

of Second month, 1839, where she resided till her marriage to Harvey Birchard in 1863, after which they went to live at the Uxbridge Preparative Meeting and Pickering Monthly Meeting. In 1883 they with their family moved within the limits of Norwich Monthly Meeting, in Lambton County, where the family now resides.

WARD.—Died, at his daughter's home, in Pelham, Richard Ward, in the 95th year of his age.

STOVER.—Died on the 15th of last mo., Emma Stover, wife of the late John Stover, at the home of her son, Adam J. Stover, Norwich, in the 89th year of her age.

She was a member of Norwich Monthly Meeting. She emigrated to Canada from New York in 1818, and at the age of twenty-three married John Stover, and since 1827 has lived on the farm where she died. She was a consistent member among Friends, and active until enfeebled by age. Her mind, however, preserved its strength and brightness to the last, and memory retained ever fresh the experiences of her early pioneer life in the wilderness of Canada, reminiscences of which she would often relate to her grandchildren. After a short illness she succumbed to the universal "La Grippe."

WALL.—Died at the home of his son-in-law, S. L. Kesler, in Clearfield Co., Pa., Reuben Wall, aged 80 years 4 months and 4 days.

He was a life-long member of West Branch Monthly Meeting and of Baltimore Yearly Meeting. For several months he suffered from dropsy, and quietly breathed his last on 2nd month 21st. He was buried in Friends' cemetery, and his remains were followed by a large concourse of friends.

In the death of Spurgeon, evangelical orthodoxy, strong and clear, loses its most conspicuous representative. He was opposed to nearly everything progressive and new in thought, but splendidly in earnest and nobly in league with all that was practical and vital in the old religion.

THE SOWER.

"There went out a sower to sow." Thus spake the Teacher the parable of the sower (Matthew, chap. 13) as he sat in the ship and taught the multitude who stood upon the shore. And they who were about him asked concerning the parable. And he said: "These are they which are sown upon stony ground who, when they have heard the Word, immediately receive it with gladness and have no root in themselves, and so endure but for a time."

How plain and simple were the lessons of this Teacher. Drawn from the common things of life the wise and ignorant were alike instructed. And herein lies the great mastery he gained over the multitude that gathered about him. They knew the truth of his illustrations and could see the force of their application.

None had greater significance or appeared with greater force to their intelligence than the parable of "the sower." Directly before them were the several conditions of soil upon which the seed was cast, and it required no argument to enforce the moral of the illustration. As we read these lessons that fell from the lips of the Master, we are apt to say "the sower" represents the whole human family on the one part and the "Sower of the Word," on the other part. We are too prone to class our Friends as hearers, trusting for ourselves that the soil of our own souls is the good ground where the seed of the sower will take root and bring forth abundantly. Have we "the root" in ourselves is the important question? What is the condition of the soil upon which this seed is sown? Do I receive it with gladness and does the root strike deep, sending out its branches into the remotest corner of the ground, drawing supply that will furnish sap to the tender blade, will quicken the bud into a perfect flower and bring forth the ripened fruit. Or does the seed fail of this? Is the surface fair to the eye but has