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Literary and Religious.

The Stranded Leaf.

BY JEFFREY GIFFORD.

Torn from the parent stem was I,
When life was at its vernal spring;
When brightly beamed the azure sky,
And every field was blossoming.
A fierce, rude blast, with sudden shock,
Cast down the oak that nourished me,
Before I fell; and now I flee.

Fly swift before the wild winds sweep,
That threaten vengeance dire and dread;
The dark abyss does overleap,
While every where alarm is spread.
Whence do I roam? but to the spot
Where verdure lives forever bright;
Where beauty will not fade nor rot,
And where comes not the ebon night.

Great Tract Writers.

Rev. Dr. Punshon, in his eloquent address at the Anniversary of the London Religious Tract Society, thus alluded to some of those whom the world was not worthy:—

Peter Waldo, for example; how he set to work with his cargo of tracts among the Piedmontese valleys; and how, from his evangelical and tractarian (in the proper sense of the word) labors, there sprang those Waldensian churches which, through thirty-five persecutions, held fast the pure truth of Christ, although gashed by the spear of Savoy and scorched by the faggot of Rome. Then I thought of John Wycliff, the grand tract writer and distributor. And I saw in vision one of his tracts carried in the pocket of a Bohemian nobleman into Bohemia, and lent by him to a man whose name was John Huss; bringing him to the knowledge of the purity and power of truth as it is in Jesus. Then I came a little further down, and I thought how the early champions of the Reformation prized this form of usefulness; and how Farrel, the first French Reformer, first formed a Tract Society in Basle, in order that he might thus gain a hold upon the understandings and consciences of men. And then I thought of Martin Luther; and of that remarkable incident when, in one of his melancholy moods, he thought the Author of Evil was present in bodily shape when he was confined in Wurttemberg Fortress, and how he vanquished the devil by flinging an inkstand at his head. I thought of the power of a sanctified inkstand in the hand of such a man as that; and although Luther's work will live as long as the world lives, and although some of his greater works are yet in the hands of students who know how to praise them, yet I remember that God has honored some of his lighter and similar works for the advancement of His kingdom in the world. Why, he wrote about the most uninteresting thing that could be written in the world, surely, though it is a necessary sort of thing; he wrote prefaces to a great many of the works that he published; he wrote a preface to his comment upon the Epistle to the Galatians, and that preface found its way to the heart of a good Bedfordshire tinker, named John Bunyan. And he wrote a preface to his comment upon the Epistle to the Romans, and it was while reading that preface in Aldergate Street that John Wesley became arrested. Here I rather want the opportunity of saying that John Wesley was a zealous tract writer and an efficient tract distributor fifty years before the Tract Society was born. Yet, strangely enough, the "Jubilee Memorial" does not mention his name—please in the next edition to put it in. I say I thought how an old Puritan doctor wrote a book years and years ago called the "Bruised Reed," which fell just at the right time into the hands of Richard Baxter, and brought him under the influence of the enlightening power of the Spirit of God; and then Baxter's ministry was like the sun in his strength, and he wrote a book called "The Call to the Unconverted," which continued to speak long after Baxter himself had ceased to speak with human tongue. That "Call to the Unconverted" went preaching on until it got into the hands of Philip Doddridge (prepared by his pious mother's teaching) from the Dutch titles of a mantel-piece, with very quaint Scriptural stories; and it was the means of enlightening him to a broader knowledge, and a richer faith, and a deeper experience of the things of God. And then I thought how Doddridge wrote a book called "The Rise and Progress of Religion in the Soul," which, just at a critical period in his history, fell into the hands of William Wilberforce, who wrote a book called "Practical Christianity," which, far down in the sunny life of Wight, fired the heart of a clergyman, who has attained, perhaps, in connection with this Society, the broadest and widest reputation of all—for who has not heard of Legh Richmond? He wrote the simple annal of a Methodist girl, and published it under the title of "Dairyman's Daughter"; and I should like to know into how many languages that has been translated and been made of God a power for the spread of truth? Thus far the analogy and the sequence of the "Jubilee Memorial." But there is another sequence. The same book on "Practical Christianity" went right down into a secluded parish in Scotland, and it found there a young clergyman who was preaching a gospel that he did not know, and it instructed him in

the way of God more perfectly, and he came forth a champion valiant for the truth upon the earth until all Scotland rang with the eloquence of Thomas Chalmers. Look at it. Not a flaw in the chain. Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond, Thomas Chalmers—is not that apostolic succession!

The Roy Verdict.

In this now somewhat celebrated case we do not see how any other decision could well be reached than that reported by the clerical committee appointed to investigate the matter. Knowing full well the rigid adherence of the Church, to which he belonged, to the cardinal doctrine he so directly and openly attacked, the rev. gentleman must have been aware from the first that his suspension from the ministry must be the inevitable result of the course he felt it his duty to take. As strongly as the most liberal thinker could desire we deprecate the least infringement on the domain of private judgment. It is contrary to the genius of the age for one man to do the thinking, the believing and doubting for another. The spirit of the nineteenth century not only permits, but requires every man to think for himself, guided, of course, by such lights and helps as he may think desirable and reliable. But it is quite consistent with this mental independence for any number of persons who think alike, or nearly so, to unite in a corporate capacity for mutually helpful purposes, and perfectly competent for such a body, designated by whatever name may be chosen, to establish rules and lay down principles by which its members consent to abide. The member of a church thus formed by no means abnegates the exercise of his private judgment. There are unessential points on which members of the same churches may and do very distinctly differ, though still able to stand on the general platform of the body to which they adhere. But Mr. Roy remained upon the denominational platform, while at the same time he denounced the principal planks in it as being utterly unsound. To take one of them, if there is a doctrine to which the Church in question clings with greater tenacity than to any other, it is, we believe, the infallibility of the Bible as the only standard of belief and exponent of revealed religion. This being so, the reverend dissentient could not hope to remain within his Church while impugning the credibility of the Scriptures. According to the interviewer of the Montreal Star, the rev. gentleman feels aggrieved that he was condemned in a Star Chamber, the investigation having been conducted with closed doors. We believe it has been the immemorial rule in the Methodist Church that any question affecting the personal character or ministerial standing of its preachers, shall be so considered, and with this fact the Rev. Mr. Roy must, of course, have been familiar. The Committee, it seems, were not unanimous in their conclusions, one of them being troubled with doubts as to what Mr. Roy might mean by "the eternity of future retribution," on which the majority had acquitted him of heresy, while still another supported the majority report only on the doctrinal point we have above alluded to, viz.: the credibility of the Scriptures, and the efficacy of the atonement.

Altogether, the whole difficulty is likely to find an issue just as we predicted. In such a case we said, and still say, that a mutual separation, or even a more violent divorce, is much better than an incompatible union. The world is wide. There's room enough for all. There are sects to represent every shade of belief. Some one of these may open its arms to receive the seceding minister and the sympathizing wing of his late congregation. What seems more likely, however, is that the Rev. Mr. Roy and those who follow him will invite the example of the Rev. Mr. Murray, of Boston, and hire a hall and found a sect on their own account. Here the Rev. Mr. Roy will be free to explore at will the fields of thought in his search for truth.—*Kingston Whig.*

Influence of Christianity.

We believe that in the gospel of Christ alone do all the religious instincts of mankind find their full answer. The wheat is separated from the chaff, and all that is good is purified, elevated, sanctified. The one living God of the gospel is not a distant Creator, not a hard immutable Fate, not a mere pervading Essence, but the Eternal Father of His human children. The mysteries of sin and death are not explained, but it is proclaimed that the gift of God is victory and eternal life, and that in the new heaven and new earth "there shall be no more curse." The sinful and miserable state of man is not denied, but he is offered redemption from the bondage of sin; he is shown the living way to a sure hope of restoration, and he is promised an ever-abiding Comforter in the Spirit of Truth. His sense of the need of sacrifice is justified by the one great sacrifice of the Son of God, and by the teaching that the Christian should follow his Master in the sacrifice of his own will to that of his Heavenly Father. The longing for a perfect ideal and deliverer is fulfilled in the perfect Son of Man, the "Desire of nations," who came to reveal "the thoughts of many hearts," to be "the firstborn among many brethren." The hope of immortality is flooded

with light and life through Him by whom "death is swallowed up in victory." The vision of a paradise is sanctioned and made into a home by the promise of a "Father's house" prepared for us, of a heavenly city where we shall "ever be with the Lord, and where we shall be like him."

Amid all rejicings, the keynote of all other religions was sadness over the vanity of all things human. Amid all sufferings, the keynote of Christianity is joy and triumph. "If God be for us, who can be against us?" "We are more than conquerors through Him that loved us." It is true that we are subject to the same passions and weaknesses as other men; the same temptations in varied forms beset us. Life and death, sin and suffering, are still shrouded in mystery, which we are nowhere promised shall ever be solved in this life; we only "know in part," we "see darkly." There are griefs and mysteries which cast a shadow even into the life beyond. But we are bidden to trust ourselves and all things to our God and Father.—*Good Words.*

A Nameless Nation.

The fact is that the United States are a remarkable case of a great country and great nation which really has no name. Oddly enough, the same may be said of the other two chief federal states of the modern world. One of them never got a name; the other got a name only in quite modern times. The United Provinces never had a name. What was there to call them? "Holland" was two little. It was the name only of one province out of seven, though undoubtedly the greater of the seven. The "Netherlands," the "Low Countries" was too much, as the confederation did not take in the whole of the Netherlands. There was no name which took in the whole of the seven provinces and nothing beyond them. In their present state as a kingdom they have got the name of the Netherlands; but that is because the kingdom at first took in the whole of the Netherlands, from which the kingdom of Belgium was afterwards cut off. This use of the name "Netherlands" exactly answers to the later use of the name "Northumberland," meaning so much of Northumberland as was left after Yorkshire and Durham had got separate names. But in ordinary speech we are much more apt to extend the name of "Holland" to the whole kingdom than to give it its more formal title of the "Netherlands." The other confederation was in strictness the "Old League of High Germany"; and though, as early as the time of Philip of Comines, the name of the canton of Schwyz had come in common use to be applied to the whole confederation, though that use was universal for several centuries, yet Schweiz, Suisse, did not become a formal geographical name till our own century. In this case, too, there was no real geographical name for those towns and districts of Swabia, Burgundy, and Lombardy, which happened to come together and to form an artificial nation. So with the thirteen colonies in North America. Each had its own name, but there was no common name. There was no geographical name which took them all in and did not take in something else. They were the "United States of America." There was nothing else for them to call themselves. And they have remained more completely without a name than the other two confederations, because no one state has been able, like Holland and Schwyz, in the other two cases, to spread its name, either in formal or in ordinary use, over the whole Union. No name was left but that of the continent of which they formed a part and whose name necessarily formed a part of their style. All the other parts of the continent had their several names. This part had none. The name of the continent itself has, therefore, for all but one class of purposes become the name of the United States only. If we oppose "American" to "Canadian" or "Mexican," it is geographically like opposing "European" to "English" or "French"; but everybody knows perfectly well what it means.

This curious limitation of the American name is, of course, the result of the political independence of the United States. No one would have so applied it before their quarrel with the Mother Country; no one, indeed, would have applied the name to any one; but the original inhabitants of the continent. European colonists were Englishmen, Frenchmen, Spaniards, settled in America. They were not Americans. An English colonist of Wesley's day no more counted himself an American than—to use Lord Macaulay's comparison—Swift counted himself an Irishman, or than an Englishman born in India counts himself a Hindu. Wesley's votaries among the colonists might have joined him in his prayer for the dark Americans without its coming into their heads that it implied the slightest reflection either on their faith or on their skins. Now the use of the word has so utterly changed that Wesley's modern followers—at least, so far as they are represented by Mr. Hailand—have forgotten the meaning in which he used the word, and fancy that it, implies something offensive to people of whom Wesley certainly was not thinking.

It would be worth while to trace out what may be the course of nomenclature in the other English colonies, especially if any of them

ever separate from the Mother Country. "Canadian" is a recognized name. "Australian" is not. We speak of Australia, Australian colonies, and many more phrases of the kind. But we should hardly call an English colonist in Australia an "Australian." Still less should we call an English native of New Zealand a New Zealander. Yet the careful application of the word Maori to the native race seems to look as if a time might come when all the inhabitants of New Zealand should call themselves New Zealanders. At the same time the name is a very awkward one—far more awkward than Canadian, Australian, or American.—*Saturday Review.*

Mr. Spurgeon on the Confessional.

According to the papers, says the *Sword and Trowel*, a certain reverend "curate in charge" in the South, has recently alluded to the subject of confession in the following select and instructive terms. He says:—"Let them come boldly to God's appointed priest to receive absolution. They did not know what a tender tie would soon spring up between themselves and him—a tie more tender than ever existed between husband and wife or any other relation." This is very frank language and deserves to be well weighed. We do not dispute the truth of the assertion, but on the contrary believe it to be only too true. Who are the husbands whose wives are to be bound to the reverend father by this tender tie? With this warning before them, are they going each one to march down to the church with his wife on his arm, and see the good gentleman who intends to form this tender tie? Will the fathers and brothers of England also contemplate this trying process with cool satisfaction? Is our nation given up to a deadly lethargy upon the matter of Popery, and will they allow these false priests for ever to go on from one thing to another till they fetch over the Pope and his cardinals, red hats and blazing skates and all? We are among those who would as warmly defend the liberty of a Catholic as we would our own, but liberty is not license, neither does liberty give leave to a servant to act as a master. The clergy are bound to do the religion of the nation in the way which the nation prescribes, and it has never yet, either by an act of Parliament or by any other mode of expression, agreed to the practice of auricular confession. Summon the men of England and put it "yes" or "no," "Shall your wives and daughters confess to the parish clergyman who calls himself a priest?" and it would be carried in the negative amid much enthusiasm and waving of horse-whips. Why, then, are the Ritualistic gentlemen allowed, in the name of the national religion, to carry on a loathsome practice which has only to be mentioned to excite universal execration? The peace of families can never be maintained while the confessional exists; the word home may as well be left out from the Englishman's vocabulary when the women of the household have other confidants for their most sacred thoughts besides natural guardians. . . . This "tender tie" business is not to John Bull's taste, we are quite sure. In the barbarous days of the past, a sour apple tree and a less tender tie would have been the reward of any man who tried to "confess" Mr. Bull's daughters. Happily that period has passed away; but we hope that paterfamilias will find gentle but equally efficacious ways of protecting the easily beguiled, and will in some way or other put an end to this very "tender tie" business. One of the best ways will be to refrain from entering Anglican mass-houses, and attending only at places where the gospel is preached without the admixture of Popish rites. Too many attend Tractarian performances merely to see the embroidery, floriculture, and posturing; but from seeing the softer sort go on to admiring, and thence to accepting. Better cut the connection at once before any of these tender ties are formed.

The Venus of Milo.

The report that one of the missing arms of this famous statue had been discovered is followed by the assurance of General Meredith Read, the American Charge d'Affaires at Athens, that both arms have been found on the island of Milo within a distance of less than thirty feet from where the statue itself was taken in 1820. For the benefit of those who will be ready to greet this announcement with head-shakings, and even derision and cries of fraud, General Read says: "The arms are exquisitely modelled. One holds a kind of disc or shield. The workmanship and the locality compel even the sceptical to acknowledge the authenticity of these wonderful relics." The test of the matter will be to forward the arms to the Louvre in Paris, where the mutilated statue has been standing since 1834, waiting for the rest of her, and for the solution of the mystery that has hung over her lovely head ever since she came into the light of the modern world. Those lost arms have been the theme of more wild speculation among artists and connoisseurs than the lost tribes of Israel have been to theologians. Each has had his notion about the peculiar position in which the body of the statue required them to be placed. There will be great curiosity to see who, or whether anybody, has hit right. The arms also were needed to clear up the meaning, and even [the name of the statue, for

while the general supposition has been that it was a Venus and by Praxiteles, or at least a copy of that master's work, others have denied that it is a Venus at all. Our countryman, W. J. Stillman, an artist and a very competent judge of art, trained by long experience on classic ground, has given his opinion that the work is really a statue of Minerva, and he presents some very plausible reasons in support of that conclusion. It is barely possible that, in these days of more ingenuity than genius, when Raphaels are manufactured so as to deceive the very elect in art, and ancient manuscripts of any required stage of decay can be produced to order, these long lost arms of the Venus of Milo, when brought to their appropriate place, may be found to be humbugs, but let us hope not. When image-breakers of all kinds are abroad, let us trust that at least one signal instance of "reconstruction" will cheer the hearts of artists and conservatives. In France this discovery of the lost arms was regarded as an event of such importance that the Secretary of Fine Arts issued an official bulletin.—*Ex.*

The Geneva Version.

The Anglo-Genevan Bible is much more correct than any of its predecessors, and ranks in value next to that in common use. It was also the great intermediate step between it and Tyndale's; both were made in exile; and indeed Coverdale's of 1535 and Matthew's of 1537 were likewise produced abroad. It was the self-imposed work of noble-hearted Englishmen, and they could not have spent their enforced leisure to a better purpose. Their good scholarship and idiomatic English are alike apparent in many felicitous renderings which yet survive. Beza was their oracle, and he well merited the honor, for he was a masterly Hellenist, of great accomplishments and refined tastes. His exegetical insight was clear and profound, unless when it was dimmed by the oblique lights of his theology. The English style of the version, made before the birth of Shakespeare, is clear, crisp and vigorous,—the honest and hearty speech of men who felt that their mother tongue needed not to be helped with elaborate combinations, nor studded with foreign terms, for its power lay in its simplicity, and its grandeur in its more familiar idioms. Beza's first Greek New Testament did not appear till 1565; but they had Stephen's famous folio of 1550, and his fourth edition, published in the city of their adoption in 1551, and distinguished by the division of verses. These editions of Stephen were based upon the fourth edition of Erasmus (1527) which differs from his third chiefly in ninety changes or emendations introduced into the Apocalypse from the Complutensian Polyglot. The Geneva translators had, in this way, as good a text as could be supplied to them at the time.—*Eadie's English Bible.*

The Sun in Flames.

Concerning the oft-mooted question whether the sun may not some day come in collision with a comet, Prof. Proctor says: "Supposing there really is, I will not say danger, but a possibility, that our sun may one day, through the arrival of some very large comet travelling directly towards him, share the fate of other suns whose outbursts have been described by astronomers, we might be destroyed unawares, or we might be made aware for several weeks of the approach of the destroying comet. Suppose, for example, the comet, which might arrive from any part of the heavens, came from that part of the star depths which is occupied by the constellation Taurus; then, if the arrival were so timed that the comet, which might reach the sun at any time, fell upon him in May or June, we should know nothing of that comet's approach; for it would approach in that part of the heavens which was occupied by the sun, and his splendor would hide, as with a veil, the destroying enemy. On the other hand, if the comet, arriving from the same region of the heavens, so approached as to fall upon the sun in November or December, we should see it for several weeks. For it would then approach from the part of the heavens high above the southern horizon at midnight. Astronomers would be able in a few days after it was discovered to determine its path and predict its downfall upon the sun, precisely as Newton calculated the path of his comet and predicted its near approach to the sun." It would be known for weeks then that the event which Newton contemplated as likely to cause a tremendous outburst of solar heat, competent to destroy all life upon the surface of our earth, was about to take place; and, doubtless, the minds of many students of science would be exercised during that interval in determining whether Newton was right or wrong. For my own part, I have very little doubt that, though the change in the sun's condition in consequence of the direct downfall upon his surface of a very large comet would be but temporary, and in that sense slight, yet the effect upon the inhabitants of the earth would be by no means slight. I do not think that any students of science would remain, after the catastrophe, to record its effects.

"Fortunately, all that we have learned hitherto from the stars favors the belief that, while a catastrophe of this sort may be possible, it is exceedingly unlikely. We may estimate the probabilities precisely in the same way that an insurance company estimates the chance of a

railway accident. Such a company considers the number of accidents which occur among a given number of railway journeys, and from the smallness of the number of accidents compared with the largeness of the number of journeys estimates the safety of railway travelling. Our sun is one among many millions of suns, any one of which (though all but a few thousands are actually invisible) would become visible to the naked eye, if exposed to the same conditions as have affected the suns in flames referred to above. Seeing, then, that during the last two thousand years or thereabouts only a few instances of the kind, certainly not so many as twenty, have been recorded, we may fairly consider the chance exceedingly small that during the next two thousand, or even the next twenty thousand years, our sun will be exposed to a catastrophe of the kind."

The Louvre's Jewish Room.

In Paris is a little room, not twenty feet square, in the basement of the Louvre, which many a tourist does not so much as glance at; it was only by chance that I happened upon it, and yet it contains, among its very few objects of exhibition, some of the most famous things in the world. It is "the Jewish room" of the Museum of the Louvre. Strangely enough, this great Paris Museum is the only one in the world which has a special department of Jewish antiquities; and in this, you might almost say that the room was so called because there was nothing Jewish in it. How completely all monumental record of the golden age of the Hebrew people has been swept away! To and fro over those rocky cliffs of Jerusalem the nations have pulsed and pushed each other in the tug of war, till they have ground the rocks to powder, and buried what perhaps may still remain of the work of Solomon and Hezekiah and Ezra, under the rubbish of innumerable destructions. There is no such comment on the lamentations of Jeremiah, as, after passing through the superb halls filled with the towering colossi of Egypt and the profane sculpture and inscription of Assyria, to come into the little "Jewish room" and see how scantily they have been able to supply even this with remains actually Jewish.

But just look before you and see the incomparably precious monument in the centre of the room. You know it in a moment, it is so familiar to every one through engravings and descriptions, although it is only seven years since it was heard of in Europe. It is the oldest alphabetical inscription yet known to man—the Moabite Stone. The two great pieces that contain about half the inscription, and all the lesser fragments that it has been possible to collect from among the savages that destroyed it in their greedy quarrel, have been carefully set together in their proper places in a block of black plaster that represents as perfectly as possible the original block of black basalt; and in the spaces between the fragments are traced on the plaster the missing letters of the inscription so far as they can be restored. Carefully framed alongside are (1) the few lines of the inscription as copied by Mr. Klein, that evening when he, first of all Europeans, saw the stone among the ruins of Dibon; and (2) the tattered remains of the "squeeze," or cast in wet paper, taken afterwards by a messenger of Consul Patermann, and brought away by him from the midst of a fierce crowd of quarrelling Arabs, at the expense of a spear wound in his thigh. The former is very fragmentary, and the second is almost illegible; but they are of immense value in insuring the right placing of every one of the pieces, and in restoring a few of the letters. Altogether, by all these helps, we have almost the entire Moabite Stone reproduced before our eyes, and read upon it in almost our own English letters, and in pure Hebrew language, the story of the campaign that is "left half told" in 2 Kings, chap. 3.

Fixed into the wall, over against the Moabite Stone, is a block of plaster very much like a block of marble with Greek inscription in capital letters; but the letters seem broken and obscured, so that it takes a practised eye to read them. The inscription was discovered only five or six years ago, built into the wall of a house at Jerusalem, by Mr. Clermont-Ganneau. He took a careful squeeze from it, meaning to come back again and secure the block itself; but meanwhile it went the common way of destruction in which the relics of Jerusalem seem doomed: and all that remains of it is this cast made in the mold of "papier-mache" which Mr. Clermont-Ganneau had made. The inscription is in seven lines of Greek capital letters, of which the following is the translation:

Let no Gentile pass the balustrade that surrounds the holy place, nor the inclosure around the temple. Any person taken in this act will be liable to the penalty of death, and his blood will be upon his own head.—*Sunday School Times.*

Begin the education of the heart not with the cultivation of noble propensities, but with the cutting away of those that are evil. When once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves, will shoot upward. The virtues, like the body, become strong and healthy more by labor than nourishment.—*Richter.*

To be loved by God is to be supplied with the richest stream, and to feed upon milk and honey.

The Family Treasury.

Over the River.

I had a glorious coronal—emeralds, sapphires, and pearls: Brave was its glow on the frank young brow, mid the sheen of the clustering curls. But the purest gem of the diadem was the first to drop away.

Idle Industry.

There is a deal of it in the world, and it is almost always busy and bustling in its manifestations. The brusque, buzzing way some have of expending their energies is as unpleasant and upsetting to others' nerves as a breezy north-easter. We need hardly add that it is as fruitless as it is disagreeable.

The Dews of Youth.

Some appear to come into the world with the mould of age already on their souls, and cobwebs on their windows, and earthly dust all over them. God pity them, poor things! Precociously wise and worldly, knowing no more of morning dew than a sparrow bred in a town cellar.

weak we feel after any failure of moral purpose! As our tone is lowered, our power of resistance is enfeebled. As life loses its first gloss to us, we grow more careless what we put it to.

Seward's College Adventure.

Seward's college life had passed profitably and pleasantly save for one drawback. He could not bring his expenditures within the limits of the somewhat narrow parental allowance. His attire, though quite up to the standard of Gothen Academy, was far below that of the more advanced Union College.

Sympathy.

O mothers, whose children are sleeping, Thank God by their pillows to-night; And pray for the mothers now weeping, O'er pillows too smooth and too white.

Too Much Land.

Many a farmer is ruined by his greed for land. He wants all the land adjoining him, and his poverty is the result of his not possessing the quaint wisdom of the man who was trying to hoe some corn on a fearfully stony patch.

to take his place, and would stay till he came; and the trustees had announced themselves fully satisfied. The academy was duly opened; the young man came, and was approved; and after some three months of teaching, says Seward, "I took leave of my spirited and generous patrons and affectionate scholars with sentiments of affection and sadness such as I have seldom since experienced."

Worth of a Mother's Love.

There is no human love like a mother's love. There is no earthly loss like the loss of a mother. The older a man grows, and the more he knows of the world, the plainer this truth stands out in his mind.

The Helmet of Salvation.

St. Paul, exhorting believers to put on the whole armor of God, gives his own explanation of some of the figures which he uses, styling faith the shield, the Word of God the sword, and righteousness the breastplate.

The Dear Old People.

There is a certain repose and cheerfulness about old people, which doubtless exercises a healthy influence upon the young, who are easily cast down and naturally impatient, not willing to wait for the tardy revolutions of Fortune's wheel.

The other man, living in the same town, owning land of the same character, has a farm of seventy-five acres. His stock in the number of cattle is the same, with the exception of a few less sheep. He mows over only fifteen acres; cuts thirty tons in the first crop, and about ten of the second.

The Perfect Copy.

"Mother, if I was only half as good as you, I should be perfectly satisfied!"—and Robbie emphasized good, perfectly and satisfied with earnest kisses; then, with a cheerful "good-bye," the noisy and impulsive boy hurried off to school.

Play with the Children.

"When we were all children at home," said a friend, "nothing delighted us so much as a romp with my father; the hour of his home-coming was the happiest in all the twenty-four."

For the Young Folk.

Strawberries are ripe.

In the shady woodlands straying, O'er the pleasant meadow lands, Little children, in their playing, Fill with fruit their dimpled hands; And in all the thick green bushes Canning blackbirds tell the thrushes— "Strawberries are ripe!"

Neglected Children.

I have known a family of dear little children, clothed in purple and fine linen and faring, like the man in the parable, sumptuously every day, who were almost as bad off as Lazarus in the same.

A Wall from an Intemperate Man.

The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set foot in the perilous flood.

Young Disciples.

The most important work before the Churches of the present time is the proper development of young discipleship. We say proper, because there may be a process of spiritual growth that is not only unhealthy but is positively unfavorable to consistent Christian living.

the string you draw across the floor, so will the child leave almost everything for a romp with his father or mother. In these romps, and during these moments of recreation, the great lesson of love is learned by the child. This close companionship makes the bond between parent and child which results in the future acceptance of advice and guidance.

Play with the Children.

"When we were all children at home," said a friend, "nothing delighted us so much as a romp with my father; the hour of his home-coming was the happiest in all the twenty-four."

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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. J. S. K. W.

All Communications intended for insertion in the Guardian should be addressed to the Rev. H. H. Dewar, and when enclosed in business letters to the Book Room should invariably be written on separate pieces of paper.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, JUNE 20, 1877.

The report of the Reception meeting at the Toronto Conference is unavoidably crowded out. We publish the revised list of the Stations; there are two or three mistakes and omissions which we had not the means of correcting.

NOTES FROM WHITBY CONFERENCE.

Whitby is surrounded by a fine agricultural country. It is the smallest town in which a Conference has been held in recent times. But the hearts of the people must be large; for they hospitably entertained the Conference. People of all denominations, even Roman Catholics, welcoming the ministers to their homes. The election of the Rev. George Young, as President, was a fitting tribute to his eminent services in the mission field, his consistent Christian character, and fidelity and success in pastoral work.

The public services held during the Conference have been occasions of much interest. Being engaged on a committee, we had not the pleasure of being present at the temperance meeting; but it is said to have been a lively stirring meeting. At the educational meeting on Thursday evening the Rev. Dr. Nelson gave an address full of humor facts and arguments, adapted to awaken a deeper interest in the educational work of the Church. Dr. Douglas, of Montreal, delivered a most powerful and eloquent address. It opened with scathing preliminary shots, which were followed by volleys of burning thought and graphic images which thrilled and convinced the audience.

The reception service on Friday evening was, as usual, crowded and interesting. There is always something impressive in watching the commencement of a course on which great results depend. Who could have foreseen the vast consequences of the consecration of a Wesley, a Chalmers, a Knox or a Luther to the work of preaching the gospel of Christ? So, year after year, we receive among the young men, without knowing them, those who are to be the future leaders of the people.

Dr. Green's brief address reminded those who heard him that the time cannot be far distant when we shall hear his voice no more. The Rev. N. R. Willoughby gave an earnest, practical and scriptural address, full of sound counsel and instruction. He was followed by the Secretary of Conference, Rev. Wm. Briggs, who gave an address full of brilliant and piquant remarks, vivid imagery, and rousing appeals. His references to the heroic and unselfish labors of the fathers of Canadian Methodism were touching and beautiful, and well adapted to stir up those who have succeeded them to emulate the godly example of men who being dead yet speak, by their self-denying zeal and fidelity.

The Sabbath services were not only full of interest but marked by spiritual power. The ex-President's sermon at the ordination of the candidates for the ministry was a discourse of great power and eloquence. Its references to the defects and dangers of Rationalism, Romanism, and Sacramentarianism were timely and discriminating. The Conference has requested its publication; and Dr. Jeffers has agreed to accede to the request.

The Rev. John Potts, preached in the Conference church in the evening to a crowded congregation. At both the services many were compelled to go away, unable to gain admission. Brother Potts' sermon was eminently scriptural, impressive, and practical, pointing out the true theme of the gospel ministry, and the blessed results of the Baptism of the Holy Ghost. It was a model gospel sermon, full of precious truths, delivered with fervor and unction. The sacramental service which followed was solemn and impressive, and was, doubtless, a time of renewal of consecration with many.

The resolutions, of which notice was given by Bro. Sutherland last year were adopted. They provide for the formation of a list of reserve, from those who have been received on trial, and for whom no circuits were available; and they press upon the circuits who ask for single men the duty of, as early as possible, providing for married ministers in all places that have previously had a single preacher. It is evident to all that in receiving candidates for the ministry we must take into consideration the necessities of the work, as well as the fitness of the candidates. We cannot receive an unlimited number of candidates, however excellent they may be.

An enquiry was raised by Bro. J. G. Laird as to the method of proceeding in the election

of lay and ministerial delegates to the General Conference. The ministerial delegates are to be in the proportion of one to eight members of the General Conference, to be elected at the meeting of the annual Conference next preceding the meeting of General Conference. But the Discipline provides that an equal number of laymen be elected at the District meetings which are held next before the meeting of the Annual Conference. How then can the Secretary of an Annual Conference make an estimate of the number of lay delegates to be appointed? It seems to us, that it would be better for the Secretary to be instructed to make an estimate of the number of delegates based upon the whole probable number of ministers in the approaching Conference, and send this estimate to the District meetings. For, if the number of ministers in the Conferences of 1877, instead of the Conferences of 1876, be taken as the basis of representation, this would disorganize each Conference, to the extent of excluding from the basis of representation all the ministers received into full connection in 1876. As it is impossible literally to carry out the requirements of the Discipline, it is best to keep to the spirit and intention of it, and to violate no rights of any Conference.

A very interesting entertainment was given at the Ladies' College on Saturday evening. There was riding on horseback and gymnastic exercises by the young ladies, which are practiced for the sake of health. Afterwards the reading of original essays, dialogues in French and German, and performances in instrumental music were given. All of these were of a character adapted to show that a thorough system of physical and mental training is pursued in the Ontario Ladies' College.

TEMPERANCE IN THE STATES

The work of temperance is attracting more attention at the present time throughout Great Britain and America than ever before. Indeed, in almost every Christian country there is an awakening on the subject. Men of birth and position in ever-increasing numbers are lending their influence to the movement, and are enlisting in the ranks of the temperance crusaders. Active earnest workers were never so numerous as now, nor were their efforts so concentrated and energetic. We have several times referred to the encouraging progress the work of temperance reform is making in Canada, and a few months ago we noted some very gratifying facts in connection with the movement in the Mother Country. We shall now present a few of the main features of this truly philanthropic work in the United States.

The result of the so-called Murphy movement in Pennsylvania and elsewhere is little less than marvellous. The tide of revival has swept nearly everything before it. In Michigan Dr. Reynolds is meeting with wonderful success. In fact, the results have been so remarkable that a joint resolution of thanks to Dr. Reynolds was recently passed by both branches of the Legislature. This action on the part of the State Government is somewhat unique, but certainly is as commendable as it is uncommon. In New York another movement has just been inaugurated, the object of which is to help the drunkard, and in his struggles to reform by providing a home where every facility will be afforded him. Those who have undertaken the enterprise propose to establish an institution where such persons can find a temporary refuge, free from the dangers of drink, and where especially, it is said, they may be brought under direct religious influences. Those who are able are expected to pay their own expenses, but all, so far as possible, who evince a sincere desire to reform, are to be admitted. Such places of refuge, as well as coffee houses and temperance hotels, are provisions that ought to be more generally established in order to the thorough success of the temperance movement, because it is almost impossible for many persons to reform unless the temptation be removed. These are wants which are continually felt by the advocates of this cause, and multitudes are lost on account of not having suitable assistance and encouragement in their struggles against the cravings of a morbid appetite. Besides, the religious influence has been far too much slighted, and men left to their own strength have been powerless to overcome the temptation to drink.

In a well-written pamphlet, by Mr. John D. Lawson, of St. Louis, which we have recently received, he discusses clearly and forcibly the civil remedy given in many of the States for injuries resulting from the sale or gift of intoxicating liquors. Some of the measures are very stringent, and the fact that they have been adopted in several States is significant. We shall give a few of the most important. The right of the Legislature to restrain the sale of liquors is held to be unquestionable. It has been settled that the right to sell intoxicating liquors is not one of the privileges and immunities of the citizens of the United States, which, by the Constitution, are forbidden to be abridged; but the Legislature may prohibit the selling of articles which are considered injurious to society. The Maine law of 1858 contained a general provision that any person, not authorized under its Act, selling intoxicating liquors, should be liable for all injuries committed by the person to whom the liquor was sold, while intoxicated, and to be recovered in an action in the case; and a statute of Connecticut contains a somewhat similar provision. In 1875, an Act was passed in Indiana, giving to the wife, child, parent, husband, guardian, employer, or other person, a right of action for injuries caused to them by the sale of intoxicating liquors against the seller and the landlord of the premises where the sale took place. This was, however, repealed in 1875 by an Act which restricts the right of action to damages caused by sales in violation of law. In New Hampshire, in the case of the death or disability of any person in consequence of intoxication from the use of liquor unlawfully furnished, damages may be recovered by any one dependent upon the injured person, or upon whom the injured person is dependent for means of support, from the person unlawfully selling or furnishing the liquor.

In seven other States, Illinois, Iowa, Kansas, Michigan, New York, Ohio and Wisconsin, statutes have for some years been in force, providing a more complete remedy for damages resulting from the sale of intoxicating liquors. The statutes are substantially the same in their provisions and effects, but differ from the laws of Connecticut, Indiana, Maine and New Hampshire, in giving a right of action for the consequences of the intoxication of a person, without regard to the unlawfulness of the sale. They even go further than this in making no distinction between a sale and a gift. They provide that every husband, wife, child, parent, guardian, employer, or other person, who shall be injured in person, or property, or means of support, by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her own name, severally or jointly, against any person who shall, by selling or giving away intoxicating liquors, have caused the intoxication, in whole or in part, of such persons, for all damages sustained from the effect of such intoxication, and for exemplary damages. We have not space to notice a number of interesting adjudications, which have been made under these Acts, from the time of their adoption in the different States.

THE LATE REV. G. T. PERKS, M. A.

The decease of the Rev. G. T. Perks, which we noticed last week, was very sudden and unexpected. It appears that on Sunday evening, the 27th ult., while preaching at Rotherham, and advocating the claims of the society of which he was the foremost executive officer, an apoplectic attack caused him to leave the pulpit, and resulted in his death on the Monday evening following. Mr. Perks was born at Madley, in the Midland counties, and died in the fifty-eighth year of his age. Owing to excessive labors in connection with the discharge of varied and responsible official duties, his health became much impaired a few years ago and it was thought that a visit to the South African mission might prove beneficial to himself, as well as advantageous to the work in those distant fields of labor.

A short time since he returned weakened rather than strengthened by the extended tour, the long journey having produced an injurious effect upon his health. He fell whilst engaged in his Master's service, and in him the Church sustains a great loss. He passed away full of honors, rich in wisdom and ripe in grace. The Recorder says of him: "Without peculiarities, without crochets, and without drawbacks, his general ability and every-day availability for work in the pulpit, work on the platform, work in the study, work for the press, work in the private council, work for the legislative discussion, work in the district meeting, or work in the Conference, pointed him out as one fit for this post or for that—for the mission-house, the theological chair, or to the Secretaryship of the Conference, or the Presidency, or for any office which might be laid upon him. And with the exception of a theological chair, for which his fitness was generally recognized, all that we have named were, in turn, laid upon him, and in each of them he entitled himself more and more to confidence and love."

INTERNATIONAL Y. M. C. A. CONVENTION.

The twenty-second annual International Convention of the Young Men's Christian Association assembled in Louisville, Ky., on the 8th inst., about three hundred delegates being in attendance. Library Hall, the place of meeting, and said to be the largest in the city, was crowded from evening to evening. The delegates represented associations from nearly all the principal parts of Canada and the United States. Many of the most prominent men in the country were present, and took an important part in the deliberations. The services were opened by Mr. Russell Strurgis, Jr., of Boston, President of the Convention that was held in this city last year, who presided until his successor was chosen. After devotional exercises, in a brief address, he spoke of the success that has attended the associations in every phase of their work, in all parts of the land during the year, and of the increased responsibility resting upon them for a faithful prosecution of their work in the future. Mr. John V. Fawell, of Chicago, was elected President, and Mr. T. C. Horton, of Indianapolis, Secretary. Nine Vice-Presidents were also appointed, among whom are Mr. Wilkie, of Toronto, and Mr. Young, of Montreal. A great variety of subjects, having an important bearing upon association work, were discussed, but the topic that elicited most enthusiasm was the one on "Work among Railroad Men." A large number of railroad men were present, and the discussion was characterized as "enthusiastic and interesting." The topic, "How I Use my Bible," presented by Rev. James H. Brooks, D.D., of St. Louis, was the one, it is said, that interested the delegates more than any other question.

The most important item of business was the report of the executive committee, which was presented during the first day's session. It gave a detailed statement of the work of the committee for the past year, and of the general association work. In 1864 there were but 65 associations, which were isolated organizations. Now there are over 1,000 organizations bound together under international, state and provincial committees, with over 100,000 members. The work was then indefinite; now it is largely in the interests of young men. Then moral men were admitted to active membership, and the work was largely benevolent and superficial; now professional Christian young men control the societies, and the work looks to the conversion of young men. Then there was not an association building; now there are 48, valued at \$2,000,000, and with other property owned by the association, aggregate almost \$3,000,000. Then two general secretaries were employed; now there are 123 general secretaries and agents. The expenditure of the committee for the year was \$16,000, and added to this the state and association expenses paid amount to almost \$300,000.

Deeply interesting and encouraging reports were made by many delegates of the work carried on by the international committee in the South, in the West, in Canada, among the rail-

road men, among Germans, and for colored young men.

The convention determined to hold its meetings hereafter every two years, instead of annually, as heretofore. The business sessions were concluded on Saturday evening, the 9th inst., and the convention adjourned on Sunday night following, to meet in Baltimore in 1879.

THE OKA TROUBLES.

The Oka troubles have become notorious, but an event occurred last week which, it is to be hoped, will have the effect of bringing about a speedy settlement. Not many months ago, our readers will remember, the Protestant church at Oka was laid in ruins; and when the offenders should have been brought to justice, the Indians were prevented from obtaining any redress because of some legal technicality. Now the Catholic Church at Oka has been destroyed by fire, and the deed is considered an act of retaliation on the part of the Indians. The loss of property is estimated at about \$50,000. It is useless to review the perplexing case, or to enter into details with reference to the present unhappy event. Something certainly ought to be done to prevent the recurrence of such a calamity, and to bring to an issue a case which unfortunately, it seems, could not have been settled heretofore. The present quarrel is a continuation of hostilities which have been more or less manifested for years, ever since, in fact, the majority of the Indians at Oka became Protestants. This feeling of enmity has developed from one stage to another until now the quarrel is purely a religious one. The Indian Chiefs maintain that they have been unfairly treated by the priests, who have repeatedly deprived them of their rights; and the Montreal *Witness*, which has from the first stood up in defence of the Indians, goes so far as to hold the priests responsible for all the trouble that has occurred. However, there appears to have been wrong committed on both sides, and it is high time that the matter was referred to some tribunal that would mete out justice to all parties concerned, and secure the peace and safety, as well as guard the rights of the handful of Indians, who appear to have been more sinned against than sinning, and whose only crime seems to be that they will not subscribe to the Catholic faith.

PRESBYTERIAN GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in Canada was opened at Halifax last Wednesday evening. Rev. Dr. Topp, the retiring Moderator, preached the annual sermon. After the roll had been called, and before resigning his office, Dr. Topp referred to the unfortunely kind and pleasant relations which had existed between the brethren and himself during the past year. Rev. Dr. McLeod, of Sidney, C. B., was then appointed Moderator for the ensuing year.

The most important question that has thus far engaged the attention of the Assembly is the consideration of Mr. Macdonnell's case, which was first introduced on Friday. The debate which followed was very prolonged, and created a great deal of interest. In accordance with the instruction of the General Assembly of 1876, Mr. Macdonnell handed in a report, as to his acceptance of the teaching of the Church in regard to the eternity of the future punishment of the wicked, containing a statement to the effect that he "holds no opinion at variance with that teaching." After this statement had been read, Rev. Dr. McGregor, of Halifax, moved a resolution for the Assembly to receive the report, and allow the proceedings in regard to the matter to terminate, inasmuch as Mr. Macdonnell had expressed regret for having preached the sermon which gave occasion to the difficulty, and had declared that he "holds no opinion at variance with the teaching of the Church." Rev. Dr. Topp moved in amendment to the effect that Mr. Macdonnell should give a categorical answer to the question put to him, that is, to answer yes or no, as to whether he accepts the teaching of the Church on the subject of future punishment. An amendment to this was moved by Rev. Mr. Macpherson, who proposed that committee be appointed to confer with Mr. Macdonnell, and report at the next meeting of the Assembly. After a long discussion, a motion was submitted by Prof. McLaren to the effect that the debate on the report of Mr. Macdonnell should be continued until a conclusion is reached. This motion was carried; and, after a very long debate, Rev. Dr. Topp's amendment was adopted, that is, that Mr. Macdonnell should give a more definite answer. Mr. Macdonnell refused to do this, and requested, if his answer was not satisfactory, that the Presbytery of Toronto be instructed to frame a libel according to the laws of the Church. This statement was put in writing by Mr. Macdonnell, and read before the Assembly on Monday, but further consideration was postponed until yesterday. The report of yesterday's proceedings have not been published at the time of going to press, but, according to last accounts, hopes of a satisfactory settlement are still entertained.

Affairs in the East are progressing slowly. During the past week, however, news has been received of a terrible battle before Kars, in Asia Minor. The fighting commenced a week ago last Saturday by a determined attack of the Russians. The conflict was renewed on Sunday, the Russians having effected a lodgement in the outer earthworks. On Tuesday the Turks made desperate sorties, dislodging the Russians. The Turks surprised their enemy by a flank movement, followed by great slaughter, the Russians asking no quarter, and the Turks offering none. The last act of the Russian gunners was to spike the few Turkish field pieces captured. Retreat became impossible, and nearly every gunner's corpse was found near the gun he had served. The Turks continued to rally, but the Russians were reinforced, and easily repulsed their attacks. The fate of the Turkish army in Asia Minor, it is said, hangs upon the events of the next two days. Latest advices from the Danube line point to the probability of an early attempt by the Russians to force the passage of the river. A Vienna despatch says that the 23th is the likely date. Servia's warlike preparations are being continued with unabated vigor, and she professes her intention to remain an armed neutrality.

LONDON CONFERENCE.

Proceedings of the London Conference of the Methodist Church of Canada.

SABBATH SERVICES.

THE LOVE-FEAST.
This familiar and time-honored means of grace, which has become one of the peculiar and particular religious institutions of our Church, seemed to possess more than ordinary interest on this occasion. The service was conducted by the Rev. J. H. Robinson, of London, who in the opening exercises gave out the well-known hymn,
"Come and let us sweetly join,"
and the venerable fathers, Corson and Fear, engaged in prayer. Many and precious were the testimonies given for Christ—the time being principally occupied by the senior brethren.

THE PUBLIC SERVICE.

By 10:30 a.m. the spacious and beautiful edifice was crowded to its utmost capacity, the aisles, galleries, etc., being filled. Rev. G. R. Sanderson, D. D., ex-president, gave out the hymn,
"High is the heavens, eternal God,"
and led in the opening part of the service. Rev. J. E. Clarkson, Secretary, read the Scripture lessons. The Ordination Sermon was preached by Dr. Ryerson, who took for his text:—"They are equal unto the angels."—Luke xx 36.—Angels are glorious beings. They are beings of the most exalted attributes; they are beings of amazing attributes and endowments. They possess great power—power at God's command even to control the elements, and power to preserve and assist us in time of danger. They possess vast knowledge, benevolence, etc., and are sent forth by God to perform offices of creation, and were employed also in the great work of redemption. They were with David in his extremity, with Daniel in his dangers, with the three Hebrews in the fiery furnace; they were with the forerunner of Christ, and they were present at the birth of Jesus Himself:—"Behold, I bring you good tidings of great joy," etc.; "There was a multitude of the heavenly host." Angels were with Christ in His trials and in His ascension. These exalted beings have been in God's presence for more than 6,000 years. As far as we know, they form the glorious retinue of heaven—do His will. Oh! what glory the words of the text reveal—man may become "equal unto the angels." Think of it! God intends you to be equal to the angels! Notice, First, The capacity and possibility of man to be equal to the angels. It is not what God can do, but what man is capable of becoming. Look at the elements that constitute angelic character. Angels are immortal. So is man. This immortality applies to not only his soul, but also to his body. Angels possess great knowledge. Man is "made a little lower than the angels"; but place him in the same position as the angels, give him the same opportunities and advantages, and he will rise "equal to the angels." (Here the preacher illustrated the point in various ways) When a Bacon, in half a century, could contemplate God's world so as to astonish men; when a Newton could measure the heavens, and carry us so far into space—when men like these could find out so much, and attain such wonderful knowledge, and all the infirmities and imperfections that surround us, what may he not become when divested of all these? Give him 6,000 years, instead of thirty-six, and would he not rise "equal to the angels" even in knowledge? O, yes, there are no limits. Again, Angels are beings of great power. It is admitted "no man's hand is against man's hand." What power—energy, unbounded power—man may yet attain: he shall be "equal to the angels." Again, man is to be equal to the angels in glory. If he can possess the knowledge and power of angels, so also can he be equal to them in glory. Again, man can be equal to the angels in holiness. They are beings of unspotted holiness. Man was created holy, and he may again become holy, and shall ultimately attain the unspotted holiness of the angels in heaven. God says:—"To him that overcometh will I grant to sit with Me in My throne! My polluted and vile, may sit on My throne! O, my Christian brethren of the ministry, what grand truths are there. Think of the promise—we shall be raised to angelic glory and angelic purity. Think, therefore, of the infinite value of the soul. Do be able to find out so much, to be able to rise so high, what value ought we to set on our immortal souls? "What shall a man give in exchange for his soul?" Think of it, my dear unconverted friends—for a single intoxicating glass, for a single momentary pleasure, men will risk their whole soul's eternal welfare! O, I despise myself when I think of the honor of the ministerial office. What a glorious work is ours—a work for souls, immortal souls. Let us be true to our calling, true to the dignity of our office, and let us be wise in winning souls. The venerable preacher concluded his remarks by a powerful and pathetic appeal to all present to consecrate themselves anew to God—and especially urged upon the young ministers to be ordained a full and entire surrender of all their powers and faculties to the service and glory of God.

THE ORDINATION.

The ten brethren stood round the communion rail, within which were the leading officers of the Conference and several aged brethren. The service—always impressive—was a season of great solemnity, and was witnessed by a vast audience. The service closed at 1:30 p.m.

SIXTH DAY.

Monday, June 11th.
Conference opened in due form. Rev. J. C. Slater presented the report of the Children's Fund Committee. Rev. William Threlkay, late of the Bible Christian Church, was admitted as a probationer of two years' standing. Rev. W. W. R. was permitted to continue as Agent of the Bible Society, and to reside in Toronto. The question, "Who have died?" was asked; 735th hymn was sung, and Dr. Sanderson led in prayer. The name of the Rev. C. Byrne, to whose memory an obituary notice, to be inserted in the GUARDIAN, was adopted; several bearing testimony to the worth of the departed. AFTERNOON SESSION. Reports from the Church Property Committee were presented. The question was then asked, "Who have been deposed from the work of the ministry?" It was very gratifying to the Conference that, out of so large a body of some 300 ministers, not a single case was reported. Rev. Henry Hughes withdrew from the Conference during the year, and received his certificate of standing accordingly. The Revs. Aitworth, of Paris, Fowle, of Quebec, deputation from the Congregational Union, now in session in Guelph, was introduced by the President, and addressed the Conference. Rev. Mr. Mauchet, of Guelph, was also introduced. A resolution, moved by Dr. Sanderson, and seconded by Rev. C. Lovell, expressing their great satisfaction and pleasure in receiving the fraternal greetings of the Congregational body. The Revs. Dr. Carroll, E. R. Young, and A. Sutherland were introduced to the Conference, which they addressed briefly. A resolution was submitted by the Rev. Hall Christopherson in regard to the exclusion of the Bible as a text book from the public schools, praying the Conference to draw the attention of the Minister of Education as to the wisdom of replacing it in its former position. The resolution being of such importance, was laid over, to afford further consideration. Conference adjourned at 4:30 p.m., to meet again at 10 p.m. to receive the final report of the Stationing Committee.

MISSIONARY MEETING.

Monday evening, June 11th.
The meeting was opened by Rev. W. Willoughby, who occupied the chair for the evening. The first speaker was the Rev. Manly Benson. He said, I will tell you, friends, at once frankly I am not going to make a speech. He congratulated the audience on the promise of excellent speaking from Mr. Young and Mr. Sutherland. After the singing of a hymn by the choir, the Rev. E. R. Young, late of the North-west, was called upon. He said, I am highly honored by being called upon to-night. I am always glad to take part in missionary meetings, and I shall endeavor, in talking to you, to speak to you as I have seen and suffered. A year ago we went out to that great land. We took journey on a horse, and by portage and ferry travelled, day after day, many weary miles until we reached Norway House. We were delighted with the spirit of the Indian people, and took to them and our work. Norway village, of about ninety houses, has a copy of a part of the Word of God in every house. He described his travelling in the dog teams, and said that these are the only way of going. These dog teams seem a strange means of locomotion, but to the inhabitants all other kinds of vehicles are strange. In their language there is no word for wagon, and so the transport of that word in their language is regarded as a great thing. These teams travel at the rate of from forty to sixty miles per day during the summer months. The speaker then went through a description of several journeys he made on the people of the different tribes which he instructed, and the conversion of many of these rough and vile men. The address throughout was one of the most interesting and impressive missionary speeches we ever heard. The next speaker was the Rev. A. Sutherland, Missionary Secretary. He traced the history of many of the mission stations of our Church, and noted the work done upon them. He rejoiced that during this year of great depression the mission fund has been well sustained. He talked of the great work God is doing at his hands. It was a stirring address, in which the claims of the missionary cause were clearly, rationally, powerfully put forth. A short address was given by Dr. Douglas at the close of the meeting, which was full of spice and eloquent passages. The Dr. was a little hoarse, but in a happy strain of feeling notwithstanding.

AFTERNOON SESSION.

Monday, June 11th.
Conference opened as usual, but one hour later, viz. 10 a.m. After the reading of minutes and some routine business the Conference received a report from the Dundas Boys' College, viz. J. E. Sanford, of Hamilton, and Prof. Burwash, of Cobourg University. Mr. Sanford said,—"We have over forty boys in attendance, but ought to have over hundred. We have a fine staff of competent teachers, and everything locally to warrant success. All we want is the sympathy and cooperation of Methodist, and especially of the Methodist ministry of this country." Dr. Burwash, of Cobourg, also spoke of the work the college was designed to accomplish, and offered some suggestions as to change of location, etc., and concluded by urging a united endeavor to sustain this and other institutions of our Church. It was moved by Dr. Rice, "That having heard the President of the Board of Directors, and also Dr. Burwash, upon the claims of the Dundas College, this Conference pledges itself to use all its influence to favor this institution by seeking students for it. Dr. Rice spoke earnestly to the resolution he proposed. The resolution was seconded in a vigorous speech by Rev. J. Graham. Dr. Douglas was called upon by the President, and responded in a charming speech bearing upon the necessity of taking an earnest and determined stand for the success of our educational institutions. The subject received a great deal of attention from the Conference, and several of the prominent members spoke earnestly on the subject. The Conference was asked to sanction the appointment of Rev. John Scott as principal of the institution. The Conference concurred. Father Cronin, the oldest minister of the Methodist Church in Canada, spoke a few words before leaving for home. AFTERNOON SESSION.

Union, now in session in Guelph, was introduced by the President, and addressed the Conference. Rev. Mr. Mauchet, of Guelph, was also introduced.

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MISSIONARY MEETING.

Monday evening, June 11th.
The meeting was opened by Rev. W. Willoughby, who occupied the chair for the evening. The first speaker was the Rev. Manly Benson. He said, I will tell you, friends, at once frankly I am not going to make a speech. He congratulated the audience on the promise of excellent speaking from Mr. Young and Mr. Sutherland. After the singing of a hymn by the choir, the Rev. E. R. Young, late of the North-west, was called upon. He said, I am highly honored by being called upon to-night. I am always glad to take part in missionary meetings, and I shall endeavor, in talking to you, to speak to you as I have seen and suffered. A year ago we went out to that great land. We took journey on a horse, and by portage and ferry travelled, day after day, many weary miles until we reached Norway House. We were delighted with the spirit of the Indian people, and took to them and our work. Norway village, of about ninety houses, has a copy of a part of the Word of God in every house. He described his travelling in the dog teams, and said that these are the only way of going. These dog teams seem a strange means of locomotion, but to the inhabitants all other kinds of vehicles are strange. In their language there is no word for wagon, and so the transport of that word in their language is regarded as a great thing. These teams travel at the rate of from forty to sixty miles per day during the summer months. The speaker then went through a description of several journeys he made on the people of the different tribes which he instructed, and the conversion of many of these rough and vile men. The address throughout was one of the most interesting and impressive missionary speeches we ever heard. The next speaker was the Rev. A. Sutherland, Missionary Secretary. He traced the history of many of the mission stations of our Church, and noted the work done upon them. He rejoiced that during this year of great depression the mission fund has been well sustained. He talked of the great work God is doing at his hands. It was a stirring address, in which the claims of the missionary cause were clearly, rationally, powerfully put forth. A short address was given by Dr. Douglas at the close of the meeting, which was full of spice and eloquent passages. The Dr. was a little hoarse, but in a happy strain of feeling notwithstanding.

AFTERNOON SESSION.

Monday, June 11th.
Conference opened as usual, but one hour later, viz. 10 a.m. After the reading of minutes and some routine business the Conference received a report from the Dundas Boys' College, viz. J. E. Sanford, of Hamilton, and Prof. Burwash, of Cobourg University. Mr. Sanford said,—"We have over forty boys in attendance, but ought to have over hundred. We have a fine staff of competent teachers, and everything locally to warrant success. All we want is the sympathy and cooperation of Methodist, and especially of the Methodist ministry of this country." Dr. Burwash, of Cobourg, also spoke of the work the college was designed to accomplish, and offered some suggestions as to change of location, etc., and concluded by urging a united endeavor to sustain this and other institutions of our Church. It was moved by Dr. Rice, "That having heard the President of the Board of Directors, and also Dr. Burwash, upon the claims of the Dundas College, this Conference pledges itself to use all its influence to favor this institution by seeking students for it. Dr. Rice spoke earnestly to the resolution he proposed. The resolution was seconded in a vigorous speech by Rev. J. Graham. Dr. Douglas was called upon by the President, and responded in a charming speech bearing upon the necessity of taking an earnest and determined stand for the success of our educational institutions. The subject received a great deal of attention from the Conference, and several of the prominent members spoke earnestly on the subject. The Conference was asked to sanction the appointment of Rev. John Scott as principal of the institution. The Conference concurred. Father Cronin, the oldest minister of the Methodist Church in Canada, spoke a few words before leaving for home.

SEVENTH DAY.

Tuesday morning, June 12th.
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The following probationers were, by a vote of Conference, appointed to attend College—

EDUCATIONAL SOCIETY. Tuesday evening, June 12. An enthusiastic meeting was held this evening in the Dublin Street Methodist Church...

Rev. James Gray, President of the Conference, presided, and in a lucid manner explained the object of the meeting, and the purpose for which our denominational college exists.

Rev. P. F. Burwash, of Victoria College, said that the object of the Society was not secular education only, as would appear when we remember that about three-fourths of all money contributed to the Society last year was applied to the training of young men for the pulpits of our Church...

Rev. Dr. Rice presented the report of the Educational Society for last year, showing a considerable increase in the income above the previous year. The Methodists of Canada have now ten educational institutions...

Rev. W. W. R. said that the Churches were never so wide awake to the importance of education as at present. We are not disposed to overlook the work that is being done outside of our own denomination...

EIGHTH DAY. Wednesday morning, June 18. Conference to day opened in due form, and the minutes were read and confirmed.

The report of the Examining Board was presented by Rev. A. Williams. After some discussion the report was adopted.

The report of the Church Property Committee was read by Rev. D. Sutherland. It recommended that the request of the Flora Church to sell the old B. Trinity Church, and apply the proceeds towards the new church in the same place, be granted.

AFTERNOON SESSION. Conference opened as usual. Minutes were read, and after being amended, were approved.

The Rev. W. W. Shepherd, Secretary of the S. C. Committee, read the report, which was adopted by the Conference, and the new schedule approved.

preachers changing their place of abode the examination of their character shall be made on that district where their names are given in the Minutes of Conference, and that a letter from the chairman of the district on which they reside shall be sufficient for the district meeting to pass their character.

The Rev. C. Lowell brought forward the case of a member of the Conference who felt somewhat that his path of duty lay in the evangelistic work.

The last of the minutes were then read and approved, and the Conference adjourned to meet in St. Thomas on the 1st Wednesday of June, 1878.

TORONTO CONFERENCE. Proceedings of the Toronto Conference of the Methodist Church of Canada.

FIRST DAY. Whittby, June 13th, 1877.

The third annual meeting of the ministers of the Toronto Conference opened in the handsome new church in the town of Whittby, on Wednesday, 13th of June, at 9 a.m.

The retiring President cordially welcomed the President-elect to the chair. He expressed his grateful sense of the fidelity with which the brethren had sustained him during the year; and assured Mr. Young of a similar loyal support.

Afternoon Session. The Conference assembled at 3 o'clock. The Secretary read part of the third chapter of Titus, after which the Rev. J. Leary led in prayer.

TEMPERANCE MEETING. Wednesday evening, June 13th. The Conference temperance meeting was held this evening. The President occupied the chair.

Afternoon Session. Conference opened as usual. Minutes were read, and after being amended, were approved.

The Rev. J. A. Williams moved, "That inasmuch as the Bible may be used in our public schools, and is so used in many of them, we do hereby urge our members and adherents to use their influence to have the Bible used in schools from which it has been excluded."

philosophy take care of themselves. He would answer that things left to take care of themselves seldom were taken care of at all.

SECOND DAY. Thursday, June 14th. The Conference opened at nine o'clock. Rev. E. Clement led its devotions in prayer.

AFTERNOON SESSION. The Conference assembled at two o'clock. Rev. W. McCullough conducting the devotional exercises.

EVENING SESSION - EDUCATIONAL MEETING. In the evening a large and enthusiastic meeting filled the audience hall of the Educational Society.

The Chairman remarked that in the great North-west a rigid prohibitory law prevailed, which was strongly enforced by the Mounted Police.

The Church was trying to do more for theological education, but our ministers, too, need general culture. The course prescribed even for candidates not at college, included much general learning.

Rev. Dr. Douglas was introduced. He said that the value of education was everywhere being admitted, but nowhere more than in the Dominion of Canada.

The examination of ministerial character was then resumed, and occupied the remainder of the morning session.

Rev. Dr. Douglas, of the Montreal Conference, who was present as a visitor, was unanimously requested to address the educational meeting.

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The closing exercises of the Stansfeld Wesleyan College for midsummer, commenced on June 9th with an excursion and picnic on lake Memphremagog.

RELIGIOUS INTELLIGENCE.

Efforts are being made to form Reformed Episcopal congregations in Hamilton and Montreal.

Mrs. A. T. Stewart is about to present to the Long Island Episcopal Church a cathedral and episcopal residence to cost a million and a half.

The fifty-second annual meeting of the American Unitarian Association commenced at Boston on the 29th ult.

The recent Quebec Anglican Synod a motion aimed at Ritualistic practices, by prohibiting the introduction of changes in the internal arrangements of any church unless sanctioned by the Bishop, was the subject of a long discussion.

The Lutheran Church throughout Europe, as well as the orthodox portion of the Lutheran Church in the United States, celebrated on the 29th ult. the 300th anniversary of the "Formula of Concord."

A correspondent of the South Australian Methodist Advocate the death of candidates, as reported to the General Conference recently held at Melbourne.

The union of the English Presbyterian Church with the United Presbyterian Church in England was consummated on the 14th of June last.

The Foreign Missionary (Presbyterian) says:—The Indian Missionary Directory, lately published, gives some interesting statistics, from which it appears that "about 600 foreign missionaries to India have gone to their rest."

The new Methodist church in Egbert was opened for divine service on Sunday, May 27th. The dedicatory sermon was preached by the Rev. Alexander Sutherland.

The Rev. Dr. Ryerson briefly addressed the meeting in conclusion. He had been fifty-two years, he said, in the Methodist ministry.

The Rev. Dr. Ryerson spoke in a similar vein. His meeting was characterized by intense and sustained interest.

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CURRENT NEWS.

Thirty members of "B" Battery, at Quebec, have enlisted in British regiments.

The first freight over the Grand Junction Railway was shipped Friday.

The hundredth anniversary of the adoption of the Stars and Stripes as the flag of the United States was celebrated at Boston Thursday.

Extensive devastations by locusts are reported from Tripoli and Barbary. The crops are entirely destroyed, and a famine is impending.

The negotiations for Tweed's release have failed, Attorney General Fairchild having returned the "Bass's" papers and declined to have anything more to do with him.

The Six Nation Indians held a Council at Onondaga to consider the advisability of adopting the provisions of the Indian Act of 1876.

On Friday, Gen. Grant was presented with the freedom of the city of London, a large number of guests being present at the ceremony.

The Marquis of Salisbury stated in the House of Lords on Friday night that there was no truth in the report of a change in the relations between Great Britain and Afghanistan.

Fourteen towns were destroyed and six hundred lives lost by an earthquake in Peru and Bolivia last week.

The Fisheries Commission re-assembled on Saturday, and after regulating the mode of procedure and receiving the British case, adjourned for six weeks.

A breach of neutrality by Mexican troops is reported from Texas, a body of Government troops having pursued a band of revolutionary soldiers into American territory.

John G. Saxo is seriously ill.

Lady Stirling Maxwell, better known as the Hon. Mrs. Norton, died last Friday.

James Russell Lowell has been offered and has accepted the United States mission to Madrid.

Rev. W. G. Howson recently received a very kind and complimentary address, signed by seventy-five persons belonging to the Kettleby appointment on the Lloydton Circuit.

Rev. H. J. Dallinger, of the English Conference, has just received a grant of \$500 a year by the Royal Society to aid him in his investigations upon the origin and development of minute forms of life.

Rev. Wm. J. Shaw, of the Montreal Wesleyan Theological College, is, with the permission of the Conference and at the request of the Board of Directors, engaged in an effort to increase its endowment fund.

The N. Y. Methodist says—Francis Murphy, the great temperance reformer, is an Irishman, and came to this country at the age of sixteen.

that were held at several appointments on the... (Bio of Charles I. Rogers)

WILLIAM ROGERS. The son of Wm. H. Rogers, and brother of Rev. D. Rogers...

MARGARET ANN CUNNINGHAM. Her mother, was born in Drummond in 1853...

ELIZA McNEICE. Their mother, was born in Drummond in 1826...

W. BELL & CO., GUELPH, Ont. R. S. WILLIAMS, 143 Yonge Street, Toronto.

W. J. POWER, Wholesale and Retail Importer and Dealer in Pianos and Organs.

JOHN YOUNG, Undertaker, 361 Yonge Street, Toronto.

W. H. STONE, (Late H. B. Williams), Furnishing Undertaker, 239 YONGE STREET, TORONTO.

FURNITURE! FURNITURE! Oshawa Furniture Warehouses, No. 97 Yonge Street.

FURNITURE! Specially designed for use in Churches and Schoolrooms.

THE STOCK is very large and well assorted. Buyers should call and get prices. Oshawa Cabinet Co. 2125 Ga.

Musical Instruments. IMPROVED CABINET ORGAN. Excelling what has previously been accomplished in POWER, PURITY, AND DELICACY OF TONES.

The Liszt Cabinet Organ (Style No. 561).—Five Octave; Seven Sets of Reeds of Two and a-half Octaves each...

MASON & HAMLIN ORGAN CO. have the pleasure of announcing that specimens of this fine organ (fac similes) in their musical part of one furnished...

W. H. FITTS & CO., REAL ESTATE AGENTS. 18 1-2 King Street East, Toronto. SELBY BROTHERS, GROCERS, 527 Yonge Street, Toronto.

JAMES COLEMAN, Issuer of Marriage Licenses and Certificates. Office, 16 Adelaide Street East, Residence, 211 Jarvis Street, TORONTO.

WALTON & SACKMAN, (Successors to C. & W. WALKER,) MERCHANT TAILORS, 27 King Street West, Toronto.

KILGOUR BROS. PAPER BAGS AND FIBER SACKS, Printed Wrappers, WRAPPING PAPERS, TWINES, &c., 86 York Street (opposite Rossin House), TORONTO.

PARKER'S STEAM DYE WORKS, YORKVILLE. This establishment is the largest in the Dominion...

EDWARD TERRY, DEALER IN Plaster of Paris, Land Plaster, Salt, and Superphosphates.

TRY THE ONTARIO BAKING POWDER. WHITE, ODOURLESS, AND NEVER DISCOLOURS.

J. ROONEY & SON, WHOLESALE AND RETAIL DEALERS IN FLOUR AND FEED, Baled Hay & Straw.

S. ATKINSON, WHOLESALE DEALER IN Pine Lumber, Lath and Shingles.

INDIA RUBBER WAREHOUSE, 82 Yonge Street, & 233 St. James Street, TORONTO, MONTREAL.

CANADIAN ROOFING SLATE, Melbourne Slate Quarries. Price only \$3.25 to \$3.75 per Square.

Professional Cards. ROSE, MACDONALD & MERRITT, Barristers & Attorneys-at-Law.

ALBERT OGDEN, Barrister, Attorney, Solicitor in Chancery and Insolvency, Conveyancer.

MORPHY & MONKMAN, Barristers and Attorneys-at-Law, SOLICITORS IN INSOLVENCY AND MECHANICS LIEN CASES.

PAULL & SON, ARCHITECTS, &c., Trust & Loan Companies' Buildings (opposite Post Office).

LANGLEY, LANGLEY & BURKE, Architects, Civil Engineers, &c., 31 KING STREET WEST, TORONTO.

STORM & WALTON, Architects, CIVIL ENGINEERS, &c., Union Block, Rooms 18 and 19.

S. JAMES & CO., Architects, Civil Engineers, AND BUILDING SURVEYORS, 17 Toronto Street, Toronto.

M'CAW & LENNOX, Architects, &c. OFFICE, IMPERIAL BUILDINGS, No. 30 Adelaide Street East.

W. G. ADAMS, L.D.S., 87 King Street East, near the Wesleyan Book-Room, Toronto.

Wall Papers, &c. TORONTO PAPER - HANGING WAREHOUSE, 34 KING STREET WEST.

SPECIAL INDUCEMENTS. To intending purchasers For the next thirty days at greatly reduced prices.

C. HAIGHT, (Late McArthur & Haight) Paper Hung and Estimates Given.

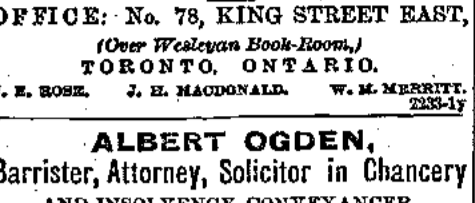
SPRING WATER ICE! The Yorkville Ice Company offers to the public pure healthy SPRING WATER.

Western Ice Company. WHOLESALE AND RETAIL. Offices: 147 Richmond Street West, and 155 King Street West, Toronto.

CANADA STAINED GLASS WORKS. Established 1856. JOSEPH M'CAUSLAND, Stainer and Enameller on Glass.

Modern Work, including Embossed & Enamelled, With Flowers, Fruits, Landscapes, &c., suitable for Stained Glass Windows, Ceiling Lights, Door Panels, Ship Cabin Lights, &c.

FRESH TEAS! FRESH TEAS! JUST RECEIVED AT THE Victoria Tea Warehouse, No. 93 King Street East, Toronto.



EDWARD LAWSON, In returning thanks to his customers for their liberal patronage in the past...

China, Glass, &c. THE ARCADE China, Glass, Delf & Fancy Store, No. 449 Yonge Street, Toronto.

China, Glass, &c. CHINA HALL, 71 King Street East, Toronto. SIGN OF THE BIG JUG.

China, Glass, &c. Dresden Hall. Cleverdon & Martin, IMPORTERS, 12 and 14 King Street West, Toronto.

China, Glass and Earthenware, in all qualities, at our extensive and elegant show rooms.

Boots and Shoes. GOLDEN BOOT, NEW SPRING GOODS ON HAND AND ARRIVING DAILY.

Ladies' Best American Rubbers. Just Arrived. Splendid Assortment of FINE GOODS For Gents-Patent and Calf Shoes.

THE STEADILY INCREASING DEMAND FOR AERATED BREAD. Since its introduction, is a SATISFACTORY EVIDENCE of the merits of the article.

ONLY MANUFACTURER IN ONTARIO. J. D. NASMITH, CORNER OF JARVIS AND ADELAIDE STREETS.

STAINED GLASS WORKS. JOSEPH M'CAUSLAND, Stainer and Enameller on Glass.

Modern Work, including Embossed & Enamelled, With Flowers, Fruits, Landscapes, &c., suitable for Stained Glass Windows, Ceiling Lights, Door Panels, Ship Cabin Lights, &c.

Dry Goods. THE MAMMOTH "Stretching Out" We have increased our premises to nearly the size for our Growing Trade.



THE GOLDEN LION. In this season exceeding himself in the variety and cheapness of his NEW SPRING STOCK.



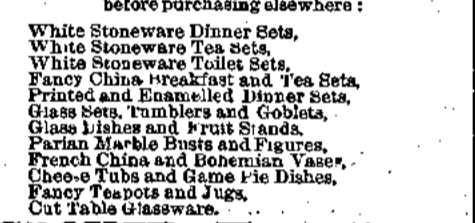
NEW SPRING STOCK. MILLINERY, Mantles, Costumes, Cheap Black Silks, BEST TAPESTRY CARPETS, BRUSSELS CARPETS, MATTINGS, LACE CURTAINS, AND ALL HOUSE-FURNISHING GOODS.

Important Announcement! CRAWFORD & SMITH, 49 King Street East, Toronto.

Black and Colored GIROS GRAIN SILKS, which they are still offering at the exceedingly low prices of last season.

Black Silks ranging from 65c. to \$4 50 per yard. A special lot of Colored Gros Grain Dress Silks, 22 inches wide, at \$1 25 per yard.

Hats, Fur, &c. J. H. ROGERS, 109 KING STREET EAST (Opposite St. James' Cathedral).



LEADING STYLES. JUST RECEIVED IN ENGLISH AND AMERICAN SILK AND FELT HATS.

Also, a well assorted stock of STRAW HATS. LACROSSE STICKS. The cheapest in the city.

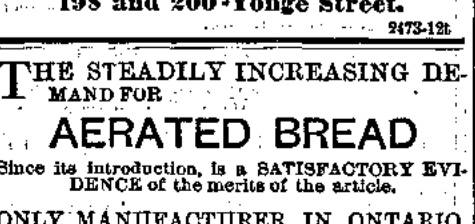
P. S.—Liberal discounts to Clergymen. J. H. ROGERS, 109 KING STREET EAST (Opposite St. James' Cathedral).

WHOSE YOUR HATTER WHOSE YOUR HATTER. COOL STRAW HATS, LIGHT FELT HATS, FINE SILK HATS.

J. & J. LUGSDIN, 101 YONGE STREET. Liberal discount to Ministers. 2183-154



THE HATTER. PHENIX HAT STORE, 129 YONGE STREET, (Opposite Shields & Co.)



SPRING STYLES IN ENGLISH AND AMERICAN SILK, FELT AND PARAMETTA HATS. 10 per cent. discount to all Clergymen and their Families. 2175-15-27

