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CHURCH ANNIVERSARY. Sermons by Rev. Dr. E. and Rev. Dr. Williams—Annual Transactions.—Sunday School Social—Address and Presentation to Departing Members.

The anniversary services in connection with the North-St. Methodist Church on Sunday last, were of an unusually interesting character. The sermon in the morning was preached by Rev. Dr. Ure, of Knox Church, and was of an earnest and convincing nature. In the evening the pulpit was occupied by the pastor of the Church, Rev. Dr. Williams, who delivered a most effective discourse. The subsequent events of the anniversary on Monday and Tuesday evenings were also of an enjoyable character.

DR. URE'S SERMON. The preacher took his text from Timothy, vi: 12, "Fight the good fight of faith, lay hold on eternal life," and said: By the sending of His Son, God broke the chain which had hitherto bound the world, by giving a visible sign to His people, for the "Word was made flesh, and dwelt among us," and we behold His glory in a manner such as we would not otherwise have known. Christ was called the Word, and was sent by the Father in gracious condescension because of our weakness and spiritual infirmity. We had facts presented to us in this manner so that man might be inspired with hope in this world as well as in the world to come, and the various manifestations could be plainly discerned if we only asked the Spirit of God to grant us eyes to see. To do this we must act as Bunyan's Christian did when he rose forth from the slough, and turned his back upon the City of Destruction; but to overcome the obstacles which bedeviled our onward path we needed determination, courage, patience and perseverance. The text spoke of the contest as a good fight, and no reasonable doubt could be entertained that such was the case. He trusted he spoke to a great many who had put on the armor of the Lord and become good soldiers of Christ. There were two leading considerations: one, it was a good fight, and the other the absolute certainty of victory. We had opposed to us a triple league, consisting of principalities, powers and spiritual wickedness. Satan and his emissaries continually assailed us, while sceptics ridiculed the idea that He who could observe everything was visible to mortal beings through spiritual sight. The achievements of the Most High could be seen in this world as well as in the moral, for numberless evidences had been vouchsafed. The destruction of an immortal soul consisted not in annihilation, but in the subversion of the moral forces. Whatever enjoyments the wicked possessed were found to be working against God. Be not deceived by the old serpent who beguiled our first parents in Paradise. Peter was confident in his own strength, yet he shrank when the test came, and denied his Master once, and again, and a third time, with oaths and curses. "Satan desired to have him that he might sift thee as wheat; but it is as true to-day as when spoken to Peter in his over-confidence. There were unconverted men who were in league, in spirit at all events, with the Prince of the Powers of Darkness, and the martyrs and persecutions for Christ's sake in the past testified to this fact. The days of persecution, for the truth's sake had passed so far as we in Canada were concerned, but the spirit of the world with respect to Christianity still remained unchanged. Converts were even now made the butt for gross calumnies, and even in the family circle the foe was frequently indulged in towards the religiously inclined. But he of good cheer for the Lord has said "I will overcome the world." Paul's experience while fighting the good fight should encourage us when beset with difficulties, for God allowed Satan to trouble him with the thorn in the flesh, lest he should become puffed up of his own vanity.

He alone is free whom the truth of God makes free, and all are slaves beside. Secondly, the fight can be called good because the victory is certain. We are fighting on the winning side, by the composition of our army, our spiritual equipment and our implicit confidence in our Leader. It had been said that one man with spiritual proof in his heart was greater than all others without it. The Church of God was even yet a comparatively small flock when placed against the rest of the world. It had sprung indeed from a small seed, and the precious seed was still bearing fruit, and would continue to do so. While trusting in our God we are indeed safe, for all the powers of darkness could not crush the soul of even a little child. We should also take into account that while we were opposed by evil spirits we were assisted by good angels, and were, in addition to this, fighting under the eye of our Leader, who had said, "Touch mine anointed, and do I prophesy no harm." There may be failures, as in the case of Peter, but it was no great fault to be wounded in the service of the Master—and that Master also the Great Physician, who could heal all wounds. If our faith fail not we are destined of ultimate victory. We were told to have our loins girt around with truth, and if we were so girt it must be by faith in God's truth. We were also told to put on the breastplate of righteousness, to have our feet shod with the Gospel of peace, to place our hand in the helmet of hope, to take unto ourselves the sword of the Spirit, and to pray always. Prayer was simply faith upon the wing—a medium of communication between us and God. Finally, we have the blessed assurance from His Word of ultimate victory to those

out of the fold the voice of the Lord came in warning, in invitation, and in command, "Awake thou that sleepest, arise from the dead, and Christ shall give thee life." Let those in the faith be steadfast, for to them had the faithful promise been made, "Lo, I am with you always." And if we thus stand firm in the truth, when the day of judgment shall at last clasp the crown of victory, and go hand and hand with our Saviour onward to glory.

DR. WILLIAMS'S SERMON. At the evening service, Rev. Dr. Williams, pastor of the church, occupied the pulpit. It had been announced that the gentleman purposed preaching on "Protestantism, its essential principle and ultimate aim," and the body of the church was well filled with hearers of almost every denomination. The text chosen by the preacher was Galatians, v, verse 1:—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The rev. speaker in opening stated that he did not propose to deal with the question of Protestantism in a polemical style, but to maintain perhaps more suitable to the times and place. One of the most prominent periods in this world's history was that of the Reformation. There was a valid policy underlying the agitation which at that time began. Rome had violated the integrity of Christian worship and had made the Word of God subservient to church dogma. The right of private judgment in matters of faith was denied by the Romish Church, and the spiritual upheaval which gained this grand privilege and established once again the authority of the Scriptures as the foundation of Christian doctrine, was an event which marked an epoch in history. When we assert the right of private judgment, we assert a vital principle in matters religious. God has revealed Himself to us in many forms, but the supreme revelation was through the life and death of our Lord Jesus Christ. God can be seen manifest in Christ when He speaks to the multitude, when He gives sight to the blind, when He makes the deaf hear, when He restores power to the withered hand, when the dead are raised to life, and when Nicodemus is spoken to. When the grand sermon is preached from the Mount, may I push in and hear? May I go to the upper room at the Last Supper, and hear Him say, as He breaks the bread, "This is my body," and as He passes around the cup, "This is my blood?" May I listen to Him as He tells of the lost sheep, the lost piece of money, and the prodigal's return? May I follow Him to the judgment hall, and thence to Calvary, and see His hands pierced with nails and His head crowned with thorns? May I watch His sufferings and death on the Cross, and realize that He died that I might live? I must do it. To allow a pontiff, or a bishop, or a priest to do it for me is wrong, for no one must stand between me and my Master. If any one usurps my place it is a blasphemous imposition. God uses the right of judgment, and no man can take it away from me. I have a right to hear for myself what God says. There may be those who have more ability, and power and superior attainments, but we belong to the same school and acknowledge the same Teacher. Others may be at the top of the class, and I at the foot, but they have no right to dictate to me, and I will accept teaching from God's Word alone. Why? Because I have the same illumination as they, and God can speak directly to me through Christ. I am under solemn obligations to walk in the light which my God has given me. It is sufficient of itself to guide me, and no man has a right to dictate to me. Protestantism sprang from this, and a noble beginning it was. There were many to day who were ashamed of the Reformation, but here I desire to walk in the light which my God has given me. It is sufficient of itself to guide me, and no man has a right to dictate to me. Protestantism sprang from this, and a noble beginning it was.

During the many years you have gone in and out amongst us, we have had many opportunities of seeing you, and the co-operation in the various Church enterprises in which we have engaged, and our intercourse with you in social life has given you a strong hold upon our sympathies and affections. Upon you has rested the responsibility of conducting the service of song in the public worship of the sanctuary and in the Sabbath School. Your experience in this department of Christian service has been of great advantage to us, and your unceasing labor has made us your debtor. We have appreciated your judiciousness as leader of the choir, and your indefatigable efforts to render this part of worship conducive to the praise of God, and to the edification of the congregation. We shall miss your presence and your service in our social gatherings and in our Sabbath School,—so much indebted to you and your family. Miss Thompson, for the proficiency it has attained in Sunday School song. Your presence there was always a joy to the children, who do not fail to speak of your kindness, patience and forbearance. You have linked yourself with the cherubim and seraphim, and will be pleased in after time to remember you. This "moment" but faintly expresses our sense of indebtedness to you; but it will be as a "remembrancer" of the kindly and friendly intercourse and of the Christian feeling we cherish towards you and your family.

We pray for yourself and the members of your household, that in your new home you may, as here, be surrounded with those who will appreciate your endeavors for the general good; that He whose blessing is above all necessary for our happiness, will grant you wisdom, courage and endurance in the new circumstances by which you will be surrounded; that He may be pleased to continue to you health and strength for labor, and crown your industry with success; above all, we pray that your love may abound more and more in knowledge and in all judgment; that you may approve things that are excellent; that you may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are of Jesus Christ unto the praise and glory of God.

JOHN A. WILLIAMS, D.D., Pastor. (On behalf of the Congregation of the North-St. Methodist Church, Goderich.) Goderich, Ont., March 7, 1881.

Mr. S. P. Halls, on behalf of the choir, then presented a handsome album containing the photos of the members of the choir, and read the following: To MAJOR THOMPSON, Leader of the C. M. C. Choir, Goderich.—Dear Sir,—We, the members of the

Canada Methodist Church Choir, Goderich, on this the eve of your departure from among us, desire to express to you our appreciation of your labors as leader of our choir. The patient toil, the earnest effort, and the untiring zeal displayed by you in your position as choir master, for which you are so eminently qualified, have not passed unnoticed by us. We, thinking that you, in your "prairie home," would like to see the "fac similes" of those who, no doubt, will often be present in mind though absent in body, take this opportunity of presenting to you, more especially this album containing the photos of those whom you have so long and so efficiently led in the service of song; and we hope that this memento, small as it is, will recall to your mind the many happy seasons we have spent together. Be assured that all that our best wishes will follow you and yours to your new home, and our desire is, that after the termination of this transitory life, we may be permitted to join together in swelling the Grand Chorus of the Skies. Signed, for and on behalf of the choir, SAM'L P. HALLS.

Mr. Thompson, on rising to respond was deeply affected. He said his feelings would not admit of his expressing himself as befitted the handsome testimonials and fervent addresses he had received. He had been a resident of Goderich for 29 years, and for 14 of that number had been identified with the Methodist Church of Canada. During that period he had experienced nothing but kindness at the hands of the members of the church, and the separation which now became necessary caused him much pain. He prayed that the blessing of His Father should rest upon the church in the time to come as it had done in the past. He had not amassed much of this world's goods in Goderich, and the handsome donation now given him would be of great service to him, but much as he valued it he appreciated the addresses of his friends rendered to the church, which were a very binding link between him and his friends far away. To the choir he would say that his experience had been of the pleasantest, and he hoped the God of Zion would continue with them. Rev. Dr. Ure then addressed the meeting, and a very enjoyable entertainment was fittingly brought to a close.

At the Sunday School festival on Tuesday evening, a most appreciative of services rendered to the school, of regrets at the removal, and prayers for Divine guidance, were read and presented to Mr. Halcor, R. R. Thompson and F. Davis, and an address and a purse of twenty-five dollars was presented to Miss Thompson, for services rendered to the school as organist. Miss Thompson made a suitable reply in behalf of his daughter, and Messrs. G. Cox, J. Huston and E. F. Moore also addressed the meeting. The anniversary services throughout were well sustained, which must be cheering to the congregation, acceptable to the trustees, very encouraging to the pastor, and were creditable to all concerned.

free; there has been a gradual moving onward of the power of God unto the salvation of men. The ultimate aim of Protestantism was direct access of the soul to God, and of God to the soul. This we must have by faith, and no medium of communication between the sinner and the Father could be had through Christ. We have here justification by faith. What comes between a man and his soul when he wishes to approach God? He has incurred God's anger—the Scriptures call it wrath—but the anger of the Lord is only his love intensified for fallen man. No go-between is required between God and the sinner, and neither saint nor priest can mediate. Such may be the doctrine of Romanism, but it is not recognized by Protestantism. The invitation of Christ is given personally to the sinner—comes at once, and comes as you are. God will absolutely bestow upon you your life in Christ Jesus. This is the doctrine which has shaken the world in the past, and will continue to do so. If you want to experience, it come at once to God, and your Father will welcome you and tell you that there is a mansion up yonder prepared for you, and that your place in his heart has never been taken up by any one else. Do not wait until you get better than you are, and try to better your condition by your own efforts. Neither must you imagine that the chasm between you and God is too wide for Him to bridge, or that you are too low to receive pardon and peace, for if all the sins that men have done in word, or thought, or will, or deed, were laid on one poor sinner's head, the stream of our precious blood could wash away the dreadful load. You say you wish to have a right feeling towards God. What do you mean by having a right feeling? The right feeling is to go to God as you are, to throw yourself upon His boundless love, and receive mercy and pardon through Christ. It was offered to the prince and the peasant, the learned and the ignorant, the rich and poor. Protestantism said we could do nothing of ourselves. Roman Catholicism inculcated works of supererogation. Christ was accepted by many at the Reformation, and the faith was sealed by the blood of martyrs, and the trials of persecution. But God strengthened his servants and His grace transformed weak men into heroes and feeble women into heroines. The Methodist Church was the practical outcome of conquering the service of sin. There were 110,000,000 Protestants in the world, and there were of this number 22,000,000 Methodists or 20 per cent of the whole, who held the doctrine of justification by faith. Let us not then be ashamed of our Protestantism. We are the inheritors of the faith of the apostles, the martyrs and the saints of whom this world was not worthy. Let us therefore be patient and prayerful that our lives may be hid in Jesus. Let our motto be, "Christ first, Christ last, Christ alone, Christ always," and to Him will be given all the praise.

Annual Tea Meeting. The tea meeting on Monday evening was a great success. The bill was well filled—"good tea, good music, good addresses. The chair was occupied by Rev. Dr. Williams in his usual style. After a speech by Rev. G. A. Francis and music by the choir, the chairman, on behalf of the congregation, presented Mr. James Thompson, a prominent member of the Church, soon about to depart for the "Far West," with a cheque for \$100, and the following addresses: To MR. JAMES THOMPSON, We embrace this opportunity of expressing our unfeigned regret at your contemplated removal from our town. During the many years you have gone in and out amongst us, we have had many opportunities of seeing you, and the co-operation in the various Church enterprises in which we have engaged, and our intercourse with you in social life has given you a strong hold upon our sympathies and affections. Upon you has rested the responsibility of conducting the service of song in the public worship of the sanctuary and in the Sabbath School. Your experience in this department of Christian service has been of great advantage to us, and your unceasing labor has made us your debtor. We have appreciated your judiciousness as leader of the choir, and your indefatigable efforts to render this part of worship conducive to the praise of God, and to the edification of the congregation. We shall miss your presence and your service in our social gatherings and in our Sabbath School,—so much indebted to you and your family. Miss Thompson, for the proficiency it has attained in Sunday School song. Your presence there was always a joy to the children, who do not fail to speak of your kindness, patience and forbearance. You have linked yourself with the cherubim and seraphim, and will be pleased in after time to remember you. This "moment" but faintly expresses our sense of indebtedness to you; but it will be as a "remembrancer" of the kindly and friendly intercourse and of the Christian feeling we cherish towards you and your family.

We pray for yourself and the members of your household, that in your new home you may, as here, be surrounded with those who will appreciate your endeavors for the general good; that He whose blessing is above all necessary for our happiness, will grant you wisdom, courage and endurance in the new circumstances by which you will be surrounded; that He may be pleased to continue to you health and strength for labor, and crown your industry with success; above all, we pray that your love may abound more and more in knowledge and in all judgment; that you may approve things that are excellent; that you may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are of Jesus Christ unto the praise and glory of God.

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At the sale of the thoroughbred stock held by Mr. Shantz, of the county of Waterloo, several very fine animals were purchased by reside of this county. Mr. David McNaught purchased a cow and bull calf for \$150, also a yearling heifer for \$70. Mr. McNaught intends taking these cattle to the Northwest with him, where he will keep them for breeding purposes. Mr. Sargent purchased a yearling bull calf for \$125, and Mr. Wm. Cooper, of the Mill Road, Tucker-smith, purchased a very fine three year old heifer for \$36, and an equally good yearling heifer for \$70. All these animals are of the Durham breed and were purchased by Mr. Shantz's sale, and are said by competent judges who have seen them to be magnificent animals and very cheap. Mr. Robert McMichael, of Hullett, has also purchased from Mr. Alex. Forsythe, of Morris, a very fine two year old Durham bull. This animal weighs 1800 pounds. He is a nice red color and is upon the whole a very superior animal. He will be quite an acquisition to the stock of Mr. McMichael's section. Mr. Thomas Govenlock has sold to Mr. Oase, of Uxbridge, a very fine young bull, from his thoroughbred cow, for the sum of \$125. It is pleasing indeed to notice the interest our farmers are now manifesting in the improvement of their stock, and if they keep on Huron will very soon be second to no county in the Province in the matter of stock. She takes the lead now in horses, and she is coming well up in cattle.

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Medical. H. G. MACKIE, M. D., PHYSICIAN, Surgeon, and Apothecary, Graduate of the University of Ontario, opposite Cameron & Cameron's Bank, London. Office in office, opposite the Bank.

DR. MOLEAN, PHYSICIAN, SURGEON, Dentist, and Office residence on Bruce Street, second door west of Victoria Street, 1781.

DRS. SHANNON & HAMILTON, Office: Dr. Shannon's residence, near the Fall, Goderich. G. C. SHANNON, J. C. HAMILTON.

J. A. KENEHEAD, V. S. (SUCCESSOR) to the Dr. Duncan, Graduate of Ontario Veterinary College, Office: stable and residence, on Newgate Street, four doors east of Colborne Hotel, N. B. Horses examined as to soundness.

Legal. GARROW & PROUDFOOT, BARRISTERS, Solicitors, etc., Goderich. J. F. Garrow, W. Proudfoot, 1781.

B. L. DOYLE, BARRISTER AND ATTORNEY, Solicitor in Chancery, etc., Goderich, Ont.

SEAGER & MORTON, BARRISTERS, Solicitors, etc., Goderich and Wingham. C. Seager, J. Morton, 1781.

S. MALCOLMSON, BARRISTER AND SOLICITOR, Office: Corner of West Street and Market Square, over George Acheson's, Goderich.

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