. Howell. may meet him in heaven !

ANN THOMPSON, CANIFTON,

Wife of William Vickers, sen., was born in the county of Durham, England, Jan. 3rd, 1808, was-united in marriage to William Vickers, the subect of the sketch below, in 1834, and sailed for Canada, in June, 1832, and after a voyage of six weeks landed in Belleville, which that time almost a wilderness. They remained in Belleville for fifteen years and then removed to Canifton where Mother Vickers spent the rest of her days. Her mother dving when sho was very young, the charge of caring for a family of six brothers and two sisters fell to her lot, all of whom with the exception of one brother preceded her to the grave. In her youth she was led to yield her heart to the stirrings of the Spirit and accept Christ as her Saviour. Being of a retiring disposition her piety shone out more in her consistent life and walk, than by any wonderful demonstration of words or profession. She was devotedly attached to the Methodist Church, and was uniformly faithful in her attendance on the means of grace when health and circumstances permitted. Her life was a living evidence of the divine reality of the religion of Christ and a living testimony to the saving and sanctifying power of Divine grace. Her quiet and unobtrusive Christian character and her self-denial for the good cause was highly commendable. She was the friend of all and T do not know that Mother Vickers had one enemy. She emphatically knew how to mind her own

husiness and let others alone. In many respects her Christian life was a model. She was a faithful companion, a kind mother, and a neighbor worth having. A thoughtful and ever ready helper in sickness, she lived to bless and be a. blessing. Whileaxceedingly industrious as a wife

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and housekeeper she grudged no time which might be necessary to make horself a blessing to others. Her health began to fail in 1877, being seized with a paralytic stroke which laid her aside from the active duties of life, and on November 1st, 1880 she was again seized with a third stroke which closed her career after a few hours' suffering. As she lived so she died, trusting in the Lord, whom from her youth had been her support and never failing friend. "Our people die well!" J. E. HOWELL.

WILLIAM VICKERS, SEN., BELLEVILLE,

Was born in the county of Durham, England, January 1st, 1604, and in the year 1829, in a prayer-meeting held after a missionary meeting, praying the old year out and the new year in, was convinced of his need of salvation : but it was not till the 6th of March following that he received the witness of the Spirit, which event ever in after life he looked back to with great pleasure and sat-isfaction. Often when relating his Christian experience he has been heard to exclaim that it would be as easy to make him doubt his existence as to doubt his conversion, it was so real. Emi-grating to Canada with his companion above men-tioned, and being among the first settlers in Belle-ville, they knew some of its privations and trials. They had a family of six children, three of whom survive to mourn their severe loss. Father Vick-ers, like his wife, was very strongly attached to the Methodist Church. He could be nothing else than a loyal Wesleyan. The Old Land never pro-duced a more ardent lover of Wesleyan Methodism than was Brother Vickers. He was appointed a class leader November 1st, 1834, a position he thought himself very unfit to fill. However, it was so deeply impressed upon his mind thatit was his duty to accept the position that he felt it would be at his soul's peril to refuse, so he heartily yielded to what he felt to be his duty. Many can that the table a leader he was a success. He testify that as a leader he was a success. Пe was pointed, thorough, and practical. He had no sympathy with half-heartedness in the cause of Christ. He believed in every one always being at their post, in making everything bend to the claims of Christ. He was a power in prayer, and a faithful worker in the Church. His removal from Canful worker in the Church. His removal from Cal-ifton was a great loss to our cause in that place. In many respects Father Vickers had no superiors and few equals. In a word he was a grand old Methodist hero. He was partial to Methodist literature, was a subscriber to the CHRISTIAN GUARDIAN for many years. He gave no counte-parent the factions. He believed nance to the frothy and fictitious. He believed in reality not fiction. In the erection of the Can-iften Methodist Church, according to his means, he was one of the most liberal givers. For many years it had been the great desire of his heart to see a Wesleyan chapel in Canifton. He did his part faithfully and well. As a Christian he was conscientious and straightforward in all his dealconscientious and straightforward in an ins deal-ings. His word was enough. He intensely de-epised anything bordering on deception or dishon-esty. The prosperity of the Church lay very near his heart, and hence he was never found wanting when it was in his power to further her interests when it was in his power to further her interests spiritually or materially. He remained a class -leader nearly to the end of his life. On leaving his class at Canifton, after the decease of his wife, to go and reside with his daughter in Belleville, the class, wishing to show their appreciation of his many years' service in the capacity of a leader, made him a surprise and presented him with a beautifully bound copy of the word of God. Many of the old itingrants will well remember the Many of the old itinerants will well remember the somewhat blunt yet kindly welcome with which they were received at his house. He loved their

conpany; he valued very highly their society. Father Vickers was a very industrious man. . It Father Vickers was a very industrious hall. To was by dint of sheer industry and careful manage-ment he gained for himself a comfortable home. Naturally of a vigorous constitution, he enjoyed good health, and continued bis earthly toiling till near the end of life. His death was sudden and unexpected. He died of rheumatism of the heart. He took dinner as usual at the house of his daughther, Mrs. S. A. Osborne, in comparatively good health, and at two p.m. his happy spirit took its flight to the mansion prepared for him. He died on March 4th, 1831, having been connected with the Church for over fifty-two years. "The mem-ory of the just is blessed!" J. E. HOWELL.

GEORGE PEAL.

A wide spread and painful feeling of bereave-ment has been produced in the Berkeley Street Church by the removal by death of one of its most highly esteemed members. George Peal was born at Sar, Kent, England, November

many from being lost to the Church, if not lost forever. Some two years after the period above referred to, the late Rev. James Bell held special services at Kilbride ; these services she attended and was restored to the joys of salvaattended and was restored to the joys of sava-tion, and her religious life greatly quickened. Mrs. Lewis departed this life in Hamilton-She at once united with the Church, and by grace was enabled to witness a good confession, and walk in the fear of God, and in the comfort and walk in the fear of God, and in the comfort of the Holy Ghost until her removal to the upper sanctuary. In 1864, she was united in marriage to her

now bereaved and sorrowing husband, Mr. Edward Mitchell, and although their removals were frequent before finally settling in West Flamboro,' on the Waterdown circuit, she never host an opportunity of uniting with the Church wherever she resided. She firmly believed in the "communion of saints," as well as the forgiveness of sins," and was seldom, if ever, absent from her place in the sanctary, and her testimony for Jesus was never withheld, and never doubtful; she knew in whom she had believed, and "committed the keeping of her soul to him in well-doing."

In her domestic cares and duties, she felt the need of the Master's presence, and while "careful and troubled about many things," she also chose the "good part which was not taken away from her.

During our revival services at Millgrove last October, she was seized with inflamation of the lungs, and for about ten days was a great suf-ferer. It was the Master's summons, her work was done, the escort from the celestial city was waiting, and on the 25th of October, 1880, bore her happy spirit from the scenes of its conflicts and triumphs, its joys and sorrows—in the forty-second year of her age to the rest of heaven.

Her sun went down while it was yet day, and her remains were followed to the tomb by a large number of relatives and friends. The service at her funeral was one of unusual spiritual power. We miss our sister from her accustomed place in the House of God, her neighbors feel the loss of her social and friendly intercourse, but most of all is she missed from the home of which she was the light and joy. She leaves a husband and one son to mourn her loss. We trust both will meet her in the 'saints' everlasting rest l'' J. W. H.

ALFRED P. CASS, OF L'ORIGNAL, ONT. Died on the 21st day of April, 1881, aged 61 years. Brother Cass was truly converted to God when he was 19 years of age, and, to the day of his death, enjoyed unwavoring confidence in God. During the forty years of his Christian I God. During the forty years of his Christian profession he was consecrated and devout : act ting always upon strict Christian principles, he was humble and retiring. He might have held all the offices in the Methodist Church open to laymen. These affairs were often pressed upon him, and he declined to hold them. His reasons were, that others were better able to All them than himself. He was noble-hearted and benevolent. He never turned the poor away from his door, and always gave liberally for the support of the institutions of the Church of Christ.

His faithful life, we have no doubt, was the means of the conversion of his children-for he lived to see them all soundly converted to Christ. It was a beautiful sight to see all his children, with the exception of one, who is in the far West-nine in number, around him in the sick room, with his sons in-law, taking with sick room, with his sons in law, taking with him the Sacrament, and receiving from him his last blessing. He said to them all: "The Lord bless you, my child!" "The Lord bless you, my child!" His pastor said to him, in parting, "We shall meet in heaven." "Yes," he re-plied, "we shall meet in heaven. Oh, I am happy! I have no pain, bless the Lord!" Thus lived and died this brother in Christ, be-laved by the Church, his neichbors, and the loved by the Church, his neighbors, and the whole community.

He was borne to his last resting place by his sons and sons in law, followed by a large con-course of people. S. G. PHILLIPS.

ISABELLA GORDON HENDERSON. The good sister whose name stands at the head of this notice was born at Onondaga, county of Brant, Ont., February 15th, 1852, and died at the same place, December 3rd, 1680, in the 29th year of her age. Her maiden name was Gordon. On the 3rd of March, 1870, she was married to her now bereaved husband, John was born at Sar, Kent, England, November was married to her now bereaved husband, som 22nd, 1838, and departed this life, in the assured hope of a blessed immortality, in this city on April 4th, 1881. He came to this country in 1858, when he was twenty years of age, and entered when he was twenty years of age, and entered the employment of Messrs. Crawford & Co., in which he continued until the establishment passed into the hands of the present proprietors, Messrs. Dalton Brothers, with whom he re-mained to the time of his death. In 1860 he was up of Chained with the Church that had been owned of Chained with the charch his death. In 1860 he was up of Chained with the charch had been owned of Chained as the means of leading her to a are selling real French Black once she united with the Church that had been owned of God as the means of leading her to a knowledge of Christ as her Saviour. From that time until the period of her death, her faith was unwavering, and her attachment to the Church of her choice strong. She loved the Bible, was much in prayer, and to use the lan-guage of her bereaved husband, was all that is implied in the words, "A good Christian wife and mother." A large number of sympathizing friends gathered at her funeral. A sermon was preached by the writer from Job xvii. 11, and then the mortal part was deposited in the Mount

Many Methodist ministers will call to memory the cordial welcome they have received, during many years, to her comfortable home. One sor Mr. George Lewis, and one daughter, Mrs. Bierly, remain of this interesting family.

W. S. GRIFFIN. ground.

HANNAH DYRE,

Beloved wife of John Dyre, sen., was born in England in the year 1804. She came to Canada in the year 1843, and settled in the township of Nearly thirty years ago she sought and Innisfi obtained the pearl of great price, and united with the Methodist Church. She was, while able, faithful in her attendance on the nears of grace and greatly delighted in the services of the sanctuary. When no longer able to go to the house of God she very much enjoyed the com-munion of Christian friends who met at times with her in her home to sing and pray. Gradu-ally infirmities crept on, yet her faith in God remained strong. She spoke with joyful confidence of her home in heaven. She was divinely and graciously sustained during months of pain and suffering. On the evening of April 7th, her earthly sufferings ended, and her happy spirit, we believe, soared aloft to the realms of eternal day, where-

Sickness and sorrow, pain and death, Are felt and feared no more. J. W. TOTTEN.

MARY A. KILL,

Was born in England. In early life she came to this country, from which in December last she took her departure to the land beyond. The former part of her life was spent in union with the Methodist Church, and the latter part with the Baptist Church. With her the end of life came somewhat suddenly. Whilst living with her son in Allandale, the messenger of death called for her, and quickly she departed. When I saw her she was very weak, evidently on the banks of the river of death. She was then not able to converse much with her sorrowing friends, but what power she had she exercised in talking of Jesus as her Saviour. She spoke confidently of a hope of heaven through the blood of the Lamb. Thus after a few days of suffering she passed away from the society of affectionate children and loving friends; leaving them to mourn not as those who have no hope, but who rejoice in the

JOHN HARE. The deceased was born in the township of Haldimand, near the village of Grafton where he died.

For many years he has been a supporter of the institutions of the Methodist Church. As a moral man he enjoyed the confidence and goodmoral man he enjoyed the connect will of all classes of society. Professing hope of heaven, through faith in Jesus, he quietly passed away on the 30th of March, 1881, aged sixty-four years. D. N. McCamus.

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manual to the time of his death. In 1860 he was united in marriage to Miss Mary Jane White, who died four years afterward leaving one son, who is still living. In 1866 he was married to Miss Mary Jane Creys, who still survives to mourn her loss.

Incorn her loss.
Though he appears to have received a careful training in his youth, and had maintained a strictly moral and upright character, it was not till 1866 that he became the subject of that is saving change by which old things passed away and all things became new. His conversion was clearly marked, and broughtforthits appropriate fruit from the beginning of his religious life, attracting the attention and accurring the confidence of his brethren, and affording ample promise of usefulness in the future. At the May Quarterly Meeting of that year he united with the Methodist Church, received the Sacrament of the Lord's Supper for the first time. At ment of the Lord's Supper for the first time. At the following November Quarterly Meeting he was appointed to the office of a steward, and before the end of the year he was made leader of a class, and entered upon the discharge of his duties in a manner which fully justified his appointment. But, alas, his career of usefulness was destined to be short. In May 1878, just a was destined to be short. In May 1878, just a ment of Messrs. Dalton Brothers, and to be a regular attendant upon the services of the sanc-

great he refrained from uttering a single word of complaint. It was always a pleasure to visit him, so cheerful was his faith and so grateful was he for the mercies of God, and for the kindly attention which he received from his devoted wife, and from a large number of Christian friends who cheerfully did all in their power to mitigate his sufferings and to comfort him in his affliction. His end was peaceful and triumphant. W. S. BLACKSTOCK.

ELIZA JANE MITCHELL.

The subject of this brief notice was the daughter of George and Rhoda Hardbottle of the township of Nelson, where she was born on

July 7th, 1859. In her early youth she was the subject of religious impressions, and manifested a concern about her soul's salvation. About this time revival services were in progress in the old Temperance Hail, at Cumminsville, conducted by the Rev. John Hunt; these services she attended, and was led through their instrumentality to the Saviour, whom she found to the joy of her soul.

to the joy of her soul. Her parents' residence was some distance from the place of public worship, and being inconvenient to got there, she did not at once unite with the Church, and as a result her re-ligious fervor was checked and the evidence of her acceptance with God and consequent reli-gious enjoyment was soon lost. It is to be feared many promising young converts make the same serious and dangerous mistake and by neglecting the means of grace. and especially the same serious and dangerous mistake and by neglecting the means of grace, and expecially the class and fellowship meetings are very soon led away into the errors of the wicked, and fall from their steadfastness. The Church also should wake up to the importance of watching over young converts with a more prompt and faithful oversight, by the vigilance and activity of its leaders and members, and thereby prevent with the meetness for heaven

John and Sister Ellen Holbrook, of the Pagars ville circuit. He was born in Oneida, in February, 1862, atterwards removed with his parents to Walpole, where he met death very suddenly. On the 7th of April, in the evening, he went to was destined to be short. In May 1878, just a year after he had connected himself with the Church, he was prostrated by an attack of paraly-sis from which he neverfully recovered. Though he regained such a measure of health as to enable him to retain his situation in the employ-ment of Messrs. Dalton Brothers, and to be a suddenly together, and crushed him to death in an instant. It was very sudden, but he was prepared. At a protracted meeting conducted by the writer and his colleague, Rev. J. H. Howard, last winter, he, his brother, and three sisters were converted regular attendant upon the services of the sanc-tuary, his nervous system had sustained too great a shock to permit him to take an active part in its exercises. His last illness, which was long and painful, was borne with exemplary patience. He "en-dured as seeing the invisible." His faith in Christ as his Saviour never wavered. He seldom referred to his sufferings but often to his enjoyment. Even when it was evident to every one about him that his sufferings must have been great he refrained from uttering a single word of complaint. It was alwary a bleasure to visit verted, after which his remains were followed to the Springvale Cemetery, where his body will sleep till the resurrection morning. Our loss is his eternal gain. T. S. HOWARD.

SISTER BELL

Was the daughter of Samuel Clark, Esq., of Clark's Mills, in the township of Camden, in the county of Addington, Ontario She was sayingly converted to God at the age of nineteen, under the labors of the Rev. Samuel P. Lader. She united with the Lutheran Church, and remained a memter about two years, when she joined the Wesleyan Methodist Church, of which she remained a member until the name was exchanged for the present, and has been a devoted friend of Jesus, and an

and has been a devoted friend of occas, and ardent Methodist since. Sister Bell had more than ordinary Methodist intelligence and more than ordinary patience du-ring a long period of suffering; but it is all over now, and she is bright and blessed among the angele. Praise God—"our people die well!" J. W. GERMAN.

MRS. LEVI LEWIS.

The subject of this memoir was born at the Fifty, Ont, on the 22nd of November, 1811. She was the daughter of Mr. Jonathan I. Petitt, well known as one of the most influen. tial men in that part of the country. Several members of her father's family still remain bemembers of her father's family still remain be-loved and honored members of society. She was in early life converted to God, and lived a beautiful, Christian life to the end of her days. In 1834, she was married to Levi Lewis, who, some two years ago, passed home to heaven. Her last illness was very brief, and during her last hours she was unable to hold converse with her converge family. But how here and

with her sorrowing family ; but her long and faithful Christian life permits of no doubt as to

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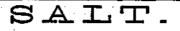
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