PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME XLIX. No. 36.

TORONTO, WEDNESDAY, SEPTEMBER 4, 1878.

WHOLE No. 2548:

Literary and Religious.

INTERNATIONAL ODE.

BY DWIGHT WILLIAMS.

Read at the Thousand Island Park Temperance Camp Meeting, Aug. 6, 1878.

Fling out the flags together, O'er every stormy wave, O'er prairie, field and heather The banners of the brave: Britannia, queen of ocean, Columbia, royal land, Join hands in glad devotion, In holy valor stand.

Republic and Dominion Here on the pearly tide, Beneath God's broad pavilion We most where we divide: St. Lawrence sweeps before us Amid her Thousand Isles ; We join in loving chorus And friendship's favored smiles

Two daughters of a mother That dwells across the sea, In love with one another Two sister lands are we: The lion on the border, The eagle on the strand, The guards of peace and order And hope of every land.

We've marched our bannered legions For freedom long before, Until earth's far-off regions But here's a bastion standing, Earth's tallest, strongest tower, And from its height commanding It wields malignant power.

Come up ! O young Dominion! Come up l Columbia brave ! Come, brothers come, a million, And let our banners wave; But just above them streaming Lift up the cross sublime, And with your sabres gleaming Begin the flight of time.

With stars and stripes above us, The glorious Union Jack, And God to shield and love as We're on the Victor's track: The Drink-god with his altars Shall vanish in the fray, Our Captain never falters And He shall win the day.

Hark, to the thunder crasbing, Look to the lightning's glare, The storm's battalions dashing Make jargon on the air: But soon the battle ending The reign of peace shall be, And with our songs ascending, We'll chant the jubilee.

Look up, therainbow giory Spans north and south as one, And we shall live in story In peace as we've begun; O, young Dominion greeting oin our flags to-day On fair St, Lawrence meeting To speed the Conqueror's sway.

COMFORT AND INSPIRATION.

i To me there comes immense and irrepressible hope out of these two volumes. Science gives me some little look at the vast chambers in the House of God. Six thousand million suns blaze on the visible brow of night. Better lenses will multiply them by untold millions. Our earth seems vast, traversed by mortal foot. But it is one of the smallest. Compared with our sun it is only a pea to a bushel basket in bulk. Our earth this flaunting rag of popery and trample it at the heart of the sun, our moon would not reach out to the sun's circumference. Yet our sun and all its attendants, and all that make up our universe, are but an island in the shoreless sea of light. All these vast stretches of light are but the chambers of our God, but the hidings of his power. Science gives me some idea of this vast exderful Being, whom I never saw, who "inhabiteth eternity." who is above all these worlds, this Being is my Father, and I stretch my short arms towards Thee, Oh! Infimite short and rugged shocks of this stormy life, and bring me into that eternal city that hath foundations whose builder and maker is God! Who can measure the promise there is in these two volumes of nature and revelation? Science takes me by the hand and leads me up the long lines of life extending Christmas prayer-meetings. Do we not all through millions of ages, over which the various types of life have advanced. Study them as presented by Agassiz. Yonder I find the first form of life, a fish with a large back brain and only germinal front brain. His form lies helpless in the water, the lowest condition, most like being carried about in a sheet. Its spinal column is horizontal, and the line of its face is parallel to the line of its back. The next type of life is the bird. Front brain larger relatively, still smaller than back brain, head up above the ground, thrown forward on a long, swaying, unsteady neck. Line of the face set at an acute angle with the line of the back. The next type is the quadruped. Spine parallel with the earth, but elevated on four pillars and so standing solid. Head with increasing front brain, and decreasing through still larger back brain, and the line of the face at right angles to that of the back. Last of all comes man, the perfect type. Spinal column perpendicular. To go farther would be returning to weakness. Standing solidly on two limbs, with large front brain, and small back brain, and the line of the face parallel with the line of the breast, one hundred and

tells me that in my embryo experience I go pelled to see the people who now hang about short review of the long advance I have made in the ages. While it is true that the they will human embryo at one time is like that of the fish, then like that of the bird, then like that of the quadruped, and then perfected in the human type, yet Agassiz says it is not possible to develop the germ of a fish into the germ of a man, nor into any of the other types, nor to stop the human type in any other realm than its own. Though no chemistry can detect the difference, and no microscope can give us the secret, yet it is there, rising superior to all cultivation and all environments, and determining the character of its life by a law peculiar to itself. He says that it can be explained only by the presence and power in the life itself. Science takes me back through all this long line of progress, till, trembling with longings for immortality, I stand on the shores of time and gaze out into the great beyond, and wonder what will be my next stage and state of being when this other Book opens before me, and one like unto the Son of Man rises before me, with raiment like the light, and face like the sun, I fall at his feet and worship and adore, when a voice from out eternity says: "Now are we the sons of God, and it doth not yet appear what we shall be, but this we know. that when he appears we shall be like him, for we shall see him as he is."-Conclusion of a Lecture delivered by Dr. Fowler at Chautauqua, August 8th, on "The Bible, the Prophet of Science," reported in the "Assembly Herald."

A NOVEL HERESY.

The Free Presbyterians of Scotland are having trouble enough of their own. Before they have succeeded in disposing of the case of Professor Robertson Smith, another heretic rises up in their midst, and the defenders of the faith are summoned again to the imminent deadly breach. The present offender is Dr. Walter C. Smith, of Edinburgh, and his accuser is Mr. William Balfour, of Holyrood. The offence is one which we hesitate about naming, lest our readers should refuse to believe that such an enormity is possible. But the report seems to be well substantiated; indeed, the accused makes no denial of the charge. It must be recorded, then, that on the last Christmas day, the Rev. Walter C. Smith, D.D., a minister of the Free Church of Scotland, instigated thereto by the devil, did wilfully and maliciously, and with deliberate intent, hold a prayer-meeting in his church.

It is not, of course, the holding of a prayermeeting per se that is complained of; but it is the act of holding one on Christmas day. Our readers must pardon us for revealing to them this dark atrocity; it is only the interests of truth that constrain us to set before them a fact so shocking. And to Mr. William Balfour, who proceeded to beard the scarlet woman, if we may be allowed the expression, in her own den-to tear down under his feet-they will feel that they owe a debt of gratitude which words cannot ex-

Mr. Balfour's reasons for moving the vote of censure upon Dr. Smith are nearly as creditable to his head as to his heart. He wan. ted, he said, "to put an arrest upon an inno. vation which, unless it was promptly interpause. But the Book tells me that this won- | fered with, was sure to spread, because it was congenial to the natural man." We all know, by experience, how true this is. There is. in point of fact, nothing that "the natural man" dotes upon like going to prayer-meet-Father, and pray Thee to keep me in the ing on Christmas day. Even those who did not care much about prayer-meetings on other days, on that day seem perversely bent on attending them. In nothing else, perhaps, does the native depravity of the human heart more stoutly assert itself than in this inordinate and overmastering craving of know this? Well, if we do not, Mr. Balfour undoubtedly does; and his knowledge is sufficient for the purposes of this argument.

It is high time that this nefarious practice were arrested, and we are glad to see that there are men in Scotland who have blood who never came to the throne. Here, not forgotten the traditions of their fathers and who propose to "resist the beginnings" of rise the equal tombs of Elizabeth Tudor and popery. And though Mr. Balfour's motion was laid on the table, it was debated for three full hours, and there were six votes in favor of it to fourteen against it-nearly onethird of the Presbytery standing firm against the innovation. Moreover, Mr. Balfour had overcome in the higher court this temporary reverse.

to show the people the probable consequences of this dangerous observance, he will have no difficulty, we think, in rousing has not witnessed since the days of John princes whom Richard murdered in the little profit from the sale of them. French tend prayer meetings on Christmas-day, the altar, set up by Charles the Second, whereon sort, like the novels, and novelettes, and plays, schools, where there will be much solicitation in the pulpit? To be wisely spiritually. time may come, who knows? when the the inscription blandly and almost humor have no readers at home. The University of eighty degrees from the fish. His is the Presbyterian churches of Edinburgh will all ously oblivious of the incident of Cromwell-Pisa has its three departments of theology, law

through all these types from fish to man, a the public houses and guzzle whiskey so changed in their religious principles that " Walk together to the kirk And all together pray,

While each to his great Father bends,-Old men, and babes, and loving friends. And youths and maidens gay." Shall all this sin that heaven offends be done on Christmas day? Look at it, think of it,

natural man! Laugh at it, wink at it then if you can! Our readers must really excuse us; but our feelings have quite got the better of us for a moment. We have a strong conviction that if we could only go to Scotland and take a hand with Mr. Balfour in his crusade against Christmas prayer-meetings, between. us we could soon have Scotland burning with of some superintending spiritual pressure a zeal for the truth that many waters could not quench.—Sunday Afternoon.

WESTMINSTER ABBEY.

It is strange that the life of the past, in its unfamiliar remains and fading traces, should so far surpass the life of the present, in impressive force and influence. Human characteristics, although manifested under widely different conditions, were the same in old times that they are now. It is not in them, surely, that we are to seek for the mysterious charm which hallows ancient objects and the historical antiquities of the world. There s many a venerable, weather-stained church in London, at sight of which your steps falter and your thoughts take a wistful, melancholy turn-though then you may not know either who built it, or who has worshipped in it, or what dust of the dead is mouldering in its vaults. The spirit which thus instantly possesses and controls you is not one of association, but is inherent in the place. Time's shadow on the works of man, like moonlight on a landscape, gives only graces to the view

-tinging them, the while, with sombre sheen -and leaves all blemishes in darkness. This may suggest the reason that relics of the bygone years so sadly please and strangely awe us in the passing moment; or it may be that we involuntarily contrast their apparent permanence with our own evanescent mortality, and so are dejected with a sentiment of dazed helplessness and solemn grief. This sentiment it is-allied to bereaved love and a natural wish for remembrance after death-that has filled Westminster Abbey, and many another holy mauscleum, with sculptured memorials of the departed; and this perhaps is the subtle power that makes us linger beside

our souls." When the gentle old angler, Izaak Walton, went into Westminster Abbey to visit the grave of Casaubon, he scratched his initials on his friend's monument-where the record, "I. W., 1658," may still be read by the stroller in Poets' Corner. One might well to associate his name with the great cathereverence! Here, if anywhere on earth, selfassertion is rebuked and human eminence set at naught. Among all the impressions that crowd upon the mind in this worderful place, that which oftenest recurs and longest remains, is the impression of man's individual dark. There can be no enjoyment of the Abbey till, after much communion with the spirit of the place, your soul is soothed by its beauty rather than overwhelmed by its majis inspired by Westminster Abbey; but, when at length its shrines and tombs and statues become familiar, when its chapels and aisles and arches and cloisters are grown companionable, and you can stroll and dream undismayed "through rows of warriors and through walks of kings," there is no limit to the pensive memories they awaken and the poetic fancies they prompt. In this church are buried, amidst generations of their nobles and courtiers, fourteen monarchs of England -beginning with the Saxon Sebert, and ending with George the Second. Fourteen queens rest here, and many children of the royal confronted in haughty rivalry of solemn pomp, Mary Stuart. Queen Eleanor's dust is here (who still slays Fair Rosamond, in the ancient ballad), and here, too, is the dust of the cruel Queen Mary. In one little nook you may pace with but half-a-dozen steps across the graves of Charles the Second, William and that were borne, in royal state, before the

year of Charles's reign. Richard the Second, deposed and assassinated, is here entombed; and within a few feet of him are the relies of his uncle, the able and powerful Duke of Gloucester, whom so treacherously he ensuared, and betrayed to death. Here-also, huge, rough, and gray, is the marble sarcophagus of Edward the First, which, when opened, more than a hundred years ago, disclosed the skelcton of departed majesty, and still perfect, wearing robes of gold tissue and crimson velvet, and having a crown on the head and a sceptre in the hand. So sleep in jewelled darkness and gaudy decay, what once were monarchs! And all around are the great lords, sainted prelates, famous statesmen, renowned soldiers, and illustrious poets. Burleigh, Pitt, Fox, Burke, Canning, Newton, Barrow, Wilberforce-names forever glorious! are here enshrined in the grandest sepulchro

The interments that have been effected in and around the Abbey since the remote age of Edward the Confessor must number thousands; but only about 600 are named in the guide-books. In the south transept, which is Poets' Corner, rest Chaucer, Spencer, Drayton, Cowley, Dryden, Beaumont, Davenant, Prior, Gay, Congreve, Rowe, Dr. Johnson, Campbell, Macaulay and Dickens. Memorials to many other poets and writers have been ranged on the adjacent walls and pillars; but these are among the authors who were actually buried in this place. Ben. Johnson is not here, but under the north side of the Abbey; Addison is in the Chapel of Henry the Sevents, at the foot of the monument of the great Earl of Halifax; and Bulwer is in the chapel of Saint Edmund. Garrick, Sheridan, Henderson, Cumberland, Handel, Parr, Sir Archibald Campbell, and the once so mighty Duke of Argyle, are almost side by side; and at a little distance, sleep Anne of Cleves, the divorced wife of Henry the Eighth, and Anne Neville, the murdered Queen of Richard the Third. Betterton and Spranger Barry are in the cloisters. There are no monuments to either Byron, Shelley, Swift, Pope, Bolingbroke, Keats, Cowper, Moore, Young, or Coleridge; but Mason and Shadwell are commemorated; and Barton Booth is splendidly inurned; while hard by, in the cloisters, a place was found for both Anne Bracegirdle and Aphra Behn. The destinies have not always been stringently fastidions as to the admission of lodgers to this sacred ground. The pilgrim is startled by some of the names that he finds in Westmin them, "with thoughts beyond the reaches of ster Abbey, and pained by reflection on the absence of some that he will seek in vain. Yet he will not fail to moralize, as he strolls in Poets' Corner, upon the inexorable justice with which Time repudiates fictitious reputations, and twines the laurel on only the worthiest brows. In well-nigh five hundred years of English Literature there have lived wish to follow that example, and even thus only about a hundred and ten poets whose names survive in any needed chronicle; and dral. Not in pride, either, but in humble not all of these possess life outside the library. To muse over the literary memorials in the Abbey is also to think on the seeming caprice of chance with which the graves of the British poets have been scattered far and wide throughout the land. Gower, Fletcher, and Massinger (to name but a few of them), insignificance. This is salutary, but it is also rost in Southwark; Sydney, Donne and Butler in St. Paul's; More at Canterbury; Drummond in Lanwade Church; Dorset at Withiam in Sussex; Waller at Beaconsfield; Wither in the Church of the Savoy; Milton esty, and your mind ceases from the vain in the Church of the Cripplegate; Swift effort to grasp and interpret its tremendous at Dublin, in St. Patrick's Cathedral; Young meaning. You cannot long endure, and you at Welwyn; Pope at Twickenham; Thomson never can express, the sense of grandeur that at Richmond; Gray at Stoke-Pogis; Watts in Bunhill-Fields; Collins at Chichester; Cowper in Dereham Church; Goldsmith in the garden of the Temple; Savage at Bristol; Burns at Dumfries; Rogers at Hornsey; Crabbe at Trowbridge; Scott in Dryburgh Abbey; Coleridge at Highgate; Byron in Hucknall Church, near Nottingham; Moore at Bromham; Montgomery at Sheffield; Heber at Calcutta; and Wordsworth and Southey, side by side, in the church-yard of Grass-

ENGLISH BOOKS IN ITALY.

mere.—Cor. N. Y. Tribune.

Irenseus in the New York Observer, says :--I dropped in at a book-store in Pisa, and was surprised to find that large numbers of English books were kept for sale. I said to the bookseller I could not suppose there was a demand for so many books in a foreign tongue. He answered readily: "You see they are to the Catholic Church they may be canon English. The University of Pisa requires complained to the Synod, and there is a Mary and Queen Anne and her consort, many, and all our educated men must have chance for him, if he will rally his forces, to Prince George. At the tomb of Henry the the modern science, which is only to be had of the Sisters lately explained it to a visitor Fifth you may see the helmet, shield and in English authors, and very little of it has thus: "When our new classes are formed in saddle which were worn by that valiant been translated into Italian." This is sugges-If Mr. Balfour will only take a little pains young king at Agincourt; and close by—on tive of the significant fact that the English the tomb of Margaret Woodville, daughter of language is the main medium of intercourse Edward the Fourth-the sword and shield with the mind of the world. A French author told me, a few days ago, that unless his books Scotland to such a pitch of excitement as it great Edward the Third, 500 years ago. The were translated into English he derived very Knox. If Presbyterians are allowed to at. | Tower are duly commemorated here, by an and Italian books, unless of the trivial, volatile is wise for us to put our daughters at Christian

instruction to those who would be well instructed. It once had a chair of astrology, a fact notto be overlooked, when we set down the astrologists as fools or impostors... We may have chairs of Biology and Spiritualism in our own universities, and three hundred years afterwards we shall be laughed at as now we lough at the idea of teaching astrology.

THE TEACHING AN ROMAN CATHOLIC SCHOOLS.

We like to know what is, the character of the text-books used, what kind of statements as to the character of historical personages are propounded to the pupils. I have before me some specimens of history as furnished or endorsed by the Catholic bishop of Boston. They concern the Inquisition of Spain and St. Bartholomew's day. Let us read them:

The Popes have never ceased to protest against the rigors of the Spanish Inquisition, although it received no prestige whatever from their authority, it being, as we have seen, a political institution of the Spanish, kingdom.

The massacre of St. Bartholomew's day is political event. Frotestants rebelled against lawful authority; they had attempted to seize the person of the king. The king and his mother were threatened in their lives, and | them. liberty by the conspiracy of Amboise. The Queen thus goaded, resolved to get rid of the rebels and call to her assistance the religious excitement, fanned into frenzy by the fury of the Huguenets. "But did not the Pope sing a Te Deum on the occasion of that butchery ?' Yes, he did, but Gregory XIII. had been deceived as to the facts. He received a hurried dispatch from the French court that a murderous attempt had been made on the life of the king, and that the assassins had been punished. Whereupon the Pope went to St. Peter's and returned public thanks to God."

Send your daughters to a Catholio school, and they will learn such false history as this. Take other example, commencing with known ersons. The same author says:

Luther despaired of the salvation of his oul. Shortly before his death, his concubine pointed to the brilliancy of the stars in the firmament. "See, Martin, how beautitiful the heaven is." "It does not shine in our behalf," replied the master moodily. " Is it because we have broken our vows?" resumed Kate in dismay. "May be," said Luther. "If so, let us go back." " Too late ! The hearse is stuck in the mire," and he would hear no more.

Calvin died in despair. He died a death hideous and revolting, such as God has threatened the impious and reprobate with.

to lie in a bed, because at the first attack of her illness, she thought she saw her body all torn to pieces and palpitating in a caldron of

Such is the tone of Catholic "history" endorsed by the Bishop of Boston. Is it necessary to pay large tuition bills to have our own daughters taught such falsehoods and such trash as this?

What is the "Sacred History" there taught? I have no text-book. Is it the marvellous lives of Roman Catholic Saints? If not, what is it? It is not a Biblical Historyfor that is proscribed. A Sister of Charity explained the matter of Bible reading lately to a visitor thus: " The Protestant girls al ways bring their Bibles, and we always allow them to keep them. But after a while they neglect to read them, and gradually lay them aside." Not Biblical history, but rather silly fables about St. Patrick-is this sacred history? How much per month is teaching of this kind worth?

RELIGIOUS INFLUENCE.

The catalogue before me has it, " No so-

licitation is used to change the Religious Principles or Creed of the Pupils." Literally, perhaps, true; substantially most untrue. A Protestant girl in a Catholic school is debarred from all preaching; she is compelled to attend the idolatrous service of the Mass every Sunday; she is surrounded by Sisters of Charity who are constantly telling her of the beauties of the Catholic service; she can receive no letters or papers, even from her parents, unless opened and inspected by a Catholic teacher. The Catholic girls at these schools complained that marked attentions are lavished upon Protestant girls while themselves are neglected. The teachers have been led to believe that if they can add twelve converts chiefly professional and scientific books, in ized. Around me, as I write, are numbers of children of Protestant parents who were perverted into Catholics at these schools. One the fall, we generally have more than onehalf Protestant girls. But, gradually, one and another is convinced of the truth of Catholicism, until by the time they graduate onehalf or two-thirds of the Protestants have been converted." If this is the result of "no solicitation" as practised there, surely it used to make them Christians.

perfect type. More than all this, science be open on that day, and we shall be com. states that it was erected in the thirtieth and medicine, and gives a thorough course of er, but more expensive than the average of October.

Protestant schools; in them there is less: study on solid subjects than in good Protes. tant schools: in them it is impossible for the pupil to gain breadth of thought; in them: there is erreneous instruction in such branckes as history, and in them there is no solicitation," but very strong influence used: to pervert the pupils to Roman Catholicism. Shall we patronize them ?-Christian. Obser-

RELIGIOUS RIOTS

Anounce of prevention is worth a pound of cure. A stitch in time saves nine. And so on to the end of the chapter. Which is to say that the riots in Canada, growing out, of the med zeal of Roman Catholics, in their determination to prevent Protestant Orangeman from making public parades, should forewarn us, on this side of her Majesty's dominions, that the same causes will produce, the same results. We have seen this city in the hands of Roman Catholic rioters: we have seen innocent men shot down, others hung at lamp posts, houses burned, and women and children flying from them in terror, and, all this and more the doings of infuriated Roman Catho lies, insanely seeking to rule the city and to putdown classes and individuals obnoxious to

It is impossible to get it into the head of an ignorant, whiskey-driving foreigner, that in aland of liberty, law is to govern all classes alike. These Roman Catholics came to 'Ameriky, swate land o'liberty," thinking that in Canada or the States they would have their own way with none to make them afraid. They brought nothing with them but the club, their friend "at the fair." They claim the right to parade as Roman Catholics on St. Patrick's or any other day, and to celebrate their festivals in their own way. Nobody molests them. Oftentimes for whole hours, in the middle of the day, the streets of this city are made impassable, and business is brought to a standstill, by the processions of Roman Catholics. If the Protestant Irish were thus to usurp the streets, there, would be a riot. Probably the police would break up the procession, and so preserve the peace of the city. But the Roman Catholics would not permit Protestants to enjoy what they claim for themselves. This is the matter in Ottawa, where riots have been raging for days. This was the trouble in Montreal, when the pusillanimous Mayor sided with the Roman Catholics, and the Protestants yielded as Christian men for the sake of peace.

We must be prepared for the same scenes in this city and in other cities. The conflict is irrepressible. And the result is not doubt-Queen Elizabeth breathed her last in dgep | ful. Equal rights for all is the motto of this desolation, stretched on the floor-not daring land, and we have no fear that the rule of Romanism will ever be established .-- N. Y.

SPIRITUAL-MINDEDNESS.

True faith and right spiritual-mindedness do not unfit us for the plainest duties of life. There are the things we must do and to do them we must think of them, and thought is often care. True faith does not teach carelessness. A man has not become extraordinarily pious when he does not care how his business goes and what people think of him, A woman does not deserve canonization when she is so taken up with her prayers and her religious conversation that her children go unwashed and uncombed, and she does not care for it. The care of earnest thoughtfulness with intent to do right is not degrading, nor weakening. No man should wish to be rid of it .- It is the care that distracts, that pulls one's mind many ways, that disturbs and distresses and perplexes, which a wise man would desire to avoid, so that he may have all his power to devote to caring for those things which are of real importance and the caring for which will do some good. That comes to a man more and more, as he more and more makes real to himself that the Lord stands by him, nigh, "at hand" to observe and to help him.

To believe that the Lord is at my hand, and at the hand of the men whom I most fear or most love, influencing them and me, connecting all business and acts, working together with men for grand results which are to affect society a thousand years to come, what an antidote to fretful carefulness is this! When you have striven to train your child as an heir of immortality, with what freedom from care you can hand him over to the Lord. When you have been diligent in business all day, neglecting nothing, hurrying nothing, acting as an agent for the Lord, leaving all your books and transactions to his inspection and protection; when you have had intelligent, faithful, trustful carefulness all day, how free from fretting care you ought to be at night! When I have prepared my sermon for you, thinking carefully, reading discreetly, earnestly striving to find what is the mind of the Spirit in the Word of God, and then have delivered the sermon, how free I should be from distraction of spirit, for was not the Lord near me in the study, and "at hand" minded is to be serenely lofty .- Rev. Dr. In brief, the Catholic schools are no cheap. Deems, in Frank Leslie's Sunday Magazine for

The Family Treasury.

ForMy Sake.

It is a mative which sweeps the whole horizon of Christian obligation, and may sustain the believer alike in his struggles after personal holiness, in his work for the benefit of his fellow-men, in his enduring of suffering for conscience' sake, and in the making of those sacrifices required at his hands. Indeed, we have here the principle which has sustained alithe heroes of the Christian martyr ages, and inspired all those movements which Christians have inaugurated and carried on for the welfare of the human race. This is the lever that lifted their lives up to sublimity, and this is the influence which is to elevateours above the dead level of mere world. ly selfishness. The belief in His abiding presence, the consciousness of personal union to Him, and the sense of infinite obligation to Him, have been the mainspring of the noblest actions which Christians have performed, and the fountain whence they derived the strength which they have put forth. In all ages, and under all circumstances, Christian life has radiated thus from the living Christ, and the devotion of the disciple to his Lord has been the impulse and inspiration of his activity.-Christian at Work.

Unconscious Service.

The best and noblest service in life is prompted by love, and love works without consciousness of self. When in the house of Simon, at Bethany, that woman came with the alabaster box and poured the costly and fragrant ointment upon the head of Jesus, it was, on her part, an unconscious act, expressive of the supreme affection of a heart that would give all to him. Even the disciples were blind to its meaning, until the Master hushed their complaint with the revelation that this service of womanly devotion should evermore be remembered as a memorial of her. The fragrance of this simple act could never cease to exhale, because of what it was to her Lord. She knew it not, but her offering of affection had anointed his body for its burial-a deed of devotion which angels would have begged to render.

Duty is a task-master and galls the neck with its yoke, where love bears heavier burdens and sings with joy, unconscious of its service. Whatever is done, impelled by the supreme affection of the heart towards Christ, is sure to be the right thing. That which for a moment seems to be a blunder, and which a cold, calculating spirit would avoid, proves to be just the right thing. Love has an intuitive perception, and going easily and straight to the accomplishment of its purpose, thinks that its work is so simple as scarcely to merit recognition. The fact that self is not thought of is the reason often why so much real good is accomplished. The word spoken in love by one who is neither great or renowned is received and thought of for its own worth and need, while the same message spoken in eloquence of personal utterance is forgotton in the remembrance of the manner of its expression. The unconscious service of love is an irresistible argument that it is done for its own sake, and such words and acts are conquering forces. Men are brave to stand against influences back of which they see obtruding personal pride or planning, but let them be convinced that what is said or done is simply from a supreme desire for their own welfare and good and they are broke down. When the Master welcomed His faithful servant the exclamation of glad surprise leaps from his lips, "Lord, when did we these things?" He knew it not until then that those deeds of unconscious service that prompted him to help the lowliest of his fellow men was remembered as if done for the King of kings. It is the unconscious ministry of loving hearts that is held in eternal remembrance.—The Working Church.

Ludlow Castle.

From Shrewsbury to Ludlow the road passes through the Golden Valley of Shropshire, which is a part of the pastoral and harvest land of England. It is bounded on one side by the famed hills of Church Stretton, with whose downs of living green those who know rural England have long ago been made familiar; but no one can understand that tender color of a sloping down until he has seen, on an English afternoon, the cool shadows of uneven clouds break in upon the rich golden sunlight. The whole interest of Ludlow centres in the old castle; not, perhaps, because of its associations with Prince Arthur and Queen Catharine, or that it stood sieges by King Stephen or Simon de Montfort, or that in one of its old turrets, Butler wrote cantos of his satirical and many-colored "Hudibras," but because it was the birthplace of the immortal Milton's "Comus"that long dream of musical melodies and me. gical loveliness, the mirror of his young mind and the "sun fancies of his youth "before the days of sorrow and gloom which produced the "Controversies" and "Paradise Lost." Some one has said "A poet's memory is indestructible, and clings forevermore to everything he touches;" and though Milton did not live here, and only came at the invitation of the Earl of Bridgewater, and wrote but a part of the poem in one of the small rooms of the tower, and saw it acted in the baronial hall, his spirit still haunts the old place, and has outlived the memories of kings. It is easy to imagine that many parts of the poem were written here, in the cool shadows of the leafy woods, where the dewy morning and the fragrant evening and all the laughing scenery of rural nature suggested the sweet images it contains. . Here are the lanes, tho alleys green, the bushy doll, dingle, and bosky bourn of that deep wood which made the daily walk and ancient neighborhood of Comus. There are the lovely streams and river banks, the deep tangled forest and emerald meadow glades,

"From which a soft and solemn breathing sound Rose like a stream of rich distilled I erfume, And stole upon the air."

How real the images appear as one site on the river-bank, under the branching trees, beside and trusted. We do not say it is assuredly plished. The sweeping and majestic revivals the gray majestic ruin, and recalls one and another of the exquisite lines with which the poem abounds! It is no longer a visionary vision of God.—Christian Union. dream or poet's sweet imagining, but a transcript of the scenes which the eye beholds, peopled by his fancy, and humanized by his genius. There is a peculiar charm in thus localizing poetic scenes and fancies, and which is known only to these who have made pilgrimages to the homes of the singers of the world. Whether in the palaces of the great, the Inns of the Temple, or in the low cottage by the ban'ts of the Doon, they are all alike the memorials of genius, and one does not envy that man "who can stand unmoved on any spot rendered sacred by a great memory, or who does not feel his love and veneration; for all that was good confirmed .and strengthened, and himself elevated and emobled."-Mrs. E. C. Walton, in Harper's Magazine for

Save the Boy.

BY REV. L. F. COLE.

Once he sat upon my knee, Looked from sweet eves into mine Questioned me so wondrously Of the mysteries divine; Once he fondly clasped my neck, Prossed my cheek with kisses sweet : O, my heart I we little reck Where may rove the precious feet.

Once his laugh with merry ring Filled our house with music rare. And his loving hands would bring O the merry, happy sprite, Constant, ceaseless source of joy! But to-night, O God, to-night, Where, Ol where's my wandering boy?

'Midst the glitter and the glare Of the room where death is dealt, Scarce you'd know him, but he's there, He who once so reverent knelt Words into the ear of God; Omy heart! 'tis smitten, broke; Crushed, I bend beneath the rod.

O this curse that spoiled my boy, Led him down and down to death, Robbed me of my rarest 10V. Made a pang of every breath ! Mothers, fathers, hear my plea! Let your pleadings pierce the sky; Pray and work most carnestly ! Let us save our boys, or dis!

Edison's Early Life.

This remarkable inventor, of whom the public has recently heard so much, is still a young man, having been born in 1847 at Milan, Erie County, Ohio, His mother was of Scotch parentage, but born in Massachusetts; she was finely educated, literary and ambitious, and had been a teacher in Canada. Young Edison's only schooling came from his mother, who taught him spelling, writing and arithmetic. He lost his mother in 1862, but his father, a man of vigorous constitution, is still living, aged seventy-four. When he was seven years old, his parents removed to Port Huron, Michigan. The boy disliked mathematics, but was fond of reading, and before he was twelve years old, had read the "Penny Cyclopædia," Hume's "England," and Gibbon's "Rome." He early took to the railroad, and became a newsboy on the Grand Trunk line, running into Detroit. Here he had access to a library, which he undertook to read through; but, after skimming over ed the plan of select reading on subjects of things," interest to him. Becoming interested in chemistry, he bought some chemicals, and fixed up a laboratory in one of the cars. An unfortunate combustion of phosphorus one day came near setting fire to the train, and the consequence was, that the conductor kicked the whole thing out. He obtained the exclusive right to sell papers on the road, and employed four assistants; but not satisfied with this, he bought a lot of second-hand type, and printed on the cars a little paper of his own, called the Grand Irunk Herald. Getting acquainted with the telegraph-operators along the road, he took a notion to become an operator himself. In his lack of means and opportunities, he resorted to the expedient of making his own apparatus at home. A piece of stove-wire, insulated by bottles, was made to do service as the linewire. The wire for his electro-magnets he wound with rags, and in a similar way persevered until he had the crude elements of a telegraph; but the electricity being wanting. and as he could not buy a battery, he tried rubbing the fur of cats' backs, but says electricity from this source was a failure for tel-

egraphic purposes.—Popular Science Monthly. The True Vision of God.

If you have a vision of God which reveals him somewhat definitely, which comes readily and seems to grow habitual, which is strongest in the incitements of controversy or under pressure of affairs, which tends to explain mysteries and appears to reveal somewhat of the nature and methods of the divine administration, which assists in solving questions of right and wrong and in framing standards of duty by which other people are to be judged and which moves the soul forward toward a complacent assurance, this is to be distrusted; it should be tested. We do not say it is always spurious, for authority is not given to any one to say what are the bounds or the varieties of human perceptions of God; but this vision is likely to be only the reflection of one's self.

But if you have a vision of God which comes rather of its own will than at yours, yet mostly under the conditions of solitude sults of our camp meetings as in former and in answer to some prayer or yearning of days. The meetings are not required now by the heart for a communion with God, which any moral exigencies. There is no lack of is shapeless and eludes description, which is a companion rather than a teacher, and will not stay to answer hard questions of doctrine or solve the problems of the universe, but gives support in sorrow, aid against temptation, and sympathy in effort and progress, which incites a humbler sympathy with fellow men in their long, slow struggle upwards and alleviates the judgment of their errors' which grows with increased fidelity and integrity of life, and appears to bring in to the the period of annual rest; and it occurs, highly commendable; there is another pride

mosphere of heaven—this is to be cherished | good can be done, and ordinarily is accomgenuine, the forms of self-deception are innumerable; but this is likely to be the true

Damascus.

Cae of the oldest—perhaps the cidest—city in the world, which through all the vicissitudes of history has retained its primitive character in a greater degree than any other centre of population, either in the East or the Wost, is at present experiencing a , period of depression unexampled in its long history; Damascus, mentioned by Abraham 1,917 years before the Christian era in the book of Genesis, dong afterwards the capital of an independent kingdom until its conquest by the Jews, and successively the prize of the Romans, Sarzcenic and Turkish masters, is still the capital of Syria, but las fallen during the past eighteen years from a condition of prosperity to one of squalid misery. The civil war and massacre of 1860 drove away to Alsppo a considerable portion of the silk trade, which in recent times, had been the staple industry of Damascus. The opening of the Suez Canal which virtually extinguished the old Bagdad overland trade, has also proved a serious blow to the ancient Syrian metropolis and the imports of European manufacture are now confined to Manchester goods of the commonest and cheapest descriptions. The population of the city does not, even according to highest calculations, exceed 140,000 souls, and its trade is confined to supplying the wants of its half-ruined people, and the rude requirements of the Bedouins of the surrounding desert.

Theatres.

A correspondent of the Churchman writes: 'The great majority of operas, plays and farces are licentious, pandering to the worst passions of the idle and corrupt, setting a premium on vice and sneering at virtue, abounding in oaths and indecent jests. There are said to be a few pure plays, but to discern these, and patronize these only, requires an amount of 'good taste' (not to say religious sentiment) possessed by very few. The theatre has in all ages been the first lesson learn ed by the beginners in vice. It stands at the entrance of a way-station, on which are the race-course; the liquor-saloon, the brothel, the gambling-house, and the end-death. When a young man sets out to be a rake he begins first of all with the theatre. The theatre, by exacting large outlays of money and giving little in return, encourages extravagance. It also compels late hours and waste of time. Its surroundings are the resort of the idle and vicious. Where the theatre is, the bar-room and brothel are not far off. Nor am I entirely ignorant of what I am talking of. I have been considered a veteran theatregoer. During ten years of my life I rarely missed an opportunity of attending the theatre. I have seen all sorts of plays, in all sorts of theaters, both the 'high-toned' and the cheap. I have seen nearly every living American actor and actress of note. A few years ago I determined to live a Christian life. Result: I do not go to theatres now, and I try to keep every one else from going. Why? My observation teaches me that remany hundred miscellaneous books, he adopt- ligion and the theatre are two conflicting

To-Morrow!

The fact that many wish to delay until some indefinite future the important work of reconciliation with God, is astonishing, as well as sad, to every thoughtful mind. Those who thus delay probably never subject their motives to any analysis; they are only too glad to be rid of the entire subject, and hence, are content, when they have deadened the voice of conscience, with the old cry of "To-morrow." Yet we think such an analysis not only possible, but highly necessary. We are satisfied that by whatever plausible reasoning procrastination is permitted, and the wrong way made to appear the right one, there is at the bottom of all this delay a love of sin, concealed it may be from the eye of the sinner, like a serpent coiled in some dark corner of the soul, yet truly there, and exercising a deadly influence on the moral life. The pleasures of sin are attractive, and the temporary worldly gains of sin sometimes great. If repentance can be delayed for a while until these are enjoyed, the unthinking transgressor imagines that a great profit will be made. The sacrifices of a life of piety are also brought before the mind, magnified in their proportions, and unrelieved by the presence of the real advantages of such a life, and the heart recoils from a prospect so forbidding.

Many wrong notions of religion are prevalent, and thereby some are induced to delay the commencement of a religious life. The very design of religion is misunderstood by them. They fancy that its great object is to prepare men for death. If this were true, then we should have no need of its discipline or of its comforts until a dying hour; but when we consider that religion is designed to affect this life, to mould it for usefulness and happiness, it must be evident to any one who will reflect that the sooner its divine influence is felt the better.

Camp Meetings.

It is out of the question to expect or hope for the same characteristics and rechurches, and we can secure nearly all of the same audiences in the regularly established sanctuaries. The modes of service and the character of the preaching are no longer novel. People do not go to the meetings panting to receive some rich spiritual bestowment; they do not go in a body as churches; other days, at the opening of the meeting, to devout, persistent, evangelical work. It is

among the crowds drawn by the novelty of the occasion, are no longer witnessed. The great end to be sought row is to secure direct. simple, earnest and eminently Scriptural and instructive discourses. Of all things, sensationalism is to be avoided. These meetings are no places for speculative, or eccentric, or "spread-engle" sermons. Offer the Lord the well considered and in structive discourses embodying the fundamental truths of the gospel as relating to salvation, to Christian nurture, and to holiness of heart and life, and He will break the provision to the nourishment of the thousands gathered in the wilderness. There is much danger of having too many interests on hand. A succession of gospel sermons, unbroken, will be much the most effective; before or after these, the reform and missionary services may be appropriately held. - Zion's

The Tesumony of the Spirit. It is an often-quoted remark of Luther that

the spiritual miracles are the true miracles. They do not take place in the realm of sense. There is in them no such obvious presence of the supernatural as to force conviction. They are within the souls of mon. But they result not the less in a new creation. What ground has the common man for believing in the Gospel? He cannot weigh the literary evidences. He cannot confute the assertions of adversaries who deny the genuineness of the Gospels, and quote patristic testimonies against them? Has he, then, no good ground for his faith? He finds the surest proof in the contents of the books themselves. He sees a verisimilitude in the descriptions of the life and character of Jesus; they could not have been made up; and they are not of the earth. He draws from the Bible a lifegiving nutriment for his spirit,-forgiveness, hope, strength against temptation, the joy of a new life. He sees that he does not stand alone. A multitude whom no man can number derive the same good from the same source. He is not dreaming, then; he is not indulging a fancy. He is like one who is drinking clear and cool water from a well which affords the same refreshment to thou. sands besides himself. He knows that it is a well of water, without inquiring into the history of it and troubling himself with the question by whose hands it was dug. More highly educated persons may be necessitated to investigate these points by difficulties which they are not at liberty peremptorily to set aside; but even such minds can never afford to undervalue or ignore the testimony of the Spirit .- George P. Fisher, in Sunday Afternoon for September.

Summer Company.

I have been married fifteen years. I have seven children. My husband lives (and I with him, of course) on the old home place. Every summer during all these years the and sisters with their children. I can say your feet and a light to your path. nothing against it, because they are my husband's kindred. Once when my husband told me that he had heard from his mother and that she would be with us to-morrow, I said, "Oh dear!" "Oh dear what?" said he. "I don't know how to take any more trouble," said I. "My mother never made any trouble anywhere," said he. "I mean that I can't take any more work." "My mother won't make any more work. All you have to do is to put on another plate." I said no more. But from that day to this each year, she comes with her children and grandchildren. They sit on the cool piazza and I cook for them over the hot kitchen stove, with one child in my arms and another hanging at my skirts. It is a cruel way to treat any woman. If it were not for my children I should run away .- Corr. of the N.

Not Far.

Not far, not far from the Kingdom, Yet in the shadow of sin, How many are coming and going, How few are entering in 1

Not far from the golden gateway, Where voices whisper and wait; Fearing to enter in boldly. So lingering still at the gate

Catching the strain of the music Floating so sweetly along, Knowing the song they are singing,

Yet joining not in the song, Seeing the warmth and the beauty, The infinite love and the light: Yet weary, and lonely, and waiting, Out in the desolate night!

Out in the dark and the danger, Out in the night and the cold; Though He is longing to lead them Tenderly into the fold.

Not far, not far from the Kingdom, 'Tis only a little space; But it may be at last, and forever, Out of the resting place.

A ship came sailing and sailing Over a murmuring sea. And just in eight of the haven Down in the waves went she.

. . .

And the spars and the broken timbers Were cast on a storm-beat strand; And a cry went up in the darkness, Not far, not far from the land! -English Congregationalist.

I Know Where He is Going.

When Philip Henry, the father of the celebrated commentator, sought the only daughter and heiress of Mr. Mathews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher; but he was a stranger, and "they did not even know where he came from." "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I should like to go with him;" and they walked life's pilgrimage together. How honored would that reluctant father hove been could he have foreseen that his daughter would have been the they do not reconsecrate themselves, as in | mother of Matthew Henry! And how different would be the world's estimate of men if they were judged less by their origin and more by their destiny! There is one pride of family daily round something of the indefinable at. happily, under Christian auspices. Much of family ineffably contemptible.

Good Mords for the Pouna. BY COUSIN HERBERT.

Christ

If there were ten thousand thousand mil lion of worlds, and as many heavens, full of men and angels. Christ would not be pinched to supply all our wants, and to fill us all. Christ is a well of life; but who knoweth how deep it is to the bottom? Put the beauty of ten thousand thousand worlds of paradises like the Garden of Eden, in one; put all trees, all flowers, all smells, all colors, all tastes, all joys, all loveliness, all sweetness in one. O what a fair and excellent thing would that be! And yet it would be less to that fair, and dearest well-beloved Christ, than one drop of rain to the whole seas, rivers, lakes, and fountains of ten thousand earths.-Ruth-

The Child Missionary.

One Sabbath, on an island in the Indian Ocean, a missionrry was studying a sermon o preach in the language of the people. A little boy, about half-clad, came in and said: O, I do so love my Jesus! May I do some thing for his house? "And what can you do?" said the missionary. Blushing and stammering as if afraid to say anything, he replied: "I will be always there; I will do it loud. Please let me ring the bell." While he was a boy he rang the bell that invited the people to church, and when he became a man he preached to his people the same glad news that he commenced calling the people to hear when he rang the Sabbath bell. the people by bell, or mouth, or tract, or inviting children to a Sabbath-school; and, as you grow up, you will be trained servants and soldiers to serve Christ anywhere.

How Long And How Many.

How long do you think it took to write the Bible? Fifteen hundred years. From Moses. who wrote Genesis, to John, who wrote Revelation, it was that long, long time.

How many people helped to write it? More than thirty. There were Matthew, Mark, Luke, John, Paul and Peter. There were Moses, and Ezra, and David, and Daniel, and Samuel. Some were shepherds, some farmers, some fishermen, some tent-makers, some kings, some judges, some princes; some were learned; some were unlearned; and vet all agree in what they write.

How could that be? Because God did all the thinking in the Bible. The thoughts in the Bible are all God's thoughts.

These thirty men only did the writing. They wrote just what God told them. How many different sections or books are there in the Bible? Sixty-six, all bound together, comprised in one beautiful whole. It is a blessed volume. Prize it above every volume in the wide, wide world. Receive it as the man of your counsel and the guide of your house has been over-full with my husband's life. Your life can never be a failure if you relatives. His mother comes, and his brothers | follow its instructions; it shall be a lamp to

Burial of an Idel.

The oldest of the white elephants, which was born in 1770, died in his temple at Bangkok in November last. Every one knows that this famous white elephant, before whom of the kingdom of Siam. It is honored with called out: the most beautiful presents, for the Indians, full of the idea of metamorphosis, still believe that so majestic an animal could only be animated by the spirit of a god or an emperor. Each white elephant possesses its palace, a vessel of gold, and harness resplendent with jewels. Several mandarins are attached to its service, and feed it with cakes and sugar-cane. The king of Siam is the only personage before whom it bows the knee, and a similar salutation is rendered it by the monarch. The deceased idol has been accorded a magnificent funeral. A hundred Buddhist priests officiated at the ceremony. The three surviving white elephants, precoded by trumpets and followed by an immense concourse of people, accompanied the funeral car to the bank of the Menam, where the king and his noble lords, received the mortal remains, which were transported to the opposite bank for burial. A procession of thirty vessels figured at this curious ceremony All the floating houses, ranged in double file on the Menam to the number of 60,000, were adorned with flags of all colors and symbolical attributes.—Times of India.

Power of a Sweet Voice.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests, and all their sour in days to come than the best pearl hid in the strokes.

sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life .- Youth's Com-

At Rest.

"The eternal God is thy refuge, and underneath arethe everlasting arms,"

> It is the evening hour, And thankfully. Father, Thy weary child Has come to Thee,

I lean my aching head Upon Thy breast, And there, and only there, I am at rest.

Thou knowest all my life; Each petty sin; Nothing is hid from Thee Without, within.

All that I have or am Is wholly Thine; For Thou art mine

To-morrow's dawn may find Me here or there-It matters little, since Thy love Is everywhere.

Edith's Temptation.

BY BESSIE.

"Edith, dear, you stay here and take care of brother Willie till I come back. I am going over to Mrs. Johnson's, and will not be back for some time. Be a good girl, and do not leave the house a moment."

These were the parting words of Mrs. Gray to her little daughter Edith one beautiful Little boys, begin while you are young to call July morning. As her mother disappeared from sight she took Willie in her lap, and tried to get him to sleep by singing "Jesus loves even me." Soon the little eyelids began to droop and Willie was fast asleep. Carefully placing him in his cradle, and fixing the bar to keep away troublesome flies, she busied herself about some little household

> Everything went off quietly for perhaps an hour, when suddenly she heard bursts of merry laughter, and hurrying to the door, she saw three or four of her playmates coming up the lane. When they reached the door she saw they had bright tin pails in their hands. She asked them where they were going, and they said, "Blackberrying," and that they wanted her to go with them.

"Mrs. Johnson is sick, and mamma has gone over to see her, and left me to take care of Willie and keep house. So, you see, I. can't go," said Edith. But when she went out to the gate, and saw the grassy paths and shady trees, she thought how nice it would be to go just to the end of the lane with them. But Conscience said, "Oh, you will not be minding." Then she thought, "Well it will not be wrong. It will just be a moment. Mamma will never know it." Again Conscience whispered: "But mamma said, 'Not to leave for a moment.'" So she told the girls she would not go.

Then, with a little sigh, she went into the house, and the little girls went on down the lane. Just as she got in the house baby Willie awoke. She took him out of his cradle and tried to amuse him, but he was fretful and cried for mamma. As the little girl tried in vain to hush his crying, she thought of the pleasant times the other girls were having, and the tears gather slowly in her eyes. a whole people bow the knee, is an emblem Just then her mamma's well-known voice

"Edith, where are you?" and she an-

swered: "Here, mamma."

Her mamma coming into the room said, "I met your playmates going to the hill for berries. They said they asked you to go, and you told them you could not. As you have been such a good little girl this morning, you may take your bonnet and pail and go find the girls."

Edith thanked her mamma, and with a light heart ran to get bonnet and pail. Running down the lane she soon overtook her playmates, and spent the day in their company, feeling much happier than if she had disobeyed her mamma. Edith learned that day how pleasant it is to "Honor thy father and thy mother."

tretty Work for Leisure Hours.

The Philadelphia Times says: "Among the

pretty things for the parlor which may easily be made at home are lamp-shades and window transparencies cut from Bristol-board, three inches wide at the top and five at the bottom, and sloped like a dress-gore on both. sides. On each of these sketch lightly in pencil, or, if your skill is not equal to this. trace with impression paper, any simple picture you please. Flowers, leaves, a spray of any sort, a vine with leaves, grapes, and tendrils, are all effective and pleasing paiterns. Vick's or Bliss's catalogues furnish abundance of pretty designs. After the pair tern is traced, take a sharp penkuife and cut through each line, taking care to leave enough of the board intact at the base of each, so as to prevent any part from being wholly detached, and so falling out. The design may be colored on the reverse if desired, and for this no skill is necessary—bold strokes and dashes of color answer perfectly, provided there is no blurring of the lines. We have seen some such shades where, instead of using a knife, the designs were pricked with a pin or with a large needle. When the parts of the shade are all done, bind them with narrow ribbon or gilt paper pasted on, and join them together. This may be done by making a hole at each corner of each gore, and tying them together by means of a narrow ribbon passed through the holes. If a larger shade is desired, six pieces may be made, but five will be sufficient for the ordinary size. The effect of such a shade will, when the lamp is lighted, be found equal to the finest bisque or porcelain transparencies. For windows, cut the board in rectangular shape, and proceed in the same manner with your picture. We have seen a head of Christ and a Madonna and child beautifully executed in this easy boys and girls, "Use your guest voice at hand steady. It is well to facten the work home. Watch it day by day, as a pearl of to a drawing-board, as artists do their drawgreat price, for it will be worth more to you ing-paper, to hold it in place while doing it, in days to come than the best near hid in the

Health and Disease.

Health of Ministers, Students and Literary Men.

The student should rise early. With most persons the brightest and ablest work is done before breakfast. Never go to your study for an hour or more after eating. The process of digestion draws largely on the norvous energies of the system. Light exercise should be taken for one or two hours. Many clergymen and students suffer from indigestion and all its accompanying morbid symptoms because they disregard this rule. The explanation is very simple. The process of digestion and the circulation of the blood are under control of the sympathetic nervous system. Not only are these nerves distributed to the organs of digestion, but a delicate fibre follows every artery in the body to its termination in what is termed the capillary, here regulating the blood supply. Paralyze or exhaust these nerves in any part, and immediately we find congestion or relaxation and overfilling of the blood vessels in that part. The same result follows the drawing off of the nervous supply from one organ by calling another into violent action.

Now this is precisely what takes place when one sits down to hard study after eating a full meal. One or two things will result. The stomach will either rob the brain, or the brain the stomach. In the one case the individual finds his head overfilled with blood; his mind is dull, heavy; he is drowsy and after an hour or two of profitless endeavor rises from his task not knowing why he can accomplish nothing. In the other case, instead of the process of indigestion going on unconsciously, the individual soon is made aware that he has a stomach, by the heaviness acidity, and other indications of a slow and labored digestion.

The greater part of the mental work should be done before noon. Two hours' hard study before breakfast and three before dinner furnish the mind with as much food as it can profitably dispose of in one day. The mind is not a vessel which can be filled by simply pouring into. Knowledge must be digested and assimilated to be made our own. There is a mental dyspepsia as well as a physical. If we give the mind too much food, it has just the same effect as eating too much food.

Ambitious young ministers and students at college make serious mistakes here. How common it is to see them attempt to do too much, and break down in the attempt. Because in the case of the vigorous, the results of overtaxation are not at once apparent, they go on sinning against their bodies, but here as everywhere else, men reap as they sow.

We cannot speak too strongly against night study, unless it be for those who cannot have the opportunity during the day. The student who faithfully puts in his time during the day needs relaxation and rest to the brain, and abundance of exercise to keep his system in a healthy condition.

Many ministers and students take altogether too little exercise. They pump the blood into their brains through six to twelve hours of hard study; then for diversion and rest, take up some light reading for some hours more. Now we should remember that the minute his son ask bread, etc. Same structure as in capillaries of the brain are so many elastic tubes; that during active thinking these are distended to their utmost capacity with blood; that after a time these elastic fibres begin to lose their contractile power, which state is indicated by drowsiness or a tired, weary feeling in the head; that during sleep these fibres recover their elasticity, the sympathetic or wasa motor nerves recuporate their exhausted energies; that wakefulness is an evidence of exhaustion of this tonicity of the capillaries and power of the sympathetic nerves, they being unable to shut down on the current of blood flowing to the brain, which is always necessary before sleep ensues.

Many ministers find it difficult to get to sleep on Sunday night. Let such take a brisk walk in the open air to invite the blood away from the brain. Another most valuable remedy is the application of a cold wet head-cap or napkin.

Those who suffer much from the termina tion of blood to the head will find this cold wet cap a most grateful appliance. Let it be worn during study by ministers and others and they will be surprised at the increased freshness and activity of the mind.

Brain workers should take plenty of sleep. Eight hours at least, and three hours of that is too feeble a word-beggar without going should be before midnight. They should also take a large amount of exercise in the open | your way, points at your boots, and persists air. Should eat plain, simply-cooked food. Graham bread instead of white, and catmeal, since these articles furnish the elements ne- is but the feeblest reminder of a noisy ori cessary to nourish the nervous tissues.

Much might be said on this subject, and much should be said. On every side we see young ministers and students in every profession, who have ruined for life their health and power of mind by improper habits of study. Let all take warning, and remember that in physical, as in spiritual, things, "Whatscever a man soweth that shall he also reap.'s

Simple as these precepts are they are disregarded day after day by all classes, and we need only to look about to see this truth confirmed in the case of ministers who have been obliged to give up their work on account of impaired health. It is not too much work that | can would be liberal. breaks down, but the way in which it is done -Christian Advocate, N.Y.

It is not half well enough understood that in the country, where air ought to be pure and water untainted, typhoid fevers, diphthe ria, and a whole catalogue of malignant and dangerous disorders are caused by drainage of barn-yards and filthy out-buildings into the well, which is often placed so low as to take even the surface drainage, to say nothing of the liquid filth which soaks through the soil and poisons the currents that supply wells with water. In addition to this the wash water of the kitchen is often thrown out near the back door, instead of being carried away by a wide and free drain. And then very few persons understand how dangerous to health are the decaying vegetables and all sorts of impurities that accumulate in cellars, under houses. unless they are kept dry and clean and carefully watched.—The Housekeeper.

Our Sunday School Mork.

Sabbath, September 15th, 1878. (THIED QUARTER.)

INTERNATIONAL BIBLE LESSON, -

No. 11. IMPORTUNITY IN PRAYER .-

Luke xi. 5-13.

GOLDEN TEXT:-"Men ought always to pray and not to faint."-Luke xviii. 1.

> Topic-:-Praying in Confidence. HOME READINGS.

M -The importunate prayer. Luke xi. 5-13. T.—Abraham's importunity. Gen. xviii. 23-33. W.-Jacob's wrestling. Gen. xxxii.7-14. T.-Moses' boldness. Exod.xxxii..7-14. F.—The Syro-phenician's importunity. Mark vii, 24-20 S.—Cornelius' prayer. Acts x, 1-8. S.—The Saviour's prayer. Luke xxii. 39-46.

OUTLINE.

Jesus is now approaching the close of his earthly ministry, and is on his way to Jerusalem for his final teachings and sufferings. He has just left the hospitable roof of his friends at Bethany, and pauses in some sequestered spot on the Mount of Olives to commune with his Father in prayer. After his devotions the disciples ask that they, too, may learn how to pray. He has already given them that matchless form of petitionthe Lord's Prayer, but he repeats it to them once more, and then by an illustration shows the need of earnestness in prayer. The unwilling friend on earth and the willing Father in heaven stand in contrast, the one yielding only to importunity, the other ready to bestow his Spirit upon those who ask in sincerity.

NOTES.

(5.) And he said: Also he said. Which of you. Or, Among you. Here begins a second reply to the request in v.1, in the shape of an illustrative return question. Three: The definite number used instead of "some," or "a few." (7.) The door is now shut: The house is all fastened up. My children are with me in bed: Or, My children, with me (i. e., as well as myself), are in bed. I do not wish to wake or disturb them. (8.) Importunity: Literally, Lack of modesty, impudence. (9.) And I say: Such (v. 8) is what your natural reason and practice say: now I say. Ask: That is all you need to do (Matt. vi. 7): without fear or false modesty. Askseek.....knock, etc.: God is not wearied with bold and numerous requests. Yet the triple assurance in different words seems to point to the certainty of receiving rather than the necessity of persoverance. Verse 10 shows the same: v. 11 shows it still more. Jesus' declaration is more gracious than that of their natural reason. (10.) For every one, etc.: The promise is not to you alone, the immediate disciples; but to every one. So let us ask and freely receive; but let no disciple consider his case a special one of importance enough to meet a refusal. Compare the language of Rev. xxii. 17. (11,) If a son shall ask bread of any of you that is a father : Or, And of what one among you that is a father shall v. 5: a new treatment of the subject in a different light. (11, 12.) Bread scorpion : In no case will an earthly father give a bad thing when a good is asked. Egg.....scorpion: It is said that there was formerly in Palestine a white scorpion which, when folded up, bore some likeness to an egg. The scorpions now found in Palestine are black, with two formidable claws, and a poisonous sting at the extremity of the tail. (13.) Heavenly Father: Who is the supreme good. The comparison was a very old one among the Jews, (Psa. ciii. 13). The Holy Spirit: Compare Eph. iii. 16; Rom. v. 5; Rom. xv. 16. Some would render, "a holy spirit." Our English Bible rendering appears, however, to be the correct one. But, according to the Bible, the gift of a holy spirit involves the gift of the Holy Spirit.

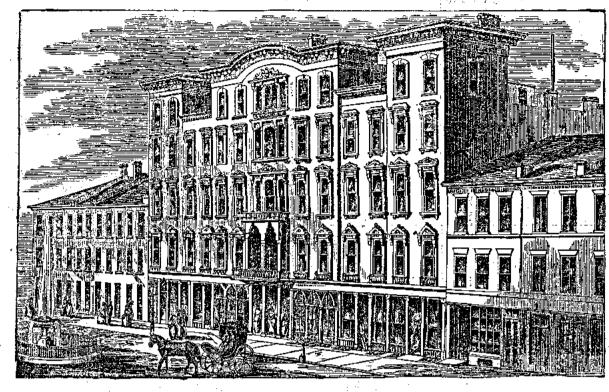
Importunity.

The word in verse 8 rendered "importunity" means literally "shamelessness; but there is little choice between the two for ordinary purposes. We see shameless beggars enough here; but no one realizes what it is to be an impudent-importunate to the East. The boot-black who gets in for a couple of blocks in his efforts to give you a "shine," and "black 'em for five cents." ental beggar. The Italian beggars of fifty years ago could hardly have been worse. The writer has been followed all through the Jewish quarter of Jerusalem, out at the dung-gate, around the wall, and into the Zion-gate, by two sturdy begging Jews, whom he only escaped by going toward the Church of the Holy Sepulchre, where the Jews dared B. M. BRITTON, M.A., LL.D., Barrister, etc., Kingston. not follow. It would have been much easier to "rise and give" than to have suffered their importunity; but the lesson was worth its cost. One showed money, and offered to make change, if I had not a piece small enough for him, though he knew the Ameri-

John Eliot, the Massachusetts missionary to the Indians, gave up, to all appearance, a position of honor, the prospect of wealth, and a home among the civilized, in order to bury himself among the savages, learn a language that must soon die away, preach to a tribe that must soon disappear, do his work with his pupils, whilst his indemitable energy inspired with his pupils, whilst his indemitable energy inspired them to make exertions which otherwise they might unknown, and be forgotten by the world. I not have made. But how contrary to his expectations has been God's manner of honoring his faith! John Eliot's fame and honor are widely spread; his family name is perpetuated by a multitude; and his Bible is the chief monument of the tongue into which it was translated. What a testimony to the way in which Christ honors the faith of his serSpecial Actice.

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OPENING

The College was announced in the Annual Catalogue to reopen on August 24th, but in consequence of the warm season the date has been postponed to SEPTEMBER 2nd. It is specially important that students should be in at the opening, but pupils are admitted at any time.

For Annual Catalogues, giving all particulars, address

HAMILTON, AUGUST 12 rg. 1878.

REV. W. P. WRIGHT, M.A.

TO THE FRIENDS AND PATRONS OF THE WESLEYAN FEMALE COLLEGE, HAMILTON, ONT.

The Board of Directors of the Wesleyan Female College in this city announce the pleasing intelligence to the friends and patrons of the Institution, that they have been successful in securing the invaluable services of the Roy. Alexander Burns, D.D., L.L.D., for Governor and Principal of the College. Dr. Euros occupies a leading position among the educators of our time. Under his able management the College will prove a great success, as he combines in an eminent degree the elements essential to the attainment of a prosperous issue to all his unfortakings. The testimonials accompanying place this beyond the shedow of a doubt. He and his assistants will constitute a corps of instructors capable and officient. The education of the College will be thorough and complete.

Rev. S. D. RICE, D.D., St. Mary's. I have known Dr. Alex. Burns many years, and I know also that he has proved himself a very superior educator, having had charge of an institution having University powers for the last ten years, which he has conducted most successfully.

Rev. E. RYERSON, D.D., LL.D., Toronto. Rev. E. RYERSON, D.D., LL.D., Toronto.

I am glad to learn that the Board of Trustees of the Hamilton Ladies' College have succeeded in obtaining the Rev. Alexander Burns. President of the Simpson College, Iowa, as Governor and Principal of their institution. Dr. Burns is a distinguished graduate of Victoria University at Coburg. He was distinguished for excellence in all respects as a student, and graduated with the highest honors. His strong attachment to Canada and its institutions has much to do with his return among us. I wish him every possible success in his new and important position as the successor of Dr. Rice.

Rev. S. S. NELLES, D.D., LL.D., Cobourg. The College Board are most fortunate in securing the services of the Rev. Dr. Burns as Governor and Principal of the College. He justly ranks with the first educationalists of the day. He is one of our strongest men, and will not fall for want of scholarship or energy.

Rev. Dr. G. DOUGLASS, LL.D., Montreal, and Prof. BURWASH, Cobourg. We are greatly pleased to learn that you have secured the services of Dr. Burns as Principal of your College. Few men could be found so competent to carry on the great work so successfully commenced by Dr. Rice.

Dr. E. WOOD, D.D., Mission Rooms, Toronto. or. Burns is a man of great ability, and takes high sank as an educationalist.

I am very glad that you have secured the services of my friend and fellow-student, Dr. Burns, as Principal of the Wesleyan Female College. Dr. Burn has gitts and graces which have advanced him comparatively early in life to the front rank of teachers.

Rev. A. M. PHILLIPS, Chatham. I am delighted that the Board of Directors of the Wesleyan Female College have succeeded in securing the services of such an experienced and successful edu-cator as Dr. Burns. You can rely on me doing all in my power to advance the interests of the College.

Rev. JOHN LEAROYD, Picton. I do not think you can speak of Dr. Rurns too highly, consider the committee most fortunate in having se-

H. VAUX, Esq., M.D., Brockville.

Rev. D. G. SUTHERLAND, M.A., Simcoe, Dr. Burns is able, energetic, persevering and enthusi-astic, both as a scholar and teacher. I shall have no hesitation in recommending parents to place their daughters under his charge and instruction.

GEO. WRIGHT, Esq., M.D., Toronto, Dr. Burns is an old and very highly esteemed friend of mine. I was delighted to see that he had been appointed Principal of your College in Hamilton. Nothing could give me greater pleasure than to say what I know of Dr. Burn's peculiar adaptability for the position he now occupies. He is a ripe scholar, possesses superior

executive talent, is exceptionally apt in communicating knowledge, and possesses in a marked degree that kind of temperament which, while it commands respect, speedily and increasingly acquires the confidence of the student.

JOHN C. DETLOR, Esq., M.A., Goderich. Dr. Burns is a man of vigorous thought, able, schol-rly, and a profound thinker. He has the faculty of sinning the love and esteem of his pupils.

W. H. W. CLIVE, Esq., M.D., St. Catharines. Dr. Burns is one of the most sucessful and brilliant of our educators. He is a man of active and sympathetic habits, and would instil in the minds of his pupils a ferrent desire to acquire knowledge. He and I were

Rev. HUGH Johnston, M.A., D.D., Montreal. Dr. Burns stands prominent as an educator.

Rev. WILLIAM WILLIAMS, Centenary Church, Hamilton.
Under the able management of Dr. Burns success i

WM. BEATTY, M.A. From what I have heard of his success in late years, I am satisfied that Dr. Burns would fill ably any educational position entrusted him.

Rev A. SUTHERLAND, Mission Rooms, Toronto. Rev A. SUTHERLAND, Mission Rooms, Toronto. When it was announced that Dr. Rice had retired from the Principalship of the Female College I confess a feeling of apprehension crossed my mind in reference to the future of the institution. I was unable to see where a successor could be found who would in all respects supply the Doctor's place. But when I learned that the choice of the Directors had fallen upon my old friend Dr. Alexander Burns, every feeling of apprehension vanished. The Directors could not have made a better choice. Dr. Burns will bring to the work ripe scholarship, wide exprience, and a faculty for teaching and organizing such as few possess. I anticipate a successful career for the institution under Dr. Burn's administration.

Rev. E. HARTLEY DEWART, Editor Ceristian I congratulate the Board of Directors of the Hamilton Female Co lege on their good fortune in securing the services of the Rev. Dr. Burns. The experience and success of the Rev. Dr. Hice had so extensively won general confidence that it is of the utmost importance to the College that the place rendered vacant by his retirement should be filled by a first-class man. We know of no man whom we deem better qualified to fill this position than Dr. Burns. His brilliant natural abilities, thorough liberal culture, and practical success in educational work give good grounds of confidence that he will meet the highest expectations in his new position. GUARDIAN, Toronto.

REV. E. B. RYCKMAN, President London Conference I regard the selection of Dr. Burns as Principal of the Hamilton Femalo College as exceedingly wise and fortunate. Naturally gitted, he excelled as a student—was gold medallist of his class. He won for himself very speedily a position and a reputation as College Professor, end President, seldom accorded to a man of his years. He is thoroughly furnished, indefatigable genial, gentlomanly, all alive, and will bring to the College endowments of experience and good sense such as will ensure its continued success and usefulness.

Rev. JOHN POTTS, D.D., Toronto. Roy. Dr. Burns is a Canadian and one of the honored graduates of Victoria University. His teaching power is well known to us, and eminently fits him for the position to which you have called him. The appointment of Dr. Burns will give great satisfaction throughout Canada.

Rev. W. BRIGGS, Metropolitan Church, Toronto. Rev Dr. Burns, who has just accepted the position of Principal and Governor of the Wesleyan Female Col-lege, Hamilton, is a man of eminent ability, accurate scholarship, and, for years, has been well known as a popular and successful educator.

Rev. JOHN B. CLARKSON, M.A., Brantford. Rev. JOHN B. CLARKISON, M.A., Brantford,
The Rev. Alexander Burns, D.D., L.L.D., (gold medallist of Victoria University in 1801) is a man of great
ability, an enthusiastic and brilliant teacher, and for
the past ten years, has been the most successful Principul of one of the largest Western Universities. The
Doctor combines superior administrative powers together with a rare geniality of nature, large sympathy,
and those social excellences which emimently qualify
him for the Governorship of the Young Ladies' College,
I congratulate the Board on having secured the services
of so eminent a minister of Christ. of so eminent a minister of Christ."

Rev. W. JEFFERS, D.D., Lindsay, Rev. W. JEFFERS, D.D., Lindsay.

I have no sort of hesitation in saying that in my opinion you will achieve a very important means and assurance of prosperity if you succeed in obtaining the Rev. Dr. Burns as Principal and Governor of the Ham ilton Ladies' College. His vigor, great talents, and profound and extensive learning, as well as his success as President of a University, have given him a very high reputation throughout the Western States, and his personal qualities will always command the confidence and respect of all who know him.

Rev. J. PHILP, M.A., London, Nev. J. PHILP, M.A., London,
Your Institution claims a Principal not only of eminent scholarship, but of commanding Christian influence; such an one it will undoubtedly find in Dr. Burns.
Under his guidance there is every prospect of its even
surpassing the proud position of former years. Dr.
Burns was one of my warmest College friends, whose
removal from this country I greatly regretted, and whose
return I now hall with real delight. As an educatior of
youth he has but few equals. You are exceedingly fortunate in securing him as Principal of your Institution.

Rev. JOHN BREDIN, Walkerton. I have known Dr. Burns all through his college course. Have watched his career with great interest. I congratulate the Board of Directors in securing the services of so accomplished and successful an educa-tionist.

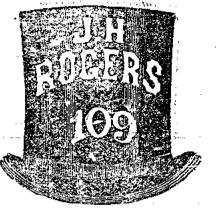
Rev. S. BROCK, Guelph. Dr. Burns is a man of fluished scholarship, broad cul-ture, and a very attached personal friend. I hail his re-turn to Camada with delight. You have made an ad-mirable choice.

We are pleased to learn that you have secured the services of the Rev. Dr. Burns for the Wesleyan Female College, in the place of Dr. Rice. His past nistory warrants us in believing that he will be eminently successful in the important educational work committed to him. Rev. J. Bobland, St. John's Que.
Rev. J. Bobland, St. John's Que.

v. J. Bobland, St. John's Que.
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October 17th, 1877 MONEY TO LOAN

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BOSE, MACDONALD & MERRITT, 78 Zin Street Ean: All letters containing payment for the Christian Guardian, S. S. Advocate, S. S. Banner, or for Books, together with all orders for the same, should be addressed to the Book-Steward, Rev. S. ROSE.

All Communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART.

Christian Guardiau AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, SEPT. 4, 1878

THE OUTLOOK

The General Conference of our Church opens to day in Montreal. Full and reliable reports of the proceedings will appear in successive issues of the GUARDIAN. This is a good time to subscribe. Brethren, send on your orders without delay.

The examination of witnesses in the Montreal Orange trial continues to be of the most futile character, and consists almost solely of attempts to draw from unwilling witnesses some testimony that might justify the highhanded course pursued by Mayor Beaudry and his friends. They ought to have had the evidence before they acted. On Saturday last, Mr. Doutre, Q.C., counsel for the defence, pressed strongly the bringing of the trial which has already extended over six weeks, to g speedy termination. The Court concurred with him in the desirability of this, but the prosecution averred that they had a long list of witnesses yet to call.

The aggialistic disturbances continue to be felt as a serious evil in Germany. The precautions, rendered necessary to prevent the su cess of their machinations, in some degree interfete: with the liberty of innocent travellers. A recent despatch, from the American minister at Berlin to the U.S. Government, says that in view of prevailing political agitation in Germany and the increased tendency towards repressive measures on the part of the Government, it would be well if naturalized American citizens contemplating visits to their former homes were officially advised that many possible annoyances may be avoided by declaring the probable term of their stay, to the local German authorities on their arriving, by abstaining from irritating political discussions, and by obeying such municipal laws and regulations as apply to temporary as well as permanent residents.

Her Excellence, Lady Dufferin, accompanied by Hon. Mr. and Mrs. Littleton, sailed on the steamer Sardinian, from Quebec, on Saturday last, Hundreds of people assembled on the wharf to witness the departure. Her Excellency was escorted to the steamer by the B Battery, headed by its band, and a number of leading Quebec residents congregated on the deck, including the Bishop of Quebec, Hon. Mr. Joly, and a large number of ladies. As the steamer sailed a salute was fired, the crowd cheered and the band played "Auld Lang Syne." Lady Dufferin appeared on the deck accompanied by the Honorable Mrs. Littleton, and was visibly affected. It may be safely averred, without disparaging her predecessors, that no former lady who has occupied the high position, which her Excellency has done, left behind her a larger section of admiring friends.

The correspondence between Mr. Welsh, the U.S. minister, and Lord Salisbury, in reference to Condon, the convicted Fenian, has been published. Mr. Welsh reminds Lord Salisbury that former appeals for the release of Condon had been refused. He says that the belief in the United States is that Condon, an ardent Trishman, who served most honorably in the American war, was the victim of circumstances in his wrongdoing, and having been eleven years in prison, and learned wisdom, may be well, restored to his family in the United States He concludes by stating that he believes that Condon's release would be looked upon by of Bro. Totten in another column, respecting the President and Congress of the United States as a most friendly action. Lord Salisbury replies that Mr. Welsh's request has been carefully considered, and on account of is one of the dangerous evils against which the intercession of the U.S. Government, the Church of the present day has to contend. and the fact that Condon's health is suffering, the Cabinet recommends his release.

Perhaps at no former period in the history of the world have there been prevalent such severe and widely extended famines. The terrible tales of destitution and suffering that have reached us, for some time past, from China and India, are already well-known. And it is estimated that no less than 9,000, 000 people are affected by the famine in Morrocco. At Mogador alone, according to the Jewish World, fully 5,000 people have now to be fed by public charity. The natives are dying in the streets for want of food, while the small-pox is spreading all over the town. The American consul at Tangier says: "The suffering is indescribable. It seems to be an extension of the great famine in India. The cattle are dying by thousands. Cows are driven into the city and sold for a dollar. Want of rain is the cause of the distress and famine. Relief societies are being formed in Gibraltar and other adjacent cities." The Jews in various parts are contributing nobly on behalf of the multitude of poor Jews who are said to be in grevious straits.

The reports from the South respecting the ravages of the yellow fever continue truly appalling. Some physicians regard the epidemic as a plague, and not the yellow fever. Each day brings in reports of new cases and in with a monster excursion party. Along deaths in the infected cities. The last weekly | with many others I have hitherto thought health statement forwarded to Washington shows that there were in New Orleans during the week ending Saturday, 1,204 cases of yellow fever, 383 resulting fatally, making recreation. I repent. After seeing how and 876 deaths in that city from this cause since the plague proke out. At Memphis there were 721 cases during the week, and 241 deaths, and at Vicksburg 400 cases, with 116 deaths. The St. Louis Exchange has so far last out of the thousand I saw on Sunday body, whenever there is a contest, is not conducted from Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is a contest, is not conducted from I saw on Sunday body, whenever there is

contributed in the way of pecuniary aid as though they were accustomed to work, but much to be dreaded.

been yet received. A recent order of the American Government directing Collectors of tity and kind of fish taken within three miles from the shores of Canada is designed to show to the British Government the comparatively small value of such fish as contrasted with the award. Some American papers regard it almost as an offense that the British Government have not promptly acceded to the request, others think the delay is owing to the thorough examination that the British Government is giving to the subject. It seems to be forgotten that when a matter of this kind is left to arbitration it is removed out of the Province of direct negotiation. The N. Y. Souttish American Journal pointedly says: "There is only one honorable course left, and that is for the American Government to pay over the money. The more promptly they do this the more creditable their action will be.

THE CHRISTIAN SABBATH.

Like most other things, there are two extreme ideas respecting the mode of keeping the Christian Sabbath. It may be kept in a rigid pharisaical style, with strict regard to a means of real spiritual growth and joy. It is, however, far more commonly kept, or rather not kept, in a loose indifferent manner, without any true recognition of its sacrednesss, or the extent to which it may be, to the devout Christian, a "day of rest and gladness." We do not believe that a man's piety can be measured observances. Nevertheless, it may be safely duranco. affirmed that the manner in which the Sabbath is observed indicates with tolerable correctness the religious life of the observers. Neither strict Sabbath observance, nor Sabbath desecration stands alone. The devout observance of the Sabbath is always associated with Divine worship, religious reading and meditation, Sunday-school work, and other godly exercises, which tend to quicken the conscience and improve the heart. On the other hand, the neglect and desecration of the Lord's Day invariably imbrace waste of time, neglect of religious duties, ungodly associations, sinful dissipation, and in many instances still darker forms of wickedness. In fact, the history of religion in the world proves conclusively, that the development of the Christian life requires the nourishment and help of the Christian Sabbath. No country in which the Sabbath has been habitually desecrated has ever presented a high standard of piety. Nor can any country be named. where the Sabbath has been strictly observed where the Christian virtues did not flourish. We regret to say that there are many un-

mistakeable signs that loose ideas respect-

tions of society. We do not refer to the

Roman Catholics, who think that after mass they may spend the day as one of amusement and recreation. But even among Protestants there is a reprehensible laxity, which strangely contrasts with the Christian ideas of former times. Things are done by professing Christians on the Sabbath day, and sometimes even under Church auspices, which once were classed with secular avocations. And there is a general absence of that sacred regard for the sanctity of the day, which is necessary to prompt to a right use of its opportunities. We confess that we have read the statement one form of Sabbath-breaking at Chautauqua. with surprise and regret. This general tendency toward a lax observance of the Sabbath Already it has been attempted in England to make the Sabbath a day of amusement, under the plea that this is in the interest of the laboring classes. The Protestant Churches: of England have generally lifted up their voices against this threatened invasion of the sanctity of the Sabbath. In the United States, unhappily, the restraining barriers are already extensively broken down, and Sunday theatres. beer-gardens, and Sunday excursions by rail and steamboat, are neither few nor infrequent. These excursions are generally promoted by companies, which desire to make money out of the working people, for whom they profess so much interest. We earnestly warn our Canadian readers against all practices that tend in this dangerous direction. The Sabbath is the poor man's day—the poor man's treasure; and they are not his friends who would rob him of its precious hours of rest and worship. Sunday excursions are the farthest remove from affording the rest and recuperation which prepare for future work. A correspondent of the Philadelphia Times, evidently not writing from a religious standpoint, makes the following candid confession of the conclusions to which he was led by practical observation of the results of Sunday excursions:-"I candidly admit that I did wrong in travelling on Sunday, and deserve the discomfort I encountered by falling that Sunday should not be as strictly observed as it was in former times. I thought that it was the only day the working classes had for by whom that recreation is taken, I conclude

\$14,000; Philadelphia, \$20,613; and Boston, passed their time in drinking and carousing \$24,422. The Southern cities to which the and making themselves offensive to all decent plague has not extended are also contributing people. The deck was packed with these nobly to the relief of the sufferers. There is, noisy men, who puffed cigar smoke in the faces perhaps, no pestilence so hard to defend of ladies, and when remonstrated with, as one against in the regions where it has its haunts. lady was ill, evinced brutal indifference to Even the Asiatic cholera is, perhaps, not so the appeal. They had bottles and drank from the mouth, passing it from one to the Several weeks have elapsed since Secretary other. They wrestled with one another, and Evarts addressed a note to the British Gov. I was told that a gang were in the hold playernments setting forth reasons why the five | ing poker. There was blasphemy and rowdy and a half millions of dollars, of the Fishery ism such as I never before saw. The excur-Award is considered excessive, and why the sion party was from an interior town. They sum should be reduced. But no reply has had started from home at four clock in the morning, travelled five hours on the cars, four hours on the boat, were at Put-in-Bay two Customs to obtain-reports showing the quan- hours, and then had, in returning home, nine hours' travel in the afternoon and evening. Now these people were far more used up by Monday morning than they are by a week of hard, healthy work."

BOAT RACING.

It is instructive to mark how society, a intervals, is smitten with some mania, which for the time being scenes to overtop every thing else. It is difficult to understand the law that regulates these periodic outbursts of popular feeling. There is no question that boat-racing is the great fascination of the hour. The newspapers are largely occupied with the preparations, performances and results. The men who figure in these competitions are described with the utmost minute ness. Their appearance, weight, and biography are all given in detail, as if everyone were profoundly interested in all that concerned them. Cities and towns are competing for their presence, and railways organizing excursions to carry the multitudes to the scenes of combat. There can be no question as to the general popularity of these per routine of outward duties, without being the formances with the public. The winners are lauded and pampered, as if they were the greatest benefactors of humanity. It seems to be generally assumed that this aquation sport is not only unobjectionable, but highly laudable. No voice is lifted against it. No senior wrangler, however brilliant and gifted, ever received such ovations as greet these by the extreme punctiliousness of his outward champions of physical strength and en-

A correspondent in another column mildly, but pointedly, questions the soundness of the popular verdict on this subject. We may be thought somewhat old-fashioned and behind the times for endorsing his views. But though the popular tide runs high in the contrary direction, we venture to say that it would be difficult, if not impossible, to show that these exhibitions of physical prowess promote the best interests of the country. Indeed, we cannot see that they confer any real benefit, either on those who engage in them or anybody else.

The main argument in favor of boat-racing is that rowing is a healthy and useful exercise, and that these contests of physical power develop manliness, courage, and selfreliance. But, on close examination, this claim does not appear to rest on a very solid foundation. No one will question that rowing, or any other physical exercise, taken in moderation, conduces to health and physical energy. But the result of a few persons devoting their whole lives to extreme physical efforts of this kind is a totally different thing. It does not follow that because moderate exercise is healthful, the strain of every muscle and nerve, such as is seen in a boat-race, is equally conducive to health and longevity. Indeed, there can be little doubt that the contrary of this is true. As our correspondent shows, such extreme efforts are at the expense of the vital energy of life. Besides, it must be borne in mind that a few professional athletes, making rowing the chief business of their life, does not induce the thousands, who have no special ambition to excel in this line, to practise rowing any more than they would otherwise have done. For it is tolerably certain that those who need the exercise least are the most likely to indulge in it. It also detracts a good deal from the value of the acquirement to know, that those who are the champion rowers reserve their skill simply for exhibition, and do not intend to apply it to any practical or useful purpose.

We are very decidedly of the opinion that the business of a professional athlete is by no means good for the men themselves. It is an idle life. It is a life of restless, unhealthy excitement. They can scarcely pursue this line, without sacrificing those higher interests that are the chief dignity of manhood. As Mr. Beecher says:-"Every man that teaches himself to find the chief employments and enjoyments of his manhood, lower than in his reason and moral sentiments and spiritual nature, has forsaken himself, and sunk to the lower life of a mere animal." Neither can it be claimed for them as a class that they exercise a wholesome influence on society, or promote the public well-being. On the contrary, they gather in their train a crowd of the idle and vicious, who are too lazy to work, and who hope, by betting on the result, to gain money, for which they give no honest equivalent in return. The motives that make these matches so popular are wholly selfish. Localities subscribe to prize-funds, with the hope that the crowd of sight-seers who gather there may enrich them by their expenditure. The tavernkeepers and railroads being the chief gainers, are the chief subscribers and promoters of these matches. They certainly do not raise the moral tone of society, or promote any good interest that would suffer if they were not held.

A writer in the last New Englander has the following sensible remarks: -"That exercise should be taken in order to keep the body in proper tone, is not questioned. But how to do this best is yet an open question. For the violent strain of the added to regular and suitable diet, still this patient toil, and ingenious tact in trying em. gation, the people have rights as well as the may be more than counteracted by the unnatural exertion which is a necessary attendant on a public contest. The superhuman struggles there made are on a par with any bodily excess, and their certain effect is to injure the health permanently. Besides, this kind of contests leads to making bodily training the great desideratum, and mental culture only a secondary matter."

ROMISH BAPTISM.

The Louisville Presbyterian expresses strong regret, respecting the action of the late Presbyterian General Assembly, at Pittsburgh, on the question of the re-baptism of Roman Catholics. As long ago as 1845, the General Assembly gave an explicit deliverance denying that the Church of Rome was a branch of the true Church of Christ, or that its ecclesiastical acts were valid. But the recent Assembly practically rescinded this solemn deliverance, by leaving it to each church session to decide whether a convert from Romanism should be re-baptised. This, the Presbyterian thinks, is a partial recognition of the Romish Church as a part of the Church of Christ, and of her priesthood as a Christian ministry, by which the Northern Presbyterian Church no longer stands forward bearing her testimony against Rome as utterly apostate-We do not know of any Methodist deliverance on this subject, invested with the authority of law, to govern our usage. But our personal sympathies and convictions are in harmony with the feelings and arguments of our Presbyterian contemporary.

Dr. Hodge had maintained a laxer doctrine

declaring that where the Spirit is, there is the Church. But the operations of the Spirit in human hearts certainly extend beyond all organized agencies, The fact that there may be in the Roman Catholic Church, in spite of its heresies and corruptions, devout persons who have a saving knowledge of Christ, does not prove that it is a true branch of the Church of Christ. The Presbyterian argues that the fact of Episcopalians acknowledging the validity of Romish baptisms, can have no weight with those who do not hold Episcopal views of baptism. Dr. Hodge, indeed, in the Assembly of 1845, plausibly argued:-first, that the Romish baptism had the essential element of baptism; second, that the Romish sect possessed the essential elements of a Church; third, that even supposing the Romish sect to be no Church of Christ, it would not follow that her baptism is invalidbut without convincing the Assembly of the soundness of his position. In fact, each one of the propositions may be disputed. In reply to the first, it may be shewn that the mere application of water in the name of the Trinity. without any regard to the character of either performer or subject, cannot claim to be scriptural baptism. Secondly, an organization which does not hold and teach the truth respecting the way of salvation, cannot be a Christian Church. Thirdly, if there is no Church, there can be no churchly action.

In reply to the plea that the Reformers re ognized the validity of Romish Baptism, the Presbuterian forcibly maintains that in their day the utter apostasy of Rome had not yet been openly and formally declared. This was accomplished by the Council of Trent-Till the Council of Trent, the doctrines of Grace might be accepted by persons teachings held and taught a contrary gospel. But the great Council not only affirmed and officially formulated the soul-destroying errors of the corrupt Church, but drew out in detail the several doctrines, of grace and formally damned them. And even if there could remain a doubt of the apostasy of Rome after that act, the definition of the Immaculate Conception, in our day, and of the Infallibility of the Pope, should be sufficient to convince even the most charitable of her utter apes

Our space will not permit a full discussion of this subject. We simply call attention to it as a question on which our own Church should give no uncertain sound. Though the recognition of the Baptism of Rome may be plausibly advocated, we agree with the Presoyterian that such recognition "obscures, if it does not obliterate that line of separation between evangelical and non-evangelical Churches, along which the evangelical bodies of the country have stood united in their efforts to stay the advance of false gospels."

THE DARK CONTINENT.*

Africa has been for ages the land of mystery. It has possessed that peculiar attraction which always attaches itself to that which is unknown. Here the imagination had full play to construct "Mountains of the Moon," and countries of the Sun, as vague and wonderful as the scenes of an Arabian romance. For a long time its undiscovered regions have fired the ambition of adventurous spirits, who sought to give a local habitation and a name to portions of those 'vast central regions, of which the civilized world knew positively nothing. The names of Bruce, Mungo Park, Burton, Barth, Speke, Grant, Schweinfurth, Baker, Cameron, Livingstone, and many others are imperishably associated with heroic efforts to lift the vail of mystery, and reveal to the world the features of Central Africa. None of these, perhaps, stirred the sympathies of so numerous a class of readers as Livingstone. His patient endurance under great difficulties, the high moral purpose that inspired his enterprise, and the lonely and heroic death which crowned and terminated his last journey, have given him an undying place among the brave and good men whose examples enrich humanity. This long line of illustrious explorers fitly culminates in Henry M. Stanley, whose wonderful exploits are recorded by himself in this most interesting volume. Neither ancient nor modern times can furnish any story more replete with thrilling adventure, unflinching bravery,

ergencies, than Mr. Stanley's "Through the ever received such brilliant and general recog. nition of his services.

No feature of Mr. Stanley's work is more creditable to him than his kindly and gener-Livingstone. He tells us that it was when he first heard of the death of Livingstone, that the purpose was formed, if possible, to complete the work that the great martyr-explorer had begun. He was not a mere impetuous, ignorant traveller, inspired by curiosity alone, he was thoroughly equipped for the work he undertook. He became possessed of nearly every important work on Africa, and studied them with a view to ascertain what was known, and what remained to be known of that country. Thus he knew what had been accomplished by African explorers and how much of the dark interior was still unknown to the world. Perhans no traveller ever started with a better knowledge of the region he was about to explore, and the difficulties to be encountered, or more amply provided with all the facilities for achieving success. He tells his story with great naturalness and simplicity, and the book reads like a novel throughout. It would be impossible in this article to give even the briefest outline of the zig-zag route pursued by Mr. Stanley, and of the long and circuitous journey, thick-set with obstacles apparently insurmountable, from they left Zanzibar till the surviving remnant of his little band reached the mouth of the "Livingstone."

Before the expedition had proceeded very far, a conspiracy was discoved, and fifty men prevented from deserting. In fact, the expedition was beset with troubles and disasers, almost from the very outset. Soon after the discovery of this conspiracy, the path was lost, the party being barely saved from starvation. A little further on, sickness seized several. Amongst those who died here was Edward Pocock, one of the three white men who accompanied Stanley. The death of companions in travel, under such circumstances, must have been very depressing. On many occasions Stanley was placed in imminent danger from native tribes. Once he was attacked for three days by a hostile host, which finally succumbed to their rifles and withdrew. Sometimes by strategy, and sometimes after a hard fight, Stanley escaped from the devices of the bloodthirsty

inhabitants. Any attempt to give a synopsis of the book would be useless. Suffice it to say, that Stanley at length reached the mouth of the Livingstone or Congo River with a few wornout followers, and was gladdened again by the sight of the ocean. Our readers must read the book themselves to obtain any adequate idea of the vastness of the expedition. Accompanying the book are two large maps of Central Africa, giving the results of Mr. Stanley's latest discoveries. The price of the English edition is \$12.60, and of the American \$10, while this edition, printed from duplicate English plates, is only \$4.75.

PULPIT LATITUDE.

Dr. Goodwin, a prominent Congregational minister in Chicago, has stirred up considerable discussion by a series of sermons on the Second Coming of Christ. In these discourses within the pale of Rome, though her he maintains the extreme millenarian view held by Mr. Moody, and some of the leaders irritation, and seriously disturbed the peace of the congregation. The subject cannot be regarded as a vital one in its relation to personal salvation; for there is no doubt that good men have adopted different conclusions on this subject of the Second Advent. And we can easily imagine a minister presenting his opinions on this abstrase question, with a dogmatic confidence that could not fail to be offensive to those who were convinced that they had good ground for rejecting this theory. We never could see how the belief in the near coming of Christ could create any new obligation or motive to duty, not enforced by the belief of the common truths of Christianity. The shortness and uncertainty of life render devout watchfulness and diligence the imperative duty of every follower of Christ.

But this affair has brought out a side-issue, quite as important as the original questionviz., how far is the pastor of a Christian Church justifiable in preaching views which he knows to be contrary to the general belief of the congregation. The Sunday School Times has an elaborate article in defence of Dr. Goodwin's course, and maintaining " the duty of risking discord." With the general arguments of the Times, apart from their application to this particular case, we fully agree. A minister of the Gospel certainly should not pander to the popular taste or opinions, when they are not in accordance with those principles of truth which it is his duty to proclaim and defend. The great truths of Divine Revelation must be preached to the people at all hazards, whether they will hear or forbear. This is especially the case when he goes as the missionary of the cross, to enlighten and teach those who are in ignorance of the truth. and in alienation from God. The obligation and right to preach all the doctrines of the Christian faith, relating to the character of God and the salvation of men, all must admit.

But it can hardly be maintained, that this right or obligation applies with equal force to speculations or opinions which, in their nature, lie outside of the sphere of logical and scriptural proof. Others besides the ancient Pharisees may fall into the mistake of "teaching for doctrine the commandments of men." If a man has a fancy or hobby which he wishes to be accepted by his hearers, as if it were a vital Gospel truth, he need not be surprised to find that thoughtful Christians in his congregation may decline to receive his fancies as attested facts. Whatever may be the case with heathers, or any other rejectors of the truth, in a well-instructed Christian congre- realizing one dollar from it. It was a stub-

preacher. No positiveness of assertion or be Dark Continent." And certainly no traveller | lief, on the part of the minister, should secure the acceptance of his:opinions by the people, unless they are convinced that his teaching is in harmony with the Word of God. This is the true Pauline doctrine. " Prove all things. ous recognition of the character and work of | hold fast that which is good." "Though we,. or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed."

Though the Sunday School Times professes to discuss the question, without reference to the right or wrong of Dr. Goodwin's opinions, still there are some indications that the defence of Dr. Goodwin's course is inspired by sympathy with his views. The Times says: But when God's truth is at stake, the Christlike pastor will not hold his peace to keep the peace; he will not fail to declare what God has set him to declare, even though his faithfulness brings him into collision with one, or with many, or with all, of his people. He will do his duty, even though discord is an inevitable result. It is better to have discord through right-doing than harmony t rough failing to do right. Discord is, after all, not the worst thing in the world. Disobedience to God is a greater evil than discord among brethren."

No Christian will question the soundness of these remarks. As general principles, they are beyond dispute. But in applying them to this particular case, does not our contemporary quietly assume, without proof, the whole matter in dispute? The reason why the congregation found fault, with their pastor's teaching on this subject, was because they were convinced that it was not "God's truth." Of course, if his views were not true, God could not have "set him to declare" them. And, therefore, there would have been no "disobedience to God," or failure of duty" in his not preaching them. It must be borne in mind that the matter in dispute, in this case, is not the preacher's departure from the recognized doctrines of his Church: but whether he is justified in disturbing the peace of his congregation by teaching as vital truths doubtful interpretations of scripture, which, at any rate, are not essential to salvation, or to the development of Christian char-

THE CANADIAN M. E. CHURCH.

The General Conference of the M. E. Church of Canada opened at Belleville on Tuesday, August 27th, Bishop Carman presiding. There were nearly sixty delegates present. After the usual Conference prayermeeling and organization, Rev. F. B. Stratton was elected secretary, and Revs. J. S. Wil. liamson and Thomas Argue assistant secretaries. At the afternoon session, Rev. Dr Todd of Philadelphia, representative of the M. E. Church, United States, was introduced by Rev. W. Pirrite, cordially received by the Conference rising, and invited to a seat upon the platform. Bishop Carman then delivered an elaborate quadrennial address, in which he reviewed the history of his denom ination, claiming, as usual, that the present M. E. Church is the legitimate successor of the original Methodist Church of Canada-He referred to the various current issues which claimed consideration and action. The call for an Œcumenical Council of Methodism was glowingly spoken of, and the propriety of accepting the kind invitation of the Bishops of the United States to join in such a Council was urged. Methodist uni of the evangelical party in the Church of subject of Sabbath-schools, the question of England. The fact that the great majority hymnology, the claims of the Church Extenof his congregation hold the opposite view, has sion Society, the necessity of thoroughness in produced a good deal of dissatisfaction and the examinations for the ministry were all referred to as their importance and requirements demanded. We are glad to see among the topics of his address that of Methodist Union. For. although there is no immediate prospect of organic union, we still live in hope of seeing the day when the now scattered forces of Methodism shall present an unbroken front to the common enemies of the Gospel. We shall be glad to welcome at our approaching General Conference in Montreal, a fraternal delegation from the General Conference of the M. E. Church.

A WONDERFUL MINE. Beyond all doubt, the Bonanza mines of

Nevada have exceeded in extent and richness :

anything of the kind before known. The ore deposit found has been simply fabulous We learn from the Virginia city Enterprise that a short time ago there was a shipment of bullion which made the enormous aggregate amount of \$100,000 shipped from the mines. This immense sum has been obtained from two mines-the "California" and the "Consolidated Virginia." The exact figures were, from the California \$40.517.552.20. and from the Consolidated Virginia \$59,493 .. 532.85-a total of \$100,011,085.05. From this sum dividends, amounting to nearly seventy per cent. of the whole gross product of the mines, have been received. In whatever way one examines these figures, the result is magnificent. The yield is equal to one-sixteenth of the interest-bearing portion of the national debt of the United States: it is equal to the value of all the property of all kinds in an average city of 125,000 inhabitants; and the comparisons might be extended indefinitely. This amount has been taken from a little spot of ground less than 800 feet in length, and from sixty to 800 feet: in width. And the marvellous deposit is still yielding princely sums. As one looks upon: the figures, he finds himself wondering why there are any poor in this world, and why, so long as gold and silver will purchase any luxury and all reasonable service, there are so many who are in pecuniary distress.

This immense sum has not been obtained without great labor. For five years, from 1867 to 1872, a company worked the ground all the time, expending \$161,340.41 upon the property without realizing one cent in return. At last it was forced to give way, and on the 11th of January, 1372, the property fell to the present management. These men expended \$227,150.12 on the property before

born figit against the heat and the barren porphyry-a steady pouring out of gold on a hore, which continued altogether eight years, and which would have been abandoned by most men as useless. At last in a drift which was run from the Gould and Cherry shaft through the Best and Belcher mine into the Consolidated Virginia, the crest of the bonanza was cut, explorations followed, and the more work that was done the more ore was ex- of notice. It proves that in a season of finanposed, until at length, in the autumn of 1874. it was fully revealed that an ore deposit had been discovered that exceeded in extent and richness anything ever found before in a

The development of the resources of the mine has brought vast and unexpected wealth to many. Some who had reluctantly ac- though external prosperity may have dimincepted shares in payment for their services found themselves richer than they had ever dreamed of being.

A suit at law has been had in England over the failure of a passenger to procure a ticket in time for his train, because of the insufficient facilities furnished by the company. The judge uttered some truths applicable in this country. He said: "Tickets are sold \$1,000,000. 2 Less than half-a-dozen more with an almost contemptuous disregard of the have even tolerable-sized endowments; Tufts, commonest convenience of the public. A single small hole, open often only just as the teain is starting, round which hole a struggling and eager-crowd congregate, so numerous and so hurried that decent comfort and inquiries are out of the question, is the common facility, if so it must be called, to which railway companies, possessed by Parliament of a carrying monopoly, subject the long-suffering people of this country. No reason of common sense has ever been suggested, except that it might give the companies and their servants a little more trouble, why the tickets should not be sold all day long at the stations like other tickets, with which all of us are famil-

Just as we go to press, we receive a note from Brother Howson, of Richmond Hill, in forming us that the Rev. J. W. McCallum is very low with typhoid fever. He has been -sick eighteen days, and is no better to-day. Everything that medical skill and careful nursing can do towards his recovery is being

We have received a circular, signed by several prominent lay-members of Evangelical churches in this city, announcing a Conference of Christians in Toronto early in October, for the purpose of promoting a general revival of the work of God. A fuller notice will appear in a future issue.

In the report of the church-opening at Dutton, Tyrconnel Mission, there are several errors which should be corrected. The cost of building, &c., stated at \$1,160, should be \$1,660. Debt to be "raised by fifties," should be "by fifties, twenty-fives, &c." The building stated to be 50x23 should be 50x32.

We call attention to the notice of the Hamilton District Camp-meeting on the 8th page. It has been found necessary to postpone the meeting till next year.

STANSTFAD WESLEYAN COLLEGE.

Concerning this institution, I may say it is beautifully located, that it is doing an excellent work, and that by the blessing of God it has before it a great future. Failure en our part to carry on this college would be calamitouswould most seriously injure the interests of the Church in these townships. To say nothing about the overshalowing influence of Romanism we must confess that we are now in this Province of Quebec behind more than one of the sister Protestant Churches in the work of education. We must therefore muster ourselves, or the intellect of the country will be the possession of others. Shall this property be sold for a hotel or a numery? God forbid. We ask the prayers and the liberality of the Church. As can be seen from the following list of sub-

scriptions, the Montreal Conference has in a most magnanimous manner contributed towards this Institution. A similar spirit of liberality characterized the Financial District Meeting of this district, which was held on the 14th inst. at

At present, the finances of the College stand thus :-

I. The College debt, as reported by Rev. D. V. Lucas, M.A., at the Conference held at Brockville, June, 1878..... II. Subscriptions:

1. Unpaid balance from Mr. Lu-

.... 5000 00 15,154 27 III. The unprovided balance.... List of subscriptions from the ministers of the Montreal Conference to Stanstcad Wesleyan College, given at Brockville, June, 1878 :-

Jno. Ferguson ... R.F. Oliver. W. Peck (paid \$20)...... H. F. Bland (paid J. Follick...... R. M. Hammond... J. B. Keough G. H. Squire, A.B., B. Franghn A.B., M. Scott M. Scott J. Roadbouse Geo.McRitchie 100
James Alien, A.B. 100
M. L. Pearson 100
W. J. Hunter 100 Wm. Craig....... J. C. Garrett..... S. G. Philips G. S. Porter

 James Kines
 100

 E. A. Ward
 100

 S. Might
 100

 Richard Whiting
 100

 .C.Poyser, pd \$5, V.Pesison, (pd \$5) J. Awde Wm. Knox Chief Joseph (Oka) Alex. Hardie, A.M. 100 J. M. Hagar, A.M... 100 Wm. Scott (pd. 85) 100 G. G. Huxtable William Raney ... Stephen Boud L. N. Beaudry (pd. A. A. Smith § D. Chown ittle, (pd \$5). D. C. Sanderson. Allan Patterson. J. G. Crozier Jno. Grentell Jacob Freshman...
Wiliam Short...
B. Wilson...
E. Robson...
Alex.Campbell (pd. J. E. Werden...... A. C. Chambers... E. H. Taylor..... Longley. A.B... H. Stewart

E. H. Taylor.
J. Laurence
C. A. Jones
N. Austin
J. Seanlon
J. J. Leach
W. C. Grenier
Geo. Rogers
J. H. Fowler M.A.
Joseph Haylock
k. Lochead
Geo. Stenning
I. Wilkinson, pd 83
T. W. Constable.
Albert Delong
J. C. Osborne
S. Shinley J. H. Stewart
A. Parent
John Webster
Wm, Hansford
Jno. Walton (paid Wm. Timberlake
J. B. Saunders....
Wm. Sheriden....
Wm. Sheriden....
H. W. Knowles....
B. C. L.... S. Shibley 10 J. Wilson, (pd \$5) 100 Henry Meyers 50 S. Crookshanks 50 B.C.L.
Wm. Bridin
J. T. Pitcher
F. C. Reynolds
W. F. Perley
G. H. Davis E. M. Taylor, A. B. W.English, pd \$10. T. Bennie, (pd \$4) E. S. Ingalls J. E. Bichardson,

E. S. Shorey 50 W. Philp, (pd \$5)... 50 Total \$6387 ALEXANDER HARDIE.

Sec.-Treasurer of Stanstead W. College. Stanstead, August 30th, 1878.

NOTES AND GLEANINGS.

A Hopeful Sign. The Christian Intelligencer says :- The reports of the national societies, Church-boards, and charitable institutions in New York City. show a very considerable increase of contributions last year over the amounts of preceding years. This a fact every way worthy cial depression the hearts of Christian people have remained open, and the sacred cause of charity has not been neglected. If to sums given to organized benevolence there should be added those raised to pay off church debts, the argument becomes still more conclusive that Christian zeal has not waxed cold,

American College Endowments.

The following figures are taken from an American exchange:—1. Only five Colleges have anything like a satisfactory endowment; these are, Columbia with \$5,000,000, John Hopkins University with \$3,000,000, Harvard, \$2,500,000, Cornell, \$2,000,000, Princeton. \$750,000, Brown, \$720,000, Lafayette, \$600,-000, Cincinnati University, \$500,000, Yale, \$500,000. So far as we can ascertain, no other college has an endowment exceeding \$450,000. These facts speak for themselves. definition of a surface, "All long and wide, but no deep."

Union Against Common Foes.

The Christian missionaries in foreign fields very rarely engage in doctrinal or other conthe powers of darkness is too heavy to allow time or strength for fighting among themselves. The signs of the times point to the possibility that the pressure by the combined forces of open and veiled infidelity in Christendom may force the followers of Christ to turn all their batteries against the common enemy. In the great battle that is to be fought before the close of this nineteenth century there will be lowering of party banners and a general uplifting of the Cross

Protestantism in Belgium.

Protestantism is assuming vigorous life in Belgium. The Free Churches of the little kingdom have just held a conference in Brussels, in which twenty hopeful organizations were represented. The Belgium Evangelical Society has been in existence for years; but now a new life is springing into beauty and power, and Christ is manifest. The Presbyterian form of government has been adopted, and as a connecting link with the churches of the Reformation, the old Belgic Confession of Faith has been recommended as the bond of doctrinal unity. The evangelical movement began in 1837, as the result of Bible distribution. The Belgium Christian Missionary Church was founded in 1848, as a further development of the same principles. The spire of an evangelical church may soon be seen on the field of Waterloo.

Communism.

The Nashville Christian Advocate answers a correspondent who wants to know the origin and history of Communism, thus: Its origin is in the depravity and

of the human heart, which leads it to violate the tenth commandment. Its history may be traced in the movements of the godless, reckless, and scething elements of European society. It is an importation; it is not indigenous to America. The profane and obscene Dennis Kearney and the larger part of his following were recent accessions to the population of California. Men like Butler the course of a few weeks. Mr. Sankey contemmay toy with Communism for a purpose, but its ethics will never be accepted by this country. It is a transient visitor. Its cure is series of meetings for young men to be held in to be found in the promulgation and practice of the justice and honesty which are the fruits of a genuine Christianity.

An Unanswered Challenge.

Not long ago, E. Jenkins, M.P., the author of "Ginx's Baby," in introducing a motion in Parliament for the appointment of a Royal Commission to inquire into the subject of Ritualism, instanced as an example of the kind of thing that neededinvestigation abook by the venerable Dr. Pusey, entitled Advice on Hearing Confessions. The book is described in The Churchman as " one of those French-Romanist books which the learned Doctor so unwisely thrusts before his followers, with prefaces of his own." From the teachings of this book Mr. Jenkins gathered two charges against Dr. Pusey, viz.: that he inculcated disobedience to parents by making the 'priest" judge of all questions arising between parent and child; and that he overstepped the bounds of decency on "more Times denying the charges. Mr. Jenkins in his reply significantly challenged Dr. Pusey to read certain pages of his book, which he specified, in the presence of ladies. Thus far the challenge has not been accepted.

Rev. Louis N. Beaudry acknowledges the following contributions in aid of a French Methodist church in Montreal :-

\$5514, 15

We call attention to the the advertisement in another column, of the Kindergarten School, at 64 Gerrard Street East. A new feature in this school is a Normal trainingclass. The services have been secured of Fraulein Reinbrecht, of Hamburg, Germany, who graduated under the special direction of Madame Froebel. She will open a teachers' training-class in connection with the insti-

LITERARY NOTICES

-The September-October number of the North American Review opens with an able and claborate on "Kin Beyond Sea," in which he compares the political systems of England and America, and pays unstinted tribute to the material and political progress of the United States; but shewing at the same time, the weak points in the American political system. The article What is Inspiration," is an able discussion of a profoundly interesting subject by prominent writers of different schools of thought, Rev. F. H. Hedge, D.D., Rev. E. H. Washburn, D.D., Rev. Chauncy Giles, Rev. J. P. Newman, D.D., Rev. James Gibbons, D.D., R. C. Archbishop of Baltimore, and John Fiske. There are also the following leading articles: "Is the Reformer any longer needed?" by George W. Julian; "The Readjustment of Vocations," by William T. Harris, LL.D.; "Torpedo Warfare," by D. D. Porter, Admiral U. S. Navy; "Civil Service Reform," by John Jay, Chairman of the Commission on the New York Custom House: "Alfred de Musset," by T. S. Perry; and the usual "Contemporary Literature." This is a first-class number of this old review.

-The New-Englander for September contains the following articles: "Chauncey-Wright as a Philosopher, by Prof. B. P. Bowne; "Thorough Personal Preparation in Sunday-school Work," by Rev. C. L. Kitchell; "The Student in American Colleges," by Prof. Jacob Cooper; "Reaction of New England on English Puritanism in Our college endowments are like the Indian's | the Seventeenth Century," by Rev. L. Bacon, D. D.; "The Pacific Railroads and the Government," by Henry T. Blake; "The Japanese, as compared with the Roman Family," by Mr.Kazuo Miura, Tokio, Japan; "The Ancient and the Modern Jew," by Mr. Louis Hood; "Religious Education of the Colored People of the South," troversies. The pressure upon them all by by Col. J. T. L. Preston; and "Notices of New Books."

The Contemporary Review for August has been received from the Willmer Rogers News Co., New York. It is filled with able articles on the living questions of the day. It has the following table of contents: "Julius Mohl," by Prof. Max Muller; "The Critical Movement in the Free Church of Scotland," by Rev. Prof. Lindsay; 'A New Crater in the Moon," by Richard A. Proctor; "The Baptismal Creed of the Early Roman Church,"by George Salmon, D.D."; On Evolution and Pantheism," by the Rev. R. St. as the ensign of the united militant host of John Tyrwhitt; "The Scot," by Prof. Blackie; What hinders the Ritualists from becoming Roman Catholics?" by the Abbe Martin; "Cyprus: Its Present and Future," by R. Stuart Poole; "Contemporary Life and Thought," Contemporary Essays and Comments," and Contemporary Literature." This review stands in the front rank of English periodical literature. -Notices of the current numbers of the Interna tional Review, London Quarterly Review, and Popular Science Monthly have been unavoidably crowded out of this number.

-We have received, from Adam Miller & Co. Publishers, Books I. and II. of Milton's Paradise Lost, by C. P. Mason, B.A., F.C.P. Besides the text, it contains notes on the Analysis, and Scriptural and Classical allusions, a glossary of difficuit words, and a life of Milton. The book is got up in good style, with blank leaves for writing on; and the notes are very full, covering almost every peculiar grammatical and historical

PERSONAL,

-Rev. S. J. Hunter and Mrs. Hunter have returned from a visit to Europe, in good health. They were cordially received by their congregation at a public social given last Friday evening, at which several of the city ministers were pres

-The Manitoba Free Press of the 24th ult., says Rev. A. W. Ross, from Port Carling, Ont., the successor of Rev. John Semmens as missionary of the Methodist Church at Berens' River, arrived on Monday, and will leave this week for his new field of labor.

-The Christian makes the announcement that Mr. Sankey is expected to arrive in London in plates remaining in England several months, and will most likely take part with Mr. Aitken in a Exeter Hall during the month of October.

-It will be seen from an advertisement in another column, that the legal firm of Rose, Macdonald and Merritt has received as a partner Mr. G. S. Blackstock, a son of Rev. W. S. Blackstock. who has just passed his examinations and been admitted as an attorney. Mr. Blackstock is a young man of much promise, who is destined to

be heard from in his profession. -On Sunday evening last, the Rev. Dr. Potts Elm Street Church, on the death of Mr. Henry Matthews, who died at his residence on Friday. Mr. Matthews, who was in his eighty-eighth year, was a devoted local-preacher, and one of the oldest members of the Methodist Church in

this city. -Rev. Samuel Coley, fraternal delegate from the British Wesleyan Conference, accompanied by Mrs. Coley, landed at NewYork last week, having come on board the Algeria from Liverpool. Mr. Coley was in town on Sunday, and preached impressive sermons in Elm Street Church in the morning, and in the Metropolitan in the evening. delicate subjects." Dr. Pusey wrote to the He left for Montreal on Tuesday. During his stay in this city he was the guest of Dr. Rose. —On Tuesday evening 27th ult., a very pleasan social was held in the Norfolk street Methodist Church, Guelph, on which occasion Miss E. Keel ing, who for about twelve years has rendered valuable service as organist in the church, was presented with a handsome tea set, consisting of a tea-pot, coffee-pot, and cream pitcher, accompanied by an address. Her Sunday-school class then gave her a presentation and address. A very pleasant programme was afterwards gone through, consisting of music and readings. Miss Keeling leaves for Elmira as the wife of Rev. John Cooley.

-We have received from the Rev. J. F. German a copy of the Alberton Star, a paper published in Keewatin. From it, we clip the following paragraph: The Rev. Mr. Mearing who succeeds the Rev. Mr. Hames at this place as a Weslevan Missionary, arrived here on Tuesday 30th ultimo. Mr. Mearing spent several years as a missionary in Newfoundland, and during the past four or in Newloundiand, and during the past four or five years officiated in that capacity in the west-ern parts of Manitoba and N. W. Territories. The Rev. gentleman preached for the first time at this place, last Sabbath, to a large and attentive congregation, and made a very favorable impression upon all those who heard him. He has abilities of no mean order—as a minister. We wish him success, and trust that his stay may be pleasant to himself and profitable to his hearers.

BRIEF CHURCH ITEMS.

PETERSVILLE :- The children of the Petersville Methodist Sabbath School held their picnic on paper by the Right Hon. W. E. Gladstone, M.P., | Tuesday, 27th ult., at Salter's Grove, spending a | months. very pleasant day.

> BARRIE :- We learn from the Barrie Gazette that the annual excursion of the Methodist Sunday-School, took place on the 21st ult., on Park. The weather was all that could be desired, the excursion large, and all seemed to en- yielded a profit of \$3,000. iov themselves splendidly.

School annual picnic, was held on Wednesday the 10th ult., at the Lake. There was a large attenlance of both scholars and friends. A very pleaant day was spent at this popular resort which s well situated for holding such anniversaries. OTTAWA: - The annual picnic of the Dominion

STAYNER:-The Stayner Methodist Sunday-

Methodist Church Sabbath School took place per steamer Oueen Victoria to Buckingham, on Thursday, 29th ult. The day was fine, and a large number of the parents and friends accompanied the excursion. A very pleasant time was spent at the picnic grounds, various amusements and games contributing in no small degree to the enjoyment of the day. Belleville :- The Intelligencer of the 29th

ult., says: The teachers and friends of the West Belleville Sabbath School met by invitation at the house of the Rev. Mr. Locke on Friday evening last for tea, after which the affairs of the school were thoroughly discussed, a few vacancies for teachers filled and a committee appointed for the re-organization of the school. This step scems to be one in the right direction for the better conducting of Sabbath Schools generally.

LACHINE :-- We learn by the Lachine Watchman that on Thursday afternoon, 22nd ult., the East End Methodist Sunday-School held their annual picnic. There was quite a large gathering of the congregation and friends. Music and games, together with the estables provided combined to make the time pass most agreeably; and the picnickers departed for their several homes. well pleased at the success of the entertain-

OTTAWA:-We see by the Free Press that a p' asant garden party was held on the evening of the 22nd ult., at the residence of Mr. John Rochester, M.P., under the auspices of the Ladies' Aid Society in connection with the Ottawa West Methodist Church. It was quite a success, being well attended. The beautiful grounds were nicely illuminated by lamps and Chinese lanterns. Vocal and instrumental music was given during the evening by several ladies and gentlemen. A very pleasant evening was spent.

TILSONEURG :- The largest S. S. Convention ever known in Tilsonburg passed over the Air Line to Port Stanley on August 21st. Excursionists were taken up from several points between Simcoe and St. Thomas. On leaving Tilsonburg twelve passenger-cars were more than full. The crowd accepted the situation with good humor. A pleasant day was spent, under a sunny sky, on the well appointed picnic grounds of the Port. The whole arrangements reflected much credit on the Committee of Tilsonburg Methodist S. S., who had charge of the enterprise.

St. Thomas :- On Sunday evening, 25th ult. Rev. Manly Benson preached a special sermon to young men, to a large congregation in the George St. Methodist Church. He preached an impressive sermon from Zach. 2:4, "Run speak to this young man." In the course of his remarks Mr. Benson warned his hearers against idleness and dishonesty, as causing a great deal of the wickedness which prevailed in all parts of the world. He also cautioned the young men to steer clear of theatre-going, billiard-playing, and other forms of evil. The discourse, which occupied about an hour in its delivery was replete

DORCHESTER :- A great Sablath-School gathering from this place took place on Wednesday last, August 28th. It was held at Waubuno, three miles west of Dorchester Station. The procession started from the Methodist Church, Dorchester, and presented a beautiful sight. From twelve to fifteen hundred persons took part, and the procession, over a mile in length, was gorgoons with flags and banners. After dinner, addresses were delivered by the superintendents of the various schools, and the Rev. Mesers. Lund, Foote and Vollick, interspersed with music by the band, and singing by the children. The most perfect harmony existed, and an exceedingly enjoyable day was spent. Resulting from this gathering a meeting is announced to form a township S. S. Association.

Belleville :- A social was held at the residence of J. H. Meacham, Esq., on Tuesday evening, 27th ult., under the auspices of the Ladies' Aid Society of the Bridge Street Methodist Church. The social was held for a two-fold object-to preached an impressive funeral sermon, in the meet and welcome backfrom Japan the Rev. Dr. and Mrs. Macdonald, and to intensify still more the interest taken by the Methodists of Belleville in the missions to Japan. A great many articles illustrating Japanese manners and customs were on view, and excited a great deal of interest. During the evening, Dr. Macdonald gave a most interesting "talk" on Japan, evincing by his earnestness the great interest he felt in the future welfare of that country. A very pleasant and profitable evening was spent.

GRIMSBY :- Speaking of the Grimsby Campneeting, the Editor of the Buffalo Christian Adrocate says: The grounds where this meeting has been held, are a little less than thirty miles west of Suspension Bridge, and lying very near the Great Western Railway, and on the banks of Lake Ontario. Meetings have been held on the same spot for nearly twenty years, and as may be supposed, those who have the management of them have from long experience become adepts at conducting such meetings. We had desired for many years to attend this meeting, and last week we had the privilege of doing so during the time of several services, and were much pleased with the orderly and earnest manner in which the meeting was conducted, and gratified with the able and evangelical sermons to which we listened. The grounds are charmingly situated to make one of the most delightful resorts to be found anywhere in the country. There are nearly a hundred very pretty cottages, and a beautiful lawn, with shrubs and flowers ornamenting the place. The meeting recently held, was one of great interest. Our Canadian brethren are workmen, who need not be ashamed.

OMISSION.

The name of the Rev. T. B. Leith should have Another name, it will be seen, is necessary to make the list of subscribers agree with the amount paid by the brethren on the district. T. Brock, Fin. Sec.

RELIGIOUS INTELLIGENCE.

FORTEEN United Greek churches are said to have been closed in Porland during the last two

THE Bible Christian is another Methodist body which has recently held its annual meeting in England. It reports an increase of 328 members for the year, the whole number being 30,board the Lady of the Lakes to Couchiching | 688. There are 297 ministers and 53,585 scholars in the Sunday-school. The publishing business

> THE Rev. Dr. Somerville, who has been making an extended evangelistic tour in Australia, has finished his labors there and returned to Scotland. He was everywhere warmly welcomed, and received the cordial co-operation of Christian ministers. His services attracted large audiences, and the prejudice that existed against evangelists was broken down.

ADVANTAGE is to be taken of the presence in England of so many American and colonial bishops to hold diocesan missionary conferences. The bishops of Hayti, Iowa, Saskatchewan, Nebraska, ed between Winnipeg and Thunder Bay. The Ontario and Long Island, are to attend a missionary conference at Liverpool, September 9th, and speak on "The Condition and Progress of | hundred and thirty miles long. the Church in the United States and British Dominions of North America."

THE Presbyterian Foreign Mission Committee, at their recent meeting, learned with much sorrow that two of their converts had been cruelly murdered at one of the stations in China. Thirteen natives had been attending a meeting for worship and instruction, when an organized gang fell upon them, murdering two, and seriously injuring several others. It was considered doubtful whether the perpetrators of these outrages would be brought to justice, witnesses being unwilling to risk their lives by giving evidence.

THE Vicar-General of Rome has issued a circular to the prelates of the Church, telling them. among other things, that " fathers and mothers of families become guilty of the most grievous sin who, so truly cruel to the souls of their offspring, send them to Protestant schools or, what is still worse, compel them to receive their instruction against their will," and that until they withdraw their children from such dangerous schools and profess repentance "they must be held as maniestly unfit [to receive] and unworthy of the

A London correspondent of the East Anglican Daily Times writes that the work of revising the New Testament is approaching completion, and the new version will probably be presented to Convocation next year. Already it is nearly all printed. The two Universities have given \$100,-000 for the privilege of printing it, paying in instalments of \$10,000 a year. The correspondent also says of the Chairman of the Committee of Revision, Bishop Ellicott, that, presiding for six hours daily for four days every three weeks, he has never once lost his temper or failed to carry his colleagues with him. STATISTICS are coming in from the various

U. S. branches of the Methodist Episcopal Church. Thirty-seven out of ninety-two of the Conferences that met in the spring have made official returns, of which the following is a summary: Travelling preachers, 4,893; local preachers, 5,485; full members, 676,594—increase, 15.-418; on probation, 112,272-increase, 1,775; churches, 6,663-increase, 187; Sunday-schools, 8,019-increase, 90; officers and teachers. 94.-616; scholars, 680,170. These figures indicate a year of prosperity in all the departments of the Church.

A GENERAL Conference on Missions, intended to represent all Protestantism, is announced to be held in London in October next, called by a meeting held last June, under the presidency of Roumelia. the Earl of Shaftesbury. The object of it will be to consider " the present position, labors, and prospects of Protestant evangelical missions in foreign countries." A meeting of this kind was held in Liverpool in 1860, and was attended by 120 representatives of Christian Missions and Missionary Societies. Much information was gathered, methods of work were compared, and altogether the results were most valuable.

The liberal foreign press seem pretty unanimous in thinking that the death of Cardinal Franchi has put'an end for the present, at least, to all chances of a reconciliation between the Church of Rome and the State. On the other hand, however, the organs of the Holy See do not share this belief, and La Defense, speaking of the deceased Cardinal's labors, says :- " Under the inspiration of the Pontiff, he has opened the way to all those generous initiatives of which the Papacy has the secret." The Papacy has many secrets, and knows how to keep them, and amongst other things we suppose must be included its "generous initiatives."

THE Jewish Council at [Milwaukee has formally approved the union of all Hebrew congregations under one organization, an event long and greatly desired by the Jews. The objects of the union were declared to be the maintenance of institutions for instruction in Hebrew literature and theology, to establish relations with other Jewish organizations in different parts of the world for the relief of oppressed Jews, and to promote the religious instruction of the young. The union is to meet once in two years. The President suggested the establishment of a Hebrew young ladies' seminary.

THE Bishop of Lincoln, in answer to a memorial from 115 clergy of the diocese, says that no clergyman is bound to re-celebrate a marriage which has already been celebrated elsewhere-In such a case as that of Lord Roseberry he considers that no clergyman could conscientiously unite in holy matrimony and use the solemn service of the Prayer-Book over " such as the Jews unhappily are, who make it a part of their religion to say that our Blessed Lord and Saviour Jesus Christ was a deceiver, and was justly put to death as such." He does not believe that any surrogate in his diocese would grant a licensewhich is a thing of favor and not of right-for such a marriage.

A CABLE despatch from Rome gives the particulars of a conflict near Leghorn of a fanatical sect, led by one called " David the Saint," with the civil authorities, resulting in the death of David, who represented himself as Christ come again. He had chosen twelve apostles, and drawn some 2,000 or 3,000 people together, who were well armed. On the morning of the 18th he started out, followed by his adherents, with what intention is not known. When met by the appeared in the list of ministerial subscribers to police and ordered to disperse, "David the the Superannuated Fund on the Guelph District. Saint" commanded his collowers to strike. police and ordered to disperse, "David the After a second warning, the police opened fire, killing the leader instantly, when the rest dis-

CURRENT NEWS.

A Copenhagen despatch says:—Several fatal: cases of Asiatic cholera have occurred in Sweden. -The Russians and Bulgarians had a sanguinary fight at Jamboli because the Russians endeavored to stop the maltreatment of the Jews and Turks.

Many Russians and Bulgarians were killed. -Letters have been received at Rome from 548 Catholic journalists throughout Europe who intend to take part in the press pilgrimage to the feet of the Pontiff on the anniversary of his ex-

-The Roman Catholic Archbishop of Quebec has notified by circular letter the cures of the different parishes under his charge that all political meetings upon church grounds are hereafter to be prohibited. The sugar crop of British Guiana will, through

drought, be forty thousand hogsheads short thisyear. The Dominican Government has reduced. the export duty on raw sugars in order to attract: foreign capital. -Telegraphic communication has been establish-

rate is fifty cents for ten words. There are twenty-five offices on the line, which is four .M. Waddington, the French Minister of Foreign

Affairs, and the representative of France at the Berlin Conference, considers the peace of Europe perfectly secure. Italy advises Greece to cometo some friendly arrangement with Turkey. -It is reported that 6,000 insurgents are advanc-

ing along the valley of the river Arda, burning and pillaging. Izzet Pasha has been commissioned by the Porte to go to the scene of the insurrection and endeavor to quiet the insurgents. -The Conference of the Methodist Episcopal Church of Canada, now in session at Belleville, have received favorably report of Committee recommending a scheme of lay representation ixathe General Conference.

On the demand of the Quebec Government. troops have been despatched to Ste. Therese totake possession of the Montreal and Occidental Railway, that being the only point on the line at which forcible resistance has been sttempted.

-A despatch from Rome says: La Liberta, Opine. Ecommista, D'Italia, and Gazetta Divineza arguethe establishment of Austria on the Albanians coast renders the possession of Trieste necessary to the maintenance of Italy's commercial position. in the Adriatic. --According to insurgent advices Gen. Szapary

still maintains the defensive at Doboj. Austrian reinforcements are constantly arriving, but it isnot probable Szapary will be able soon to take the offensive, because there is a strong insurgent force in his rear, never the River Save. -The Russian ukase referring the trial of all.

offences against the State and against publicfunctionaries to court-martial alleges as the reason of such action the existence of "a dangerous secret society," subversive of social order and injurious to the rights of property, family bonds, and religion.

-Lord Colin Campbell, Liberal, and son of the-Duke of Argyle, has been elected in Argyleshire to replace his brother the Marquis of Lorne in the House of Commons. He received 1,462 votes, a majority of 355 over Mr. John Wingfield Malcolm, Conservative, who resigned his seat for Boston to contest Argyleshire in behalf chithes Government.

-A Constantinople despatch, August 30, says :---According to authentic information direct from Bosnia and Herzegovina the Austrians are acting with great energy but with moderation and perfect discipline. Nevertheless, reports are in circulation that the army of occupation has been guilty of many excesses. These accusations bear a singular resemblance to the charges brought against the Russian army in Bulgaria and

Essex county was inaugurated at Essex Centre. on Wednesday last. F. S. Spence, of Toronto. addressed a large and enthusiastic meeting in the Good Templars' . Hall. Canvass committees were appointed for the different polling subdivisions, and are beginning work with an energy that promises for the success of the movement_. -Great dissatisfaction has been caused among exhibitors at the Paris Exposition by the postponement of the declaration of awards till the 22nd prox., a few days before the date fixed for the closing of the World's fair. The British' Commissioners intend to privately inform en_ quirers whether their names are on the list, and it is thought other Commissioners will do the.

-The N. Y. Tribune reports much confidence is expressed by the merchants in the general improvement of trade this fall. Large cross. oza increased foreign trade, settlement of public lands, and the general belief that the period of depression is nearly ended are given as reasons for hopefulness. A very large trade, however, in not anticipated. City hotels are filled with guests. including many southern buyers.

-The Official Journal says:-The delegates tothe Monetary Conference not being authorized to bind their respective Governments could not effect an international arrangement, but the discussions will facilitate study and the solution of the questions affecting the monetary systems of the several countries. The Times' Paris correspondent says the American delegates to the-Monetary Conference seem to have succeeded in dispelling the idea that the Bland Bill was designed to the prejudice of hondholders, orthat the Conference originated in self-interested. motives. -In Vienna very little hope is entertained of ac-

convention between Austria and Turkey being arranged. The removal of Russian troops from the neighborhood of Stamboul has been suspended until the withdrawal of the British fleet... Italians are volunteering in aid of the Bosnian insurgents. The Cabinet crisis in Servia is over. . the late Ministers resuming office. The Austrian losses in taking occupation of Bosnia do not exseed 1,500. The greater part of the Herzegovina has been subjugated. The Czar, in reply to a telegraph from the Sultan, expressed his sorrows at the anarchy in Roumelia, and stated that he had given orders to prevent and punish outrages. upon Mussulmans.

-One of the most intelligent special agents or: the special mission to the Mexican border travelled from Rio Colorado to Rio Grande, and reports that something should be done by both countries to bring about a better condition of affairs. Smuggling is one of the principal causes of the border trouble. A permanent solution to the entire problem is reciprocity between the two countries, by treaty for free admission across the border of their respective products. He concludes by asking-Have not England, France, and Germany equally obtained possession of the bulk of the Mexican trade, while the United States has been settling her border difficulties by correspondence, commissions, threats, and armed. encounters?

Correspondence.

THE HYMN-BOOK.

Mr. Editor,-I have read with considerable interest the communications of your correspondents concerning the revision of the Wesleyan Hymns and the preparation of a Canadian Methodist Hymn-book. As a contribution tewards the formation of an intelligent judgment upon the question the following inquiries are respectfully submitted for consideration: 1. Is it expedient to urge the immediate adoption

of a Canadian Methodist Hymn-book ? 1. For the enlargement of the English Wesley an Hymn-book, amongst special reasons adduced it is urged in a preparatory statement, that " altered circumstances have rendered additional hymns necessary," and "that our age is richer in good hymns than anythat has gone before it." Do not the same reasons hold good in relation to the demands of Canadian Methodism?
2. The publication of the Hymn-book has been

financially an important contribution to the beneficent funds of the British Conference. We have Book-Rooms, printing-presses, machinery and all the appliances for printing and publica-tion; and we have connexional funds which might be generously augmented by the profits from the steady and constantly increasing hymn-

3. In the organization of the Methodist Church of Canada, two bodies are united, each of which had its own hymn-book. It is desirable that in a Canadian book there should be sufficient recognition of former standards and that each secto : may be made to feel an equal interest in selection of hymns which may be agreed upon in our united Church.

4. The question of a hymn-book for Canadian Methodism—arrangements for the publication of the hymns at present in use, the introduction of the now Wesle; an 'O'ame, or the preparation of a Canadian book—cannot be long delayed. Current necessities demand an almost immediate

supply.
5. The action of the last General Conference was decisive. A committee was appointed, not to consider the question, not to report the result's careful inquiry—but to "revise and prepare material for a new hymn-book." II. Is it desirable to subject the hymns now in use

to any considerable revision?

1. In deference to the traditional power and hallowed associations of our hymns, the memories and influences of which have been woven into the most eventful periods of our lives, wo would deprecate the loss or the omission of a hymn, a stanza, a single line, which can possibly be regarded as of any special value, or which, upon any ground, has become sacred to the Church of God.

2. As an almost inevitable consequence of the prevalence of Calvinism, in the last century, the controversies upon the great verities of the Christian faith, by which the evangelical churches were agita ed and embittered, the general currency of an objectionable theological terminology, many of our hymns, otherwise rich in exogy, many or our hypins, otherwise rich in ex-perimental expression and noble and Scriptural in character and composition, bear undesirable traces of that troubled period. In the course of some two hundred hymns in the front of the book, we read of boxels no less than ten or twelve times, and congregations are asked to sing

"My inmost bowels shall resent The yearning of thy dying love."

No wonder there has been a demand for eviscer. ation. Why, in deference, merely, to a conservative sentiment, valuable enough it may be in other zmatters, should acknowledged defect be perpet

3. If, as the highest ideal and exhibition of Noyalty to denominational trust, the sentiment of tenacious adherence to John Wesley's "Collection" of hymns had been acted upon in the British M. todist Church, we should have had no revision or supplement. Such hymns, for example, as "Before Jehovah's awful throne," "God of my life, through all my days," "When I survey the wondrous cross," "Come let us join our friends above," and many others, some of which were most frequently used in Wesley's own min-istry, would never have been heard in Methodist worship. Traditions are still fresh and familiar, of the profound impression made, and the high appreciation expressed, when first the supplementary hymns, now in use, were introduced. The policy which admitted of the original supplement in profess harmony with the proposal now be is in perfect harmony with the proposal now being advocated, to enrich our standard bymnbook from all available treasures of sacred song. With no degree of consistency can any ban upon the present movement be urged or even at-

4. It should be borne in mind that many hymns published in the "Collection" of 1779 were not originally prepared for sanctuary worship. They were not composed as lyrics for the sanctuary. In many cases they were religious poems and paraphrases of acriptural passages—prepared especially for the Methodist Magazine. Sometimes the same hymn is made up of fragments of several paraphrases. The advantage of securing space for additional hymns, without added bulk or increased expenditure, is not the solitary result of revision or abbreviation. The process the direct effect of stamping the composition with a new and more distinctive expression of

unity, power and completeness.

5. And unquestionably if the longer religious poems, which have no special adaptation to congregational worship, and which not even a century of undisturbed possession could constitute walld claim for continuance, had been subject to a more searching and unsparing revision, the rec ognition accorded to the new English Hymn-book would have been more unstituted; and its recep tion by ministers and people would have been accompanied by a vastly more heightened interest. The American Methodist Hymnal has been at the other extreme, subjected to a most thorough and complete revision. The best treasures of ancient and modern hymnody have been explored, and the additions made afford ample evidence of judgment, care and consummate taste The one fundamental objection to the new Amer ican book, as a standard for Methodist worship looked at from our own standpoint, is the absence of a denominational distinctiveness. One-third o the book bears the stamp and seal of Charle Wesley's consecrated genius, and to ancient and modern hymnology, other than Wesleyan, about two-thirds of the volume have been devoted The immortal lyrics of Wesley constitute our richest denominational heritage and possession and, in grateful acknowledgment, we challenge for them the first and most prominent place. A Canadian hymn-book might, with advantage, combine the main features and distinguished excellencies of both the British and Episcopal pub lications. We should aim at the thoroughly Wesleyan character which pre-eminently belongs to the one and the greater range, variety, and adaptation for congregational services which the other unquestionably possesses.

6. It may be assuring to members of our own

Church, who value and venerate the hymn-book, to know that, no proposal for revision has been submitted for serious consideration which does not leave us at least six hundred of the old

hymns.
III. Is it prudent, in view of the traditional power of our hymns, to attempt any considerable change of a structural kind?

1. It has been urged that the "Collection" especially, ought, in unimpaired integrity, to be retained. The example of the Wesleys, however, was altogether in a direction opposite to ever, was altogether in a direction opposite to that of a stereotyped psalmody. They published no less than fifty-seven volumes. In whole or in part some of these were selections and compila-tions; but no less than thirty-eight of these publications were purely original.

2. In the arrangement of hymns the "Collection" now in use, constitute? the commencement of a new era. In most modern manuals of devotion the list of subjects, in order and sequence, might appropriately stand as an introduction to a compendium of systematic theology. Every facility is thus afforded for perusal and selection. Such systematic distribution, common enough now through the whole domain of hymnology, and wrought out with scientific precision, dates in the main with the publication of our present hymn-book. A collection—the 18th edition of which is in my possession—used during Mr. Wes-ley's own ministry for many years in Methodist congregational worship, containing some of the moblest and richest hymns in the English language; several of which were omitted from the

when the present book was published, was a marvel of system and sequence—of simplicity and comprehensiveness. But it was then an experiment. It never was subjected to the revision for which John Wesley's fine taste eminently qualified him. It is not to be wondered that structure for which there had been no previous model should in the march of progress be found capable of improvement; and that in excellence of method it should come to be surpassed in many an authorized compilation—even where at the first there had been indebteduess for the main idea and outline. But, with all due deference, is it expedient to retain a faulty and defective arrangement? The mechanical genius of George Stephenson has won universal recognition, and the indebtedness of the world's civilization to his inventiveness and patient skill has been generously ac knowledged; but would this fact warrant the builders of railways in keeping to the old pioneer tracks and afford valid reason for rejecting all

subsequent improvements?

4. A comparison of the "Collection" of John Wesley and the "Supplement" which bears the impress of Richard Watson's theological formula and fine poetic taste, indicates to some extent the possibilities in regard to improved arrangement. The "Supplement," which, if the original form had been satisfying, would have been unnecessary, has become the model in out-line of almost all later publications of hymns and hymnals. In the recent English supplement, in the American Methodist hymn-books, and in the standards of most Protestant denominations we find substantially the same order and arrangement. The general adoption of a classification of hymns bearing the imprimatur of the distin-guished Methodist divine, Richard Watson, affords abundant evidence of its great excellence, and fully vindicates the proposal for its more ex-J. LATHERN. tended use.

THE OLD HYMN-BOOK.

When the General Conference of 1874 appointed a committee to revise, and otherwise improve the Hymn-book in use in the larger part of the congregations of the Church, it was thought to be a proper and wise act, and met with very general approval. To those who are not so much influenced by the traditions of the past as by a due appreciation of the wants of the present, will be little question as to the necessity or the desirableness of a thorough revision of the book now in use, and such an addition of hymns appropriate to the various occasions of frequent occurrence, as the necessities of the Church now require. Outside of the Wesleyan range there are to be found some of the noblest strains ever composed by man, and are to the Churches of these times a treasure of untold worth. Some of them embodied in the Hymn-book of our Church would greatly improve and enrich it by adding to its variety, without depreciating its

I yield to no one in loyalty to Methodism, nor in admiration of its founder, but beg to be excused from such a blind following as some seem o demand. It may be as Dr. Fowler says:" No derogation to affirm that any committee of our day will stand inferior in plane of taste, authority and influence to our founder." I reply to that strange jumbling up of things that differ A committee may vastly improve the Hymn-book. It may be a committee of hymn-tinkers, but does not Dr. Fowler know that the Hymnbook he is in such raptures over is not "the book just as Mr. Wesley left it." That book has had a deal of tinkering, and by good tinkers too, and has been greatly improved by it. It is really amusing to hear the Dr. talk of "the book just as he left it," when he should know that that book has not been in use, even in England, for nearly these last eighty years, and never was in use in this country. The history of our Hymn-book is full of interest to those who have a mind to explore it. Mr. Wesley compiled a "Collection" of hymns for the use of the people called Methodists," in 1780—a copy of which new lies before me. In 1797, only six years after his death, an addition of the Hymn-book was published by George Whitfield, a copy of which is just at my hand, but with such alterations, omissions and additions as in reality to be another book. Two years after, the Conference appointed a committee or restore the book "to its primitive simplicity," to add explanatory notes "to diffisimplicity, cult passages for the sake of the unlearned, and with discretionary power as to the twenty five hymns added to the original five hundred and twenty-five." They did not restore the book to its "primitive simplicity;" and the fact is that nearly every edition of the book since 1800 con-tains alterations, corrections, and some editions, additions, till 1831, when it appears to have attained perfection. But it is not "the book just as he left it." In comparing the edition of 1831 with that of 1780, I very much prefer that of 31. The hymns omitted, the new ones incharacter that could not be claimed for the hymn-book of 1780. I wonder Dr. Fowler is not concerned for the additional hymns and the supplement; they are as hallowed and as precious to our Canadian Church as any part of the book for we have not known the one but with the The hymns of an age will bear the character-

istics of that age; as to its religious thought, ex-perience, and modes of expression; of this, our Hymn-book gives abundant proof. The mere-triciousness of the popular poetry of the Dryden and Pope school, with its stilted rhymes, its slipshod sentimentality, and its stock properties of phraseology, make it a poor vehicle for express-ing the warmth and glow of the religious life of the present time. The character, intelligence, and position of the Church of to-day is very different from that of a hundred years ago. It is broader in its fellowship, more instinct with love; it has a clearer vision, greater expansiveness, a keener sense of its relation to truth, and of its mission in the world. The life of the Church and the song of the Church have but one source, and must flow on together. The Church of to-day has its own song -created amid its activities, its depressions, or its triumphs; embodying its hopes and its fears, its faith and its desires; and why should it not sing it in its own language?

As the halt and the maimed were unfit for

sacrifice, so the medium through which praise and prayer are offered should be without blemish. As regards our own Hymn-book, let the winnowing process be thorough. The hymns rich in sentiment and feeling, which have been filtered out of the mass, and to which the Church resorts for refreshing and comfort, should by all means be retained. But poems, apostrophes, and addresses, that are neither praise nor prayer, and that not only are never sung, but were never intended to be sung by a congregation, are of very doubtful propriety in a Hymn-book. So of hymns that are not sound in sentiment, nor in accord with our theological standards; it would be a gain to exclude all such. Hymns in which the inspiration and feeling is lost in a plethora of ords; hymns that have an awkward stiffness, a kind of made-to-order air, so unreal that they give you a sense of thinness and inapplicability, should be assigned to their proper places but left out of the Hymn-book. That class of hymns that falls under the reproach of materiality, whatever may be their beauty, fervor, or elequence, the tendency is to lead us out of sight of the thing signified, and should be left out. Although our Hymn-book, on the whole, is a pattern of excellence in this respect, yet there are some lines that indicate their Moravian origin; as "To dwell within thy wounds;" "Wrap me in thy crimson vest;" "Let thy bowels answer me." Hymns that lack unity, in which the sentiment is unobjectionable and the rhyme complete, are yet but a string of unconnected verses, are not worthy of a place in a standard Hymn-book. All unmeaning expletives, incongruous or grotesque figures, obsolete and uncom-mon words, all reference to Pagan mythology—as 'The true eternal Pan,"—should be set aside a out of place and below the correctness at which we sim. Few persons that have given any thought to the subject will object to such a revision as is here indicated. It is a satisfaction to find

It is not a very difficult thing to eulogize the old Hymn-book. It has merits all its own, which are not disputed, but no scritment of veneration for the book should blind our eyes to A book, compiled an hundred years ago, and although repeatedly revised, yet contains not a line of poetry written by any hymnist later" Collection"—indicates no attempt at artains not a line of poetry written by any hymnist trangement. The order introduced by our founder of the present century, prolific as it has been in

that the Hymn-book just published in England

has been revised, to some extent. in this direc-

writers of sacred song, save and except two hymns. by the Rev. W. M. Bunting, can hardly be considered equal to the wants of the Church at the present time. JOHN A. WILLIAMS.

HYMNOLOGY.

I have not made hymnology a special study, nor have I critical taste in poetry. The shades of Macaulay and Jeffrey would look at me aghast, if I attempted to state the merits or demerits of any school of postry, sacred or profane. I have only common sense for a guide, and I am afraid its dictates are too simple to lead me through all the intricacies of the poetic art. Like all the rest, I cannot help a feeling of interest in the question of the new hymn-book. Being too idle to look through all the hymns, it occurred to me to make a cursory study of those of only one of the metres, and I happened to strike upon the ten lines elevens. I found there were 15 of these in the original part. Hymn 3rd has the following verse:

"Whoever receives The life-giving word In Jesus believes, His God and his Lord; In him a pure river of life shall arise, Shall, in the believer, Spring up to the skies."

There is a rollicking dash about this short-lined metre, that would lead me to class the 15 hymns with Methodist ditties, but I am aware that I must be wrong, as they were chosen by John Wesley himself after long and conscientious study. The last line of the above verse is vague, as it describes "a river of life springing up to the skies;" but a great deal must be allowed to poetic license.

The 3rd verse of hymn 5 reads:

"To save what was lost, From heaven He came; Come, sinners, and trust In Jesus's name! He offers you pardon; He bids you be free; 'It sin be your burden, O come unto me!"

The propriety of rhyming "trust" with "lost," and "burden" with "pardon," may be doubted; but then the measure is so exhilarating, the flow of the poetic fancy is so sweeping and grand, that minor blemishes of rhyme will escape unobserved An earnest prayer is recorded in verse 4 of hymn 10:

"The weakest believers Acknowledge for thine, . And fill us with rivers Of water divine." We are not surprised that the enthusiasm of the poet leads him to pass over the simple and beau-tiful simile of the Gospel of a living fountain, and to ask to "be filled with rivers of water di-

We must not be too rigid in our rules of pulpit license. To be forcible and impressive, the preacher must not be too fastidious. He need not fear to use such a stanza as the following in hymn 19:

"No longer we join, While sinners invite, Nor envy the swine Their brutish delight." We find it very difficult to scan the following lines in hymn 40, but a skilful singer can place the accent so ingeniously that it will never be

noticed : "The Shepherd who died, His sheep to redeem, On every side Are gathered to him." We were also unnecessarily stumbled by the vord "creating" in hymn 199:

"Oh God of our life, We hallow thy name; Our business and strike Is thee to proclaim; Accept our thankesiving For creating grace; The living, the living Shall show forth thy praise.

The word "strife" in the second line is not now ased in the sense of aim, but it must be remembered the term may have been very accurate at the time the poem was composed.

The next hymn, No. 290, has a line strongly reminding us of the Scotch version of the Psalms

"Thy kenor and glory To staners forth show Till sinners adore thee, And own theu art true." Let us not be offended by the language of hymn 211, for humility is one of the brightest inks in the Christian chain:

"Foor idiots, He teaches To show forth his praise, And tell of the riches Of Jesus's grace." Hymn 212 has the following lines: "Azd therefore our God The outcasts hath chose, His righteousness showed To beatheus like us."

Our grammars would not admit of "hath but we should not forget that grammars, like Geology, are so given to change, that very little reliance can be placed upon their best-es-tablished rules. We might find fault with the rhyming above, but in all poetry the sentiment is far more to be looked at than the versification. Both should be correct.—Ed. Guardian. The true martial spirit is breathed in the vig-

prous lines of No. 273: "For every fight is dreadful and loud! The warrior's delight is slaughter and blood." There is a brilliancy about this postic measure that we never tire quoting it. There is a sparkle and freshness, like the glance of the sun on the fear of the sea. There is a sudderly developed power like the bursting of gases long imprisoned by steel and cork. We wonder that ministers do not use them more. We have never known but them with the utmost care, lest like fiery steads, they should run away with him. The American Methodist Hymn-book left them all out, more than half a century ago, and yet Milton was very fend of this rhyme.

"Come and trip it as you go On the light fantastic toe."

Let us again take an example from No. 481. "When we would have spurned His mercy and grac To Egypt returned, And fled from his face, He hindered our flying, (His goodness to show,) And stopped us by crying]" Will ye also go?""

We must not suppose this is doggerel. We must look for that in the thousand and one revival hymns and Sunday-school hymns which have come upon our land like the plagues of Egypt. They have a wonderful hold upon the hearts of the people, but it is the part of a true lover of the Church to cast them all away as a heap of rubbish, and cling to everything that was sanctioned a hundred years ago. Passing by 484 we come to the first verse of

No. 495 :

" Come, let us arise, And press to the skies;

The summons obey, My friends, my beloved, and hasten away." In teaching a class of pupils concerning the rules of language and good style, the preceptor would insist upon terseness, accuracy, and sobri-ety of diction. But in practice his precepts may often be set at defiance. What is suitable in the schoolroom may not be so in the church. We must not teach the people to be too critical. In fact, it may be doubtful if education does not do more harm than good nowadays.

We must insist on the principle, that what has

seen in the hymn-book for a hundred years must be good. How could it be there if it wasn't good? Men that are a great deal better than we are, put them in, and they should stay there. The book as a whole has been the marvel of the age for its wonderful power. Does that not prove that the poor hymns in it are as good as the best? I know some might argue that the grand and noble hymns of the book have kept alive others which otherwise would have died long ago. The wise man takes the whole of the book and does not discriminate. The founder of Methodism was so divinely guided in matters of Christian experience, that he must have been infallible in

Two hymns more remain, Nos. 496 and 498: "The saints have a mountain Of blessings in him; His grace is the fountain, His peace is the stream."

" Of heavenly birth, Though wandering on earth, This is not our place;
But strangers and pilgrims ourselves we confess."

This latter stanza is no ordinary poetry. Like genius, it transcends all rules. I have taken a transient glimpse at a few of our hymns. Those who know the names of the Hymn-book Committee know that they will thoroughly study the whole. Whatever may be the result of the agitation, "let us all," as the minister said at Conference, "hang together." I intreat the committee not to be influenced by my vagaries, for I am poor critic.

NEW HYMN-BOOK.

Dear Sir,—Permit me to say an earnest word about long hymns. We have before us two examples of revision work: that of the N. C. Church and the M. E. Church. The former, as a rule, left C. Wesley's, and other good hymns, unabridged; the latter cut off a part. I fear the bad example of the latter is likely to be followed in Canada. It is difficult to answer your question as to what Mr. Wesley might do if he was living now; but it is positively certain he would never throw away half a hymn of his gifted brother to make room for some pretty verses of Mrs. Opie, Jane Taylor, or even W. C. Bryant. A poor exchange that. Please leave good hymns full length.

[Bro. Shannon's fear is groundless. The com-[Bro. Shannon's fear is groundless. The committee on revision have not followed the M. E. hymn, "O God, our help in ages past," &c., and us again."

Church in shortening Wesley's hymns. He, like | as the organ and choir led the congregation in some others, deems it necessary to use only the solemn song of praise, all felt as in the pres-terms of disparagement, when referring to any-terms of disparagement, when referring to any-terms of Drs. Rice, Williams and Sanderson thing not in our hymn-book. Are there not many hymns not in our book which deserve to be spoken of in more just and appreciative terms?— ED. GUARDIAN.

SUPERANNUATION FUND-AGAIN.

I believe it is generally admitted by our Church that there are no claims upon its support which are more just and imperative than those of its superannuated ministers and the widows of deceased ministers. These fathers and mothers of our Israel are they who by their toils and privations have laid the foundation of Methodism in this land; and many of them, on retiring from the active work, have scarcely any means of subsistence except their claim upon this fund.

The last General Conference very generously and unanimously decided to make the claims of superannuated ministers \$12 per year for every year of active service rendered. But instead of this, they have for the past year only received \$8, or 3 the amount of their claim ! This is certainly a case of peculiar hardship—may we not say of grave injustice?

Here is a minister of Christ who has labored faithfully, say, for thirty years. Hundreds of saved souls have been gathered into the Church through his instrumentality, and in the days of his strength and usefulness many of these were ready to pluck out their very eyes and give them to him. But his health has given way under his arduous toils and exposures. He has been unable from his scapty income to make any provision for old age. But he has a claim upon the Superanguation Fund for \$360. With this he opes to eke out a scanty subsistence for himself and family—and lays his plans accordingly. But at the end of the year he receives only \$240, or \$120 less than he had been led to expect.

Now, why is this? Surely none will say that these worn-out servants of the Church are unwortby of the small sum promised them, or that the great Methodist Church of Canada is unable to raise this comparatively small amount? Why then is it not raised? Simply because there is no system employed to collect it. With regard our Educational, Missionary and Children's Funds we have a regular system of agencies and appliances by means of which these funds are ustained, but with regard to this fund all is haphazard.

How apparent this is when we look at the great disparity in the sums collected on different great disparity in the sums confected on different circuits, some wealthy and pretentious circuits, where they have grand churches, and pay their ministers respectable salaries, contribute a mere pittance to this fund, in comparison with the amounts paid by less wealthy fields of labor— and again, we often see that where one minister succeeds in raising a creditable amount on a circuit for this fund, his successor only raises about one-half that amount the next year.

Now all this might be obviated by a little system. I see that the total amount raised "from circuits" in the three Western Conferences, last year, averaged about fifteen and a half cents per member; and I also find that about twenty cents per member (with the amounts from other sources) would have met all the claims in full. Now. suppose each circuit were required to raise twenty ents per member for this fund—the same method now used might still be employed for its collection; with the provision that any deficiency must be paid out of the circuit funds. Many circuits now exceed that average, and were such a law in force, I am persuaded that those cir-cuits now so sadly deliquent, would soon feel it to be a duty and a privilege to contribute their full quota to this important fund. By the adop-tion of this simple rule, the Church would have the bonor and the satisfaction of knowing that it was meeting the full claims of its aged servants; whilst those dependent upon this fund would feel a relief and happiness which can be same provision could be made by the contingent and missionary grants as are now made in reference to the Children's Fund. AN OLD METHODIST.

MORE PRACTICAL SUGGESTIONS.

DEAR SIE,-Let me add a few words to the letter of two weeks ago which appeared under the heading of "Practical Suggestions." Cannot something be done to make the class-meeting less a cross and more interesting to the young and the diffident? As most of them are at present conducted the leader commences at one ing each member in the class as he would each pupil in a recitation; and I have known of several new members who have finally dropped off because they would not attend class knowing they had to speak at every meeting of the class. Some one or two leaders vary the exercises. They always leave the meeting open for each one to speak when he feels inclined; and sometimes a conversation is engaged in which is both pleasant and profitable. Here again is an old usage that should decidedly give place to a new one. Speaking of choir membership. If all societies enforce the ballot, why should not choirs? Then there would be a guarantee of respectability if not Christianity. Now for the church. The good old usage of kneeling during prayer has almost entirely gone out, and not a fifth part of our congregations kneel. Many say that the pews are too narrow to admit of it. Why not adopt the plan that was in existence long before Methodism: having cushions or kneeling benches in front of the seats and kneeling forward, as they do in the Church of England. There could not possibly then be any excuse for sitters in our churches, except in the aged or infirm. It is time something was done to correct this lazy, undevotional posture of sitting at prayer. Then our friends of the Church of England set us an example in another respect. At the close of the prayer they remain silently on their knees for about ten seconds. Show me one of our churches where this practice prevails. No, but on the contrary, the last sentence of the Lord's Prayer or the benediction is not pronounced before there is a general bustle and rush for the door. Methodist ministers from England are pained when they see this, and no wonder, for it is not so in England, and ought not so to be here. If the benches were provided, and the minister kept asking the congregation to kneel, or at least remain silent for some moments after the close of the prayer, and continued to urge it till till they got used to do so without such urging, I think the spirituality

ANOTHER VETERAN FALLEN—DEATH OF REV. W. PHILP, LONDON.

and devotion of our services would be much increased. Yours, A Lover of Zion.

"Our fathers, where are they?" How thickly they fall in our midst. Hurlburt, like another Elijah, suddenly drops his mantle and ascends as in a chariot of fire. Vandusen, at the call of the Master, quits his work and hastens away to the home of rest. "Friend after friend departs." Last Sabbath our beloved relative, W. Philp, was in his usual health; be attended service in the morn. ing in Queen's Avenue Church, and listened with delight to the word of life as it dropped from the lips of his beloved son, the Rsv. J. Philp, M.A., with whom he lived. In the evening he went to the Hamilton Road Church, and with much earnestness and blessed unction and power, delivered his last message, from the words: "Beheld I lay in Zion," &c. He retired to rest in ordinary health; in the night a severe attack of dysentery came on, the usual remedies were applied and on Tuesday morning it was supposed he was getting well, and at all events, out of any immediate danger. But towards evening he besameworse, his friends were telegraphed for, but death overtook him so suddenly that only one from a distance—his son, Dr. Philp, of Waterdown—came in time to see him breathe his last, Wednesday, August 21. Bro. Philp had just filled up his three-score years and ten. About forty of those years had been spent in the Methodist ministry in Canada. I need scarcely say that he was well known and universally beloved. His funeral took place from his son's residence on Friday, 23rd, at noon, Many from a distance, as well as of the city, were present to sympathize with the sorrowing and to offer their last token of love for the departed. The corpse was borne to the church by six venerable ministers. The

addressed the congregation in beautifully appropriate, deeply touching, and minutely descriptive words, in which the saintly character of the departed was seen, or rather, in which the grace of God was acknowledged and adored. After the service the corpse was taken to Waterdown by the "Great Western." The Rev. W. Griffin oined us at the Hamilton station. At Waterdown many, who for years sat under the minis-try of the departed, met and formed in procession and followed all that was mortal of their dear old pastor to the grave. Many of his breth-ren in the ministry were there, six of whom tenderly bearing him, gently placed him side by side with her who for years had shared the suc-cesses of a happy and blessed itinerancy. Thus rests another honored servant of God—the battle fought, the victory won, the reward forever sure.

OUR MEMBERSHIP.

Dear Bro.,—Permit me to state a few facts which I deem worthy of the consideration of

R. WHITING.

your readers.

1. That the class meeting test of membership is not sustained by a large proportion of our acknowledged membership.
2. That many of the ministers do not ad

minister the discipline of exclusion from Church membership of those who do not meet in class. 3. That there is no probability that this disalpline will ever be administered in the future by

the ministers as a whole.
4. That the returns of our church membership in the Annual Minutes are unreliable as a record

of bona fide class-attending people.

5. That so surely as a body descends an incline with increasing rapidity, so such a state of things tends to advance with increasing ratio.

6. That a law made by the General Conference enforcing the existing laws, would in all probability not be observed; while the making of laws which are not accepted and obeyed by the governed, tends to weaken the authority and influence of the governing power.

Now, Mr. Editor, in consideration of the above

facts we respectfully submit, would it not be well for the General Conference to make a law, conforming the return of church membership strictly to those, and those alone who meet in class Another fact to which we wish to call the attention of your readers, viz., that the sacra mental table in the Methodist Church is thrown open, making the communist the sole judge of s response to the requirement in the liturgy, 'Ye that do truly and earnestly repent of your

sins," etc.

Would it not be well for the Church also to have a voice in the decision of this question, viz., the actual conformity of an intending communicant to her laws, and require, as in some Christian denominations, an application to the elders of the Church, and the possession of a teken which might be renewed at stated intervals, in order to admission to the Lord's table; and would it not be expedient to have a list of all such com-

Trusting to the General Conference to deal with the above matters, We remain, respectfully yours, METHODIST.

HELPS AND HINDRANCES IN REVIVAL WORK.

By Samuel P. Rose .- No. 1.

The substance of what follows was read before the Belleville Ministerial Association, held in Trenton in the month of May last. Some of the propositions awakened friendly and kindly dis-cussion, and the writer was urged by several brethren, in whose judgment he puts confidence, to prepare his paper for publication. The Pre-sident of the Toronto Conference, then chairman appreciated only by experience. It may be said sident of the Teronto Conference, then chairman that such a rule would fall heavily upon the poor- of the district, was especially urgent in this dier circuits. But for all dependent circuits the rection. Hoping that a larger audience may be productive of increased thought on this theme, and as the question of revival work will engage general attention throughout the Connexion in the very near future, he ventures to act upon that advice and forward the following reflections to the GUARDIAN, humbly submitting them to the candid and wise criticism and discriminatory power of its Editor.

THE HELPS

to which reference shall be made might very safely fall under the head of necessities.

1. Prominently among them must rank a justconception of

WHAT' A REVIVAL. IS.

The very mention of the word would lead to the thought of life resuscitated, of vigor restored. Spring is a revival. It is not a creation of new life, so much as the restoring and return of the old. And so the first object contemplated in a revival is the restoring and awakening of the people of God. Zion must awake and put on her beautiful garments. Failure here means ultimate and inevitable defeat. Hence the prayer of the Psalmist: "Wilt thou not revive us again?" etc. But in our common use of the word revival, we mean more than the revivifying of the Church. Our thought goes out to the conversion of sinners. Possibly it may be objected that by the very strictest rules of definition this should be regarded as a result of the revival proper, yet everything justifies this expectation of growth. A church revived, sinners will be converted. To return to the figure of springtime. Spring is a revival, but, in some sense it is also a creation. Its very new life imparts life. Millions of new existences spring into being with its quickened energy. The same fact is noteworthy in connection with the history of the Church herself. It is not unfashionable to speak

of religious REVIVALS AS UNBEALTHY AND ABNORMAL

Perhaps a perfect state of things would render them needless. But then we deal with a very imperfect state of affairs. And while nature has her revivals, while trade, commerce, literature and science require to be revived again, we must not be surprised if religion needs these impulses and renewals too. It cannot be too clearly understood that

REVIVALS ARE OF GOD.

It is doubtful if men should ever be spoken of as "revivalists." But the revival comes to the Church when she seeks it and puts herself in a condition to receive it. We must be workers together with God. Perhaps we may be helped to a more clear apprehension of what a revival is, by recalling to our mind some things that it is not. And, first, it is not protracted or special effort. The revival and the protracted meeting are not joined together so sacredly by God that divorce is profane: One may exist apart from the other. It is to be regretted that, in some

minds, the word REVIVAL IS THE SYNONYM

for protracted meetings and the mourners' bench Father Byrne, new gone to his rest, used to tell of a little girl to whom he once offered a present Saviour. The little one seemed impressed, but replied, "Yes, I would like to be converted, but we shan't have any protracted meeting down our way till winter." Has this mistake never been repeated by children of a larger growth? Has Lord a time in this solemn matter?

needs no vindication surely in the columns of the Guardian; but have they never had an edu-cating tendency the very opposite of helpful, and may there not be room, while we are careful to use them in the future for the glory of God, to develope a large faith in the ordinary means of grace? Might not the revival come very often

THE HELPFULNESS OF PROTRACTED EFFORTS

by the way of our usual services—yea, w not be perennial, if we were more constant in our expectation in this direction? Nor is A REVIVAL AN ENLARGED CHURCH MEMBERSHIP. A church may have a large membership because it is dead and cold, and because it is easy for

unbelief and even ungodliness to exist within its pale. The first consequence of a ravival may be to lessen the ranks of the professed followers of Jesus. And while the genuine revival will "add to the Church daily," yet we may do wisely to remember that they are not two definitions of the same thing. Nor can we be too careful to undestand what a revival is, that the prayer may be offered intelligently, "Revive

2. A second imperative necessity to the power. gress of a true revival is

THE INFLUENCE OF THE HOLY SPIRIT. No doubt can be entertained on a point so plain,

and no words of mine are needed to emphasize the solemn truth which the proposition contains. There are other "Helps" which demand attention : for the sake of greater brevity, and to avoid repetition, we shall notice some of these as we consider their contraries. We must, how-ever, hold over the contemplation of the "Hin-drances" to revival work for the next issue.

SUNDAY AT CHATAUQUA. As they appear to mean business they fill up

As they appear to mean ousness they am ap the time pretty well. After Dr. Hatfield's ser-mon there was a short intermission, then the bell again summons us to the "Reform Council" to be held in the Children's Temple. The question for consideration is "The Suppression and Prevention of Vice." Some excellent ideas were advanced and some useful hints thrown out. The impression appeared to prevail that the chief impression appeared to prevant that the cliner hope was in the attention that would be paid to the boys. But now the conversation took, what appeared to me, rather a strange turn, especially considering that this was the Sabbath. Gradually the conversation drifted into the professions, learning of trades, trades-unions, strikes, and tho value of labor. One, for instance, who, I should judge, had a warm sympathy for strikes and unions, maintained that when a man spent the time needful for the purpose of acquiring a trade, he ought to have at least \$3.00 per day. One D.D., of some note, even in Canada, especially awaying to up Episcopal Methodist friends there. amongst our Episcopal Methodist friends, they, it is said, having desired to have him as a bishop, gave it as his opinion that if the young men would settle on land, instead of learning trades, it would be an advantage. One lawyer gave the case of a young man he met in court who could get \$1.62 per day but the Union would not allow him to seemed to me, a very worldly channel. Had it been a week-day, I should have enjoyed it very much, but on the Sabbath it grated sadly on my feelings. I could not banish a feeling of regret, that such excellent men as Dt. Vincent and others associated with him in this grand cause of reform, did not see their way clear to waive till a week-day a subject which was so full of business, and in my estimation, so ill adapted to the sanctity of the Christian Sabbath. Following the ourse pursued there, I could not see any dividing line between this and the discussion of the building of a railroad, or the sending of a member to l'arliament; either might be said to help in the "suppression of vice." The evening hour arrives. We are again summoned to the auditorium to listen to two addresses. The first is by a Baptist minister from Boston, who evidently has heard Joseph Cook. He was followed by Dr. Reed, of N. Y., who gave a very excellent practical address on "Christian Effort." This closed the tublic exercises of this my first Sunday at Chatauqua.

There is just one matter on which I want some more light. During the day, as I walked past the printing office, (for they have a steam press in amongst the trees,) I thought I saw some work going on. Am I not mistaken? Before retiring to my room I will go and see. I walk up past the office, and there, sure enough, it is in full blast. Printers are at work, ateam press in operation, and amongst them the Rev. Editor Flood, as hard at work as any. I felt in my soul an earnest wish that our land might have few such Floods, for I would have serious fear that in the delugs which might follow our blessed, glerious, Christian Sabbath might be flooded away. I paid six cents early next morning for the paper printed that Sabbath evening. Who can wonder at railroad men keeping their engines at work, when these earnest and excellent Christians have theirs going? Mr. Editor, I have no wish to flatter you or any other man other than as the truth may flatter him; but I did that Sabbath evening, in view of what I had seen, thank. God for an editor who was bold to lift up his voice against the transplanting of this dangerous American growth into our churches even by so famed a man as Dr. Ives. No doubt our friends here could explain that they are printing a religious paper, (although a large part of it is full of advertisements, amongst which is a goodly number of hotels.) just as Dr. Ives can explain that in this business of his it is a religious matter, so that subscriptions, notes, &c. secured on Sabbath are quite religious.

Well, perhaps our American friends have so much piety that they can infuse it into the press, and the types, and the advertisements, and the hotels, making them all very pious.

There is an old adage "A guilty conscience needs no accuser." That paper had prepared and which it undertook, in I think, a very roundabout way, to prove that the Sabbath was very strictly kept in Chatauqua. There are some things that are very hard to prove, and when you get them proved they will not stay proved.

This I judged to be one of them. Is a morn-

ing paper at Chatsuqua such a necessity that printers, fireman, editor and all must be as busily engaged on the Sabbath as on other days? "What shall the larvest be?" What will be the effect of this Sabbath work, under such auspices, on the minds of the thousands there gathered?
What will be its influence on the minds of the young people of this grand Republic, who are there from so many States of the Union? Will it not have a tendency so to familiarize the mind with the idea of work on the Sabbath, that we might see reason to fear the coming of a day when the glorious Sabbath, one of our Heaveuly Father's richest, grandest gifts, might e numbered amongst the things that were, and lie buried in graves of our fathers. Grand and glorious Chatauqua, I fear, made a sad blunder when they started their printing press amidst the ballowed solemnities of that blessed sacred Sab-J. W. Totten.

BOAT RACING.

The people of Canada lately seem to have become fascinated with boat racing. Tens of thousands have travelled far to witness the various regattas that have taken place in different parts of the country. The time and money that have been spent or wasted have been enormous. We have no sympathy with those who deal out anathemas against all worldly amusements, but there are a few things in connection with this mania for boat racing, to which we would call

the attention of our readers. Great physical development, nowever much to be admired, is obtained at the expense of the longevity of the individual. Dr. Richardson in his work on Diseases of Modern Life says: "The observations made by the physicians of the Greek, Roman, Arabian, and İtalian schools, respecting excessive physical exercise and the maladies incident to it, admit of but one rigid interpretation, viz., that such exercise ensures prematue decay and early death."

The strongest objection we have to attendance at most of the boating that takes place, is that it is maintained principally as a system of gambling and for the profits it brings to hotel-keepers. Unless we are making a very great mistake, the gamblers and hotel-keepers are the parties who-try to get up the excitement, that they may reap-

profit thereby. It is also somewhat deplorable that there is so much poor taste displayed by a large portion of the public, in the expenditure of their money and the choice of their amusements. Thousands think very little of spending a great many dollars to see which of two men will row over a course in the shorter time. For weeks previously the press keeps the public well informed on the appearance and practice of the men, and when the race is over the result is telegraphed ever the continent as if the matter was of the greatest importance. Yet many of these who thus spend their means, never think of visiting a book store for the purpose of obtaining some good work with which they may improve their winter evenings. Science is daily pouring out its rich stores of knowledge, literature furnishing its delightful repasts, but these are passed by with contemptuous neglect, and the horse race, boat race or circus is regarded as the grand ob-

ject of human pursuit. In education, arithmetic, grammar and geography are good things, but the cultivation of the taste that will lead the student to court knowledge and wisdom is infinitely better. We doubt, and justly so, of our educational system, but until that system succeeds in giving the youths of the land, a hunger and thirst for knowledge, so that they will display more wisdom in the expenditure

men and women displaying qualities of the assembled in a prayer-meeting, which lasted an noblest self-sacrifice and benevolence for the bour, conducted by Rev. William Ames, and was purpose of benefitting their fellowmen; and yet this by all present to be a sesson of grace and they are passed by as unworthy of notice, while blessing. At nine c'clock the convention assumer athlete is treated with honors as if he sembled in regular session. The forencon was were a mighty conqueror. When the affairs of devoted entirely to the sabject of the teacher the world are properly adjusted, then, truly, and his work, and a free discussion took place the first shall be last and the last shall be as to the most successful methods of teaching. first."--Com.

ARE THEY FULL MEMBERS :

MR. EDITOR, -Has any Methodist minister a right to receive persons into the Church other-wise than as the Discipline directs on page 137, etc.? Are those any more than members on full membership, according to a law of his own?

In case of a minister ignorining the Discipline in this metter, and receiving a number of persons into full standing, who only gave in their names on trial, but who were never asked, and consequently who never took upon them the chligations of full membership, should his successor acknowledge such persons as full members? or should be treat them as still on trial, and receive, as indicated above, those of them deemed suitable for membership?

Hoping these questions may elicit enswers from you and others who are fully competent to judge in so important matters, I remain, Yours, etc., . Unescriptive.

LETTER FROM BRO. CROSBY.

FEET SIMPSON, July 20th, 1878. DEAR BRO. DAWART,-Now that the Annual (Conferences are over, with the crewd of news they bring, it may not be amiss to ask space in the GUARDIAN for a word from this far off mis sionary post, in the hope that the urgent need of extension in this, as in other parts of our mission work, may arouse your readers to increased prayer and liberality, and, if need be, sacrifice, so that we may be able to "give to him that asketh" us the blessed gift of the gospel of

The mission on the Naas River, hitherto supported by the people of Victoria, is doing well; and now calls are coming from the Skeena River, where there are numerous villages and hundreds of people; Bella-Bella, which is some 230 miles down the coast, and Queen Charlotte's

I visited Bella-Bella a few weeks ago, travelled about 600 miles, including a cell at Kit-a-mat, which took us 130 miles out of the direct course to the former place. We encountered very mafavorable weather, and were nine days in the canoe, battling against head wind and very heavy On the return, we made the distance (230 miles), with occasionally a fair wind, in a little more than three days. There were discomforts enough and perils in the journey, but we felt it a privilege to preach to the hundreds of poor people we found at these places.

At Kita-mat we were met with great joy by

George Edgar and wife, of Fort Simpson, wh have been teaching the school there for about six months. The people were apprised of our coming by the firing of a gun, and a party came in a small cance to pilot us up the river. approached the village, flags were hoisted and guns fired, and the path from the village lined with people waiting to shake hands with us. We were conducted to a large house, inicely decorated with evergreens and wild flowers. spent three days here in council with the peoand preaching; and chose the site for the little church we hope soon to have erected here. The young men of the village have already got out the timber, and have taken the lumber neces-sary from here. About \$100 from friends abroad will, I think, with local subscriptions, enable us to build it free of debt. Who will come to our help? As I have said before, this is a willage of about 400 people, 160 miles distant from Fort

Simpson. We now have to proceed 130 miles further down the coast, before we reach the furthest point of our journey. Some of the young people get into their canoes and go some distance with as: then, after a general hand-shaking and many ask-

of the Bella villages. Here are about 100 the genuineness of which his entire deportment ed with our departed sister, as we have no people, and we spend the Sabbath with them bore abundant testimony. He early became an preaching appointment in the neighborhood. It is from this place that a man and his wife official member and was soon identified with all where she lived; we learn, however, that she came to us last winter to urge me to visit his the enterprises of the church. His lite was so had been a member of our Church for more than people. He says he has kept up a prayer-meet-ing every Sabbath since. Monday, by daylight, we are off again, and fifty miles brings us to another village of about 150 people. No missionary had ever visited here before. These poor people are dark indeed; but, after going from house to house and explaining the object of our visit, the whole village gathered to hear the Word. After spending a day here, we went on some twelve miles to the next village. Here we held a large meeting, and met also the chief and some of the people of another small band. So now we had met all the Bella-Bella tribes, living in four different villages, and numbering in all states of the people of another small band. some 400 or 500 souls. At this place the H. B. Company have a trading post, and here the Com- of personal oversight. Both these buildings were

a missionary may soon be sent to them, and say that, were a mission established at any one place, they would all gather there to avail themselves of its benefits. Here there is a fine field for a missionary, who might also visit Kit-a-mat. Kit-loop, and Kit-a-stue, where a cognate lan-guage is spoken, and would include over 1,000

people.

A few weeks ago we had, I suppose, 500 Hydabs from Queen Charlotte's Island in our vil-lage, including chiefs from Skid-e-gat and Coal Harbour, at the southern extremity of the island. These plead for a teacher; they say their peo
"The people were poor and struggling, settled on

pleare near all gone by sin; if we will help them new farms, and doing their utmost to make both

that help be given them. I do trust these opportunities of spreading the gospel may not be allowed to pass, or the people now pleading for the light may become discouraged, and never again be so easily won to Christ.

We are in great need of a new school-house at

shingles, etc., and preparing for it, trusting that and physical powers. The following estimate of God may incline our people at home to come to his character is from the Rev. James Gray, God may incline our people at home to come to our aid. Now, while Japan and the Northwest is re-inforced so well this year, surely the thousands in this country that are so much needing the bread of life will be cared for. Yours truly, T. CROSBY.

SARNIA DISTRICT SUNDAY-SCHOOL CONVENTION.

The annual Sunday-school Convention in connection with the Earnia District, was convened in the village of Park Hill on Tuesday, August 20th, at 7.30 o'clock p.m. Nearly all the ministers on the district, together with a large number of delegates from the Sunday-schools on the various circuits and missions, were in attendance. A large number of visitors from the village and its seating capacity. Rev. W. C. Henderson, M.A., chairman of the district, presided, and G.G. German, Esq., of Strathroy, was elected secretary. After the organization of the meetsecretary. After the organization of the meeting the chairman opened the proceedings with a very spirited address on the incentives to Sunday-school work, which acted like the striking of a clear and ringing key-note, and did much to give tone and harmony to all that followed. The give tone and harmony to all that followed. The claimed for himself. In all matters perionity and missions were then called in order circuits and missions were then called in order and reports of the state of Sunday-school work within their bounds presented verbally by superintendents, or, in their absence, by the ministers in charge of the circuit or mission. Although in a few isolated cases the work was found to be suffering from want of thorough organization, or lack of properly qualified teachwere delivered during the evening by Rev. tious. Honesty and integrity marked all his Thomas Cobb on "What the Sunday-school is transactions. Although a Methodist in profes-

of their time and money, it must be regarded as doing for the Home, the Church and the Nation." To give shape to the discussion three points were successively taken up : 1st, How to prepare the lesson; led by Mrs. Andrews, who gave prominence to the prayerful study of the Bible itself, and we aid of the promised Spirit of Truth, as the great helps; therefore none need excuse themselves from work for want of facilities for preparing the lesson, 2nd, How to win and trial who have been received on probation, but hold attention; led by G. G. German, Esq., who who have had no examination and recognition as advised, among other things, the cultivation of required by law (see Discipline, page 139), even close personal acquaintance with the scholars. though a minister may have gassed them on to 3rd, How to teach the lesson; led by Rev. Wm. Shannon, who insisted on the great advantages of the catechetical method above all others. The first topic for the afternoon was how to conduct a Sunday-school session, led by Joshua Adams, Esq., of Sarnia, from whose remarks, as well as from the discussion that fellowed, many a superintendent would take home hints how his work more successfully. Rev. A. Andrews gave an explanation, with practical illustration, of normal-class instruction. At half-past four according to announcement, a large number of Sunday-school scholars assembled, and were addressed by Rev. Robert Smylie and Rev. Richard Eason. In the evening the question-drawer was opened, and questions read out and answered by Mr. German, the readiness, terseness, and aptness of whose replies proved him eminently adapted for the position assigned to him. The report of the Committee on Resolutions was presented by Rev. W. J. Ford; an essay was read by Rev. J. H. McCartney on the claims of Christ on his people; and a pointed address delivered by the Rev. A. G. Harris, on the lessons taught by the convention. At 10 o'clock this, the final, session of the convention closed. The universal verdict of those who had been present was

that it was not only a very happy reunion of those engaged in a common work, but was emi-mently profitable. Many a Sunday-school worker has gone home from it with greatly stimulated weal, and with greatly enlarged knowledge of the most approved methods of promoting the true objects of his work. Great praise is due to the Rev. W. C. Henderson for the spirit he has manifested himself, and has infused into his district, with respect to Sunday-school work. To him the greater part of the success of the convention is owing. Much credit was also given to Rev. J. H. McCartney, superintendent of the Parkhill Circuit, for the

very complete local arrangements which he had made for the meeting of the convention, and for the promotion of the comfort of all the delegates. Much enthusiasm has already been created by these annual Sunday-school gatherings on this district, and even already many are looking hope-fully forward to the next, which it was decided to hold in the village of Wyoming. W.J. F.

CORRECTION.

MR. EDITOR,--On reading "Notes from Alton" in last week's issue of the GUARDIAN I noticed several typographical errors.

The words "statics," "Canadian Presbyterian," "union bodies," and "bounds of church," in paragraphs 1st, 4th and 5th, should read status Canada Presbyterian miner bodies.

and bounds of circuit.

Yours truly,

The Righteons Dead.

JAMES FLINTOFT

Was born in Yorkshire, England, on the 22nd June, 1804, and with his father's family emigrated to Canada in 1817, with them taking up his residence in the Township of Drummend. As a young man, he was moral and well conducted and extremely thoughtful on the subject of religion. His seriousness and concern increased and he offered himself for membership in the Methodist Church, and was appointed to a class in 1830, in ing us to pray for them, we say good-bye.

Saturday evening, near three days' travel,
brings us to the High-Ice, the first on our course, he soon experienced a saving change of heart, to consistent, his spirit so genial, and his liberality and labors so productive of good, that his re-moval to Samia in 1843 was deeply regretted by all classes of the community. Bro. Flintoft brought with him to Sarnia the same earnest spirit and at once entered upon a career of ex-tended usefulness. He soon became a trustee and class-leader, positions which he held until his death, although unable for some time past, wing to failing health, to discharge the active duties of office. For a period of twenty-three years he creditably represented the Quarterly Board as Recording Steward. He was the moving spirit in securing the erection of the church and parsonage, and gave to this work a large amount pany's steamer calls regularly.

a. credit to the liberality and enterprise of the church of that day. Mr. Flintoft was a man of great strength of character, and his influence was felt for good throughout the community, as a leader in all the social and moral enterprises of the day. He was universally respected by all who knew him, for his simple, kind and unassuming manner, his unostentatious piety and his broad catholicity of spirit.

In 1853 he was appointed Sheriff of the County of Lambton, an office which he efficiently filled for about twenty years. A local paper, in speaking of his discharge of official duty, bears the following testimony to his kindness of heart:—
"The people were poor and struggling, settled on ple are near all gone by sin; it we will neep them.

now, they are ready to give up their old ways.

I hope (D.V.) to visit the Skeena River next month. Letters have been sent me repeatedly many a poor settler had the balance of a long winded execution against him quietly settled by winded execution against him quietly settled by the Sheriff out of his own pocket, in order to eave the defendant from being sold out, and to satisfy a troublesome attorney. In many cases

these balances were never repaid."
When I first became acquainted with him a We are in great need of a new school-house at little over a year ago, his disease, softening of the Fort Simpson. I am already getting out timber, brain, had already undermined his intellectual whose long and intimate acquaintance with the deceased enables him to speak from the stand-point of personal knowledge: "I feel a mournful pleasure in responding to your request, to send you a few lines in regard to the character of one for whom I cherished so high a regard for so many years. Twenty-nine years ago, when commany years. I weney-line years ago, when com-paratively young, I became acquainted with the late Sheriff Flintoft. His house was the first I visited on my appointment to the Sarnia Mission. It was not difficult to discover on first acquaintance that in him and his estimable wife were to be found true and genuine friends whom to know was to respect and love. Their house was the favorite resort of many a weary itinerant amid the long and tedious journeyings of those early times. Here he was sure to find surrounding country were also present, so that a hearty welcome and those nameless attentions in her always comfortable home. Sister Will-the church was filled to the utmost extent of which made his stay pleasant and restful both to mot, whose maiden name was Marr, was born body and mind. His intimate friendships were not hastily formed, but they were ardent and life-long. Like all really true men he had well sonal and ecclesiastical, he was a safe counsellor. He was not particularly quick in arriving at decisions—he took time to think and to weigh matters, and hence his views were well defined and his advice generally reliable. As a Christian, he was not demonstrative, but regular and faithful in all the duties of the Christian life. His religious experience was not fitful and flucers and other causes, yet the reports were, on tuating, but constant and consistent-not like the whole, very cheering to those interested in the mountain torrent, foaming and leaping from this department of Christian labor, and showed crag to crag, but like the gentle stream, even and a marked advance upon last year. Addresses regular in its flow. He was thoroughly conscien-

tian charity and brotherly feeling which for so many years has marked the intercourse of the different sections of the Church in Samia. In the purity of his character, in the consistency of his life, in the broadness and catholicity of his charity, and in his unswerving adhorence to the right, he has left a heritage to his surviving relations and friends of inestimable value. His life exemplifies the true Christian and is a standing testimony against hypocrisy and sin, and in favor of the genuineness and reality of personal religion. Such a life furnishes to me the most satisfactory assurance of a happy hereafter."

About six years ago Mr. Flintoft's health began to fail, and for the past eighteen months he was confined almost constantly to his room. He sat up and took tea with the family on the Sabbath evening, and early on the morning of the next day, July 1st, 1878, passed peacefully to his rest. His funeral was attended by a large concourse of the leading citizens of the town, and the shops were closed at the time out of respect to his

memory.
"He rests from his labors and his works do W. C. HENDERSON.

MRS. JOHN ROGERS.

Abigail, wife of Mr. John Rogers, of Davenport, was born in the County Down, Ireland, on the fifteenth of June, 1801. When seventeen years of age she experienced the inestimable blessing of conversion, and became a member of the Methodist Church. Until the day of her death, she continued to enjoy the privileges of Church membership. Many of the Toronto ministers will recall, as I do, the beautiful consistency of her Christian life.

She loved the sanctuary and all the services of our Church with an ardor which knew no abatement. As a wife, she could not be excelled; and as a mother, she was faithful and affectionate, leaving her sorrowing children the preciou heritage of a godly example. The illness which proved fatal was severe in its nature, but borne with an unmurmuring resignation which indicated great peace of soul and unfaltering faith in God. In the immediate prospect of heaven, our sister had great joy, and would give utterance to her praiseful feelings in such language as Blessed Jesus."

On July 17th she passed through the valley of the shadow of death, fearing no evil and realizing "an abundant entrance into the everlasting kingdom of our Lord and Savieur Jesus Christ." . Jour Porrs.

EPHRAIM WILSON.

Was born in Yorkshire in 1818. Removed t Waterloo County, Ontario, in 1829, was converted to God and united with the Methodist Church at twenty years of age under the ministrations of Brother Ferguson. After ten years of faithful membership he was appointed class-leader, which he held till the year of his death. The last ton years of his life was spent at the "Maxwell" appointment on Sarnia District, where he was in "labors more abundant." He was ever ready to speak, or to act, or to bestow, so that the Master's cause might be advanced. His plety was homed in his heart. It was of the simplest form, yet deeply seated and feltin his life. He had two strong attackments which ever served as ballast for his bark in storms and breakers, viz., love for Methodism and wavering trust in and love for Christ. He had a church in his house" for Jesus, and a home for the itinerant. A partner and a family to assist him in every good work. His experience was ever bearing to an unscen coast, and for the last year he grew intensely anxious to step on the shore. The last song he asked for from his family was "Heavenly Home." The last words were "Oh Lord Jesus," and he entered the home of the song, with never a fear, and sat down with Jesus. Often he sang "Happy if with my latest breath &c." He was permitted to "gasp" the "name" and was happy.

MRS. NANCY FEEK

Was born in the Township of Osnabruck, on the 14th of September, 1804, and died in the Town-ship of Roxboro', on the '9th of August, 1878, having nearly completed her 74th year. was the widow of the late Henry Feek, and sister of John Hough, Esq., L.P., and Recording Steward of the Avenmore Mission. Having only recently entered upon our work

here, it was not our privilege to become acquaint 30 years, and that her life was that of a consistent Christian. It is, therefore, almost unnecessary to say that the testimony of those who were with her during her last moments here was She died well," for how else can those die who live well?

The burial took place on the Sabbath follow ing (August 11th), consequently we could not at tend. Brother Wesley Hough (local-preacher) however, read and conducted the burial service at the grave; and in the evening the writer ad dressed a full house of very attentive listeners from 1 Thess. iv. 18. We humbly pray that the word spoken and the circumstances in connec tion therewith may be blossed by the Holy Spirit to the good of all concerned.

JAMES LAWSON. THOMAS BELL,

Was born in the County of Wexford, Ireland on the 30th of July, 1804.

He was frequently the recipient of spiritual enlightenment, but it was not until his 21st year that he exclaimed,

"I sink by dying love compelled, And own thee conqueror."

This took place under the labors of the Rev Andrew Taylor. In 1831 he emigrated to Can ada and settled in Elizabethtown, on the old Augusta Circuit, where he resided until his death on the 17th of May, 1877. In March, 1836, he was married to Mary White, but in a few years the Master called her to her home in heaven. In 1848 he was united in marriage to Catherine Ennis, who survives him. Brother Bell was highly esteemed as a neighbor, which was evinced by his being appointed Reeve of the Township of Elizabethtown. His choice sphere of operation, nowever, was in connection with the Church of his choice, of which he was a local preacher and class-leader for many years. He was much interested in the welfare of the church. He was a friend to the minister, and although naturally timid, he delighted to speak well of the name of the Lord. He was regular in his attendance at church as long as his health would permit. He suffered much pain in his last days, but always with Christian fortitude. His expressions were all of a triumphant nature and he realized that it was not in vain he had served the Lord for over fifty years. His obsequies were attended by a large concourse of friends and the writer adlarge concourse of fraction iv. 7. dressed them from 2 Timothy iv. 7. W. RILANCE.

MERCY WILLMOT.

It becomes my duty to chronicle the demise of one of our oldest mothers in our Methodist Israel on this Yonge Street Circuit. She and her comfortable home were known to the weary itinerants in former times. None of them when in this part of the country ever failed to find a hearty welcome in Markham, in the year 1804, and was married to her now sad and lonely husband in the year 1825. She was savingly converted to God at camp-meeting in the year 1826. She continued steadfast during all the strife and turmoil which existed in the time of the church's divisions She was always found in her place when it was possible for her to go to the house of Go?. She had great and undying respect for all true ministers of the gospel, and loved to talk to them of their hard circuits and fare. She spoke to me very frequently of the texts taken by the Ryersons and others when the sermons were made a blessing to her soul.

Her great anxiety was for her family, which is large, and most of its members are members of the Church of her choice. She most earnestly prayed for the salvation of them all. Nothing on earth delighted her more than to see them al around her, and although they are scattered in different parts of the Province they came and, like little children, clung to and ardently loved their excellent and ever-to-be-remembered mother. When | These potted plants are particularly desir-

sion and principle and practice, he was no bigot. I found her apparently on her death-bed two years only a very partial success.

and by Rev. William J. Ford on "What the Honor to whom honor is due, and honor to each in proportion to his merits. There are cases, and we hope that they are numerous, of clock, a large number of friends and delegates dation and development of that spirit of Christian in the data the proportion to his merits. There are cases, and we hope that they are numerous, of clock, a large number of friends and delegates dation and development of that spirit of Christian in ever expressed one doubt of her acceptance with God. With calmness and a cloudless say, she entered the valley and shadow of death. No impatient longings, but desired to go home to be with Jesus. With uplifted hand, she with faltering voice pointed to the open door and spoke of her Amanda, who had recently died in the Lord. She at last, on the 29th of June, 1878, closed her eyes in death and went to the reward of the righteous. We deeply feel her loss. Our M. FAWCETT, people die well.

SARAH SLOAN.

Her maiden name was Sarah Miller. She was orn in the County Tyrone, Ireland, in the year 1830. At about six years of age she emigrated, with her parents and family, to this country. The family settled permanently in the Township of Vanghan, where her father followed the profession of school teaching. She was married in the year 1865, and her husband died in the year 1874. Their only child died in 1871, and she herself died July 18th, 1878.

The subject of this memoir was brought up in the Presbyterian Church, but was without a knowledge of experimental religion until her conversion in the old "Peterman Church," 6th concession, Vaughan. Here the light of a new life, broke in upon her soul, from this time— which occurred in comparatively early life—" she ran her course with even joy, and closely walked with God to heaven." Minding the Scripture injunction, from the very beginning of her new life, to go on to perfection, she had attained such sweet measures of the Christ life as to render her one of the "rare spirits." Through all her bereavements, in the loss, first, of her child, then of her husband, she exemplified the patient submission of the Christian, one who could greatly love her earthly beloved, but one who could love them thus greatly, because she could far more greatly love the wise and holy will of God. Bereaved of the husband and stay of the happiness of her natural life, left a widow with a heritage of poor material circumstances and poorer physical health, she lived in God, who supplied all her need. She walked in God and blessed all whom she knew. She died as she lived, rejoicing in God, and declaring to all who put themselves within her reach, both by her ord and example, the power of redeeming grace The Church's true wealth lies in the amoun

of spiritual power she can command. The wri ter knows that Sister Sloan was a woman might in prayer. What will the Church do when the praying ones are gone? O God, pour out upon our people the spirit of prayer. G. W. H.

House and Farm.

Famous New Strawberries.

VARIETIES FOR PLEASURE AND PROFIT.

The attention of the public was arrested about a year ago by the appearance of certain varieties that seemed to promise to be come of unusual value to fruit-growers and lovers of this fruit. In a single season it is of course impossible to obtain a perfectly correct idea of a new plant, especially when set out the same spring. The experience, however, of another year has helped us greatly in the forming of a proper estimate of the qualities of these new varieties, and we are glad to find that our first estimate was in the main correct, and that most of them are well worthy of a kindly greeting. Varieties that have the merit of producing specimens of a measurement of from four to fourteen inches in circumference, and of yielding fruit at the rate of from 3,500 to 14,000 quarts to the acre are certainly worthy of some praise, and we do not wonder at the words of admiration and tokens of pleasure that they excite. I cannot at this time describe all of these new varieties, but the following seem to be specially worthy of notice:-

Forest Rose .-- This variety is perhaps now attracting as much attention as any, even though it may be exceeded in size by some other kinds. However, plants that will produce berries that measure from four to eight inches in circumference, if possessing other good qualities, need have little fear but that they will find many a friend to welcome them. Of the fifty or sixty varieties upon my grounds, there are not over four or five that promise to equal it for general planting. I am now testing it upon various soils, and wherever placed thus far it has grown most luxuriantly. The berries are of a bright red color, sufficiently firm for shipping, and of very good quality.

Crescent Seedling .- Though this is not as large a berry as the preceding, yet the fact that small plots of this variety have yielded fruit at the rate of over 14,000 quarts to the acre, will cause it to attract almost as much, possibly more attention, than the other. Now that the plants are comparatively low priced, allowing of larger plantings being made, we shall not be very much surprised to hear soon, that fields of an acre or more will yield at least 10,000 quarts or over 300 bushels to the acre. The berries are of good color, ripen early, and though they cannot be shipped as many hundreds of miles as the "Wilsons," yet for not too distant markets they should prove very profitable. Plants appear to be at home upon quite a variety of soils.

Springdale, Great American, Captain Jack, and Centennial Favorite are prominent late varieties, and prove very acceptable to those who wish to have the strawberry upon the table for a space of from four to six weeks.

Russell's Advance, Pioneer, Sharpless, and President Lincoln ripen somewhat earlier in the season, and by means of either their fine flavor or immense size, have been winning many admiring friends. They all have qualities so different, that more space would be required to properly describe them than can now be given.

Possibly there may be some persons who are new beginners in the growing of strawberries who would like to know something of the methods that are employed in growing these large berries. Though they will thrive on nearly all soils, still it is very important to have the ground well enriched, and deeply spaded or ploughed. In planting in August or the early fall, I greatly prefer to use potgrown plants, or such as have been previously started in small flower pots. If set out in rich soil, and the runners cut off as they appear, and the soil frequently hoed or stirred, then by the middle of November such plants will measure fully a foot across, and the following June will frequently give from one and a half to two pints of fruit to a plant.

able for removing from one field to another, or from one distant locality to another. A little straw, salt hay, pine needles, or soil thrown over the plants in November will protect them during the winter.

R. H. HAINES. Saugerties-on-Hudson, N. Y.

Agricultural Pursuits.

The relations of farmers to thought and

intelligence have changed wonderfully in the

past twenty-five years, and it is a change which must result in giving them the preeminence in intellectual activity if they improve their opportunities. In brief, the change to which we refer comes of improved agricultural machinery, of which the reaper was the modern starting-point. Take the buggy-corn plough for example. The farmer now in riding easily once across his field accomplishes as much (and does it better) as he did twenty years ago by trudging laboriously four times across the same field. There never was a time when rural occupations were not more favorable to original and elevated thought than were mural pursuitswitness the fact that poets and philosophers from Homer and David to Burns and Jefferson were largely dwellers in the quiet country—but the difficulty has been that the vital forces have been withdrawn from the brain and expended upon the muscles in severe and continuous toil. The necessity for this no longer exists. How shall the farmer make the most of his advantages i We suggest that he should have, to begin with, some mental discipline—should have a fair knowledge of the common branches and the rudiments, at least, of logic, rhetoric, mental science and a good mastery of geometry.—The Interior.

Do not say, " I will help thee to-morrow; perchance that poor soul may not need thee te-morrow.

Prove all things: hold fast that which

Special Aotices.

CARD OF THANKS.

Toronto, July 25th, 1878. C. F.Russell, Esq., Agent, Travellers' Insurance Company, 33 Adelaide Street East, Toronto.

DEAR SIR,-I have great satisfaction in acknowledge ing the cordiality and promptness with which you have just met the whole of my claim on a policy in the Travellers' Life and Accident Company, arising from an injury received on the 5 h of March last. Soimmediate and honorable a discharge of an obligation speaks well alike for the Company itself, and for those who have the management or its affairs in to is city. I can cheer fully recommend the Travellers to the confidence of the Canadian public.

JOBHUA H. JOHNSON.

EPPS'S COCOA.-GRATEFUL AND COMFORTING-"By a horough knowledge of the natural laws which govern the operations o digestion and nutrition, and by a care ful application of the fine properties of well-selected cocca, Mr. Epps has provided our breakfast tables with a delicately, flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tend ney to dis ease. Hundreds of subtle maladies are floatin, around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well for tified with pure blood and a properly nourished frame. -Civil Service Gazette.-Sold only in Packets labelled-"JAMES EFFS & Co., Homosopathic Chemists, London Eng." 2522-1y

A STUBBORN FACT.-Dr. Fowler's Extract of Wild Strawberry is, without a doubt, the safest and most reliable remedy in existence, for diarrhea, dysentery, cholera morbus, sour stomach, sea-sickness, and all summer complaints. It acts like a charm. Its effects are marvellous - relief instantaneous, cure speedy Physicians and all who use it recommend it. It should be kept in every home at this season, for use in cases of emergency. For sale by dealers. Milburn, Bentley & Pearson, Proprietors, Toronto. "This is to certify that my wife, having been troubled

for a length of time with asthma and general nervous debility, and having been treated by medical men and used many preparations, finally tried a bottle of Victoria Hypophosphites, and realized the most immediate and permanent benefit she ever got from any provious medicine. She felt like a new person. "Acacia, Norfolk Co. Yours truly,

e4w-2541-1y-2555 R. G. SCIDMORE."

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WHAT IS IT?

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One of the first symptoms of disease affecting either the Liver, Lungs, Heart, Stomach, or Genital Organs, is a loss of nervous power. This is followed by muscular relaxation, weakness, and emaciation of all the organs which depend for health on involuntary muscular action, the weaker suffering first.

Muscular action, the weaker suriering orst.

Now, as the muscles and nerves depend so much upon each other for efficient strength and action, and as the organs they control depend on both, it becomes an actual necessity to treat the nerves and muscles directly, in order to speedily and permanently cure diseases of the above-named organs.

The inventor, acting upon these ideas, after menths of experience, during which time he had ample opportunity for trying the effect of his discovery, became convinced that no other preparation known contained so potent and direct an effect upon the nervous system as his Compound Syrup of Hypo-

phosphites, and except in cases of actual organic loss, that it would restore patients suffering from those maladies. Amongst the diseases overcome by the use of this remedy are the following:— Chronic Constipation,

> Asthma. Chronic Bronchitis, Consumption,

Chronic Dyspepsia,

Chronic Diarrhoza. Chronic Laryngitis, Melancholy, Nervous Debility

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JOURNAL OF GENERAL CONFERENCE.

Delegates to the General Conference, both Lay and Clerical, will need a copy of the Journal of the last General Conference,-price 30 cents post free. Immechiate attention will secure a copy before they are all

THE MINUTES.

The Minutes of the Toronto, London and Montroal Conferences for 1878, are now ready for delivery. Price zingle copy, 20 cents; per dozen, \$1.75 net. Ministers an Ave-dollar subscribers to the Superannuation Fund will preceive their copies by mail.

Those who desire the Minutes of the three Confernces bound together in one volume, should send in their orders at once, as only alimited number are printed. Price 75 cents net,-with name in gilt letters on

Connexional Actiees.

GENERAL CONFERENCE, 1878.

ORDER OF SERVICES. The second session of the General Conference of the Methodist Church of Canada will be opened in the Dorchester Street Methodist Church, Montreal, on Wednesday, September 4th, 1978, at 9 a.m. The ordinary sessions of Cenference will be held in the said church, and the public evening meetings in the St. James Street Alburch.

Church.
Wednesday, September 4th, 8 p.m.,—The Sacrament of
the Lord's Supper will be administered in the St. James
St. Church, the service to be conducted by the Rev. Dr.
Etyerson.

St. Church, the service to be conducted by the Rev. Dr. Ryerson.
Friday, Soptember 6th, 8 p.m.—A missionary love-feast will be held, under the direction of Rev. Dr. Wood, Missionary-Secretary. Those who have been engaged in missionary work are especially expected to take part. Monday, Soptember 9th, 739 p.m.—A general missionary meeting will be held, to be addressed by Rev. A. E. Russ, M.A., from British Columbia, Rev. D. McDonald, M.D., of Japan, Rev. A. Sutherland, Missionary-Secretary, and Hon. E. White, of St. John's, Newfoundland at the chair to be taken by John Macdonald, Esq. M.P., of Therento. The representative of the M. E. Church of Therento. The representative of India, are also carried test of the M. E. Church of the United States, and Rev. W Taylor, of India, are also carried to apeal.

reference. The representative of the M.E. Church of the United States, and Rev. W Taylor, of India, are also expected to speak.

Example the speak.

Example the speak of the Educational Society, Sev. S. D. Rice, D.D., Treasurer of the Educational Society, Rev. G. S. Milligan, M.A., President of the Newfoundland Conference, Rev. S. S. Nelles, LL.D., President of Victoria University, and J. R. Inch, Esq. LL.D., President of Sackwille College, the chair to be taken by D. Allison, Esq., LL.D., Superintendent of Education for the Province of News Soctia. The representative of the W. M. Conference of Great Britain and Rev. Bishop Pierce, D.D., of the M. E. Church South, are also expected to speak.

The sessions for the public reception of fraternal delegations from Great Britain and the United States will be appointed by Conference.

Saturday, September 11th, 2 p.m.—A mass meeting of Mathodist Sabbath-schools will be held in the St. James St. Church, to be addressed by speakers to be hereafter appointed.

Appointed.

Enturday, September 7th and 1ith, 8 p.m.—Meetings. Ar the promotion of holiness will be held in the lecture-scen of the St. James Street Church, the leaders to be hoceafter appointed.

Alt is recommended that Prayer be offered through-cout the entire Church that the session of Conference may be an occasion of Divine manifestation and of great spiritual blessing.

A puryer-meeting will be held each morning in the lecture-room of the Dorchester Street Church for half can hour before the opening of the session. The Coumittee to have charge of the meeting to be appointed at the opening of Conference.

PREACHING SERVICES.—SEPTEMBER STH. St. James Street, 11. a.m., Rev. Bishop Pierce, D.D., of the M. E. Church South; 7 p.m., Itev. W. Taylor, of India.

the M. E. Church South; 7 p.m., hev. W. Laylor, of India.

Dorchester Street, 11 a.m., Rev. J. H. Robinson; 7 p.m., Rev. H. Sprague, M.A.

Ottawa Street, 11 a.m., Rev. Joseph Hart, President of the N. B. and P. E. I. Conference; 7 p.m., Rev. E. H. Dewart, Editor of the CHRISTIAN GUARDIAN.

Palace Street, 11 a.m., Rev. E. B. Harper, M.A., President of the Toronto Conference; 7 p.m., Rev. A. W. Nicholson, Editor of the Wesleyan.

Sherbrooke Street, 11 a.m., Rev. R. A. Temple; 7 p.m., Rev. J. Elliott, D.D.

St. Joseph Street, 11 a.m., Rev. J. Taylor, President of the Nova Scotia Conference; 7 p.m., Rev. D. Savage.

Point St. Charles, 11 a.m., Rev. J. Dove; 7 p.m., Rev. J. Borland, President of the Montreal Conference.

Douglas Church, 11 a.m., Rev. T. W. Jeffery; 7 p.m., Rev. D. McDonald, M.D.

SEPTEMBER 15TH. SEPTEMBER 15TH.

SEPTEMBER 15TH.

St. James Street, 11 a.m., the Representative of the M. E. Church, U.S.; 7 p.m., the representative of the W. M. Church of Great Britain.

Dorchester Street, 11 a.m., Rev. J. A. Williams, D.D.; 7 p.m., Rev. T. B. Sergeant, D.D., of Baltimore, U. S. Ottawa Street, 11 a.m., Rov. G. Young, D. D.; 7 p.m., Rev. C. Stowart, D.D.

Palace Street, 11 a.m., Rev. H. Pickard, D.D.; 7 p.m., Rev. E. B. Ryckman, M.A., President of the London Conference.

Rev. E. Ryckinal, M.A., President of the Amaza Conference.

Sherbrooke Street Church, II am., Rev. J. Lathern; 7 p.m., Rev. G. R. Sanderson, D.D.

St. Joseph Street, II a.m., Rev. W. Jeffers, D.D.; 7 p.m., Rev. C. Jost, M.A.

Point St. Charlos, II a.m., Rev. J. Learoyd; 7 p.m., Rev. C. Fish.

Douglas Church, 11 a.m., Rev. S. F. Huestis; 7 p.m., Rev. A. Langford.

E. RYERSON, President.

MISSIONARY ANNIVERSARY OF THE METHODIST CHURCH, POINT ST. CHARLES, MONTREAL.

Sermons in aid of the Missionary Society of the Methodist Church of Canada will be preached (D.V.) in the above-named church on September 15th, 1578. At 11 a.m. by Rev. John Learoyd, of Picton, Ont.; at 7 p.m. by Rev. Charles Fish, of Coboung, Ont. Meeting to be held on the 17th. Chair taken at 1.30 p.m., to be addressed by Revs. Fish, Learoyd, and Dr. McDonald, missionary from Japan. Collections at each service.

WALKERTON DISTRICT CAMP-MEET-ING.

A Camp-meeting will be held (D.V.) on the Hanover Gamp-ground, 14 miles from the village, commencing on Thursday, the 26th of September, at 7 pm.

Tuesday, the lat of October, will be a Sabbath-school day. There will be a sermon specially addressed to parents and Sabbath-school workers in the fo encon and a "Family gathering," with suitable exercises, commening at 230.

Parties wishing comfortable tents can secure them by

o ing at 2.39.

Parties wishing comfortable tents can secure them by applying to Rev. R. Godfrey, Durham; Rev. N. A. McDiarmed, Chesley, and H. P. Adams, Esq., and Rev. J. Greene, Hanover.

The Committee purpose making suitable provision for the accommodation of all who come from a distance. We ask for united prayer that God may make the gathering great blessing.

JOHN BREDIN, Chairman.

J. GREENE, Superintendent.

CAMP-MEETING.

CAMP-MEETING.

1 Camp-meeting will be held (D.V.) on the Florence Circuit, Chatham District, in a grove belonging to Mr. Thos. Bobbu, (Moorehouse Settlement), commencing on Friday, 20th of September, 1878, at 2 p.m.

There will be a suitable provision tent on the ground, under the management of a judicious committee.

Pasture quite convenient. Ministers and all Christian workers on the District and surrounding Districts are cordially invited to come and help in the work.

Ministers will be met on the day of the commencement and day after with a conveyance at Bothwell, G. W. R., at 1230 p.m. John Wareffeld, Chairman, John Neelands, Superintendent.

CAMP-MEETING.

The Kettle and Stony Point Indians are to hold a samp-meeting on the Kettle Point Reserve, to begin an Thursday, September 12th, 1878.
An invitation is heartily given to the Indian missionaries and their people to attend. All Indians from other reserves will be provided for while at the meeting. There will also be a boarding house for strangers.

COLLINGWOOD DISTRICT CAMP. MEETING.

Will (D.V.) be held on the same grounds as last year, two miles from the Thornbury R. R. station, commencing Thursday, September 12th, 1878.

Persons wishing tents will please send in their applications before the 1stof September, to Rev. Jno. Mahan, A. Davidson, or T. McKenny, Thornbury P.O.

Single tents \$2.00, double \$4.00. Provision will be made to take parties from the station to the Camp ground at nominal rates. A provision tent will be on the ground, John Mahan Secretary

PETERBORO' DISTRICT CAMP-MEETING.

MEETING.

A Camp-meeting under the direction of the Peterboro' District will be held (D.V.) on the old Camp-ground on the farm of T. H. Richardson, Esq., in the 8th Concession of Cavan, and two and a half miles from Bethany station, to commence on Friday, September 6th.

Parties desirous of securing tents will please communicate with the Rev. J. W. Wichen or with W. H. Coulter,

There will be a suitable provision tent on the ground.

There will be a suitable provision tent on the ground.

also pleney of water. Pasturage convenient.

Ministers and all Christian workers on the District

and surrounding Districts are cordially invited to come

E. B. HARPER, Chairman.

J. W. WICHEN, Superintendent.

MINISTERS' ADDRESSES. Rev. J. A. Stewart, Nobleton. Rev. B. Greatrix, Goodwood. Rev. W. H.Cairnduff, High Bluff, Manitoba.

MONTREAL CONFERENCE.

GENERAL CONFERENCE FUND. 1 Receipts not acknowledged August 29th :— Alice Merrickville East Bolton Portage du Fort..... Lennoxville

Missionary Anniversaries, 1878-79.

LONDON DISTRICT. London City, Queen's Avenue—Local arrangements.

"Undas Street—Local arrangements.

Wellington Street—Local arrangements.

Mount Brydges—Sermons, October 6th, 1878, Rev. W.
Walsh. Deputation: Revs. W. Walsh, W. W.
Sparling.
Centralia—Sermons, November 17th, 1878, Rev. George
Stringfellow.

Location Deputation: Revs. G. Jackson, Charles

Stringfellow.

Jackson. Deputation: Revs. G. Jackson, Charles Stringiellow.
Ingersoll (King Street)—Sermons, December 8th, 1878, Rev. G. R. Sanderson, D.D. Deputation: Revs. Dr. Sanderson, John Philp, M.A.
London City, Pall Mall—Sermons, December 8th, Rev. John Ridley, Deputation: Revs. John Ridley, J. S. Colling.
Dorchester—Sermons, December 8th, 1878, Revs. G. N. A. K. T. Dickson, W. W. Sparling, Deputation: Revs. G. N. A. F. T. Dickson, W. W. Sparling, S. G. Staples, E. Lancely, D. W. Thompson.
Westminster South—Sermons, December 8th, 1878, Revs. Thos. Crews, G. W. Calvert. Deputation: Revs. Thos. Crews, G. W. Calvert, J. E. Lancely, A. C. Crews.

Crews.
London South—Sermons, January 5th, Revs. E. Evans, D.D., J. S. Colling. Deputation: Revs. Dr. Evans, J. S. Colling. James Kennedy, Ezra A. Feat.
Saiford—Sermons, January 5th, 1879, Revs. John Kay, D. Hunt, W. W. Sparling, W. Penhall, J. G. Foote.
Belmont—Sermons, January 12th, 1879, Revs. W. Lund, H. E. Hill. Deputation: Revs. W. Lund, Charles Stringfellow, H. E. Hill, T. B. Leith.
Exeter—Sermons, January 12th, 1879, Revs. John Philp, M.A., J. S. Ross, B.A.
Thorndale—Sermons, January 12th, 1879, Revs. J. Kenne-FLOUR.

Ross, B.A.

Dradale—Sermons, January 12th, 1879, Revs. J. Kennedy, J. G. Foote. Deputation: Revs. J. Kennedy, J. Ridley, J. G. Foote, W. Penhall.

adon North—Sermons, January 19th, 1879, Revs. Thos. Crews, D. W. Thompson. Deputation: Revs. Thos. Crews, D. W. Thompson, F. H. Sanderson, A. C. Crews.

Crews, D. W. Thompson. Deputation. Acvis. And., Crews, D. W. Thompson, F. H. Sanderson, A. C. Crews, A. W. Thompson, F. H. Sanderson, A. C. Crews, C. Crews, C. C. Crews, C. C. Crews,
BROCKVILLE DISTRICT.

BROCKVILLE DISTRICT.

Lyn-Sermons, January 5th, Reva. T. G. Williams, G. Robinson. Meetings: 6th, 7th, 8th, 9th. Deputation: T. G. Williams, G. Robinson.

Farmersville-Sermons, January 5th, Revs. W. Rilance, John Webster. Meetings: 6th, 7th, 8th, 9th. Deputation: W. Rilance, J. Webster, Mr. McAdoo.

Frankville-Sermons, February 16th, Rev. D. Winter, Meetings: 17th, 18th. Deputation: D. Winter, W. Philp, W. Pearson.

Maitland-Sermons, January 5th, Rev. A. Campbell. Meetings: 6th, 7th, 8th, 9th. Deputation: A. Campbell.

Meetings: tth, 7th, 5th, 9th. Deputation: A Campbell.

North Agusta—Sermons. December 8th, Rev. Wm. Raney. Meetings: 9th, 10th, 11th, 12th. Deputation: W. Raney, D. Wintor.

Oxford—Sermons, January 12th, Revs. J. Wilson, W. Pearson. Meetings: 13th, 14th, 15th, 16th. Deputation: J. Wilson, W. Pearson. Jeth, Rev. J. M. Hagar. M.A. Meetings: 27th, 28th, 20th, 30th. Deputation: J. M. Hagar, John Scanlos.

Kemptville—Sermons, January 12th, Rev. G. H. Davis. Meetings: 13th, 14th. Deputation: G. H. Davis, J. Wilson.

South Mountain—Sermons, January 12th, Revs. J. Web-

Wilson, South Mountain—Sermons, January 12th, Revs. J. Web-ster, T. J. Mansoll. Meetings: 13th, 14th, 15th, 16th. Deputation: J. M. Hagar, G. Rebinson, J. Webster, T. J. Mansell. Deputation: J. M. Hagar, G. Rebinson, J. Webster, T. J. Mansell.

Edwardsburg—Sermons, December Sth, Rev. J. M. Hagar, M.A. Meetings: 9th, 10th, 11th. Deputation: J. M. Hagar, M. A. J. Webster, Mr. Sanderson.

Matilda—Sermons, January 12th, Revs. A. Campbell, W. Raney. Meetings: 18th, 14th, 15th. Deputation: A. Campbell, W. Raney, J. Scanlou, G. C. Poyser. Morrisburg—Sermons, December 15th, Rev. J. Elliott. Meeting: 16th.

Winchester—Sermons, January 5th, Revs. J. Scanlon, G. C. Poyser. Meetings: 6th, 7th, 8th, 9th. Deputation: J. Davies, J. Wilson, Mr. Sanderson.

Moulinette—Sermons, January 12th, Rev. R. Whiting. N. Schown.

Avonnore—Sermons, December 8th, Rev. Samuel Might. Meetings: 9th, 10th, 11th. Deputation: S. Might, S. D. Chown.

J. ELLIOTT.

BELLEVILLE DISTRICT.

Belleville Centre, Bridge Street—Local arrangements.

"North, Bloceker Street—Local arrangements."

West, Holl way—Local arrangements.

Sidney—Sermons, December 1st, O. R. Lembly, M.A. Meetings: 2nd, 3rd, Deputation: O. R. Lembly, M.A., I. N. Robinson,
Sermons, December 8th, J. H. Locke, Meetings: 9th, 10th, 11th, Deputation: J. H. Locke, S. Sing, M. B. Roblin.

10th, 11th. Deputation; J. H. Locke, S. Sing, M. B. Roblin.

Thurlow—Sermons, September 29th, J. Kilgour, W. Richardson. Meetings: September 30th, October 1st, 2nd, 3rd, 4th. Deputation: J. Kilgour, J. H. Looke, J. B. Wass, M.A.

Marmora—Sermons, November 3rd, F. McAmmond, M.A. Meetings: 4th, 5th, 6th, 7th. Deputation: F. McAmmond, M.A., J. C. Seymour.

Sermons, November 10th, H. Kenner. Meetings: 11th, 12th, 13th, H. Kenner, T. B. Wilson.

Strling—Sermons, December 1st, W. H. Peake, R. Walker. Meetings: 2nd, 3rd, 4th. Deputation: W. H. Peake and R. Walker.

Meetings, 2nd, 3rd, 4th, 5th. Deputation: J. C. Seymour, J. B. Wass, M.A. N. R. Willoughby, M.A., will also be at the meeting in Stifling December 5th.

5th. ler—Sermons, January 12th, W. Richardson. Meet-ings: 13th, 14th. Deputation: W. Richardson, J. Kil-

Wooler-Sermons, January 12th, W. Richardson. Meetings: 13th, 14th. Deputation: W. Richardson, J. Kilgout.

Frankford-Sermons, December 15th, J. W. Savage, Meetings: 16th, 17th, 18th, 19th, 20th. Deputation: J. W. Savage, M. B. Roblin, I. N. Robinson.

Trenton-Local arrangements.

Shannonville-Sermons, December 8th, S. Sing. Meetings: 9th, 10th, 11th. Deputation: F. McAmmond, B.A., H. S. Jenkenson.

Sermons, December 15th, O. R. Lambly, M.A., Meetings: 16th, 17th, 18th. Deputation: N. R. Willoughby, M.A., W. Bichardson, W. H. Peake.

Thomasburg-Sermons, December 8th, B. Walker. Meetings, 9th, 10th, 11th, 12th. Deputation: N. R. Willoughby, M.A., S. Sing, I. N. Robinson.

Tweed-Sermons, December 8th, J. W. Savage. Meetings: 9th, 10th, 11th, 12th. Deputation: J. W. Savage, W. E. Smith. N. R. Willoughby, M.A., is to be at the meeting on the 12th.

Bridgewater-Sermons, December 22nd, W. E. Smith. Meetings: 23rd, 24th. Deputation: H. Kenner, R. Walker, W. E. Smith.

Madoc-Sermons, October 6th, J. Tozeland, W. H. Peake. Meetings: 7th, 8th, 9th, 10th, 11th. Deputation: J. Tozeland, T. B. Wilson.

The following special arrangement was made by the District meeting for visiting the missions on the District by a deputation, viz., Deputation: N. R. Wilson. Meetings: 24th. Two meetings.

Bannockburn-Sermons, September 29th, T. B. Wilson. Meetings: October 1st, two meetings; October 2nd, one meeting.

Vennacher-Sermons, September 22nd, P. Davies. Meetings.

Meetings: October 1st, two meetings; October 2nd, one meeting.
Vennacher—Sermons, September 22nd, P. Davies. Meetings: 28th, two meetings: 28th, one meeting.
Maynoth—Sermons, September 22th, N. R. Willoughly, M.A., P. Addison, R. Walker, M. B. Roblin. Meetings: September 30th; two meetings.
Brudenell and Bangor—Sermons, September 22nd, A. Wilson. Meetings: September 7th.
Farther arrangements for these missions are to be made by the superintendents of the missions and the Chairman. The same deputation will attend all the above meetings. A collection and subscription will be taken up at the close of each meeting in aid of the Mission Fund.

N. R. Willoughby, M.A., Chairman.

N. R. Willoughby, M.A., Chairman. J. H. Locke, Financial Secretary. BARRIE DISTRICT.

BARRIE DISTRICT.

Barrie—Local arrangements.
Allandale—Sermons, January 12th, 1879. Deputation:
Revs. McFarlane and Pepper, B.A.
Angus—Sermons, December 8th, 1878. Deputation: Revs.
Betts, Snowdon and Brown.
Hillsdale—Sermons, September 22nd, 1878. Deputation:
Revs. Baker and Pepper, B.A.
Penetsangnishene-Sermons, December 8th, 1878. Deputation: Revs. Snowdon and Pepper, B.A.
Rugby—Sermons, January 19th, 1879. Deputation: Revs.
Tucker and McFarlane.
Vespra—Sermons, January 19th, 1879. Deputation: Revs.
Browning and Brown.
Orilia—Sermons, December 8th, 1878. Deputation:
Revs. Betts.
Coldwater—Sermons, December 15th, 1878. Deputation:
Revs. Baker and Patchell.
Rama—Sermons, January 12th, 1879. Deputation: Revs.
Betts and Browning.

MONTREAT, DISTRICT

MONTREAL DISTRICT. Shawbridge-Sermons, September 8th, J. Wheatley, Meetings 11th and 12th-E. A. Ward, J. Wheatley, Valleyfield-September 22nd and 23rd, J. Armstrong.

BRANTFORD DISTRICT.

Mount Pleasant—Sermons, September 29th. Meetings, 30th and October 1st. Deputation—Revs. D. Chalmers and J. White. WALKERTON DISTRICT.

Tiverton—Sermons, September 15th, Rev. N. S. Burwash. Deputation—Revs. N. S. Burwash and J. Anderson.

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Bugar cured and canvassed
in pickle
Lard in tinnets

Lard in tînneta in theres in theres Eggs, fresh ... limed ... Dressed hogs Live hogs ... Hops, 1876 ... second-class, 1875 ...
Dried apples ...
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MARRIED.

On the 21st ult., by the Rev. James Watson, at the re-sidence of Mr. John Campbell, uncle of the bride, town line Dunwich, Mr. Colin Gillies, merchant, Bismarck, o Mary, daughter of Mr. Daniel Campbell, Dunwich. At Willowdale Farm, Copetown, Ontario, by the Rev, S. D. Rice, D.D., the Rev. J. Semmens, of Bruce Mines, to Miss Helen C. Behimer, eldest daughter of Nelson Behimer, Esq.

DIED On the 18th ult., at Cayuga, Sarah Roblin, wife of the late William Tyler (formerly of Markham, Out.) and mother of the Rev. R. J. Tyler, of Marthaville, Out., aged 75 years.

On the morning of the 24th ult., in New Orleans, of yellow fever, Hugh Irvine, chief-operator of the New Orleans Western Union Telegraph Office. Deceased was the eldest son of Mr. Wm. Irvine, of London, Canada. On the 24th ult., at Harmony, of cholera infantum, Charles Albert, son of the Rev. S. Tucker, aged 6 months and 18 days.

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THE CANADIAN

METHODIST, MAGAZINE For September, 1878.

CONTENTS;

ON THE SUSQUEHANNA (illustrated)—W. H. Withrow M.A. AT THE OPEN DOOR. STANLEY'S "THROUGH THE DARK CONTINENT" (illustrated).

THE NORTHERN LAKES OF CANADA (Illustrated). THE KING'S MESSENGER-A Story of Canadian Life. THE DEATH OF SOCRATES-W. H. Withrow, M A, Mr. Beyce's Ascent of Mount Ararat. ABANDONED-MISS A, Stout.

ODD CHARACTERS: THE RASPER-By a City Mission

How AUTHORS WORE. CHURCH MUSIC. GIDEON OUSELEY AND FRIAR MARTIN JOHN MORPHY

DADDY WILL: THE SLAVE'S LESSON. HIGHER-Mrs. E. J. Skinner. PRESENT OUTLOOK OF CHRISTIANITY-Dr. Hurst. THE HIGHER LIFE-C. H. Fowler, LL.D. ENGLAND'S EASTERN POLICY.

CURBERT TOPICS AND EVENTS—The General Conference; General Elections; Rev. Asahel Hurlburt; The Thousand Islands; Boat Races. RELIGIOUS AND MISSIONARY INTELLIGENCE.—Rev. E. Bartass, M.A.

BOOR NOTICES: Leckey's England in the 18th Century; Withrow's History of Canada; Lathern's Baptisma, etc.

OPINIONS OF THE PRESS. We know nothing in the entire range of serial litera-ure that for beauty of illustration and literary excel-ence will surpass this magazine.—London Methodist. The Canadian Methodist Magazine is improving with each issue. This number is varied and full of interest.

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The Canadian Methodist Magazine is a model Methodist family periodical instructive, varied and eminently religious.—Zion's Herald. We congratulate our Canadian bretbren on their suc-cess in the magazine line—we wish we had a work like this in the Southern Church.—Southern Christian Advocate.

Specimen copies have been sent to ministers. They will please kindly exhibit them on their circuits and solicit subscriptions. REV. S. ROSE,

Methodist Book-Boom, Toronto Wesleyan Theological College,

MONTREAL. REV. G. DOUGLAS, LL.D., Principal.

The Sixth Session Will open on Friday, September 20th, 1878. The Students will assemble in the Lecture Hall at 2 p.m. on that date. WILLIAM I. SHAW,

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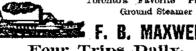
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SAINT ANNE, OTTAWA RIVER.

Notice to Contractors.

SEA! EDTENDERS addressed to the Secretary of Public Works, and endorsed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on TUESDAY russ BTH DAY OF OCTOBER next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

A map of the locality, together with plans and speci-fication of the works to be done, can be seen at this office and at the Resident Engineer's office St. Anne, on and after TUESDAY, THE 24TH DAY OF SEPTEMBER next, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are statched the actual signatures, the nature of the occupation and residence of each member of the same; and fut ther, an accepted Pank cheque for the sum of \$200 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent will be returned to the respec-tive parties whose tenders are not accepted. For the due fulfilment of the contract, satisfactor, security will be required by the deposit of money to the amount of the per cent, on the bulk sum of the contract of which the sum sent in with the tender will be considered.

Ninety per cent, only of the progress estimates will a paid until the completion of the work.

To each Tender must be attached the actual signa-tures of two responsible and solvent persons, residents of the Dominion, who will become sureties for the car-rying out these conditions, as well as the due perform-ance of the works embraced in the Contract. This Department does not, however, bind itself to accept the lowest or any tender.

By order,

DEPARTMENT OF PUBLIC WORKS, OTTAWA, 19th August, 1879. 2548-3t

Tenders for Grading, Tracklaying, &c.

CANADIAN PACIFIC RAILWAY.

Sealed Tenders, addressed to the undersigned and endorsed "Tender Pacific Railway," will be received at this office up to noon of Wednesday, the 1st day of Jan-uary, next, for the Grading, Tracklaying and other works of construction required to be executed on the following sections of the Canadian Pacific Railway:— From the westerly end of the 25th contract at English River to Raleigh, a distance of about 50 miles.

2. From Raleigh to Eagle River, a distance of about 68 miles. 3. From Eagle River to the Easterly end of the 15th contract at Keewatin, a distance of about 67 miles. From Yale to Kamloops Lake, in British Columbia, a distance of about 125 miles. Plans, &c., may be seen, and Specifications, approx-mate quantities, f. rms of lender, and other information obtained at the office of the Enginee in Chief at Ottawa.

A bill of quantities will be ready on or before December 1st, at the Dept. of Public Works. No Tender will be entertained unless on the printed form, and unless the conditions are complied with. The general Tender for construction of whole line under Railway Act of 1874, covers above sections; but separate tenders are asked under the ordinary conditions of the Department.

By order, F. BRAUN, Secretary. Department of Public Works, Ottawa, 13th August, 1878.

2546-4t.

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89 King Street East, or & Court Street,

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The price of this Paper is Two Dollabs, a year, in current funds, treatriably in advance.
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