

# The Christian Guardian

AND EVANGELICAL WITNESS.

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## Literary and Religious.

### A Country Walk in Spring.

Up! now the cheerful sunshine gladdens earth,  
And quickens Nature into life and light;  
The thrush already sings in early mirth,  
The bird already sings in early mirth,  
The Birchwood Roostery is all alive,  
And, midst loud uproar, building has begun;  
A thousand rooks are all at work full drive,  
And nests are lost and won.

There's a sweet aromatic scent about,  
Coming on the warm wings of the south breeze;  
A rustling through the waking woods I note,  
And whisp'ring through the trees.  
Glad signs of life on every side appear,  
On moss and ivy's Lilliputian flowers;  
And white anemones and primrose here  
Respond to genial showers.

This fellow field takes in the upland slope,  
And here I see two noble teams at plough;  
The glittering furrows seem to smile in hope,  
And flash across the bow.  
Loquacious jacksaws creak and follow on,  
And scudgily ho'er in search of food,  
And clear the furrows, ere the day is done,  
All for the farmer's good.

Hush! there's delicious music in the wood.  
A clear, fresh streamlet from the hill-top springs;  
With most enchanting harmony endued,  
Delightfully it sings.  
Crossing the roadway here, it still pursues  
In joyous mission, dancing as it goes;  
And yonder in the valley by the sluice,  
Into the river flows.

Hail! lovely spring. Bright sunshine radiance hail!  
Ye singing birds, and happy humming-bees,  
Broad pasture, heathery hill, and cowslip vale,  
And welcome southern breeze.  
Where'er I look, the marks of love I find,  
Breathing new life, and beautifying all—  
God's love, which sends us fruits and flowers combined,  
And bread for great and small.

—Benjamin Gough.

### The Good of Giving and the Victory of Giving In.

There is much to be got by giving. There is much to be gained by giving in.

It is a mistake to suppose that we promote our self-interest by insisting upon the demands of our selfishness. It is always better to have people act towards us by the law of love than by the law of obligation. If a man give under compulsion, he will give only that which he is compelled to give; but if he be pulled toward us by a sense of friendly generosity, his generosity will endeavor to outstrip ours.

It is so in argument. It is always best to grant your opponent every point possible, without yielding your convictions or the citadel of your own argument. It will make him under obligation to grant you something in return. It disarms him of the suspicion that you are determined to take by force what you cannot get by logic. It makes by standers feel that you are so fair that when you do come to insist upon something which you feel to be absolutely essential to your argument they will not suspect you of dogmatism.

The fact is that no man would dare to announce to another man a proposition which he knew to be entirely false. All the errors which men have sought to maintain have had in them some germ of real truth. Now, in an argument, it is always well to have the sagacity to detach that truth, the perspicacity to expose it to your opponent—the feat he may not have been able to achieve for himself—and the candor to grant what truth there may be in the error. You thus get inside a man's fallacy and burst it to pieces. He undertakes to compel you to walk a mile. Walk a mile! why, you will go with him twain; and by the time you have reached the end of your walk he will desire to come back with you, and you will have won your opponent.

It is so in trade. You must secure your customer. One thing essential to that is that you shall convince him that, even in conducting commercial operations, you are not intent upon your own gain alone, but while not oblivious of that, that you can make a comprehensive study of your customer's interest. The people who side with you wish you to yield something from selfishness. Go with them their mile, go with them twain; not with the despicable intent to obtain such influence over them as to be able to blind their judgment so that you can take advantage of them, but with the intent that you may so gain their confidence in your generous ideas of justice, as well as your just ideas of generosity, that thereafter they may trade with you, feeling that, while you gain by having their custom, they lose nothing by trading with you.

No man likes to do all the following. There would be no courtesy but for yielding. The strongest must not simply accompany the weakest one mile, but go with them twain, in order that they may so obtain the confiding regard of the weaker, that in their strong arms those weak may be carried many a mile.

There seems to be something else behind the words of the Master which we have quoted. On one side there is compulsion, on the other there is freedom. A man comes to you with an exacting spirit and insists that you shall walk a mile with him, with the intention of compelling you if you offer any resistance. What are you to do? Simply to avoid an unpleasant collision are you to go with the man over his mile doggedly? No. But assuming that some form of moral compulsion is exhibited to a Christian, his good heart should lead you to rise right up

and say, "Go with you a mile, my friend! Certainly, I will go with you twain."

It is always to be remembered that a man may discharge a duty, because it is a duty, in such a manner and in such a spirit as to make even obedience undutiful. Life is sweetest when to us every duty is a beauty.—C. F. Deems, D.D., in *Christian at Work*.

### The European Sunday.

Allow me to say something, in this letter, on the European Sabbath. The subject concerns you not a little in America, for the "Continental Sabbath" is invading the United States at every point where the European emigration can control it. Its effects on morals, and especially on religion here, may well admonish you. Theoretically and practically the European Sunday is deplorable; at least as considered from our religious standpoint. As to Mormonism, you are aware that it universally esteems the Lord's day a "festival," and what that means in the nomenclature of Popery, you need not be told. If the forenoon is partially devoted to religious services, the remainder of the day is a general holiday, and is devoted to recreation—in the villages to dancing and wine or beer drinking, in the cities to the drama, balls, and all manner of festivities. Popery has never admitted the Jewish theory of the Sabbath, nor troubled its theological head about the divine substitution of Sunday for Saturday. Theoretically the great Protestant reformers did not advance beyond Romanism on the subject. Both Luther and Calvin virtually taught that there is no divine authority for the observance of the Christian Sabbath, except so far as expediency may be considered of such authority. Christianity, they believed, had abolished the Jewish law on the subject, as it had on so many other ceremonial motives. This was Calvin's teaching, and he believed it to be Paul's. Calvin, however, believed thoroughly in the authority of the Christian magistrate to establish such religious orders of expediency, that is to say, the convenience or necessities of public worship, and popular morals, demanded. Hence, in his day, Sunday observance was somewhat strict in Geneva. But such a theoretical basis of the Sabbath could hardly be permanent, and, after the early rigor of the Calvinistic regime, in Switzerland, the day gradually became what it is generally in Europe, an occasion of some worship but of more play. A Bampton lecturer has argued elaborately for this theory of Christian Sabbath in England; and the late Rev. Mr. Bacon, of Orange, N. J., published a volume of lectures in favor of its adoption in America.

We derive our notions of the day, through the English Puritans, from the Scotch reformers. John Knox was a student under Calvin, but he took good care not to establish the continental Sunday in his own country. Scotland and New England, compared with Germany and Switzerland, show the relative moral influence of the two theories of the day.

After extensive observation over most of Western Europe, I give it as my sober opinion, that (excepting England) Sunday is the most viciously observed day of the whole week—that, in other words, the "Christian Sabbath" is a moral evil rather than a moral advantage. Of course among devout people it is indeed a blessing, but as most of these populations are not devout, the day is more abused than rightly used. I have spoken of it as theoretically considered here; this is what I have, summarily, to say of its practical observance. And it is obvious that its practical observance is the logical corollary of its theory.

Practically, it is a day for not only dissipating festivity, but for many public uses. Elections are held upon it; public "shooting" exercises; military reviews; state ceremonies. The theatres are generally open in the afternoon and the evening. The museums, public gardens, wine and beer drinking resorts, appropriate it more than the churches. Religiously inclined people go to the churches in the morning, but even they, to a great extent, through the pleasure resorts through the remainder of the day. You can imagine how such customs affect the people generally. Of course most of them spend the early church hours in dressing and preparing for the day, and go forth usually only in time for the gaieties of the remaining hours. Hence the churches are slightly attended, but the theatres, beer-gardens, and promenades are crowded. Concerts have usurped the interests of the people from worship nearly all over the Continent, and the temples and clergy stand neglected, while music resounds through the cities and villages. Romanism almost alone commands congregations in the morning hours of worship, for Romanism is itself festive in its forms—its appliances of ceremony and music.

One special effect of such a Sabbath is the almost general impossibility of the American and English Sunday-school. How can you expect to gather the children, for religious instruction, on a day of such *ecclat* and hilarity? Slowly the Sunday-school has been creeping into Switzerland and Germany, but it makes almost hopeless headway. The radical defect of the general Sabbath observance neutralizes almost everything truly religious; and the church thus defested, is responsible for its disability—it is self-defeated.

I state the simple facts of the subject. They need no comment. Good men see and lament them, but they do not see how to rectify them.

A great convention was held this year at Geneva, for a foundation of a better observance of Sunday; delegates were present from many parts of Europe; the Emperor of Germany was represented by one of his functionaries. But it was sad to witness the perplexity of these good men. They admired the British and American Sunday, but could not see how to introduce it into the continental States. The most important, or, at least, most practical aim of their deliberations, was the securing of better laws for the exemption of railroad and similar workmen from labor on the day—that is to say, for their better enjoyment of its leisure, which means here its recreation.

I have said that the statement of these facts should suffice, without comment, to enforce their obvious lesson. That lesson to American Christians, is: Guard sacredly your Sabbath! Whatever theory there may be, regarding the divine authority of the day, whatever the opinion of Calvin, or Luther, or Knox, respecting the substitution of Sunday for Saturday, most earnest Christians here envy your quiet holy observance of the day; they admit that, on grounds of expediency, if none other, you have the true Christian style of its observance. Keep it if you would keep the life of your religion and the life of your nation.

In spite of all these discouragements let us not despair of Christianity in Europe. There are two remedies for this deplorable state of things—revival of personal religion among the masses toward which I think there is a tendency; and "disestablishment," which must sooner or later come, as I have argued in previous letters. With the separation of Church from the State, religion will necessarily come more under the control of the better classes of the people; popular religious activity will follow; Church discipline will be established, evangelical life will increase, and individual religious opinion and conviction will define off a class of godly men who will "contend" more effectively for the faith once delivered to the saints. Europe will then have a Christian Sabbath among its true Christians, at least; and this will be the beginning of a better day for all its churches and people.—Rev. Abel Stevens, LL.D., in *St. Louis Christian Advocate*.

### Dr. Story on the Religious Questions of the Day.

The Rev. Dr. Story, of Rosemeath, preaching on the 29th ult. in Glasgow Cathedral, made reference to several of the religious questions which are occupying a large share of public attention. Despite the alleged spread of education and knowledge, they did not see, he said, those signs of education and religion working together for good which they desired to see. The things that were learned seemed too generally to be put to a practical worldly use, instead of being stored up as food for grave reflection and solid thought. Hence the general tone of society—whether worldly society or religious society—was hasty, impulsive, unsteady. How constantly, for instance, did they find people taking fright at some movement of religious thought or scientific inquiry, as if that movement were threatening to subvert all the foundations of faith and morals. One man, to take a recent illustration, propounds some ideas, familiar enough to scholars, but new to the general public, about the authorship of some of the books of the Bible, a matter which, even when made the most of, could not be said to be of vital moment. What the books contained, and not the name they went by, was surely the most important point for them. But in spite of this they had a large section of the religious world stirred to its very depths, and men crying out that this one man's pen had shaken the faith of thousands, and done irreparable damage to the cause of truth. Was there no rash haste and unreflecting panic there? Why jump to such rapid and timid conclusions? These doubts and criticisms were so new things. They were new only to those who had never cared to interest themselves in the history of the Bible and the Church. Those who professed to be the champions of the Bible cried out as if its very life were to be taken when some question of scholarship or criticism were raised about its structure and authorship. The line of reflection indicated was not, he said, without a special bearing on their position as members of the national Church interested in the national creed—the "Confession of Faith." They heard many trumpets calling to the battle which it was prophesied was to end in the overthrow of the Church as now established. It might be so. The battle might be won by those who were not after all, perhaps, so confident of victory as their much boasting would suggest; but the remembrance of the past of the Church left little room for panic in the hearts of those who loved her. They would remember that she had lived through many a day of darkness and danger, and yet had never been consumed. And so in regard to the much-maligned Confession, those who had marked the history of the Church knew that their life did not lie in their creeds. The creed might be modified, and the Church abide. It had been so in their Church in days gone by. At the Reformation the first Confession received and approved in Scotland was the simple Confession of Geneva, the nursery of the Reformed Churches. The next formally adopted and ratified by Parliament was the Scottish Confession of

1560, which was in force close upon 100 years. Then came "the Westminster Confession," which, after many vicissitudes, was confirmed by Parliament in 1690, and had continued the legal creed ever since—a period of about 180 years. Why now take fright if the time seemed drawing near when the creed must again undergo some change? Why talk as if to modify what is at the best only one of many forms of doctrine were to undermine the foundations of the faith which had lived and flourished, to the saving of human souls, for 1,600 years before that form of doctrine was devised? Surely the panic-stricken would do well to pause to "consider the days of old, the years of ancient times."

### Calcutta Anniversary of Indian Theists.

London and New York do not monopolize religious anniversaries. There has been recently a kindred festival in Calcutta in the interest of the Brahmo Somaj, a modern and influential sect of Brahmanism. The religion of the Brahmo Somaj may be said to be theistic and eclectic. It purports to seek that joy in the Supreme Being which perfect union with Him produces. This union is sought on the part of the more cultivated minds by means of deep contemplation, or *dhyana*. For the illiterate, however, who cannot fathom the mysteries and subtleties of the learned, the union with God is reached by another process, *bhakti*. The fervid emotions of love and devotion are stirred by revival methods, by sermons, hymns, and earnest appeal.

The great religions of the world are studied by the Brahmo with the purpose of culminating assimilating principles, or as furnishing valuable suggestions. One or more grains of truth are bound in each. He takes knowledge of the prominent spiritual leaders of mankind, their beliefs and modes of action. In connection with the *dhyana* and *bhakti* of the Hindu, the loyal obedience of the Mohammedan and the entire sacrifice of the will of the Christian are adopted, and wrought into a harmonious whole, to secure the supreme felicity of the most perfect union with the one God. Sympathy is extended to brother religions throughout the world. It was

Resolved,—That the Brahmo Somaj, of India, on the occasion of this anniversary festival, sends its cordial greetings and loving regards to theists of all classes and nations, and to all philosophers and scientists, social reformers and philanthropists, who are laboring earnestly here or in other lands to further the cause of liberal religion and to promote the moral and material prosperity of mankind.

This faith is claimed to have taken deep root in the soil of Bengal, and, notwithstanding its mighty foes in Hindulism and Christianity, is still vigorous and increasing. The yearly gathering is not so much an occasion of rejoicing and mutual congratulations as a season for reflection and profit. "Away with all considerations of the world. We are not of the world; we constitute the Brahmo Somaj." The programme of exercises runs through an entire week. The preparatory service on Friday was held in the English language. There was an attendance of many hundreds, with a fair sprinkling of European faces. The introductory hymn was sung by European ladies and gentlemen—the sons and daughters of Christian England assisting in the great theistic festival of her Indian dependency! This was followed by prayer and readings from the Vishnu Purana, the Koran, the Bible, and passages from the Persian poet, Hafez—a method pursued by the apostle of theism in London, the American ex-Metropolitan preacher, M. D. Conway. Among the several beautiful hymns sung, the resignation hymn is particularly beautiful:

"My God, my Father, while I stray  
Far from my home, in life's rough way,  
O, teach me from my heart to say,  
Thy will be done."

Then followed a sermon, and at the close was sung, "Nearer, my God, to thee."

Upon the Sabbath there were morning and evening services; the chief attraction, however, was the public procession, accompanied by singing of hymns, and attended with much pomp and display. The truths and spirit of the Brahmo Somaj are propagated by chanting the name and goodness of God in the public streets. Monday was the occasion of the anniversary lecture by the celebrated Babu Keshub Chunder Sen. On Tuesday there were various exercises, not omitting that of meditation. Wednesday was set apart for the festival of the women. In addition to the customary worship and social reunion, several papers were read, written by ladies. Among others were the following striking topics: "The advantages of travelling," "The benefit of reading newspapers," "What must we imitate from ancient Hindu ladies (I do not suppose the 'ancient' refers to the age of the individual), and what from modern civilized European ladies?" and the still more significant theme, "The work and education of women." Verily, the old world moves. A remark in this last finely written and thoughtful paper may furnish a practical hint to sisters of the women of India in Christian lands: "If woman wishes to enter the matrimonial state her life should be in and for the home circle. If she desires to distinguish herself in the higher walks of literature, or to be devoted to religious activities, it is better that she remain unmarried." At the close of the day the ladies, some of

whom had come a long distance, partook of sweetmeats together as a token of joy, blessed each other, and departed with glad and thankful hearts for another year. Thursday was the closing day of the feast. The day was passed in communion and collation, listening to sermon and essay. Here, as throughout the entire period, time was set apart for silent, solitary communion. The social and religious were blended; the open-air interspersed with the temple gathering, after the manner of a German church or missionary festival.

Thus ended the forty-seventh anniversary of the Brahmo Somaj. While the purest morality is inculcated, and the most devout reverence of the Supreme, the Atoner and the atonement are studiously ignored. A Pharisaic self-righteousness, a self-saving by works, is a predominant characteristic. The Lord's Christ is degraded to the plane of Mohammed and kindred human founders of the great religious beliefs of mankind. Sincerity, self-denial, and zeal distinguish the adherents of this new faith. Ardent missionaries labor for its extension. This is one of the many forms of strongly entrenched antagonism to the Christian missionary "on India's coral strand." No pigmy mind should be set apart for the work.

There was a ripple that agitated the otherwise peaceful spirit of the occasion. It seems that they have in their midst a Gilbert Haven, in the person of an advanced reformer, and, therefore, there could not be rippleless peace mid old-time conservatism.

This progressive apostle, by name Babu Debendro Nath Tagore, (whatever that may mean, and however it may be pronounced,) delivered a discourse strongly against caste and the seclusion of women. The breadth of his views and the radical character of the reforms he advocated awakened considerable opposition. He has already succeeded in introducing in one locality ladies in the place of worship. There are in the Brahmo Somaj, as in every sect, conservative and progressive elements. And this modern Babu will doubtless eventually succeed in this new end, for India, most important, departure.

In the upheaval of this entire movement both Western civilization and missionary Christianity in their midst are factors. May the Christ of that Christianity and the motive power of that civilization be speedily acknowledged by the Brahmos of India.—Rev. Gideon Draper, in *N. Y. Christian Advocate*.

### Caxton and the Bible.

It has been objected to Caxton by many that he printed so few religious books; and Gibbon, the historian, taunts him with complying with the vicious tastes of his readers, gratifying the nobles with treatises on heraldry, hawking, and the game of chess; and amusing the popular credulity with romances of famous knights and legends of more fabulous sons. The objection is not well founded; for, in fact, Caxton did print a number of religious books, and probably quite as many as he could dispose of. The very limited catalogue of his works in the British Museum contains the titles of some dozen or more books of a moral or religious kind; and we are justified in believing, from the general tenor of his life, that he went as far in this direction as he prudently could. One of his biographers, the Rev. Mr. Lewis, says of him: "He expressed a great sense of religion, and wrote like one that lived in the fear of God, and was very desirous of promoting His honor and glory;" and it is impossible to read Caxton's repeated expressions of his own mind and feeling without endorsing this opinion of his biographer. We see the frank-hearted and always free-speaking man constantly, whenever he had any project in hand, committing the undertaking to the Divine guidance—often putting up a single prayer that he may be enabled to bring the work to a good end—"to the honor and glory of Almighty God." It is quite true that he did print a considerable number of books of the chivalrous, heroic, and romantic kind, and he shows, moreover, by the selections he made, and his remarks concerning them, that he had a genuine taste, a true Englishman's liking, for feats of chivalry and dauntless daring, as well as for the details of courtly splendor and luxurious display; and we only say that, for our part, we like him none the worse for that. In judging him, however, we are bound to take into consideration the facts of his position. He was in favor with many of the frequenters of the Court; they were his first patrons and his best, and the constant encouragers of his unwearied industry, and he naturally consulted their tastes and wishes, and he supplied them with such books as they would approve and pay for; if he had not done so he would certainly have forfeited their favor, and perhaps have lapsed into poverty. How was it, many have asked, that Caxton, the first English printer, did not print the Bible? The question is a pertinent one, seeing that England was then without the Bible, and that on the Continent the printing of the Bible had been going on from the first discovery of the art, and had produced most important results. The answer, however, is not far to seek. The Bible at that particular period could not be safely printed by any one in England. Caxton knew the feeling of the priesthood on the subject quite well. Before he left England—when he was a mercer in the city—he had seen, or he might have seen, Lollards and Wickliffites

burned at the stake in Smithfield, and noble ladies doing penance in white sheets, for offences ecclesiastical. He knew that the promulgation of Wickliff's Bible was prohibited by law; and though there were other manuscripts of the Scriptures in being, it was impossible for him or any one else to be certain that these were not made up in part from Wickliff's version; so that to print any one of them was to run the risk of a persecution that might lead to imprisonment, if not to death.—*Leisure Hour*.

### Medieval Florence.

The medieval Florence was a very different city from that which now evokes exclamations of delight from the tourist, as he glides through the dream land valley of the Arno, and catches a first glimpse of it nestled amid the trees and rearing its domes in its graceful hollow. In the early years of Dante it was still unadorned by the noble monuments which now lend it an august and antique grace which no other European city so fully presents. It was small compared with the present extent: narrow streets and high, gloomy houses; tortuous labyrinths of alley and by-way; here and there a quaint old edifice like the Abbey, and the heavy, house-built Ponte Vecchio; the farther bank of the Arno rather a straggling hamlet than, as now, an urban quarter stately with palaces; modest, ancient churches "lying deep down in a well," in the heart of the tall houses—such was the aspect of Florence in the middle of the thirteenth century. One only of the noble group of buildings which are now grouped in the Square of the Cathedral stood there in Dante's childhood, the quaint octagon of the Baptistery, without as yet its decoration of marbles, as yet "in flint, gray, and homely," surrounded by crumbling tombs, and sarcophagi the carvings of which were worn and broken, looked down upon by the tower of a certain house in the square, which was called "The Watcher of the Dead." The Palazzo Vecchio was only then in process of building; the Cathedral was as yet unimagined; the glorious Campanile had perhaps not been so much as thought of.

Thus the masters found Florence, and we know how they left it. They did more than accomplish the boast of Augustus, that he "had found Rome brick, and left it marble"; for they embellished with every charm of every art. One of the most striking—perhaps the most strange—of all the facts concerning the Florentine age of art, is that stated by Mrs. Oliphant in the opening of her study of Dante. In the midst of the civil struggle, "in every interval, and even through the conflict of arms, the din of internal fighting over a fierce barricade, or the wild clamor with which one party or another was driven *fuori* (without the walls), there still went on, in strange serenity, another life in the very heart of the warlike city. How the chipplings of the mason's chisel, and the finer tools of the wood-carver, and the noiseless craft of brush and pigment, could keep going on through all the din, is as curious a problem of Florentine life as any of the imagination can grasp. Yet they did so."—*Appleton's Journal for June*.

### Religious Intolerance in Spain.

The *Times* correspondent at Cadiz writes under date April 2: "On Jueves Santo, Holy Thursday (Thursday before Easter), King Alfonso honored with his presence the stately rites of the Church at Seville—and he has rightly been scrupulously attentive to the solemn and beautiful functions of the Church at so sacred a season. While the King of Spain, with his Prime Minister and Senor Silveira, was thus engaged, 400 Spanish Protestants met, as in their work, in their little chapel, in a narrow street of Cadiz, for prayer and praise, at six p.m. They never dreamt of molestation; it is allowed to worship within walls, each one as he likes. Suddenly, just as the Spanish preacher, a quietly eloquent man, had reached the middle of his harmless discourse, two policemen, in full uniform, entered the building, went straight up to the pulpit, and desired the preacher instantly to leave off preaching and dismiss the congregation." Their being no resistance possible to two men armed with swords and revolvers, he did so. The sermon (a simple meditation on the sacred events of the day) was stopped. In wonderment, anger, and chagrin the 400 Spanish Protestants wended their way homewards. In the morning, Mr. Reade, Her Britannic Majesty's Consul at Cadiz, who is just leaving us for his new sphere of duties as Consul at Smyrna, to the regret of all British subjects, inquired into the matter, and found that this oppressive act had been committed by the Alcalde of the city (a fierce *Moderado*), at the instance of the now notorious Bishop of Cadiz, who had complained that—"The preacher's voice was heard in the street!" (*sic*), and that the service, though conducted with closed doors, was therefore a public manifestation, and an infringement, therefore, of Article XL, and calculated to provoke a breach, &c. Mr. Reade telegraphed at once to Mr. Layard, Her Britannic Majesty's Minister at Madrid, and he telegraphed for an explanation of this unprovoked outrage on the religious rights and privileges of Protestant communities to Senor Canovas del Castillo and Senor Silveira, who were both in attendance upon the young king at Seville."



## The Family Treasury.

## To My Husband.

When that last change that comes to all  
Shall o'er my features spread;  
When from my eyes the light fades out,  
And with my cheeks the red;  
When o'er this heart that once beat warm  
The pulseless hands you fold,  
Oh, kiss my faded lips, beloved,  
Albeit they are cold.

For since the time when our two lives  
Together blend in one,  
Like streams that from two different springs  
Flow mingling into one;  
No matter what of hope or light  
The weary day might miss,  
Never close my eyes at night  
Without thy good-night kiss.

Forever is that quiet grave,  
Albeit they say the dead  
Know nothing of the busy world  
That whirs above their head.  
I think my sleep would be less deep,  
If it but the earth own  
Were the last earthly touch I felt,  
Ere I was left alone.

Kiss me, but do not weep, beloved,  
Nay, rather bless our God  
That made so bright the little time  
That we together trod;  
And doubt not that I love thee still  
Wherever I may be,  
That as in life, each thro' that beats,  
Is true as steel to thee.

And think, that just beyond the veil,  
In hither another home,  
With love and faith that ne'er shall fail,  
I'll wait for thee to come.

National Repository.

## Ministers' Children.

"It is a common observation that the children of ministers turn out worse than those of their neighbors. How is this fact to be accounted for?"

The question admits of two answers.

In the first place, it is not a fact. "There are more false facts in the world than false theories," says a certain famous teacher. This is one of the false facts. The children of ministers do not, as a general rule, behave worse in childhood, or exhibit more depraved characters when they come to maturity, than the children of doctors, or merchants, or shoemakers. That perverse logic which insists that things must not be what they naturally ought to be,—that everything in nature and in grace must go by contraries, is responsible for many conclusions which are exactly contrary to fact. The Irishman of whom the country parson tells, who said, after his pig was killed, that it did not weigh so much as he expected, and *he never thought it would*, is the type of a very large class. The egotism by which ministers' children are proved to be worse than other people's children may be stated as follows:

That which we might naturally expect does not come to pass.

We might naturally expect ministers' children to be as good as the children of their neighbors.

Therefore, ministers' children are not, as a rule, so good as the children of their neighbors. It is an argument strictly *a priori*, based on the logic of contraries. Armed with this canon of transcendental philosophy, the village moralist is quite ready to pronounce upon the character of the minister's children. If the facts do not fit his theory, so much the worse for the facts.

It must be admitted, however, that a prejudice against this method of argument in other matters is gaining ground. It is beginning to be believed, by some persons, that facts are entitled to some respect, even when they conflict with the most approved theories. And one good man has taken pains to collect a large number of facts bearing on this very point, by which it appears that the children of ministers turn out better than other people's children, rather than worse. Anybody who will take pains to trace the histories of the children who have grown up to manhood under his eye, who will fairly estimate their characters, and measure their moral standing, will find out that the children of the ministers he has known are at least up to the average.

In the second place, though this "common observation" is not true, it is a wonder that it is not. The fact that ministers' children do not turn out worse than the children of their neighbors shows how much can be done by good training at home to neutralize bad influences outside. Think of the effect upon a finely organized child of knowing that the general expectation among his playmates and their fathers and mothers is that he will turn out bad! It takes both grace and grit to resist so malign an influence. "Expectations, like prophecies, tend to fulfill themselves." The general expectation in our churches seems to be that the children of the good will grow up bad, and can only be saved by passing through revolutionary crises of character after they grow up and are hardened in sin. The effect of such a theory upon the lives of children who are early in God's service may easily be conceived. But in the cases of ministers' children this adverse expectation is much stronger than in the cases of the children of other Christians, and its chilling and discouraging effect is much harder to overcome. Moreover, ministers' children, as well as ministers themselves, are judged with exceptional severity. Lipases from virtue, to which little prominence would be given if they were committed by lawyers, or manufacturers, or carpenters, are sent on the wings of lightning to all parts of the land when they are committed by clergymen. Now, there may be some propriety in holding ministers themselves to a more strict account than laymen; but there is neither sense nor justice in measuring the conduct of ministers' children by a different rule from that which is applied to the children of respectable laymen. Yet, that this is always done, every one who has had occasion to note the facts in the case knows full well.

When, therefore, the minister's child goes out into the world he finds these two hostile judgments waiting for him in many minds: first, that he is to blame if he is not better than other children; second, that he is likely to be worse. Boyish pranks that in other children are simply laughed at are often regarded as signs of deep depravity in the children of ministers. "You're a pretty minister's son!"

is the comment often heard on the playground and on the street. But no censor, little or big, ever thinks of saying: "You're a pretty jeweller's son!" or, "Just what you might expect of an apothecary's daughter!"

The influence of theories and expectations so unfavorable, of judgments so practical and unfair, upon the character of a child can only be injurious. Is it any wonder that a sensitive boy, oppressed by a sense of the unjust demands that are made upon him, and the unjust suspicions with which his conduct is regarded, should burst into tears of vexation and discouragement, and say that it is of no use for him to try to do right?

It is not true, then, that ministers' children, as a rule, are worse than other people's children. It is true that some of them turn out bad. Doubtless this is sometimes due to defective training. But is it not also in many cases due to this "common observation" which the minister's child cannot help hearing, and the discouraging expectation, of which he is constantly reminded? It is not wholly the minister's fault when his children do go astray. It is partly the fault of his parishioners and his neighbors who surround them with an atmosphere of distrust in which virtue can scarcely live. "Give a dog a bad name and hang him." Give a child a bad name, and keep impressing it on him that he can deserve no other, and you are doing what you can to fit him for the gallows.

It might be well, therefore, for those who are in the habit of repeating this "common observation," first to be very sure that it is true before they quote it again; second, to consider what the effect of giving it currency must be upon the characters of ministers' children.—*S. S. Times.*

## Village Fountains.

A wide margin may be allowed for the exercise of taste in the arrangement of village fountains, and where private munificence enables the expenditure of a considerable sum, a good amount of exterior decoration may be admissible; but it should always be borne in mind that so much of the outlay as is needed for the purpose should go to secure a good artistic design. Especially should the use of cast-iron be avoided, as being from every point of view, and under all circumstances, whether in the shape of cast-iron dogs, or deer, or attempts at the divine human form, absolutely and entirely inadmissible for artistic uses. Better a dug-out log horse-trough, overflowing through a notch at its side, as an ornament to the best kept village green, than the most elaborate pitcher-spilling nymph that was ever cast in an iron-foundry. So far as the mere construction of public drinking-fountains and horse-troughs is concerned, not much need be said except in connection with the overflow. In cold climates there is apt to be from all such structures a spilling of water which covers the ground for some distance with ice. This may be avoided by carrying the overflow through a vertical pipe descending from the surface of the water through some well-protected channel directly into a drain in the ground at a depth beyond the direct action of frosts. If the stream is constant, this depth need be nothing like that to which frost penetrates into the soil, for the constant movement of the water will prevent its freezing even if covered only a foot deep, though to something more than this depth it will be desirable to have the metal pipe enclosed in a larger pipe of earthenware, giving a space of inclosed air.—*Scribner.*

## Leaping for Joy.

There is no stronger expression of joy than leaping. It is the natural language of joy and gladness. Innocent animals in their gambols and sports may be seen leaping and skipping, thus expressing their freedom from restraint and care. Men often express their joy by actual leaping. We are constituted by nature to give expression to our feelings by this means. It is no common joy that will cause men to leap and skip. It must be such as will thrill and convulse the heart and soul, setting the whole nature in tune to its own delightfulness.

When King David brought the ark of the Lord from the house of Obed-edom to his own city, he leaped and danced before it, while the people shouted to the sound of the trumpet. It mattered not if Michael did speak most contemptuously of his joy, he was not ashamed of it, for it was before the Lord that he leaped.

The Prophet Isaiah, looking forward to the joy which should attend the Gospel, said, "Then shall the lame man leap like a hart, and the tongue of the dumb sing." So it was. The subjects of Christ's healing were filled with rejoicing, so that they leaped and praised God. It is the privilege of Christians to have such joy in the Lord, that they must express it in some outward way. No one needs to force himself to express his joy. If he once obtains it in its fullness his nature will respond in appropriate ways. There is joy of the Christian to which many do not aspire. It is of so intense a nature as to express itself in leaping and exceedingly great manifestations, yet it is desired by too few Christians. It should not be invited, perhaps, while the occasion for it should not be shunned while it is present. Mr. Moody, in a recent discourse, alluded to it in the following:—

"There is another way to find the joy of the Lord: Give such clear testimony for Christ that the world will cast you out. Then you will find the true and intimate fellowship of Christ. In Luke, sixth chapter, twenty-second verse, Christ says to His disciples: 'Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and leap for joy: for behold your reward is great in heaven.' The Son of God calls it 'great.' What a wonderful record, then, it must be! If a man is so much like the world that the world can't tell any difference between him and themselves, he doesn't have the joy or the strength of the Lord. But just let him bear testimony against its sins and follies, and they will say, 'when they have the next dance, we won't invite this man.' Then when the world separates you from its company, you may begin

to have the reward which Christ is speaking of.

The world doesn't have any faith in a professed Christian who is just like themselves. We had an illustration of that the other night in the inquiry room. A young man was saying he could not become a Christian because he would have to give up cards and theatres and dancing and such things that he was very fond of. The lady who was talking with him was weak enough to say that perhaps he might not be obliged to give up all those things in order to become a Christian.

"Oh," said he, "I don't have any confidence in Christians who do such things," and the lady was full of shame and confusion.

The Christians of to-day seem to count it the greatest joy when they are praised and loved by the world. To be like the world, to have its joys, and to be known by it as a clever person, should not be preferred to the persecution that comes for Christ's sake.—*Religious Telescope.*

## Concerning Reading.

Having penned this heading, the thought occurs: how easy to be didactic and dull! how difficult to say anything new or interesting on a threadbare subject. Yet something we would say, and if it is not new, perhaps it may be true.

Just these two definitions of reading occur to us—one from Lady Mary Montague, who says: "There is no pleasure so cheap as reading, and no entertainment as lasting." The other more recent authority declares that "reading is an intellectual dissipation." Both of these views have their truth, but we will not discuss them just now. Our sole aim is to impress upon the minds of our very busiest readers how much time they can save for really instructive and useful reading by a simple method.

We all know that in the course of each day some unconsidered and unappropriated moments occur for which no provision has been made. For instance, you are going out, and you have to wait ten or fifteen minutes for the one who is to accompany you—or, lunch or dinner is delayed five or ten minutes beyond the usual hour—or you are expecting some one who is delayed, and have therefore a short space of unemployed time while waiting.

Now, these are your reading opportunities. Make choice of some book you want to read, keep it always conveniently near, take it up at all these odd times (and at these times only), and you will be astonished at your own progress. No one knows until the experiment has been tried how large a sum these spare minutes represent, or how much good can be gotten out of them by determined use.

Few people, few women especially, can spare an hour for regular or systematic reading each day, unless they are exempt from most of the ordinary cares of wives and mothers. The necessities of households are pressing, the demands instant, and that mother must needs be a Spartan who could sit calmly perusing "Moby-Dick" while an ominous bump in the next room assured her that the baby's head had been testing the hardness of the floor!

Yet such a plan as we propose is possible, even to the baby's mother, and once tried, the satisfaction and pleasure that is always gained from proper reading, would ensure its continuance.

By proper reading we refer just now to the scores of really delightful books of history, biography, and personal anecdotes produced during the last few years.

Many of these books have all the charm so generally ascribed to novels, and add to their entertaining quality the recommendation of being true. Then, too, they are written in the best and purest English, and so they insensibly educate and elevate, while they interest and even amuse. Still another advantage, the more one gets of this sort of reading, the less one wants of poor fiction.

## Dangers in Education.

It is not an abuse of the first magnitude that education is proving the destruction of many of our youth. Not to speak of extreme cases like the suicide of the student at Cornell University, there are instances of this overstrain of nervous force coming to light every day. At this moment I have been hearing the particulars of a most distressing case of a young lady broken down by overwork in study. She was striving for a prize in the public school. As the crisis approached, her nerves became more and more "on edge," until suddenly she was overwhelmed by hysteria and convulsions in a terrible form.

Another case was that of a young miss about seventeen years of age, who was doing splendidly in all her studies, especially in mathematics, when, unhappily, the approach of examination overstrained her nerves, and she had to be sent home. It was a full year before she recovered her usual vigor, and her mind never returned to its earlier grasp.

These cases are not remarkable. There are hundreds of them to be found right around us. Every pastor comes upon similar instances in his congregation. They are most distressing. The parents are suddenly aroused to a danger they had not measured. The hopes and ambitions of the student are destroyed, and often years of sickness are the inevitable sequel.

Learning is most valuable. The importance of education cannot easily be exaggerated. Brain power seems to be more and more the coming force which is to control American society. Volumes might be written—without most interest and effect on the benefits of our higher courses of education. But is there not room for the plea of common humanity, which is the burden of this article?

Think of it. Mr. Bergh is on all our streets, through his deputies, looking for galled, lame, and overstrained horses, and these are at once taken off from car, cart or carriage. Is there not some humane person who will rise up for the protection of our dragged out and overworked children in schools? Has it come to this that we cannot educate our youth without killing them?

It does not answer our complaint to say that some blossoms must fall of course, and that so

some constitutions must prove unequal to the strain of education. If these cases were occasional, that were one thing. If these misfortunes befall only the feeblest youth; that were something to say. But the fact is that these instances of damage and ruin to the health of children are numerous. And besides they occur where there had been the strongest evidences of physical and mental vigor. The question, therefore, fairly comes up whether education cannot be carried forward with moderate and healthful stimuli? Can we not dispense with many of those "prizes" and ambitious baits which force the nervous energy into morbid conditions? And would not a little less of going through the "ologies" answer the purpose if we were content to create a relish for learning and fairly start the mind on its career? Would not such a fair start, with reasonable and healthful excitements, be worth vastly more when we should leave some reserve of vitality for farther on? I am speaking for a thousand homes into which children have been flung back, broken, diseased, and death-doomed from the machinery of education. Parents, beguiled by their ambition, do not see the mischief until it is too late. Our youth, of course, do not see it, dazzled as they are by the prizes of the class. Principals and teachers of schools do not see these things. It is not their business, perhaps. And then they feel bound to screw up the machine of education to the highest tension, accepting breakage as inevitable.

The old style of medication used to attack the disease with relentless energy, the patient, meanwhile, looking out for himself. In latter times, the doctors are much more considerate of their patients, and they feel it very important to keep life in them while the battle with disease is going on. Is it not true that some of our schools are fighting ignorance and mediocrity in the pupils with such severe appliances that "kill or cure" will by-and-by become a question of public interest? Sooner or later, I am persuaded we shall grow less wasteful of youth and nerve, and of life itself, and perhaps somebody will take out a patent for the process of securing high education without destroying the life which is educated.—*Rev. Dr. F. G. Clark in the Interior.*

## Submission.

There comes a terrible moment to many souls when the great moments of the world, the larger destinies of mankind, which had lain aloof in newspapers and other neglected reading, enter like an earthquake into their own lives; when the slow urgency of growing generations turns into the tread of an invading army or the dire clash of civil war, and the grey fathers know nothing to seek for but the corpses of their blooming sons, the girls forget all vanity, to make lint and bandages which serve for the shattered limbs of their betrothed husbands. Then, it is, as if some invisible power had been the object of lip-worship, and lip-resignation becomes visible, according to the imagery of the Hebrew poet, making the flames his chariot and riding on the wings of the wind, till the mountains smoke and the plains shudder under the rolling fiery visitation. Often the good cause seems to lie prostrate under the thunder of unrelenting force; the martyrs live reviled, they die and no angel is seen holding forth the crown and palm branch. Then it is that the soul's love to the Highest is tested, and even in the eyes of frivolity, life looks out from the scene of human struggle with the awful face of duty, and a religion shows itself which is something else than a private consolation.—*George Eliot, in "Daniel Deronda."*

## Grace.

The grace which God gives is for the real occasions of life. To forget this is to make the whole of our moral and religious life morbid and unreal. For a man to ask himself deliberately on his wedding morning whether he is so resigned to the will of God that he is perfectly prepared to consent to his bride's immediate death, is preposterous folly. The grace he needs just then, is grace to make him heartily grateful to God for the new brightness and joy which have come to him and grace to enable him to treat his wife with the chivalrous devotion she has a right to claim, and grace while he loves her with what seems all his heart, to love God still better. If we have honestly accepted the will of God as our supreme law, we shall receive strength from God to do God's will and submit to it as occasion demands. When God sends us work, He sends us strength to do it; and when He sends us trouble, He sends us strength to bear it. For troubles which we imagine for ourselves, and for work we imagine for ourselves, we must go for strength to our imagination—not to Him.—*Rev. R. W. Dale.*

## Positive Religion.

A belligerent and critical ministry is usually without fruit because it attempts to destroy the weeds without stocking the ground with good seed. The weeds are sure to spring up again in the vacant field. The positive preacher has no such trouble. Every available place being covered with wheat, there is no chance for the tares. Filling the mind with the truths of Christianity, evil influences are held in check, and the virtues of the Gospel come to maturity. The Master did not send you so much to fight the devil out of the world as to introduce the Gospel into it. Bring in the fulness of evangelic truth and spiritual influence, and the enemy will have no occupation. It is not enough that men get rid of Satan; they need Christ. To be emptied of evil will, avail nothing without being filled with good. Fill the minds of the people with the vital and saving truths of the Christian system, and they will prove an impervious shield against the attacks of the arch-deceiver and enemy of mankind. Satan may come, but he will find nothing in them, as he found nothing in the Master.—*Zion's Herald.*

The late Mr. Donald Ross, of Montreal, has bequeathed nearly half a million dollars to the Trusfalgar Institute of that city.

## For the Young Folks.

## "What Shall We Do?"

A mother sat stitching and stitching away,  
It rained and her boys were indoors at play,  
When one of them came and leaned on her chair,  
And said with a longingly wistful air,  
"We've played every play in the world that we know;  
Now, what shall we do?"

Before poor mamma had a chance to reply,  
The rest of two little ones gathered close by,  
And the sum of their troubles all seemed the same:  
"We wish that we knew some wonderful game,  
We've been sailors and soldiers, and fought battles,  
too;  
Now, what shall we do?"

Mamma thought for a moment, then gaily replied,  
"Build a palace of blocks with a portico wide,  
And play that the owner had money to spend,  
And wanted to decorate rooms without end,  
And ordered some pictures painted by you,  
That's what you can do."

"Now each take a pencil and paper, and draw  
The most wonderful thing that ever you saw:  
A city, a sunset, a shore, or a sea,  
A gorgeous winged butterfly chasing a bee;  
Or—three little boys that are saying like you,  
'Now, what shall we do?'"

The brightened-up children took pencils in hand  
(As amateur artists, you'll all understand),  
And worked at their pictures until it was plain  
The many gray clouds had forgotten to rain;  
And mamma had a rest (not a long one, it's true),  
From, "what shall we do?"

O! sweet patient mothers! in this earnest way  
You are doing life's work, while your little ones play;  
You are fastening a sun that hereafter shall rise,  
God's beautiful angels, which to the world shall rise,  
And heaven make reply to your "what shall we do!"  
Since Love teaches you.

—Mrs. L. C. Walton, in *Wide Awake*.

## Uncle William's Talks.

FRANK HOLMAN'S FAMILY WORSHIP.

I have never told you about the family worship in Frank Holman's home. To me it is very beautiful.

I have a very sunny feeling towards Frank's household. He was one of the young men who grew up in our establishment, and when he consulted me about his early marriage on a small salary, I advised him not to delay it, but to take the sweet girl of his choice into such a home as he could provide her. I had no fears of the result, and the years as they have passed have made me more than satisfied that my bachelor advice was good. The years have given them the inevitable cares and sorrows, but they have been also years of perpetual comfort and joy.

A little family has grown up around them, and more than once as we have sat together, they have been good enough to tell me of their gladness that I encouraged them to make a venture which has been so full of blessing. Christians themselves of a bright cheery character, they have made from the beginning a Christian family, and the family worship has been the centre of its life. As they have told me, they began their married life in prayer, and from the first the family altar was set up. Its incense has not ceased to send up its fragrant column to God. It has been a privilege, very sweet to me, often to be with them at the evening sacrifice.

They have their family worship early in the evening, usually as soon as possible after Frank comes home at night from his business. They tell me that it sometimes is inconvenient, and occasionally is interrupted, but these occasions are so comparatively rare that they do not seriously trouble them. Old friends understand the habits of the household, and expect to find them engaged at that hour, and as I have had occasion to know, so far from feeling disappointed, have rather sought the opportunity of being present at a scene full of touching meaning.

Frank and his wife always sit side by side. I have been present at the family worship in other households, where this seemed to be made of no account, but as soon as Frank takes the Bible or hymn-book in his hand and seats himself for the service, Fanny takes her place by his side. I have never asked them why, but I understand it well. They have an instinct that at this hour, when the idea of family life comes peculiarly into visible form, the husband and wife should be close beside each other.

The children—there are three of them now—take their places on either side, and they nestle as close as possible to father and mother. In other families I have seen them scattered over the room and at a distance, but not here. My eyes have sometimes filled as I have looked upon the picture of that family group, a group indeed, when little Willie—named after me—was resting his curly head upon his father's knee, and little Mary—named after my brother John's wife—close by her mother's side and slyly holding her hand, was looking intently into her father's face. They are both uproarious little folks, Willie brimful of fun and frolic, making things rather lively at times, and Mary, her father's "Tomboy," as he delights to call her, is not far behind her brother in child-like noise and play. But when family worship comes they sit in a quietness which I confess has surprised me.

I asked Fanny how this came about, how it was that these little folks at just this one hour seemed so transformed.

"I do not know," she said, "except it be that they have never had any other idea than that when we take our places for this service, they are to be reverently quiet."

"I notice," said I, "that you always have the baby in your own arms at family worship, even when the nurse is in the room."

"Oh yes, I always do when it is at all possible. We like to have the family close together as possible, and you know that this little fellow makes a considerable part of the family."

"He is a restless baby usually; does he never disturb your devotions?"

"Very seldom, I may say never when he is well. It is very curious to see how very early the fact that he must be quiet at this time seems to fix itself in a baby's mind. I cannot tell you why, but almost at once they seem to know that this hour is different from every other hour of the day, and they adapt themselves to it long before they can at all understand its meaning."

"Do you take the babies when they are very young in your own arms at the family worship?"

"Always, and almost as soon as I myself am able to sit by my husband's side. I suppose, indeed, that that is the secret of it all—the children have never known anything else than to be still and attentive at this time."

I did not need to ask any other questions. I saw it all. "Ah," I thought, "wise little wife and mother! how far-reaching and how true that intuition of thine! Would that more mothers had caught a little of its inspiration!"  
—*Christian Weekly.*

## The Home of William Dean Howells.

If you accompany me, in a five minutes' walk, through Harvard Square, up Garden Street, past the common, where the patriots of '75 started on their memorable march to Bunker Hill, and then up the beautiful Concord Avenue, which winds outward and onward through sunlight and shadow, until it loses itself, twelve miles away, in the first battlefield of the American revolution, I will show you the home of William D. Howells, a graceful poet and a writer of deliciously sweet English prose.

It stands a little back from the main street, and is hemmed in on all sides by tall, noble trees, which, in summer time, fairly embower it with their foliage. The house is newly built in the modern style, and in its external appearance, does not vary materially from many other similar edifices which are visible around it. Having passed through the gate, a short, narrow path conducts you to the main entrance, which is on the north side of the house. The bell rings; the door opens; and a moment later, you sit down in the study of the poet.

As you enter the room, the eyes first centre on the well-placed fireplace, with its polished dog-irons standing out from the hearth, and its capful set of mantel shelves, whereon are sundry pieces of old china, enameled, Venetian work, and other knick-knacks of story and interest. Two sides of the room are reserved for book-shelves, which, at a glance, you will observe are pretty nearly filled. In the centre of the room is the poet's desk, on which many of his poems, and all of his stories, have been penned. Mr. Howells, it need hardly be said, is a very orderly personage, and I fancy that he will not chide me for saying that almost everything finds a place in his study—and in its place always. There are pictures on the walls and pictures in portfolios—the most attractive of these being, probably, sketches of famous men and women whom the poet has seen and known.

One would say, after looking carefully through this room, that its busy occupant ought certainly to be among the happiest of men. Well, he is a happy and contented man, who takes the world as it goes, and rarely frets if it happens not to go as he would have it.—*Geo. L. Austin, in Wide Awake for June.*

## Wicked Work.

Scarcely any crime is more base and wicked than that of spreading false reports to injure the property of another. It is largely done in the stock market, and men are bad enough to do anything to depress or elevate a stock in which they wish to speculate. Even newspapers will lend themselves to it, and seek to make money out of the ruin of others. Here is an institution, a bank, an insurance company, a railroad corporation, perfectly sound, well managed and attending only to its own business. The cold-blooded speculator whispers a suspicion that all is not right. The report grows as it goes. It takes shape and becomes a statement. Alarm takes hold of those interested. The stock goes down under the panic. Widows and orphans and quiet investors are frightened and sell out at a terrible loss. Some are utterly ruined. The speculator buys, for he knows that his own rascality started the story, and when the panic past he will reap a harvest. So the wicked gain what the others lose.

There is no help for this wickedness but in an improved moral sense among men of business. The more hazardous a business is, the more demoralizing it is; and, while it is very true that buying and selling stocks is as legitimate a business as any other, its temptations are so great that such words of warning and rebuke as these are greatly needed.—*N. Y. Observer.*

## Writing to Absent Mamma.

Bless her little fingers! Won't mamma be glad to get the sweet little letter she is writing? It is hard work, and will take a good while to write out every word, but patience and perseverance will accomplish even this great task. She has so much to tell mamma, but when she tries to put all the words down on paper she forgets more than half. If she could talk it out on this paper, how the words would fly! Well, mamma will understand it all, and the "crooked marks," the "pot hooks," and the curious little spots, will all have meaning to her loving eyes. "One thing is plain—she loves 'dear mamma,' and wants her to come home. How sad when mamma goes away never to return! No letter can reach her in the far distant land to which she has gone. Dear children, be kind to your mothers. Boys, never say or do what will grieve your mother, for some day she will be taken from you, and then your heart will reproach you for every disobedient and unkind word and act. It will then be too late to ask forgiveness."

Mr. George Henry Lewes, the husband of "George Eliot," is a man of rather small stature, and his face gives no very clear indication of the mental power he unquestionably possesses. His health has always been infirm, and he looks older than he is. He has always been a close student, and a resident of London or other large capitals. His manner differs markedly from that of the generality of Englishmen. In his own set he abounds in geniality and bonhomie. He is fond of epigram and paradox, and, being a close observer, his narration of men and things is extremely entertaining. He has the reputation of being one of the most brilliant conversationalists in London, though, like most clever talkers, he is prone to monopoly and monologue. Mr. and Mrs. Lewes live in one of the suburbs of London, and their home is represented as being one of the happiest, the likeness of their pursuits and ambitions being an additional bond of unity.







All letters containing payment for the *Christian Guardian*, S. S. Adams, S. S. Banner, or for Books, together with all orders for the same, should be addressed to the Book-Store, Rev. S. S. ROSE.

All Communications intended for insertion in the *Christian Guardian* should be addressed to the Rev. E. H. DEWART; and when enclosed in business letters to the Book-Store should invariably be written on separate pieces of paper.

## Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, JUNE 6, 1877.

### DENOMINATIONAL COURTESIES.

We have no unkindly feeling towards our Congregationalist brethren. We hail them as fellow-workers in Christian work. For many good things, we admire them. As the successors of the old Puritan non-conformists, they have not forgotten the traditions of their forefathers, in favor of civil and religious liberty. We think, indeed, their Congregational independence, in which they glory, is their weakness rather than their strength. But that is because we deem a larger degree of the connectional principle necessary to executive efficiency in Church work. In all their Christian work, we heartily bid them God-speed. In the ranks of their ministry, they have generally had many superior preachers. It is, therefore, all the more reluctantly that we deprecate the action of certain leading Congregationalist ministers in Montreal, in rushing into print to express their sympathy with Mr. Roy, and their condemnation of the decision of the committee of Methodist ministers, to which was committed the unpleasant and responsible task of pronouncing judgment, in the case of a brother who had "erred concerning the faith." The execution of law, whether civil or ecclesiastical, when it bears upon the interests of individuals, always leaves room for an appeal to sympathy, however just and fair the administration may have been. As there have been some bitter complaints in the *Witness* from anonymous Congregational correspondents, insinuating that Methodist correspondents had written in a disgracefully personal manner, and as the *Witness* evidently sympathizes with that side of the case, it may be worth while to briefly review the facts. The committee in the Roy case rendered their verdict conscientiously, without any reference that could in any way be offensive to Congregationalists. The whole matter was one of internal administration of discipline in the Methodist Church. While the question was still undecided, the Rev. A. J. Bray publicly endorsed Mr. Roy's pamphlet. The Rev. Mr. Stevenson followed in a similar style. And, as soon as the decision of the committee was made public, Prof. Duff hastened to publish his protest against the judgment of the Methodist Church court, questioning the right of the committee to express the opinion that Mr. Roy's teachings were in antagonism to the orthodox views of all evangelical Churches; and strongly denying also the correctness of this statement. The Rev. Mr. Bray, in the meantime, having been reported speaking favorably of Methodism, hastened to clear himself from that reproach, by denouncing Methodism as the most pitiless tyranny that had ever been conceived by brain ecclesiastical. Such gratuitous and offensive references to an affair in a sister Church, naturally called out some sharp words of rebuke from the Methodist side. They may have been sharp; but they were not undeserved. For the spirit and conduct of the three gentlemen referred to could hardly be regarded, by impartial onlookers, as creditable either to their orthodoxy, or Christian courtesy towards another Church.

We are not disposed to defend any acrimonious expressions, used by any one. But, when Congregational correspondents of the *Witness* have raised an outcry that these reports were offensive personal, we fail to see the force of their complaint as to personality. Was not the offence given by the persons named, and how could the matter have been referred to in proper terms, without naming the gentlemen who had transgressed ordinary denominational courtesy. Was it not Prof. Duff, and not some one else, that so gratuitously condemned the verdict of the committee? Was it not Mr. Bray, and not some one else, who, without any provocation, published his bitter, insulting and unjust attack in the *Herald*? The Methodists may need lessons in denominational courtesy; but certainly these lessons come with a very bad grace from those who have shown so feeble a sense of the courtesy due to a sister Church, in the performance of a solemn duty; and the rebuke of undue severity of language comes with a still worse grace from those whose ideas of Christian courtesy prompt them to intimate, that it is a disgrace that Mr. Borland and Mr. Longley should be Christian ministers!

We do not know what motive inspired these expressions of antagonism to Methodism, and sympathy with the Unitarian notions that were condemned by the committee. Rumors of the laxity of the doctrinal teaching in Zion Church have, from time to time, reached even this part of the world. And it may be that the condemnation of Mr. Roy's latitudinarian speculations put the Rev. Mr. Bray and others upon their defence. They may have felt, like the lawyer who said to our Saviour: "Master, thus saying, thou reproachest us also." It gives us no pleasure to think that this may be so. If the Congregationalists of Montreal are really being led in to Rationalistic laxity, as these endorsements of Unitarian principles seem to indicate, we are deeply sorry; for we need the combined strength of all the evangelical Churches to battle against the assaults of modern unbelief. Or, it may be that these Congregationalist ministers hoped they might gather windfalls from the storm. From Mr. Bray, who, like the great Mr. Spurgeon, is, we believe, a debtor to Primitive Methodism, such an offensive and unjust attack was as ungenerous as it was undeserved. Our Connectional bond of unity in doctrine and discipline does not fetter our liberty. Even the *Witness*, the champion of Protestant doctrine, gives sympathy and comfort to the Roy party;

but cannot afford a word of encouragement to those who are standing up for the authority of the Bible and the Protestant doctrines which it teaches; and speaks as if it were not the duty of a Christian Church to be assured of the soundness in the faith, of those who are sent forth to teach others the way of salvation. The *Witness* seems to think the plea of liberty of thought can cover and shield from official condemnation the teachers of all kinds of heresy and error. Professor Duff's comments showed his own feeling; but nothing more. Surely the committee had a perfect right to say that Mr. Roy's teaching was antagonistic to the doctrinal standard of the Evangelical Alliance, which the English Independents and American Congregationalists have accepted. But when Mr. Roy singled out as the objects of his fiercest assaults the orthodox doctrines, as held in common by the evangelical Churches, it seems utterly unwarranted for Prof. Duff to come forward and assure us, as an authority, that Mr. Roy's pamphlet is in perfect harmony with the doctrines it was written to condemn and denounce.

### MR. GLADSTONE AND ENGLAND.

Rarely, if ever, in the history of England has there been witnessed a nobler or more inspiring spectacle, than the manly and independent attitude which Mr. Gladstone has taken, on behalf of the subjects of Turkish misrule and cruelty. Great talents and peerless eloquence have been given to a cause, sufficiently sacred and worthy to enlist the sympathy of all hearts, not perverted by party feeling or ignorant prejudice. Freed from the trammels of party, and heedless of the sneers and the clamors which assailed him, his eloquent and burning words have rung out above the din of passion and prejudice; breathing sympathy for the oppressed, and such pleadings for humanity and right as stirred the heart of England in a most unwelcome manner. At the very time, when partisans and Turkish sympathizers were representing Mr. Gladstone as having lost all sound direction, and the "Bulgarian atrocities" as being "played out," he has been exercising a controlling influence over the popular heart of England, unexampled in its history. And though the Government has commanded a majority against his resolutions, he has doubtless saved the country from the peril of a war in support of Turkey—a war to sustain corruption and cruelty.

The recent debate on the Turkish question, in the House of Commons, has awakened great interest, not only in London, but throughout the whole country. Mr. Gladstone gave notice of his resolutions, without consulting the leaders of the Opposition. He seemed bound to act with complete independence. The resolutions which were too strong for many Liberals referred to the employment of English influence, in order to secure local liberty and practical self-government in the Christian provinces of Turkey, and to the "exacting" by the Powers of Europe of such changes in the government of Turkey, as they deemed necessary for the purposes of humanity and justice, and for other good ends. Most of the leading members of the Liberal party were not prepared to go so far as this; as they considered that it would commit England to a war against Turkey. Accordingly, Mr. Trevelyan rose and asked Mr. Gladstone whether he would substitute for his second resolution one to the effect, "That this House is of opinion that the Porte, by its conduct towards its subject populations, and by its refusal to give guarantees for their better government, has forfeited all claim to receive either the material or moral support of the British Crown; and whether he would abstain from moving his third and fourth resolutions. Mr. Gladstone, in order not to divide those with whom he generally has acted, accepted this proposal, agreeing not to press the resolutions which implied active interference of England against Turkey to a vote. But the introduction of the resolutions gave an opportunity to discuss the points which they raised, and consequently served an important purpose, for it roused a tide of feeling in the country that the Ministry dare not resist.

Mr. Gladstone's speech occupied over two hours and a half in delivery; and is said to be the greatest oration of his life. He reviewed the conduct of the Government during the last eighteen months on the Eastern question, and charged them with being deplorable, ambiguous, and inconsistent in its nature. One of his chief objections to the policy of the cabinet was that "it tended so extravagantly to facilitate the execution of the most selfish aims that Russia could possibly entertain, and to enhance her influence and her power." He said it was "a tremendous thing to infuse into the mind of this Christian population the conviction that they have no other hope, other ally but Russia. It is hardly possible to dispute that this has been the policy of Her Majesty's Government." Some parts of the speech were beautiful in language and stirring in thought. He appealed to the House as to whether England had, in the face of God and man, done her whole duty in the cause of humanity and justice. He said: "There were other days, when England was hope of freedom. Wherever in the world a high aspiration was entertained, or a noble blow was struck, it was to England that the eyes of the oppressed were always turned—to this favorite, this darling home of so much privilege and so much happiness, where the people that had built up a noble edifice for themselves would, it was well known, be ready to do what in them lay to secure the benefit of the same inestimable boon for others." His appeal for Bulgaria and the other suffering States was powerful and thrilling. He said: "A portion of those people are making an effort to retrieve what they have lost—I mean those in Bosnia and Herzegovina. Another portion—a band of heroes such as the world has rarely seen—stand on the rock of Montenegro, and ready now, as they have ever been during the 400 years of their exile from their fertile plain, to meet the Turk at any odds for the re-establishment of justice and of peace in those countries. Another portion still, the five millions of Bulgarians cowed and beaten down to the ground, hardly venturing to look upwards, even to their

Father in heaven, have extended their hands to you, they have sent you their petition, they have prayed for your help and protection. They have told you that they do not want alliance with Russia or with any foreign power, but that they want to be delivered from an intolerable burden of woe and shame."

After five nights of protracted debate, the first of Mr. Gladstone's resolutions was defeated by a majority of 131. The vote stood 233 for, 354 against, the resolution. The general impression is that the nation was slowly but surely drifting into war; but that the country has been too thoroughly roused to tolerate such a ruinous policy. The London *Methodist* says:—"The result of the debate is a clear gain. The legislative Thermopylae has been fought. The 228 good men and true who have contended for liberty have been overpowered. But the principles of freedom and justice rise omnipotently from their blood. Russia will not be allowed to enslave Europe and the world by her enormous overgrowth and enlargement; but, on the other hand, Turkey will never again be sustained by her sister States in her course of tyranny. Rotten in morals, bankrupt, red with the blood of a score of generations of her Christian subjects, she will go to her grave unwept."

### THE CANADIAN MONTHLY.

This magazine for June publishes Goldwin Smith's article on "The Political Destiny of Canada," from the *Fortnightly Review*. Prof. Watson, of Queen's College, has a rejoinder to his recent critic, entitled "The Ethical Aspect of Darwinism." There is another instalment of "Green Pastures and Picaresque." In "Current Events," we have a partial and incorrect version of the Roy trial, by a writer whose performance does not justify his pretensions. He affects to look down upon the committee as if they did not really understand the case; although he himself is evidently very imperfectly acquainted with the facts necessary to a correct judgment. The version of the case here given is a caricature. He ridicules the Methodist, for taking certain sermons of Mr. Wesley as a doctrinal standard, and leaving out others as if this was a crime against Wesley, apparently ignorant that the selection was made by Wesley himself. He represents the committee as condemning Mr. Roy, because his references to retribution were few and limited, when they merely referred to the paucity of his remarks on this question as not affording a sufficient ground for fully judging of his views. We have also the gratuitous and unwarranted statement that "if Mr. Roy's views are heterodox, so are Wesley's," for the Montreal clergyman can give chapter and verse for every point he urges, from the founder's own utterances. Verily, we have "a Daniel come to judgment." This statement would settle the whole matter only for one thing—it is not true. Following Mr. Roy's lead, he assumes that what is said by Wesley, respecting the terms of admission of members into his societies, applies to ministers; he infers that no belief whatever is required of ministers! This writer assumes his own abundant competency to pronounce judgment upon the matter. He declares that it shows the utter incapacity of the committee to judge in the matter, that they should fancy Mr. Roy teaches Unitarianism. But what is still worse, it is said: "Here it is worthy of note that the committee who tried the rev. gentleman did not deny his contention, that the teaching in his pamphlet is entirely in agreement with that of Wesley, except upon one point—thus virtually admitting his views to be Wesleyan in all the rest." This is simply contrary to the facts. The committee never made any admission of the kind. It is bad enough when one who assumes airs of superiority evinces ignorance of his theme; or when one who assumes to be a judicial critic proves to be a partizan; but it is still worse, when one writing to instruct the public in a literary magazine has not the fairness to state the facts correctly.

### TEMPERANCE REFORM IN TORONTO.

Our readers will be glad to learn that an increasing interest is manifested in the cause of temperance by the people of Toronto. Mr. Rine, who has been carrying on the temperance revival here for the last fortnight, is meeting with much encouragement. Every evening witnesses a larger attendance than the preceding one, and a very gratifying number of names is nightly added to the pledge-roll. At a large meeting held in the Elm Street Methodist Church last Wednesday night, no fewer than two hundred and fifty persons came forward and recorded their names. Among those who have taken the pledge is a large number of confirmed drunkards and dissolute cases. Mr. Rine, however, does not confine his invitations to persons of intemperate habits only, but urges the sober and temperate to do the same, both for the sake of their own personal safety, and also to encourage others by their example. There is no doubt that professedly temperate men do exert an important influence by their example in taking the pledge, and it certainly secures their own safety, inasmuch as no one is sure of not becoming a drunkard who tipsles however moderately. Mr. Rine conducts the meetings with a good deal of tact and ability; and the success which has thus far attended his labors is especially encouraging to the friends of temperance, as about a thousand names have been added already to the roll of pledged abstinents.

At a meeting of the promoters of temperance, held in the city a week ago last Tuesday evening, it was resolved to take measures for the submission of a by-law to the ratepayers of Toronto, for the enforcement of the Dunkin Act. The city has been pretty thoroughly canvassed for the purpose of ascertaining the strength of the temperance party, and the canvass has proved so far satisfactory as, it is thought, to warrant immediate action. A good deal of discussion took place as to whether or not such action was premature, but the Reform Committee, in their report, considered that the work of canvassing could be more effectually and successfully prosecuted if it was actually decided that a vote was to be taken. It would be a great misfortune to attempt to put the matter to a vote unless victory were pretty certain, as a defeat at present might delay the

carrying of the measure for years; but as the people of Toronto were never, perhaps, so fully alive to the importance of the question as now, and as the temperance organization itself, in its various forms, was never more systematic and complete, the outlook, at least, is hopeful. However, the Licensed Victuallers are already preparing for a desperate conflict, and are sparing no trouble or expense to oppose the passing of the by-law in every conceivable form. Knowing the strength of the opposition, and their bitter hostility to the movement, it will be necessary to organize for the contest, with the utmost system, and to bring into operation every agency which can possibly aid in carrying the measure. The struggle will be a close one, but, if successful, the triumph will be the greater. Besides, victory in Toronto would greatly stimulate the promoters of temperance in other parts of the country where the by-law is not in force.

### MOTLEY, THE HISTORIAN.

Mr. John Lothrop Motley, the distinguished historian, died of paralysis at Kingston-Russell House, Dorsetshire, England, the residence of his son-in-law, Mr. Algernon Sheridan, Tuesday afternoon, May 29. Mr. Motley was born at Dorchester, Mass., April 15, 1814. He was descended from old English families, his paternal ancestor, Rev. John Lothrop, having been one of the original Pilgrim Fathers. He graduated at Harvard at the age of seventeen, and shortly afterwards went to Europe, where he studied first at Göttingen, and then at Berlin. Returning to the United States in 1835, he studied law for two years, and was admitted to the bar in 1837. Not finding the practice of law to his taste, he turned his attention to literary pursuits. His first venture, a novel, was unsuccessful. In 1841 he was sent as Secretary of Legation to St. Petersburg, but about eight months afterwards, he returned to Boston, and devoted himself to writing for the leading American magazines and reviews. In 1849 he made his second venture in the way of fiction, which fared as badly as the first. Discouraged in this direction, in 1851 he repaired once more to Europe, for the purpose of writing a history of the heroic struggle of the Low Countries against the tyranny of Spain. After five years' patient research on the Continent, during which time he visited the scenes of most of the events described, and, as far as practicable, obtained information from the original documents, he gave to the world his "Rise of the Dutch Republic," a work which at once, and deservedly, secured his reputation as a historian. The people and the rulers of Holland took a deep interest in Mr. Motley's history, and it was shortly reprinted in English at Amsterdam, and translated into Dutch under the supervision of Van Den Brink, the historian, who prefaced it with a flattering introduction. A German translation was published at Leipzig and Dresden, and M. Quizon himself brought out a French translation at Paris in 1859. The work has since been translated also into Russian. This is his best known, and will continue to be his most popular, work, as the style is charming, and the events recorded possess a more fascinating interest than those of the periods afterwards treated by him in his "History of the Netherlands." Mr. Motley was United States Minister at Vienna from 1861 to 1867, and in 1869 he received a similar appointment in England, as the successor of the late Mr. Reverdy Johnson. It is understood that he has been at work during the last three or four years on a great history of the "Thirty Years' War," which he desired to write as the crowning act of what he called an "Eighty Years' Tragedy"; but his health gave way before his task was completed. Two years ago he was struck down with a slight shock of paralysis, from which he never fully rallied. He leaves behind him a valuable set of historical works, but there is no doubt that his literary career was somewhat impeded by his diplomatic services to his country.

### MR. FLETCHER HARPER.

On Tuesday morning, the 29th ult., Mr. Fletcher Harper, the youngest and last of the four Harper Brothers, died in New York, after a lingering illness, in the seventy-second year of his age. He was born at Newton, L. I., in the year 1805. With his brother Wesley he was apprenticed to his two elder brothers, who had learnt the printing trade, and who had already laid the foundation of the present extensive firm by printing a few small works, and afterwards by publishing on their own account an edition of Locke's "Essay on the Human Understanding." In 1823 Wesley entered into partnership with his brothers, and in 1825 Fletcher was admitted. Subsequently the four brothers, James, John, Wesley and Fletcher, thus united, established the firm since known as Harper Brothers. Each brother had his own particular function, that of Fletcher being specially of a literary nature. Through his exertions principally, it is said, *Harper's Monthly* was first established, and subsequently the *Weekly* and the *Bazar*. In the success of these periodicals he evinced the deepest interest, and up to within a short time of his death he examined carefully the proofs of each, but particularly of the *Weekly*. The brothers had very different qualities, and as their business grew in importance and extent, each fell naturally into the control of the department for which he was best fitted; but it is said that if after consideration, either of them objected to anything proposed by the others it was forthwith set aside. To such an extent was their confidence in each other carried that for many years no accounts were kept between the members of the firm. All of the brothers have now passed away, leaving behind a lasting reputation and a large fortune. The building in Franklin Square with its contents is estimated as worth \$3,000,000. An annual profit from the periodicals alone is derived to the extent of \$400,000. By their united exertions the Harper Bros. did much to lay the foundation and secure the success of the book publishing business of the United States. Mr. Fletcher Harper, it is said, possessed a highly cultivated mind, and was eminently social in his habits. He was a member of St. Paul's Methodist Episcopal Church, of New York, and was highly esteemed by all

who knew him. By an arrangement made some years ago, the business is to remain under the same name, and to be conducted by the sons and grandsons of the members of the original firm.

### THE ANNUAL CONFERENCES.

The first of our Annual Conferences meets to-day in the flourishing town of Guelph. Like a melody echoed from point to point, the strains of these Annual Conferences begin in the West, shall be caught up by one point after another further east till the whole wide Dominion reverberates with the thanksgivings of another Conference year. There are some things that never grow hackneyed or stale by repetition. We never feel that the return of Spring is an old story, in which we have no special interest. The dewy morn is always fresh and inspiring. So the oldest minister who comes up to the Annual Conference renews his youth in meeting with his old "companions in arms," and recalling the memory of past battles and conflicts. We trust that the approaching Conferences will not only be seasons of pleasant re-union and successful transaction of business, important to the Church, but that they will be times of spiritual benediction, by which the hearts of the brethren may be comforted and strengthened for the work of their ministry. We would be much pleased to see at all our Conferences arrangements to have more time for full conversation on the best methods for promoting the work of God. We do not expect that the present year's Conferences will enter to any great extent on suggestions for the work of the General Conference. That will be probably laid over for the last meeting before the General Conference. But we think it quite right that our Annual Conferences should consider beforehand any modifications which may be necessary, in order that the delegates who are appointed to the General Conference should know the views and wishes of the brethren whom they represent. In the meantime, let all our readers pray that God may pour out His Spirit upon the meetings of the Conferences.

The Convocation at Cobourg last week was, as will be seen from the report, a season of very great interest. Victoria University was never in so prosperous a condition. The words of the venerable Doctor Ryerson seemed like a voice from the past, recalling the memory of olden times. The interest of the graduates in the prosperity of the College is one of the most hopeful tokens of its success. The spirit of the times gives increased importance to our educational work. The numerous friends of the Rev. James Elliott, ex-President of the Montreal Conference, and the Rev. G. R. Sanderson, President of the London Conference, will be gratified to see that the degree of Doctor in Divinity was conferred on these esteemed ministers at the recent convocation.

At the Montreal district meeting, after full consideration, the following resolution was adopted:—"This meeting having heard the report of the Committee in the case of the Rev. J. Roy, M.A., we are satisfied that the enquiry into the whole matter was conducted with all possible faithfulness and fairness; and having had, in addition to the Committee's report, the advantage of informing ourselves on the merits of the case by the reading of the publication in question, we heartily concur in the findings and decision of the Committee. And whereas, we learn that Mr. Roy has sent his resignation to the proper authorities of the Church, we refer the whole case to the Conference for final decision."

We are glad to learn that the injury done to the Sherbrook St. Church in Montreal by the secession of Mr. Roy is not so great as was at first represented. At the May Quarterly meeting in 14 out of 18 official members were present. The congregation have been excellent since the disruption and all the services interesting, and though quite a number of children have been withdrawn from the Sunday School, the friends in Sherbrook street are hopeful and active.

We are gratified to learn that the friends of the Rev. I. B. Howard, whose broken health compels him to retire from active work this year, recently presented him with a purse of \$332, as an expression of their esteem for his character, and of sympathy for him in the failure of physical strength which compels him to take a superannuated relation.

Just as we go to press, we have received from the Book-Room a pamphlet of sixty-two pages, entitled "Spurious Catholicity; or Socinianism Unmasked." This is a reply to the Rev. James Roy's recent pamphlet, "By a Methodist Minister." A fuller notice is unavoidably laid over till a future issue.

In making up the June number of the *Canadian Methodist Magazine*, the binder has run short of the first sheet containing the illustrated article. Friends to whom the specimen number was sent would confer a favor by returning to the Publishers any copies that they have, to spare.

An arrangement, which came into effect last week, has been made by which all the book stores of the city are to be closed at half-past one o'clock on Saturday, during the months of June, July and August. Purchasers from the country will do well to observe this, in order to prevent disappointment.

The Book-Room will be represented at each of the Conferences, as usual, with a full supply of general and religious literature. Mr. Watson will be in attendance at Guelph; Mr. Berkinshaw, at Whitby; and Mr. Coates, at Ottawa.

The Closing Exercises of the Wesleyan Female College, Hamilton, last week, were exceedingly interesting and unusually successful. We hope to have a fuller report for our next issue.

We notice in the *Wesleyan* that Mount Allison College has conferred the degree of Doctor of Divinity upon the Rev. Henry Pope, Jr., of the Nova Scotia Conference.

### VICTORIA COLLEGE.

#### ANNIVERSARY EXERCISES.

The closing exercises connected with another year's operations in Victoria College, have just concluded. The town of Cobourg, usually quiet, is always animated and lively in appearance on these occasions. Many of the Alumni and their friends, besides the members of the College Board, with many others of the general community, avail themselves of the opportunity to visit Cobourg and join in the literary festivities. These re-unions are pleasant, and many look forward to their annual recurrence with feelings of satisfaction. Nearly every dwelling feels the influence, and the town may be said to put on her holiday attire. In fact, one is reminded of what Artemus Ward said of the town of Oberlin, Ohio: "Oberlin is where the celebrated college is." In fact, Oberlin is the college, everything else in that air vicinity revolving around exclusively for the benefit of that institution. It is a very good college, too, and a grade many worthy young men go there annually to get intellectual into 'em." Cobourg is not exactly the College; but, I apprehend, its importance would be greatly diminished if deprived of the presence of the institution. "A great many worthy young men" annually resort to Victoria College, if not to get intellectuals put "into them," certainly to get those already in developed and cultivated.

On Sabbath, 28th May, the religious services were held. The sermon preached in the Methodist church in the morning, and regarded as the beginning of the Anniversary Exercises, was by the Rev. S. J. Hunter, of the Queen Street Methodist Church, Toronto, a very popular preacher in his own city, and in other cities and towns where he has been heard. The sermon was very appropriate to the occasion and to the times. It was founded on John xx. 23: "And Thomas answered and said unto him, My Lord and my God." After a few introductory remarks relative to the character of Thomas and the occasion on which the words were uttered, the speaker showed their import as establishing the divinity of Christ and His authority as a teacher. He then proceeded to give his interpretation in their bearing upon the truth, upon the meaning of life, and upon the knowledge of God. The connection of the whole subject with the case of young men who were about entering upon the great duties of active life, was eloquently noticed from time to time, and the speaker wound up with an earnest appeal to such to acquaint themselves manfully, and always to be found supporting the cause of Christ. The sermon was well received by the large and intelligent audience.

Some disappointment was felt when it was announced in the morning that the Rev. D. D. Douglas, of Montreal, who had been expected to preach the Baccalaureate sermon in the evening, was prevented by ill-health from coming up for the purpose. Evident satisfaction was felt, however, when it was stated that the Rev. Dr. Nelles, the talented President of Victoria College, would take Dr. Douglas's place and deliver the discourse. A very large congregation assembled in the evening, the graduating class of fifteen occupying the front pews in the centre of the church.

The Rev. Doctor selected his text from the 8th verse of the 3rd Epistle of John: "Fellow-helpers to the truth." The sermon and address to the class occupied an hour and a-half in the delivery, and may be ranked amongst the Doctor's most successful efforts. Considering that up to Saturday he had been depending upon Dr. Douglas, and that he had so short a time in which to prepare for so great an occasion, the entire address was a marvellous success. It would occupy too much space to give a digest of the discourse. A mere outline, and that an imperfect one, must suffice: There are many kinds of truth; as in science, practical life, common affairs, etc. All truth is good, and is of God. The gospel is the truth, in contradistinction to Judaism, heathenism and Mohammedanism. It alone answers the great questions which have burned in the hearts of men everywhere and in all ages—"If a man die, shall he live again?" "How shall man be just with God?" "How secure eternal happiness?" We must not disparage the old philosophers, poets and sages. They said many good things. But contrast the sayings of Socrates and Plato with those of Paul relative to a future state. The text represents the truth as in a struggle, needing help. It is designed to make men free and happy, in short, to save them from the dominion of ignorance and sin. The majority of mankind have not yet even heard its tidings. Men are chosen as the honored instruments of helping the truth to fulfil its great mission in the world. The speaker went on to notice the modes by which his hearers could help the truth:

1. *By living it.* The truth is practical; it converts the soul, changes the life, and makes man a new being. Each one can help the truth to come into his own soul and effect this change. He is a kingdom in himself. There is just as much Christianity in the world, and of the same type, as there are Christians in the world. Not so of any other form of truth, as no other kind of truth affects the moral nature. Only a true disciple can help the truth to advance. Moral evil blunts moral perception, but holiness enables a man to understand the truth. Christ says: "If any man do my will, he shall know of the doctrine." The most satisfactory and convincing evidence of the truth of the Bible—one which infidels have never been able to set aside, is to be found in a holy life. This truth the learned President enforced by a great variety of illustrations. The truth may be helped.

2. *By working for it.* (1.) The common work or drudgery of every-day life. Christianity puts a life and soul into it; gives a man patience and something to work for—a pure motive. All true Christians are consecrated in their daily work, and bring their religion into their daily life. (2.) By working through the organized instrumentalities of the Church. These are numerous—potent for good—and afford every aid and scope for all talents. The truth may be helped.

3. *By speaking for it.* This may be done with the tongue and with the pen—the two great means of reaching mankind; and the preacher expressed the hope that the lips of some of the young men he addressed would be touched, like those of the ancient seer, with living coals which would fire them with zeal and make them a power in the world. We are in debt to all who have gone before us; and, as we are not to live to ourselves, we should pay this debt by communicating to the present generation and to those who are coming after us. The Doctor referred with a just pride to the fact that students from Victoria College are now preaching the gospel in the great North-west, in India, and in Japan. "Lastly, we may help the truth."

4. *By suffering for it.* Not, as in the past, by a literal martyrdom, but by self-denial, by a crucifixion of the desires and appetites, and by making all needed sacrifices to help on the good cause. There are two ideals of life—the engulfing or self-appropriating, and the giving



The latter is the gospel idea, and, if universally practised, would effect a moral revolution.

Turning to the graduating class—a fine specimen of young men, he welcomed them to the fellowship of the great men who have suffered for the truth; to the brotherhood of letters; to the host of men consecrated to the highest form of truth, such as Abraham, Moses, Daniel, John the Baptist, Abel, and Paul. In one sense, they were leaving school; in another, they were entering a new life. Life is for discipline, and discipline is for freedom. The learned Doctor closed with an eloquent reference to the great meeting above when the conflicts of life will be over and the results be made known. The discourse was a remarkable one, and will not soon be forgotten by those who were privileged to hear it.

On Monday afternoon the Science Association of the University held their closing meeting for the academic year. The general public being invited, a large number of ladies and gentlemen availed themselves of the opportunity, quite filling the Alumni Hall. The chair was occupied by the Rev. Dr. Nelles, in the absence of J. W. Kerr, Esq., M.A., whose professional duties prevented his attendance. A very able scientific paper was read by Mr. A. P. Coleman, of Cobourg, on the subject of Color, illustrated by the Spectroscope. Mr. Coleman, in his paper, referred to the work of W. S. Ellis, of Listowel, illustrated by several original drawings. A very interesting discussion followed, which was participated in by Mr. Dr. Nelles, Rev. Dr. Jeffers, Rev. A. M. Phillips, Mr. B. E. McKenzie, of the Cobourg Collegiate Institute, Mr. Charles Koyle, Rev. W. H. Withrow, M.A., and Dr. Haanel, Professor of Natural Science. The whole affair reflected great credit upon the members of the Association, showing their intimate knowledge of the subjects in question, and of others necessary to a right understanding of them, and elicited great praise from the audience, many of whom were well able to appreciate the arguments advanced and the illustrations furnished.

In the evening a lecture was delivered in the same place by the Rev. W. H. Withrow, M.A., of Toronto, on the "Catacombs of Rome and the Lessons they Teach." Mr. Withrow is a high authority on this subject, his book on the Catacombs having met with the approbation of scientific men both in Europe and America. There was a large audience present. The chair was filled by J. H. Dunbar, Esq., M.A. The lecture was considered by all great literary treat, as well as a source of valuable instruction, and at its close a vote of thanks to the lecturer, proposed by Professor Burwash, and seconded by Dr. Nelles, was heartily given.

The Senate of the University met on Tuesday forenoon, and conferred degrees upon a number of graduates in the arts, medicine, and theology. From the limited number of honorary degrees conferred, and the decided opinion given on the subject by influential members of the Senate, it is evident that the conservative policy heretofore pursued will be continued. I have no doubt but that the decision of the Senate will meet with general approval, both as to the distinguished persons honored in this instance, and to the continuance of the policy of the past. The honorary degrees bestowed should be few and judiciously given, then they will always be valued. The list passed on this occasion will appear elsewhere.

The College Board met in the afternoon. A very large number of members attended. The Treasurers of the College made their financial report, which is as follows:—

ANNUAL ACCOUNT, 1876-77.	
RECEIPTS.	
Graduation and Matriculation Fees.....	\$322.75
Centenary Fund Interest.....	67.52
Incidental.....	35.00
Rent.....	116.75
Tuition.....	28.50
Endowment Fund Interest.....	52.50
Theological Endowment Interest.....	2,425.33
Scholarship Fund Interest.....	2,840.00
Educational Society's grant.....	25.00
Bank Interest.....	55.00
The Treasurers' deficiency for the year.....	1,889.91
<b>Total</b> .....	<b>\$14,765.78</b>
EXPENDITURE.	
Printing and Advertising.....	\$415.79
Interest on "Old Arrears" paid out of Educational Society's grant.....	247.25
Interest (not included in the above).....	362.00
Prize Money.....	32.00
Board Travel.....	72.50
Wood.....	226.31
Repairs.....	25.41
Salaries.....	16,740.00
Insurance.....	2.50
Memorials to late Mr. and Mrs. Jackson.....	45.91
<b>Total</b> .....	<b>\$14,765.78</b>

ASSETS.	
College Buildings and Grounds.....	\$20,000.00
Furniture, Chandeliers, etc.....	2,182.25
Cabinet of Mineral Specimens.....	500.00
<b>Total</b> .....	<b>\$22,682.25</b>
SCHOLARSHIP FUND.	
Edmund Morgan.....	\$1,500.00
Seneca.....	1,000.00
Rates.....	225.00
Yanderson's.....	726.51
Doran's.....	1,558.00
Leaper's.....	800.00
Honey's.....	312.00
Awaiting Invest. ment.....	312.00
Marmora Loan.....	1,000.00
<b>Total</b> .....	<b>7,225.00</b>
PRIZE FUND.	
Mechanic's Bank Stock.....	500.00
Toronto Life Assurance.....	200.00
Proceeds of Cobourg Debenture.....	200.00
<b>Total</b> .....	<b>700.00</b>
CENTENARY FUND.	
Loaned to Cobourg, 1876.....	3,900.54
College Treasurers.....	2,450.45
<b>Total</b> .....	<b>6,350.99</b>
ENDOWMENT FUND.	
Invested by Treasurers to May 1st, 1877.....	75,400.72
Invested by Treasurers to May 1st, 1877.....	30,348.00
Apparatus.....	2,780.53
Natural Science Rooms.....	1,030.54
Building and Improvements.....	40.00
<b>Total</b> .....	<b>\$117,559.63</b>
LIABILITIES.	
The Treasurers.....	\$19,833.90
Bills Payable.....	1,000.00
<b>Total</b> .....	<b>\$20,833.90</b>

The agent of the University, the Rev. J. H. Johnson, M.A., presented his annual report, which was highly satisfactory to the Board. The amount of cash collected was about \$7,700, and notes payable at the bank, obtained in settlement of subscriptions, \$3,500; in all, \$11,200—\$4 which may be added \$5,500 obtained in new subscriptions. All this during a year of unprecedented financial depression. It was ascertained that Mr. Johnson had raised by subscriptions for the Endowment Fund, during the four years of his agency, about \$54,000, and \$20,000 for Faraday Hall, making \$74,000 in all for the benefit of the College, and collected nearly \$32,000 in cash. He was unanimously reappointed agent by the Board.

A very pleasing incident occurred during this session of the Board. A deputation of two young gentlemen, students of the institution, from the Science Association of the University, were admitted, who laid before the Board a scheme just adopted by the Association, by which to raise amongst the Alumni the sum of \$10,000, the sum of \$100 to be subscribed by each of one hundred persons, payable in five annual instalments of \$20 each, the money to be collected by a committee of the Association and paid to the Treasurer of the College for the purpose of properly furnishing Faraday Hall and supplying it with any necessary additional apparatus. This proposition, which was perfectly spontaneous on the part of the young gentlemen composing the Association, was received with enthusiasm by the Board, being seconded by the venerable Dr. Nelles, in an eloquent speech. A pleasing episode in the proceedings was a request from Dr. Ryerson and Dr. Young, M.P., of Prescott, to be enrolled amongst the "young men" as subscribers to the proposed fund.

At the close of the session an invitation was received from the ladies of the professional households and others, forming a local com-

mittee, to repair to the Alumni Hall, where a sumptuous tea was found to be provided for all who were connected with the business of the College. A large number availed themselves of the kind offer, and, as far as could be seen, did ample justice to the repast.

On Tuesday evening the Alumni held their annual meeting. The President of their Association, Dr. Hodgins, Deputy Minister of Education, delivered an address on "The Relations of Victoria and Other Outlying Universities to our Provincial University System." The Doctor recommended the appointment of a Central Board of Examiners for all candidates for degrees, on a principle similar to the Medical Board for Ontario; the different Universities holding their power to confer degrees in abeyance simply till the experiment could have a trial. A deeply interesting conversation ensued, in the form of masterly addresses by Dr. Ryerson, J. H. Dunbar, Esq., M.A., J. J. McLaren, LL.B., of Montreal, Judge D.A., of Lindsay, Dr. Burwash and others, some approving and others disapproving the proposal. The discussion continued till a late hour, and was well sustained by all the speakers.

The College Board resumed its session on Wednesday, and continued through the forenoon, attending to matters of a financial character. I should have stated that at the session of Tuesday afternoon, Dr. Nelles made the pleasing announcement that a committee of ladies had undertaken the task of raising at least \$500—\$500 much more as possible—to beautify the grounds around Faraday Hall.

At three o'clock on Wednesday afternoon the annual Convocation took place in Victoria Hall, which was beautifully decorated for the occasion with flags, bunting, &c. The building was crowded to the utmost. Among those on the platform and in the audience were the President and members of the Senate and Faculty of Victoria University, and a large number of clergymen.

After prayer by Rev. Dr. Sanderson, Mr. J. H. Barkwell delivered the oration, choosing as its subject the greatness of the British Empire. He sketched in glowing language the moral, intellectual and commercial greatness of England, adverted to her military and naval achievements, and to the freedom which prevailed in every quarter of the British Empire. He dealt with the oft-repeated assertion, that England was in her decadence, and maintained that there was no analogy between her case and those of the great empires of the ancient world, as they had in them even in the zenith of their power the elements of inevitable decay. He drew a contrast between Great Britain and the Grecian and Roman Empires, contending that by her constitution and the Christianity of her people, England was protected to a very great extent against the operations of those causes which had wrought the downfall of the ancient empires. Though nations might, like individuals, have their periods of youth, manhood and senility, yet, under the same comparison, there were elements which promoted the longevity of the one as of the other. He predicted a lengthened and glorious future for the British Empire, dwelt upon the advantages enjoyed by Canadians in the immense resources of their country and the freedom of their institutions, and urged them to be true to so glorious a heritage. The address was admirable in matter and manner, and was loudly applauded.

The formal conferring of degrees was then proceeded with. The following is a

LIST OF THE GRADUATES.	
B.A.—Smith, Lyman C., Gold Medalist; McKenzie, B. E., Silver Medalist; Barkwell, J. H., Crown, H. H., Crews, L. W., Crankshaw, J. Y., Ellis, William S., Hooper, T. H., Koyl, C. H., Petch, J., Fawcett, A. Ward, J. A.	
B.D.—Sutherland, D. G., M.A., Crown, E. A., B. A., Bell, John W., Ellis, S. C., Freeman, John W., Mills, Jesse S.	
M.A.—Brown, O. J., B. A., Scott, John, B. A.	
M.D.—Alexander, W., Basil, F. X., Baudry, O. D., Brossard, H., Rouchard, J. B., Currier, Ant, Ouellet, L., Laroche, V., Desjardis, F., Desroches, L., Fect, Geo. M., Foster, Phil, Fortier, Cyrille, Groulx, Jos., Guignon, Will, Laval, Am., Longpre, Ant., Macneil, Ait., Macgregor, H. Ait., Feit, Will., Prevost, Will, Richer, O., Robillard, Jos. A., St. Pierre, Ad., Tupin, Jos.	
D.D.—(Hon.)—Elliott, Rev. Jas. (Kingston), Sanderson, Rev. G. (St. Catharines), Smith, Rev. Gervase (London, Eng.), Ward, Rev. O. D. (London, Eng.).	

MEALS, SCHOLARSHIPS, AND PRIZES.

The prizes awarded were then presented, the winners being briefly addressed by Dr. Nelles and others on the platform. The following is a list of the prize merit:—

FACULTY OF ARTS:—Gold medal, Lyman C. Smith; Silver medal, B. E. McKenzie; 72 scholarship, first in Modern Languages, J. Petch; Mr. Charles Bursary, first in Moral Philosophy and evidences of Christianity, S. J. Shorey; Nelles prize, first in Metaphysics, W. S. Ellis; Wilson Memorial Prize, first in Astronomy, W. S. Ellis; Salisbury prize, first in Logic, C. A. Masten; Puncheon prize and Valeriot prize, first in Rhetoric and Eloquence, J. H. Barkwell; B. E. Bursary, first in General Proficiency in French and Sophomore years, R. F. Ebbin; C. Ryerson prize, first in Scripture history, C. Sifton; B. E. Bursary, first in Classics, Matriculation, J. B. Chambers; Wallbridge prize, first in Greek Testament, Freshman Class, John Bretherton; 72 scholarship, first in Mathematics at Matriculation, J. B. Chambers; 71 scholarship, first in General Proficiency at Matriculation, J. B. Chambers.	
FACULTY OF THEOLOGY.—Sandford Bursary, first in Theology, S. D. Crown, S. J. Shorey; Macdonald Bursary, 1st in Eloquence, J. H. Barkwell; Margaret Burwash prize, first in Hebrew, J. H. Barkwell.	
LITERARY ASSOCIATION PRIZES.—First English Essay, J. H. Barkwell; second do, R. A. Coleman; first in Eloquence, W. H. Sparling; second do, W. J. Barkwell; prize college song, L. C. Smith; prize senior song, J. H. Barkwell.	
JACKSON SOCIETY PRIZES.—First Essay, J. W. Bell; first in Eloquence, A. Fawcett; second do, R. W. Craig.	
SCIENCE ASSOCIATION PRIZE.—Best Essay, W. S. Ellis.	

After the distribution of prizes short addresses were delivered by Rev. Dr. Nelles, Rev. A. Sutherland, Rev. E. H. Dowart, Judge Dean, of Lindsay, Mr. Robert Wilkie, of Toronto, Mr. Wm. Kerr, M.A., M.P., Rev. Dr. Jacques, Rev. Dr. Jeffers, and Rev. Dr. Ryerson. The meeting closed with the benediction.

In the evening a conversation was held in Victoria Hall, and was attended by a large gathering of friends of the University, many of them being from a distance. Dr. Brouse, M.P., of Prescott, presided. The evening was passed very pleasantly, several musicians from Toronto and elsewhere having assisted in the entertainment.

The Rev. Mr. Withrow begs to acknowledge the receipt of a third parcel of Sunday-school libraries (second-hand) from the Rev. E. Barras, for distribution to poor schools. Also a package of *Advocates* from Mr. Finch. There have been already numerous applications for such from different portions of our work—from the Indian missions of the West to the missions among the miners and fishermen of Newfoundland and the East. Will not some school—not many schools—give of their abundance to the poor mission schools which are suffering for lack of books and other Sunday-school material?

The address on Temperance by William. McDonagh, which we noticed a couple of weeks ago, was delivered in the Methodist church, Ottaville, instead of Paris, as stated.

## DISTRICT MEETINGS.

The Chatham District Meeting was held in the new church, Ridgeway, on the 22nd and 23rd ult. Rev. John Wakefield, Chairman of the District, presided; Rev. W. C. Watson, M.A., was at his post as Financial Secretary; and Rev. W. Henderson was elected District Secretary. No death had occurred during the year; nor had the slightest allegation been made against the character of any minister on the district. Three young men were brought forward as candidates for the ministry:—Samuel C. Eby, brother to Rev. C. Eby, of Japan; Wm. Tretaway, formerly of the Bible Christian Conference; and William J. Hunter, formerly of the M. E. Church. On the second day, about fifteen lay representatives were present. There is an increase in all the Church funds. The following brethren were elected on committees:—Stationing, Rev. W. C. Watson, M.A.; Sabbath-school, Rev. R. W. Woodworth; Missionary, Stephen White, Esq.

The annual meeting of the St. Thomas District was held in Tilburg on Tuesday and Wednesday, 22nd and 23rd ult. Rev. John A. Williams, Chairman of the District, called the meeting to order, and, after devotional exercises, the Rev. D. L. Brethour, of Aylmer, was appointed secretary. Twenty-one ministers and sixteen laymen were present and took part in the business of the meeting, which was purely routine. The churches in the district were found to be in a healthy and prosperous condition; reporting a membership of 3,651, which is a net increase of 111 over last year. Financially, notwithstanding the scarceness of money, the returns were an improvement on the previous year. The amount contributed from all sources for ministerial support was \$14,686, which would give an average of \$705, with residence, to each married minister. The contribution to the Church funds, exclusive of what was needed for home work, was \$4,103. This review of the work of the year was very satisfactory to all concerned. Two young men were recommended to the Conference as probationers for the ministry. The Rev. R. W. Williams was elected as representative to the Sabbath School Board; the Rev. A. Andrews to the Stationing Committee; and John McCauland, Esq., as the member of the Conference Missionary Board for the district. The religious services on Tuesday evening and Wednesday morning were well attended, and interesting addresses were delivered by several of the ministers.

The Pembroke District met in the church at Renfrew on Wednesday, May 30th. The Rev. Hiram Fowler, Chairman, presided; the Rev. A. B. Chambers, B.C.L., Financial Secretary, was at his post; and the Rev. H. Kropp was elected Secretary. All the members passed a satisfactory examination. The Rev. Robert Mark, M.D., was appointed on the Sabbath-school Committee; the Rev. A. B. Chambers, B.C.L., on the Stationing Committee; and S. E. Mitchell, Esq., on the Missionary Committee. There is an increase in the membership of ninety-three. On the whole, the various funds have been well sustained, although the district is in the lumber region, which, perhaps, has suffered more from the "hard times" than any other part of the country. The German work, in connection with the Montreal Conference, was discussed at some length, when it was decided to ask the Conference to continue it, if possible; if not, then to unite with the English, and send ministers who can preach in both languages. It was moved by the Rev. John Howes, seconded by the Rev. R. Lochead, and resolved unanimously,—"That in view of the possible departure of the Rev. Hiram Fowler from this district after the approaching Conference, the members of the Pembroke District hereby express their appreciation of the manner in which he has conducted the business of this district as its Chairman during the last two years, and hope the Master may continue to bless and own his labors upon any future field to which he may be appointed."

The annual meeting of the Barrie District was held in Orillia week before last. The *Gazette* says:—Rev. Mr. Bredin, as Chairman of the District, presided, and Rev. James Macfarlane was elected Secretary. The business of the meeting consisted in the examination of ministerial character—the theological examination of the ministerial probationers—a review of the finances and other statistics of the district, and also of the membership of the Church on the several circuits and missions. Of the seven candidates for the ministry, Thomas W. Hall, who has completed his studies and travelled the required four years of probation, was recommended to be received into ordained membership with the Conference; and F. Keam, Wm. P. Brown, G. S. Reynolds, Wm. Taylor, Wm. Marshall, and E. Enos Langford are continued on trial. These several Connexional funds, notwithstanding the stringency of the times, were reported as satisfactory—some of them in advance of last year; the contributions to the Missionary Society being nearly \$1,800. The increase in the number of communicants, after supplying the wear and tear of removals and deaths, is about 165. The following elections by ballot were made: To the Stationing Committee, Rev. George M. Brown, of Bracebridge; to the Sabbath School Committee, Rev. John Pepper, B.A., of Severn, and to the Missionary Committee, James Edwards, Esq., of Barrie. The sessions of the district closing on the Queen's Birthday, a resolution expressive of the loyal attachment of its members to the Throne and the British Constitution was very cordially adopted by the meeting.

A correspondent sends the following account of the Sarnia District Meeting:—The annual meeting of this district assembled on the 22nd ult., at 2 p.m., in the handsome town of Stratford, which, for beauty of situation and evidences of prosperity, takes prominence among the towns of western Ontario. Nearly all the ministers were present—a few were debarred from illness or bereavement. We were favored with a very full attendance of laymen. Notwithstanding the fallow latitude of thought and utterance in things secular and theological, yet the greatest harmony prevailed in our deliberations. The re-adjustment of circuits received due consideration, and will result in saving of toll, money and men, and materially tend to the better cultivation of this territory. A few missions assumed the much-desired independent relation; while some gave evidence of premature weaning by the Missionary Committee. Though the net increase is small, yet nearly 400 souls have been converted during the year. Improvements to the value of \$5,000 have been made, in addition to securing of the much-desired safety of the Courtwright Church, on which the Roman eagle was expecting to descend. Though the brethren have felt the

pressure of the times in curtailed incomes, yet they seemed happy and vigorous, and, with bountiful spirits, prepared to go forth and do battle for Christ. Our young men on probation, in addition to presenting in every case first-class certificates, passed very creditable examinations in theology, in which was no tendency to the modern Roy-al theories. A very interesting public meeting was held on the evening of the 23rd, at which addresses were delivered by several of the brethren on a variety of very interesting topics. At the close of the district meeting the following eulogistic but well-merited resolution was presented our Chairman. Moved by Rev. W. Ames, and seconded by Rev. J. Neelands, and Resolved,—"That in view of the fact that in all probability the Rev. J. C. Slater, our highly esteemed Chairman, will be removed from the district at the approaching Conference, we cannot allow this meeting to close without giving to him the strongest possible assurance of the very high place he has secured in the affections of those over whom he has presided in his official capacity as Chairman of the Sarnia District. We pray that the Head of the Church may open up his future course, and that he may long be spared to serve the interests of the Connexion."

The Bradford District held their annual meeting on Tuesday and Wednesday, the 22nd and 23rd ult., in Bradford. There was a full attendance. An exchange contains the following:—Two young men appeared as candidates for the ministry. It was resolved to recommend them both, viz., Mr. Eves, from Mt. Albert Circuit, and Mr. Liddy from Rosemont Circuit, to Conference, to be taken on trial for the ministry. Four of the preachers on probation asked leave to attend college during next year, viz., J. Wallace Stewart, G. Walker, J. E. Allen, and W. Wilmoth. It was resolved to recommend Conference to accede to their request. Greatly declining health obliged the Rev. J. Shuttleworth to ask, and the meeting to grant him, a supernumerary position for next year. A very interesting and profitable conversation took place in regard to the duty and the method of pastoral visitation. The excessive financial stringency and industrial depression of the country, somewhat unfavorably affected the receipts for the various funds of the Church's operations. Yet, in not a few cases, the contributions to missions were in excess of last year. There was a gratifying large attendance of the lady representatives of circuits. The Rev. J. W. Totten was appointed representative of the district on the Conference Sunday School Committee. The Rev. D. E. Gee was appointed to the Stationing Committee. Mr. W. Hill to the Missionary Committee. The requirements of the work necessitated a considerable alteration in the boundaries of some circuits. So much so that a more than two-thirds vote determined as follows: Newmarket, Glenville, Sharon, Queensville, Ebenezer and Holland Landing to constitute Newmarket Circuit. Bradford Circuit to consist of Bradford, Sutherland's, Mount Pleasant, Ebenezer, and Gifford. Tottenham to be annexed to Bondhead Circuit, in lieu of Sutherland's transferred to Bradford Circuit.

## BRIEF CHURCH ITEMS.

The Ladies' Aid Society of the Norfolk Street Methodist Church, Guelph, held a very enjoyable social last Thursday night in the lecture-room of their church.

A very enjoyable social was held at the residence of Mr. Thos. Nixon, Winnipeg, on Tuesday evening, the 15th ult., in aid of the furniture fund of Grace Church parsonage.

The proceeds of the bazaar, tea meeting, and offerings in connection with the laying of the corner-stone of the new Methodist church, Fenelon Falls, reached the handsome sum of \$450.

A very successful social, in aid of the funds of the Methodist church at Preston, was held on the 24th ult., at the residence of Isaac Clemens, Esq., ex-M.P.P. The attendance was immense. The proceeds amounted to about \$45.

The new Methodist church at Seguin, Muskoka, has been erected. Size, 24 x 33. It is built of square timber, so put together as not to require chinking or plastering. The corners are fixed after the Norwegian fashion, and the church is considered quite a curiosity, and is much admired by strangers.

A very pleasant entertainment took place in the Berkeley Street Methodist Church on Tuesday evening of last week, given by the young ladies, in aid of the Parsonage Fund. An excellent programme of singing and music was provided for the occasion. Refreshments were served during the evening, affording opportunity for a half-hour's conversation, which added much to the evening's enjoyment. The Rev. W. H. Poole occupied the chair.

The "Memorial" (Methodist) Church, Port Dover Circuit, which has been painted, carpeted, and thoroughly repaired, was re-opened on the 27th ult., by the Rev. J. Preston, of Thorold, who preached two eloquent and evangelical sermons. In the evening Rev. Mr. Simpson occupied the pulpit with great acceptability. The church was well filled on each occasion—the collections liberal. On the following evening a tea meeting was held, when addresses were delivered by Revs. J. Preston, William Savage, B. Clement and J. H. Simpson.

The ceremony of laying the corner-stone of the new Methodist church at Union was performed on Thursday, 24th ult., by Mr. George E. Casey, M.P., who was subsequently presented with a handsome silver trowel, having a suitable inscription. A numerous attendance took place in the evening, when appropriate addresses were delivered by Mr. C. Macdougall, M.P., Dr. Wilson, M.P.P.; Rev. Mr. Harris, Port Stanley; Rev. Mr. Birks, Talbotville; and the Rev. Mr. Williams, Springfield. Dr. Leitch, Port Stanley, occupied the chair. The proceeds of the meeting were applied to the building fund of the new church.

Rev. W. Burns, of Streetsville, writes:—"We have just completed the fitting up of the grounds of our new church here. We have put up, on the front and on the south side, a beautiful iron fence, from the firm of Rabjohn, King & Co., of Hamilton, which very much adds to the appearance of the church. The grounds on the front are nearly sodded, and on the sides and rear, newly levelled and sown with grass. We have now one of the prettiest churches, both in the interior and exterior, to be found in this section of country. In every particular, this edifice is well adapted to the glory of God and the promotion of religion." At a recent meeting of the Trustee Board, a complimentary resolution was passed in behalf of the contractors, Messrs.

Mason, of Brampton, and Graydon, of Streetsville, for the satisfactory manner in which the work has been accomplished.

The anniversary sermons of the Woodham Sabbath school were preached on Sunday, May 20th, by the Rev. John Phelps, of St. Mary's, at 10.30 a.m. and 6.40 p.m., to large and attentive audiences. On May 24th the festival was held in Mr. Sawyer's Grove, near the village, when a large number of friends of Sabbath-schools gathered together and spent a very sociable time. Music was furnished by the Winthelsea brass band, and several interesting speeches were given. The anniversary was, on the whole, one of the most profitable ever held in Woodham, the proceeds being about sixty-three dollars. The speakers were the Rev. Messrs. Hull, Livingstone and Jackson.

The *Addington Reporter*, Newburgh, of last week, says:—Anniversary sermons in connection with the Methodist Church, were preached on Sabbath last by the Rev. James Allen, of Kingston. The rev. gentleman delivered eloquent and interesting discourses to large and appreciative congregations. Mr. Allen attended the Sunday-school in the afternoon, and spoke very nicely to the children. The concert on Monday evening was largely attended. The programme consisted of vocal and instrumental music, dialogues, readings, addresses, &c. A very pleasant evening was spent, and all seemed well pleased. Proceeds, including collection taken on Sabbath, \$22.

## RELIGIOUS INTELLIGENCE.

The revisers of the Old Testament have progressed as far as the end of I Chronicles xix.

It is estimated that more than 2,500 persons were received into New England Churches the first Sunday in May.

More friendly relations have been established at the Assembly recently sitting at Chicago between the Presbyterian Churches of the South and North.

The Indiana Conference has admitted on trial two Chiamen—Chen Ta Yang and Te Jai—who were ordained as deacons and appointed to the North China mission at Peking.

The General Synod of the Disestablished Church of Ireland was addressed at its recent session by the Lord Primate upon the dangerous consequences of extreme Ritualism, and the causes for alarm which Ritualism now gives.

An article by Dr. Rigg in the last number of the *International Review* gives the following estimates of the adherents of the different Church families in England and Wales: Established Church, 13,000,000; Methodists, 4,200,000; Congregationalists, 2,100,000; Baptists, 1,500,000; Presbyterians, 250,000; Roman Catholics, 2,000,000; all other denominations, 700,000; of no denomination, 250,000.

The English deputation to the episcopal jubilee of Pius IX. is upwards of two hundred strong, and of a thoroughly representative character: prelates and peers, country gentlemen and professional men, priests, shopkeepers and Yorkshire farmers being upon it. The chief ecclesiastic with it is Dr. Clifford, the Bishop of Clifton; Cardinal Manning, whose health has been very indifferent of late, being unequal to the fatigue of the journey. The lay portion is headed by the Duke of Norfolk, who, I understand, is to present the address.

If the Vatican organs are to be believed Old Catholicism is on its last legs, and is dying daily. Yet the census just taken shows that this year it numbers 53,640, as against 49,808 last year. An increase of 3,832 in one year does not argue approaching death. The movement commenced in 1870; and in Germany alone the membership far exceeds 50,000, exclusive, of course, of children. In Switzerland the numbers are very considerable, and in Italy the Reformed Catholic Church is assuming proportions which are regarded with anything but a quiet mind by the Curia.

While the great strength of Congregationalism still lies in New England, the denomination is gaining more rapidly in the Middle and Western States. The *Advance* shows that the majority of the churches in the denomination are outside of New England; but the latter has considerably more than half the members. In New England there are 1,179 churches, with 199,489 members. Outside New England there are 1,534 churches with 151,169 members. The five largest churches in the denomination are in New York City and Brooklyn, and of nine other churches which have 600 members and over, only four are in New England. It is furthermore shown that while the New England churches have in the last ten years gained 16,640 members, the gains outside New England amount to 67,713.

## PERSONAL.

Dr. Ryerson will preach the ordination sermon at the London Conference in Guelph on Sabbath next.

Bishop Wiley will start on a visit to the China Mission of the Methodist Episcopal Church about the 1st of September.

The venerable Dr. Stephen H. Tyng, sr., has been seriously ill for some time past, but is now reported convalescent.

Rev. Joseph Cook announces that the Fall course of the Boston Monday Lectureship will be devoted to "The Influence of German Theology upon New England."

A memorial statue of the late Rev. Dr. Norman McLeod is to be erected in front of the Barony Church, Glasgow. The statue will be in bronze, and cost about \$7,000.

A number of friends from the Hallsville appointment on the Hagerstown Circuit, recently waited upon Mrs. Colling, and presented her with a purse, accompanied with an affectionate address.

A donation party met on the 24th ult. at the parsonage of the Methodist church at Brownsville, and presented the pastor, Rev. John Saunders, with a purse containing \$23, as an appreciation of his labors among them for the last three years.

On Tuesday, the 8th ult., directly at the close of the quarterly business meeting of the Methodist church in the Fredericksburg Circuit, a deputation waited upon the Rev. Samuel Jackson and made him the recipient of a most desirable present, comprising the ten volumes of "Chambers' Encyclopedia."

At Rideau Hall last Thursday evening Lord Dufferin announced at dinner that Her Majesty had conferred the honor of K.C.M.G. on Major-General Selby Smyth, commanding the Canadian militia. General Smyth has done a great deal since he came to Canada on behalf of our militia, and rendered himself popular with all branches of the service.

## CURRENT NEWS.

Henry Weekes, the English sculptor, is dead.

Anthony Gardner has been elected President of Liberia.

Peace has been concluded between Egypt and Abyssinia.

Lady evangelists are conducting a crusade in the Winnipeg saloons.

Sitting Bull is again engaged in hostilities with United States troops.

The Provincial Exhibition of 1878 will likely be held in Toronto.

The President of the Municipal Council of Paris has been placed under



involve tunnelling.

has reigned nearly forty years; those who preceded are Elizabeth, who reigned forty-four years and over; Edward the Third, nearly fifty years and a half; Henry the Third, fifty-six years and over; and George the Third, nearly sixty years.

re remarkably placid. Steady trust, perfect p-  
cheering hope, were the characteristics of her  
as she neared the valley of death. She rec-  
the visits of her ministers and Christian in-  
d with great pleasure and profit, to them as we  
herself. I and my beloved partner providen-  
called the afternoon of her departure, and

Major MacFarland, the engineer employed by the Inter-oceanic Canal Commission to report on the route uniting the Atlantic and the Pacific, says that at the Nicaragua way is the most feasible. The distance would be sixty-one miles; there is no natural harbor at either end, and the cost would be about \$110,000,000. The difficulty would be greater than in making the Suez Canal. The shorter route would be much shorter, but would involve tunnelling.



the mournful pleasure of witnessing her victory over her last foe.

Her views of herself, as the light of eternity burst more fully upon her, were humble, but of the merit and grace of her Saviour were exalted and exultant. She looked upon the world as a scene of trial and a preparation for the life to come. She was a friend to her, and calmly fell asleep in Jesus December 19th, 1876, aged 58. Her remains were taken for interment to London, where the Rev. J. H. Robinson, an old and intimate friend, preached an appropriate and beautiful funeral sermon in the Dundas Street Methodist Church. Her death was further improved in Lucknow by the Rev. D. Savage (a friend of the Lord and a friend to her) in a noble and impressive discourse. Thus passed away from earth a lovely, holy, useful woman. To her sorely-distressed husband, she was a treasure beyond all price—he prides her in the gates—her children call her blessed, her friends mourn her departure, and the Church might clothe herself in sackcloth, for she has lost one of her "truest daughters and warmest supporters." May her happy and warm prayers for the salvation of all her children be speedily answered.

JAMES CASWELL.

LACHLIN T. CAMERON,

Who died January 31st, 1877, in the twenty-fourth year of his age, was born in the township of Ancaster, and was the younger son of Doctor F. Cameron, formerly of that township. A Christian from childhood, and early instructed in the Sabbath-school, he experienced the converting grace of God at eight years of age, and ever adorned his Christian profession by an exemplary and upright life. In his sixteenth year he was apprenticed to Mr. John A. Tidy, of Norwich, to learn the drug business; at which place he became a member of the Wesleyan Methodist Church, and in connection with a class of young men enjoyed superior religious and social privileges. The universal testimony of those who knew him is, that Lachlin was a good boy.

In the spring of 1875 symptoms of consumption compelled him to relinquish business, and he retired to the comfortable home of his brother-in-law, Deacon Benjamin Smith, of the regular Baptist Church, Scotland, where, after a lingering and painful illness of nineteen months, he exchanged mortality for life.

To one so young and so full of hope, it was a great trial to feel youth's opening blossoms so rudely crushed; but grace triumphed, patience had in him her perfect work, and he was enabled to say, "The will of the Lord be done." A death stole upon his enfeebled frame, with indistinct utterance he repeated that beautiful hymn of Wesley:

"Jesus, lover of my soul,  
Let me to thy bosom fly;  
Where, O Saviour, let me be,  
And be at rest, for God took him. On the funeral occasion, a very impressive sermon to the young, from the text, "Remember now thy Creator in the days of thy youth," was preached by Elder Walker of the regular Baptist Church, Scotland, whose Christian country and kindness in pasturing his flock, will never be forgotten.

M. CAMERON.

Canadian Baptist please copy.

DANIEL SCOTT.

The subject of this brief sketch was born in the Township of Brom, Brom County, Quebec, in the year of our Lord 1807, and died April 18th, 1877. He was known to be a moral young man up till the age of twenty-four, but a stranger to the converting grace of God till the above-mentioned time. About this time some religious meetings were held in the neighborhood by one called "Christian Brethren"; the sacred influence of the Divine Spirit was poured out upon him, and he was led to rejoice in Christ his Saviour.

Dr. Crofts, a minister of the late N. C. Methodist Church, and Supt. of Missions from England, visiting West Brom, shortly after Bro. Scott's conversion, resided with him in the N. C. village, and Bro. S. lived a consistent Christian till the Master called him home. He sat under my ministry during the past year, and as I often gazed upon his happy face and witnessed the seraphic glow of joy beaming in his countenance, my own soul seemed to borrow a vital inspiration, and it appeared to me that I could preach with greater power and fervor on account of his presence, because he carried continually the sunshine and presence of the Divine Master with him. It was my pleasure and privilege to visit him repeatedly before he died. When I took his hand to bid him the last good-bye, I put the important question,—"How is it with you now?" He sweetly replied,—"I am resting on Jesus—He is my life and my all." It has been truly said that life's last hours are grand testing ones; indeed; but of Bro. S. we may truly say,—"Death has no sting."

If any Christian might use the language of the sainted and immortal Payson when he died out,—"The Celestial City is full in view; its glories beaming upon me; its odors are wafted to me; its sunbeams strike upon my face, and I see the light of life from the river, and that appears to me an insignificant rill which may be crossed at a single step!" I say if any Christian might use such language, I think Bro. Scott might safely do so. His mortal remains were conducted to their last resting place on the 20th of April, 1877. The writer tried to improve the solemn occasion by calling the attention to the large assembly of "Amen," and "Glory to God."

Rev. W. A. Allen, of Cornwall, and J. H. Fowler, of Sutton were present and assisted in the service.

THOMAS RENNIE.

ISABELLA FINAGIN.

The subject of this memorial was born in the city of Toronto, on the 15th of Oct., 1850, and exchanged this life of sorrow, at 6 p.m., on the 15th of Jan., 1877, at Burlington, Ont., for one of the everlasting joys of a world where the wicked cease from troubling and the weary are at rest; for we are assured, both from her actions through life and her calm and peaceful end, that at her Master's call, she was not found unprepared. An hour preceding death she called her "now-bereaved" mother to her bedside, and requested her to listen to "that most beautiful music." She repeatedly said she heard the trumpet's blast, and the angels with strains of music, and lifting her eyes heavenward, she exclaimed, "Look! O look!" and calmly, and without the least shadow of struggle, she breathed her last, and her spirit wended its way to the God who gave it birth. What she saw no mortal will ever know, but her end was indeed peace, and as her minister remarked that from her smiling countenance in death we had as much assurance that from her heavenly home on high she was saying, "Cease to weep for me, my friends, all is well."

"Not a cloud doth arise  
To darken the skies  
Or hide from my eyes  
The Lord from my eyes."

Although all through her earthly career being religiously inclined, she was brought to a thorough understanding of her great need of the redeeming love of Jesus during the revival meetings in the Rev. Geo. Richardson, in the village of Watford, Ont., in the winter of 1870, when she fully gave her heart to God, joined the Church, and became a diligent and faithful worker in the Lord's vineyard. Upon the removal of her parents to Hamilton city, she was made the recipient of a handsome copy of the Bible, presented by the teachers and scholars of the Watford M. E. C. Sabbath-school in token of the esteem in which her labors were regarded. In Hamilton she was connected with the John St. W. M. Church, and was also a teacher in the Sabbath-school, also a member of Burlington Temple I. O. G. T., all of whom deeply mourn her sudden and unexpected end, she being ill only five days. The Sunday preceding her death, she with some friends were singing that beautiful strain—

"There is a gate that stands ajar,  
And the next Sunday she was lying in the same room a corpse. Little she thought she was so near the gate. Truly in the midst of life we are in death."

See by her unassuming disposition, won herself many friends who bow mourn the loss of a dear friend; and at her home her sisterly love and filial affection, oh how greatly it is missed; and although those now cold hands, that so silent in the tomb, shall never again on earth shed blessings by her hand, yet the many sorrowing friends, yet we are consoled with the happy thought that she is indeed better off, that her spirit, freed from the torment of clay, has soared to the realms of the blest; and may we all strive so to live that on that great day when the angel shall place one foot on land and one on sea, and shall cry, "Time is

time was! but time shall be no more," may we all meet on the banks of that beautiful stream where parting is no more, when, as we behold the glory around us, we shall wonder that we ever mourned the so-called death of a friend on earth, it being merely an exchange for so much happier existence.

We shall sing on that beautiful shore  
The melody of some of the blest,  
And our spirits shall sorrow no more,  
Not a sigh for the blessings of rest.

A FRIEND.

THE CANADA SEWING MACHINE COMPANY,

Hamilton, Ont.

"DEAR SIR.—We beg to call your attention to our latest production in Sewing Machines—The 'Empress of India,' a machine which, from the long and careful study of the requirements of the day and the strict attention in detail to workmanship in design and finish, we feel assured that we are introducing a new and really improved Sewing Machine of the future."

The 'Empress of India' is a Hand Machine with all the latest improvements and patents, most perfect and complete. Every part is made of the very best material. It is beautifully adjusted, finely finished, and an elegant piece of workmanship. It is quick and easy to operate, and of any kind, and runs perfectly firm and solid on the table, or any piece of furniture, whilst at work.

It runs charmingly smooth and silent, is so simple that the liability to get out of order is reduced to a minimum. It is supplied with a complete set of universal attachments of the latest design, and has an automatic bobbin winder and loose wheel device for throwing out of gear whilst winding bobbins. It is ornamental and compact, and consequently must always retain its brilliancy. The shuttle is acknowledged to be superior to any other in use, and being of iron, it is perfectly perfect, and the sewing or locking through numerous holes in the side is one away with the tension being obtained by a spring in the shuttle, and is regulated by a screw, simple and quick.

This machine is specially adapted to meet want long-felt—a First-Class Hand Sewing Machine which will with ease do every description of work required of any family or light manufacturing machine made, (whether hand or treadle), compact, portable, handy and strong, suitable for every climate, and always ready to do its part silently and well, in town or country, in the drawing room, or the railway carriage, or whilst traveling, in any way, by land or water.

We shall be pleased to quote prices to Shippers in quantities, from Liverpool, London, Glasgow, New York, Boston, Montreal, or Halifax, N.S., in strong cases, well-packed, for shipment to any part of the world. Forty-two machines to the cubic foot, space, and strong, suitable for every climate, and always ready to do its part silently and well, in town or country, in the drawing room, or the railway carriage, or whilst traveling, in any way, by land or water.

We are, dear Sir, yours truly,

C. R. SMITH,  
Secretary and Manager.

473-131

WHAT THEY SAY OF IT! A FEW FACTS FOR THE PEOPLE.—There are but few preparations of medicine which have withstood the impartial judgment of the people for any great length of time. One of these is Dr. Thomas' Electric Oil. Read the following and be convinced: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief, until I tried Dr. Thomas' Electric Oil. I have had no attack of it since I used it, and I would recommend it to all." J. H. Earl, Hotel Keeper, West Sheffield, P.Q.

"I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Electric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horses in cases of cuts, wounds, etc., and it has been blown in the bottle, and I have no other." A. Mayhew, Merchant, Warkworth, writes, "I have sold some hundreds of bottles of Electric Oil, and it is unvarnished by the public. One of the best medicines they have ever used; it has done wonders in healing and relieving pain, sore throats, etc., and is worth the greatest praise." Joseph Rusan, Township Surveyor, writes, "I was persuaded to try Dr. Thomas' Electric Oil for a lame knee which troubled me for three or four years, and I never found anything like it for curing lameness. It is a great public benefit."

Beware of Imitations.—Ask for Dr. Thomas' Electric Oil. See that the signature of S. N. Thomas is on the wrapper, and the name of S. N. Thomas is blown in the bottle, and take no other.

NORTHROP & LYMAN, Toronto, Ont., proprietors for the Dominion.

NOTE.—Electric Oil is sold by all Druggists.

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MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N.Y.

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With Flowers, Fruits, Landscapes, &c., suitable for Hall and Staircase Windows, Lighting Doors, Panels, Ship Cabin Lights, Greenhouses, etc., any curved glass. Price and Sample Catalogue sent free.

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JAMES FAIRHEAD, Manager and Proprietor.

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Western Ice Company.

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Offices: 147 Richmond Street West, and 155 King Street West, Toronto.

Our Stock of Ice is the largest and best in the city, being cut from the centre of the Bay, and is free from all sewage and other impurities. Private Houses, Hotels, Restaurants and Saloons supplied at the following rates:

PER MONTH. 10 lbs. per day, 1.75; 20 lbs. per day, 2.50; 30 lbs. per day, 3.50; 40 lbs. per day, 4.50; 50 lbs. per day, 5.50; 60 lbs. per day, 6.50; 70 lbs. per day, 7.50; 80 lbs. per day, 8.50; 90 lbs. per day, 9.50; 100 lbs. per day, 10.50.

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