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REV. WILLIAM BRIGGS Book-Steward

MEMORIES OF NIAGARA: THE B A VOICE OF THE WATERS.

Like armies resting on the eve of battle, Lay the still waters of the glassy lake ! Now raging rapids, as when war drums rattle, Rolls into song, where bending forests shake Hark! the voice of waters, in the snow-clouds rise! Sublime Niagara harls thunder to the skies.

The deep floods gather, in the famed Lake Erie, From Bocky Mountains in the far North-west! The rivers roll, to join this wild unrest! Hark I the voice of waters thrills the quaking shore Mighty Niagara is nature's grandest roar.

From Winnipeg, where wealth begins to gather: The Prairies send down the summer rain! The streamlets riding through the stormy weather Come all down here, returning not again t Hark ! the voice of waters, where the deep wave flows Sings Nisgara's lullaby for weary woes.

From Lake Superior, the forces travel ! Lake Michigan, and Huron join the fray ! The inland seas rush on, in tumult revel, Where crested rapids chaff the watery way t Hark! the voice of waters in the roaring Falls, Thunders like Sinal when Jehovah calls.

I stood behind the curling waters flashing: In "Cave of Winds," where fitful tempests blow Around I above I the awful floods were crashing-Chasing away to seething deeps below! Hark ! the voice of waters, tossed on drifting foam Warbles the welcome of our heavenly home.

. I saw the whirlpool in its fury boiling! In heaps the waters whirl, and hiss, and swell! It seemed to me, like mad transgressors toiling; Who get each day, a circle nearer hell! Hark! the voice of waters, surging to and fro,

Yet there is cure, for wasting care and sorrow, In this dread thunder of Niagara's roar! It drowns the past, in Hope's delightsome morrov And tells the fretted soul to grieve no more! Hark! the voice of waters, sings the happy day, When sin's Niagare of trouble rolls away.

God's diapason of eternal thunder: Rolls on in majesty commanding peace! Two peoples on the shores stand still and wonde How long before the nations find release! Hark! the voice of waters, as the fleet floods ran, Lilted in beauty, the brotherhood of man.

America flings kindness o'er the river! Brave Canada returns the boon of joy! The bond is soldered in the loves for ever! Rich lands of wealth the busy hands employ t Hark! the voice of waters lifts the loyal song! Niagaras of happy years, shall sweep along.

Farewell, Niegar: ! Gem of greatest marvels! Lovely thy memories that stay with me! When scenes return of all our pleasant travels: The grandest far, come trooping back of thee! Hark! the voice of waters, warbling evermore, Echoes the melody of the tearless shore.

E. Armstrong Telfer, London, England, May 31st, 1882.

... LETIER FROM ENGLAND.

LONDON, MAY 31, 1882.

DEAB SIR,-How time flies! I purposed to have written you long ere this, but the press of hard work has hindred until now. Old friends, and some who are new, will like to hear through the Guardian, how we got back to the old land. After pleasant and very blessed services at New York and Brooklyn, Mrs. Telfer and I, set sail in the good ship, Celtic, and after a pleasant passage, without any sickness, we arrived in the first week of April, safe in Liverpool. Our son, and loving friends, gave us hearty welcome, and join in heart-felt thanks to Almighty God, for merciful protection in long journeys to and fro. Since our return, I have been engaged every Sabbath preaching special sermons to crowded houses on anniversary occasions. My three new lectures on Canada have taken well. I am doing my best to give a true record of what I saw in the great Dominion, where the sober, hardworking man, with brain or hand, who fears God, may find a home of plenty and peace. I have lectured on Canada already fourteen times, to some 9,000 people, four times in London: at Manchester, Lincoln, Birmingham, Bistol, Barnstaple, Exeter, Workington, Millom, Motcombe, and Stratton. I have nearly thirty engagements more, before I leave at the end of July for some needed rest amid my native glens in bonnie Scotland. In my three new lectures on Canada, the theme rings with the welcome of the Gospel of Christ, trying to get the people booked on board the life boat of heaven, all ready for the last sail over the Jorlan of death to the better land, where we hope to meet the happy at last. I would count it a grand mission if I had nothing else to do for the next ten years, but tell the story of Canada and the great North-west, guiding the best sorts of men, who must leave the old land, how to find a home where honest labor wins rich reward. I believe the glowing pictures written of by the prophets of God, refers to your lands of wide promise for the race destined to conquer the world for Christ. I count it one of the green spots of my life, that we have seen so much of the fair lands where the British banner waves. Mrs. Telfer and I can never forget the loving welcome given to the strangers. Should God spare my black toned down into an æsthetic gray. strength and life, I have one more keen desire, when the railway rolls up to the ern fiction: a man or woman married hastily Martin Luther's version of the Bible, "And when trainpled on.

shores of the setting sun, to preach and lecture right away from Halifax on the Atlantic, to the Pacific Ocean. To help, in some of a land like yours, will cheer the close of life and give deeper joy in heaven, when from the battlements we look down upon a world won to Christ. I send you here some verses of my own, given at the close of my lecture on "Canada, with Memories of Mighty Niagara." With our loving regards to all our friends.

> I am, yours very truly, E. A. TELFER.

RELIGIOUS PROSPECTS IN ENG. LAND.

The Rev. Wm. McCaw, the newly elected Moderator of the Presbyterian Synod of England, on taking the chair made some significant remarks on the religious condition and prospects of England. After speaking of the work which has been carried on by the Christian people, the results of which have been manifest in the reclaiming of multitudes from a life of irreligion and vice to the service of the Lord, he continued: "At the same time, we cannot shut our

eyes to the other fact that the religious condition of the people of England, as a whole, is unsatisfactory in a high degree, and, I am afraid, is not improving. If the Bible and the Sabbath are the two great bulwarks of our Christianity, is it not also true that we have never seen them assailed with such virulence and violence as at present? The influences of scepticism and infidelity, not to speak of Agnosticism and positive Atheism, are floating in the very air we breathe. You can trace them in the daily press, the leaflet, the pamphlet, the review, the octavo volume; in the drawing-room, on Change, in the factory, among the educated and unlearned, the old and the young, insomuch that you cannot resist the sad conclusion that the faith of large sections of the people in all ranks of life is becoming utterly unhinged and unsettled. Then as to the Sabbath :- I never saw the current of desecration running so high. Whether it be that under the influence of a rationalistic broadchurchism people are swinging quite away from the Puritan 'principles and practices of our fathers, or that in these days of increasing intercourse with the Continent, we are almost unconsciously exchanging there stand sacredness of an English Sabbath for the frivolity and secularity of a Contmental Sunday-I cannot tell; but certain it is that the tendency of our time is to pervert our sweet and sacred day of rest into one of worldly pleasure and recreation. Hence the sad disclosures recently made to us in regard to the attendance at divine service on the Lord's Day. A religious census has been taken in some twenty-five large cities and towns. The outstanding result is that only about twenty per cent. of the population were found at any place of worship on the Sabbath. The general calculation is that we should and might have an average of from forty to fifty per cent. So that we meet two deplorable facts-that less than half the people who might and ought to be at church on Sunday are present, and that a serious process of deterioration has been going on in this respect since 1851, when an official and national religious census was taken. How to remedy this serious evil is one of the most urgent questions that can engage the attention of the churches, one

the consideration of the Synod. THE WORST NOVEL,

which in some form will not, I trust, escape

Miss Muloch, herself a distinguished novelist, in her "Plain Speaking" (Harper & Brothers), speaks in this wise of some novels and novel-makers:

"I believe a thoroughly 'bad' book, as we of the last generation used to style such -bad either for coarseness of style, as 'Tristam Shandy,' or laxity of morals, like 'Don Juan'-does infinitely less harm than many modern novels which we lay on our drawing-room tables, and let our young daughters read ad infinitum or ad nauseum: novels, chiefly, I grieve to say, written by or a boastful, morbid pleasure in meddling with forbidden topics, often write things

that men would be ashamed to write. esting, so beautiful. Nay, without even entering upon the merits of the favorite wrong are muddled up together, as if the author, and consequently the reader, would Music.") take no trouble to distinguish between them. | The ugab, or organ, was probably nothing Instead of white being white, and black black, both take a sort of neutral tint-the

"There is another favorite subject of mod-

or unhappily, and meeting afterwards some his brother was named Jubal, from whom elective affinity, the right man or right descended fiddlers and pipers." woman. No doubt, this is a terrible lot, humble measure, to people the fertile plains which may happen to the most guiltless persons, and does happen, perhaps oftener, than is generally suspected. Novelists seize upon it as a dramatic position, and paint it in such glowing, tender, and pathetic colors that, absorbed in the pity of the them to the very verge of crime, almost regretting that it is called crime; and when the obnoxious husband or wife dies, and the lovers are dismissed to happiness—as is usually done-we feel quite relieved and comfort-

> "Now, surely this is immoral, as immoral as the coarsest sentence Shakespeare ever penned, or the most passionate picture that Shellev or Byron ever drew. Nay, more so, for these are only nature-vicious, undisguised, but natural still, and making no pretence of virtue; but your sentimentalist assumes a virtue, and expects sympathy for his immorality, which is none the less immoral because, God knows, it is a delineation often only too true, and, perhaps, only too deserving of pity-his pity who can see into the soul of man."

MUSICAL INSTRUMENTS OF THE BIBLE.

The references to musical instruments scattered throughout the Holy Scriptures are very numerous, and the description of the services in the great Temple of Solomon show us that in the ritual of the ancient Jews music-both vocal and instrumentalformed a very important part of the worship. In II. Chronicles, vii., the dedication of the Temple is related. We read there that "the priests waited on their offices; the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth forever, when David praised by their ministry; and the priests sounded their trumpets before them, and all Israel stood " (verse 6).

When the ark was inducted to the Temple. the ceremonies were also magnificent. Verses 12, 13, and 14 of the fifth chapter of Second Chronicles tell us, "Also the Levites which were the singers, all of them of Asaph, of Herman, of Jeduthun, with their sons and their brethien, being arrayed in white lines, having cymbals, and psalteries, and harps, them a hundred and twenty priests sounding with trumpets. It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord saying, "For he is good; for his mercy endureth forever; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God,"

From these passages, as well as others, we learn that instrumental music of the grandest kind was not considered out of place in religious services, and although there are now Christians who will not permit even an organ to be heard in their places of worship, David and Solomon employed for their services every known musical instrument of the

The first mention of musical instruments in the Bible is in the fourth chapter of Genesis, where we are told that Jubal was "the father of all such as handle the harp and organ" (verse 21). Jubal was the seventh from Adam, being descended from Cain, the eldest son of our first father.

. The Hebrew word translated harp, is kinnor; and that translated organ, is ugab. Whether the kinner was a harp or lyre has never been authoritatively decided. Specimens of a three-cornered harp have been found sculptured on some Egyptian bas-reliefs. If we may reason from the development theory, we might consider that the lyre was an improvement on the harp, which is undoubtedly the simpler form of the two, but here we are met with the old story of the discovery of women, who either out of sheer ignorance, the lyre by Mercury. According to the " Hymn to Hermes"—at one time attributed to Homer-the god-" soon after his birth found a mountain tortoise grazing near his "Absolute wickedness-crime represented grotto on Mount Kyllene. He disemboweled as crime, and licenticusness put forward as it, took its shell, and out of the back of the licentiousness—is far less dangerous to the shell be formed the lyre. He cut two stalks young and naturally pure mind than that of reed of equal length, and boring the shell, charming sentimental dallying with sin be employed them as arms or sides to the which makes it appear so pitcous, so inter lyre. It was, perhaps, the inner skin, to cover the open part, and thus to give it a disciples, "Whosoever will be great among sort of leather or parchment front. Then modern style of fiction—in which love, to be he tied cross-bars of reed to the arms and attractive, must necessarily be unlawful- attached seven strings of sheepgut to the vant." We may worthily desire to be prethere is a style of novel in which right and cross bars. After that, he tied the strings with a plectrum. (Chappell's "History of

more than a pipe-perhaps two or more pipes of unequal lengths giving forth different white not so very pure after all, and the sounds when blown into; in fact, the Pandean pipes, as we know them. The passage cense, that becomes fragrant by burning; belonged in the great centres where he la-

The kinner is the only stringed instrument mentioned in the Pentateuch: the ugab, being a wind instrument, and the tabret (toph -see Gen. xxxi. 27), a small hand drum.

Already, in this very early age, we see sort of rudimentary orchestra, these three instruments giving three distinct varieties of tone thing, we quite forget its sin. The hapless and being the rude progenitors of the three lovers rouse our deepest sympathy; we follow great branches of the modern grand orchestra -stringed instruments, wind instruments, and instruments of percussion. And if the kinnor, ugab, and toph were used in the religious services of the Jews, there can be no objection to the employment of the fullest and grandest modern orchestra in Christian worship, the difference being simply in degree and not in kind .- Alfreton Hervey, in Frank Leslie's Sunday Magazine.

DIOTREPHES.

All that we know about him is that he belonged to some church to which the Apostle John was writing, and that he was characterized as one "who loveth to have the pre-eminence among them." Very severe is the denunciation which the Apostle levels against him and all the more severe when we consider the source from which it is fulminated—the beloved disciple, the apostle of love: "Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words."

But we are not concerned so much about the man himself-John was entirely competent to attend to his case. We are are concerned about his imitators. Diotrephes loved the first place; he was disposed to be troublesome unlesss he could have it. The race of Diotrephes is unfortunately not yet extinct. It is a curious illustration, by the way, of the fact that human nature does not change from age to age, that one of the very things that gave the Apostle John trouble in one of the primitive Christian churches, is precisely one of the difficulties with which we must contend in our churches to-day. The matter will bear looking at a little.

There are not a few in our churches nowa-days who are willing to work-or to appear to work-if they can be prominent. They are not born, so they think, " to blush un. seen." They will not "waste their fragrance on the desert air," if they know it. They would consider it a gross defrauding of the left hand if they kept from it a knowledge of what the right hand was doing. If they can really or apparently be leaders, they will work, not otherwise.

Undoubtedly some of these persons are crowd out others and prevent them from doing what they gladly would accomplish. This was precisely Diotrephes' method, " Neither doth he himself receive the brethren, and them that would be forbiddeth, and casteth them out of the church." Along with a love for pre-eminence, or more correctly, prominence, goes an envy of others, a fear lest some measure of praise will accrue to them. The Christian who "loveth to have pre-eminence" fails to think that the world is wide, and that there is need for every willing worker in the great field. The good report that one may have of faithful service rendered does not derrogate in the slightest degree from the similar good report that may come to

There are born loaders in every department of human activity. They are specially endowed. Occasions open before them. There seems to be necessity laid upon them to take the advance in thought or action The temptation in all such cases is to desire the pre-eminence. Ambition grows. Once a leader, it is hard to sink back into the ranks. Once prominent in any measure, it wrenches the feelings to fall back into obscurity. But that rightful prominence can be associated with true humility is witnessed in many cases. There are men who have moulded the thought of the age who have been as guileless as a child. There are those who have been active in affairs, shaping the policy of state or church, who have acted from pure love of the good cause in which they were engaged, and upon whom no one would think of charging an unworthy personal ambition. To the feet to the two

But these persons are the exceptions. The most of us need to contend against an unholy desire for pre-eminence. The most of us need to learn the lesson that Jesus taught his you, let him be your minister; and whosoever will be chief among you let him be your sereminent in service. Whether we are preemirent in receiving the applause of men need not concern us.

God's children are like stars, that shine brightest in the darkest night; like gold, that is brighter for the furnace; like in.

THE MISSION FIELD.

GOSPEL SUCCESSES-NELSON RIVER.

Sandy Mis-qua-paw was a man of fine physique, of pleasing appearance, and of fair address, but he was a pagen. The word of truth, so far as the was concerned, seemed to fall upon listless ears. His heart was hard as his native hills. Others might weep over their sins, but the keenest observation failed to find in his face the most remote symptoms of emotion. He listened with the air of a critic. He invariably staved until the close. He went away, wearing the appearance of utter unconcern. Of all his fellows he seemed least likely speedily to become a subject of saving grace. The time came for his departure for winter quarters, two hundred miles south. With a cold shake hands, away he went, answering a parting exhortation with a hearty laugh and a few vigorous shakes of the paddle. "Never mind, missionary; it is bread cast upon the waters to be found after many days."

The winter which followed was a severe one, and in the waning of the January moon, when the fur-bearing animals seldom went abroad and hunting was dull, Sandy's heart troubled him. He was sleepless, meditative. and sad. The medicine-man prescribed for him. The old wives shook their heads ominously and suggested witchcraft. The members of his family became anxious, and to them he announced his intention of going to the mission to ask for baptism and to seek the forgiveness of his sins. His wife, supposing that his mind was affected, gave the alarm, and brought together the elders of the tribe, who, with one accord, sought to dissuade him from carrying out his purpose. In vain did they appeal to his superstitions. In vain they sought to work upon his fears. Borne up by a sense of duty, sustained by his high resolve, he procured food enough to ast for many days; and leaving his dear steps toward the south.

That night, the first from home, stretched

apon the cold ground, beneath the silent stars, wrapped in a single blanket, alone amid the heavy pines, he dreamed of baptism and death. Could it be possible that the predictions of his friends would prove true? Would his renunciation of idolatry bring upon him the anger of his idol gods? Had they power to kill the body? Querying April 15th, says that at the Lanowli campthus with himself, he trudged wearily along, meeting, in that district, where there were wondering, hoping, fearing. At nightfall he again sought the shelter of the pines, only to dream once more of death. The third very efficient. The work that they do is of night left him half distracted with concern real service. But for all that they are not and apprehension. What should be do? models whom it is desirable to follow. They risk it? dare to do his duty? defy the chujuns were sung in Mahratti and Hinduswork, in no small part, at least, for the power of evil? throw himself upon the propraise of men. They tend, moreover, to tection of the God whom he now desired to two native women, servants of a Christian serve. His resolve was soon made. Die or lady, who had led them to the Lord, were live, he would renounce paganism and embrace Christianity. So, trembling in every nerve, he came and was baptized in the name of the Lord Jesus, confessing his sins. The men occupying the house where poor

Sandy slept that night, say that he rested but poorly. For hours he walked the floor nervously, then, taking a brief nap, he would start up suddenly as if frightened. When daylight came, he arose from his couch on the floor, pinched hands and face to satisfy himself that he was really alive, took courage, ate heartily at breakfast time, spoke cheerfully to those who came in, assumed a cheerful aspect, and went back a new man, consecrating his snow camps as he went with simple earnest prayer, and making the woods ring with attempts at rendering the widely-known chorus:-

" Sweetest note in seraph's song, Sweetest name on mortal tongue, Jesus, blessed Jesus 1

-Rev. J. Semmens, in Missionary Outlook. METHODISM IN INDIA.

The following comes from Moradabad, India, and appears to have been adopted by South India M. E. brethren as an expression of their judgment :-

The committee appointed to consider certain criticisms made in a paper by the Rev. Dr. Rigg, which was read in the recent Ecumenical Conference held in London, touching the work of the Rev. William Taylor in this country, reports as follows:

1. We regret that in any case the opening and extension of work begun by Mr. Taylor, and followed up by others has seemed to clash with the interests of our Wesleyan brethren. We do not forget that we are brethren with common rights and aims, and all that Christian comity demands, and that we should only provoke each other to love and good works.

Having all this in mind we wish to sav: 2. That we fully endorse Mr. Taylor's work, spirit, and methods in this country, as they were known to us.

We believe he was led to visit India by the providence of God, and, against his preconceived plan and purpose, to form societies in connection with the Church to which he 000,000. all Methodist bodies in this country will, at | bers.

no distant day, heartily and joyfully recognize this fact.

8. We also firmly believe that the Methodist Episcopal Church has a work to do inthe South as well as in the north of India, not in antagonism to that of our brethren before referred to, but in common with them, and all others who pray for the speedy coming of the kingdom of our blessed Lord: and there is certainly room enough for all; doing our very best we cannot meet the pressing demands of the great work open tous in all parts of this great country; and wecan but think that the spirit that would keep. us out would have shut Weslevanism out o England, and our common Methodism out of the world.

4. Our Wesleyan brethren have opened work in at least one of the large centres embraced in our original field, and we wish. them great success in their work. We may have our plans and lines along which we propose to work; but God is over all, and we must submit to his leading, though it bein ways that we do not seek and devise.

5. As Methodists having a common origin in which we in common rejoice, there should. be no division of feeling and purpose among us, but we should move on the enemy's: works from every point, and push the battleto the very utmost of our power. And may the prayer of our blessed Saviour be fully and speedily answered, not only as regards the family of Methodism in this land, but of all Christ's dear people of every name in every land-"That they all may be one; as, tho Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

SOUTH INDIA.

It is delightful to see the progress of the South India Conference work for and among the natives. Dr. Thoburn preaches to educated natives of Calcutta each evening, in English, in the open air. Rev. D. Osborne, Preones to the protection of Heaven, turned his siding Elder of the Allahabad District, is a master of native tongues, and we believe that God will use him as a leader of our South. India Hindustan advance.

Rev. D. O. Fox, the wise and resolute Presiding Elder of the Bombay and Madras District, whose heart is passionately devoted to the native tongue, reports that ten of his preachers are exprestly studying native languages. The Bombay Guardian, of the daily vernacular services were exceedingly well attended," on one occasion there appeared to be about 150. Speaker afterspeaker addressed them, and hymns andtani. At the close of the meeting on Sundaybaptized. Their language was Teleogoo; the Rev. Mr. Robins baptized them, Miss O'Leary, of the Rev. C. B. Ward's Mission, . acting as interpteter. After this Mr. and Mrs. Robbins presented their infant for baptism. We believe that these meetings should? take on more and more of a native character. The camp-meeting, promising to be a Christian mela, to gather, probably, thousands of natives before long, is a result of the work in. India of Rev. W. B. Osborn, who started the National Camp-Meeting and the Ocean. Grove Association. To have done this much is worth living, but now he has introduced a. camp meeting into Australia. We may expect that a Canarese mission may result. from the scores of conversions in and about. the Colar orphanage. The India Witness, bright at every point of its sixteen pages. tells us that our Blacktown Church, in Madras, has a good day and Sabbath-schoolfor the natives; P. B. Gordon, Esq., an able Scotch gentleman, and J. A. Gabriel, a. singing pilgrim " with violin, preach to 150 each evening. Rev. J. Blackstock, our good pastor, is pressing the battle. The Vepery Church, in Madras, has a vigorous native Sunday-school. It has out door preaching at 5.30 p.m., in the churchyard. On Good Friday a succession of services. were very profitable. We can allude to only a part of what the South India Conference is doing for the heathen. We have neverseen two more encouraging numbers of the. Guardian and the Witness, as to our work. for the heathen, than those which have come; to hand. Pray for the heroic brethren youder .- Rev. C. P. Hard, in Buffalo Christian .. Advocate. Among the Weish the Bible is every

where prized and studied. It is said that: no infidel book has ever been published in . the Weish language, and that popery has not:: been able to gain a foothold among that people. This is a most salutary influence of: God's Word.

The Religious Tract Society of England... distributes its publications in 142 languages. The total circulation from the Home depot has reached over 73,000,000, and the issues . from foreign depots are estimated at 14 .-

Among the 250,000 Indians in the United alluded to concerning Jubal is translated in like the Chamomile plant, that grows faster | bored in South India. We also believe that | States there 219 churches and 30,000 mem-

Family Treasury.

MILTON'S LAST POEM.

I am old and blind! Men point at me as smitten with God's frown, Afflicted, and deserted by my kind; Yet I am not cast down.

I am weak; yet dying, I murmur not that I no longer see; Poor, old, and belpless, I the more belong,

O merciful One t When men are farthest, then thou art most near When men pass coldly by-my weakness shun-

Thy glorious face Is leaning toward me, and its holy light Shines upon my lowly dwelling-place, And there is no more night. On bended knee

Irecognize thy purpose clearly shown; My vision thou hast dimmed that I might see Thyself-thyself alone. I have naught to fear.

This darkness is the shadow of thy wing :

Beneath it I am almost sacred; here Can come no evil thing.

THE COURAGE OF A CHRISTIAN WOMAN.

Again: woman has a superlative right to take care of the poor. There are hundreds and thousands of them in all our cities. There is a kind of work that men cannot do for the poor. Here comes a group of little barefoot children to the door of the Dorcas Society. They need to be clothed and provided for. Which of these directors of banks would know how many yards it would take to make that little girl a dress? Which of these masculine hands could fit a hat to that little girl's head? Which of the wise men would know how to tie on that new pair of shoes? Man sometimes gives his charity in a rough way, and it falls like the fruit of a tree in the East, which fruit comes down so heavily that it breaks the skull of the man who is trying to gather it. But woman glides so softly into the house of destitution, and finds out all the sorrows of the place, and puts so quietly the donation on the table, that all the family come out on the front steps as she departs, expecting that from under her always feeling slighted and neglected, who shawl she will thrust out two wings and go right up toward heaven, from whence she seems to have come down. Oh, Christian woman! if you would make yourself happy and win the blessing of Christ, go out among the destitute. A loaf of bread or a bundle of socks may make a homely load to carry; but the angels of God will come out to watch, and the Lord Almighty will give his messenger hosts a charge, saying: "Look after that woman, Canopy her with your wings and shelter her from all harm;" and while you are scated in the house of destitution and suffering, the little ones around the room will whisper: "Who is she? Ain't she beautiful?" and if you will listen right sharply, you will hear dripping down through the leaky roof and rolling over the rotten stairs, the angel chant that shook Bethlehem: "Glory to God in the highest, and on earth peace, good will to men." Can you tell me why a Christian woman, going down the haunts of iniquity on a Christian errand, never meets with any indignity? I stood in the chapel of Henry Chalmers, with the daughter of the celebrated Dr. Chalmers, in the most abandoned part of the City of Edinburgh; and I said to her as I looked around upon the fearful sur roundings of that place: "Do you come here nights to hold service?" "Ob, ves," she said. "Can it be possible that you never meet with an insult while performing this Christian errand?" . "Never," she said -" never." That young woman who has her father by her side walking down the street, an armed police at each corner, is not so well defended as that Christian who goes forth on Gospel work into the haunts of iniquity, carrying the Bibles and bread. Gol. with the right arm of his wrath ominpotent, would tear to pieces any one who should offer indignity. He would smite him with lightnings, and drown him with floods, and swallow him with earthquakes, and damn him with eternal indignations. Some one said: "I dislike very much to see that Christian * woman teaching those bad boys in the mission school. I am afraid to have her instruct them." "So." said another man, "I am afraid, to." Said the first: "I am afraid they will use vile language before they leave the place." "Ah." said the other man. "I am not afraid of that. What I am afraid of is, that if any of those boys should use a bad word in that presence, the other boys would tear him to pieces and kill him on the spot." That woman is the best sheltered who is sheltered by the Lord God Almighty, and you need never fear going anywhere where God tells you to go .- Dr. Talmage, in Frank Leslie's Sunday Magazine for July.

THAT WHICH COSTS NOTHING.

As you are probably aware, incerse sticks in great numbers are burned also in all their forms of idolatrous worship. But some of the Chinese ideas are not so bad. A few weeks ago, I was tramping with one of our native preachers along a road, some fifty miles distant, that led over a high mountain pass. At the highest point in the roal we came, as is usual in such places, upon a shrine with an urn, where travellers burn incense sticks to the deities presiding over that locality. These incense sticks are bought in small packages, and may be burned or left near the incense altar. At this shrine on the mountain ridge I picked up a partial another may has left, would that answer the same purpose as if he burned some he himself bought?" He exclaimed at once, and offering that which had cost him nothing;" who burned them." We instruct our as recommended; got the greedy pashs (the by the mouth, emitting a musical sound; preachers by the roadside as well as in the only obstacle to his scheme) appointed to then, the addition of other shorter and will be in his own esteem.

of not offering what had cost nothing, and urged him to teach the Christians to act on the same principle in worshipping the true God, calling to his mind what he knew to be a fact, namely, that the native Christians were very much too willing to use other people's money to brild or rent chapels and to pay the preachers .- Zion's Advocate.

A TALENT FOR WRETCHEDNESS.

There are fortunate people who have what may be called a talent for happiness. Theirs is the habit of looking on the bright side. However perplexed the situation, however hedged about with embarrassments, and obstructed by hindrances, they either see beyond it haleyon skies and a smooth pathway, or they manage to extract the present sweetness from its bitterness. In reading two books of recent travel, one the record of a solitary woman's adventures in the East, the other of another woman's travels by herself in the West, I was struck by the contrast in the two experiences. The pages of one are sprinkled with sunshine, and her ink has a golden sparkle. Those of the other are acerb, complaining, and solemnly cynical. But we need not go to books for our illustrations. Cheerfulness is in part dependent on health and temperament, as well as on grace and a Christian conscience. It is almost impossible to wear a radiant face when one has a deranged digestion, or to be equable and tranguil when the nervous functions are in a state of exhaustion. Yet who dees not know invalids whose rooms of suffering are full of a divine peace, and who cannot think of some who out of great tribulation have entered into a hallowed region which no storms invade? And on the other hand there are those who, regarded as to outward circumstances, appear to have everything in their favor, yet who manage to be so uniformly miserable that it may be assured that they have a talent for wretchedness.

To be successfully wretched, one must have a certain measure of self-love. Wounded vanity is a more potent faculty and a more subtle source of trouble than we sometimes imagine. The over-sensitive woman who is thinks her acquaintances and friends do not treat her as well as she deserves, and who goes about her home with a tearful, injured air, is not as uncommon as we wish she were. Nothing should be more resolutely discouraged in children than this touchiness of disposition, which is easily affronted, and which is, after all, only a form of inordinate selfishness. I know young people who are so marred by this peculiarity of character. that in talking with them one has always the feeling of a sailor among quicksands. There is no predicting the unseen and unexpected shoals on which the conversational boat may strike. Unhappy themselves, these victims of morbidness make others unhappy and go through the world without having the good times to which every honest and conscientious person is entitled.

It is easier to be wretched than to be cheerful, if we consent to lot lower feelings

We may rise above our complaining words, by using the old fashioned receipt, of prayer and pains, or, yielding to them we may make ourselves as frost to the tender flowers of love and charity at home.

THE MOUNTAIN BROOKLET.

"A brooklet, nameless and unknown Was I at first, resembling A little child, that all alone Comes venturing down the stairs of stone, Irresolute and trembling.

Later, by wayward fancies led. For the wide world I panted: Out of the forest dark and dread Across the open fields I fied, Like one pursued and haunted.

"I tossed my arms, I sang aloud, My voice exultant blending . With thunder from the passing cloud, The wind, the forest bent and bowed. The rush of rain descending.

"I heard the distant ocean call. Imploring and entreating;
Drawn onward, o'er this rocky wall I plunged, and the loud waterfall Made answer to the greeting.

"And now, beset with many ills, Compelled to carry from the hills These logs to the impatient mills Below there in the hollow.

"Yet something ever cheers and charms The rudeness of my labors : Daily I water with these arms The cattle of a hundred farms, And have the birds for neighbors."

Longfellow. BRIBERY IN TURKEY.

Admitting the necessity of being liberal in the matter of "tips" when requiring information in foreign countries, nowhere is one so plundered as in the East. It is not too much to say that the actual ruler of Turkey is Prince Backsheesh. The following will give some idea of the torments he puts you to: A traveller recently related his experiences as a candidate for a concession from the Porte for an important company, which was to give a good slice of revenue to the Turkish government, at the same time proving highly profitable to the company concerned. In his numerous visits to the Porte he had to give backsheesh all round to doorkeepers, hangers on, mutes, military officers in full uniform, to the "vekil"-an official whose duty it was to introduce him on the several occasions to the pashs or ministerand not forgetting a round sum to the tune package of the sticks, and said to the of three or four thousand pounds to the preacher who was with me, "Suppose a man | pasha himself. Then after all this had been coming here should burn the sticks which done, his scheme must go before the Council of State. They had to be "squared." The whole proceeding being Turkish, a delay, of course, occurred. After having spent some emphatically, "No! no one would think of | thousands of pounds, he was told that if he really expected to do any good at all, he must and added further, " If any one should burn | go in for palace intrigue, and bribe the chief these sticks, the benefit would accrue to the sunnich or coffee bearer, or both, or whoever person who bought them, and not to the one | had the ear of the Sultan. He did all this

passed his irade. The company was floated forthwith. The total amount of backsheesh levied was the trifling sum of seventy-five thousand dollars, and the negotiator was complimented by every one in Constantinople for having carried the affair through so quickly and so economically!

The only safeguard for the Turkish Empire is to be found in the single word "reform." This alone will prevent it crumbling to pieces -ay, and rapidly too. Will the Turk ever reform? Socially no real improvement will ever take place until corruption and bribery are-trampled-on-and-the-condition and status of the women considered. That is to say, reform means annihilating "backsheesh" and the harems. Abolish slavery, and there is no longer any raison d'etre for a harem. The mistresses cannot live a secluded life if the subordinates are free for in that case the privacy of the harem will have vanished. Politically speaking, surely some clever and enterprising Turkish patriot, like Fuad or Ali Pasha, will rise up and regenerate his country. With such soil and climate as Turkey possesses—with such illimitable resources-what could not be done! But the root of all the evil in the government of Turkey is bribery. Once depose Prince Backsheesh and raise the standard of their women, we shall see the Turks fairly on the road pointing to reform and a sound adminis. tration; but not until then.

THE LABOR OF AUTHORSHIP.

David Livingstone said, "Those who have never carried a book through the press can form no idea of the amount of toil it involves. The process has increased my respect for authors and authoresses a thousand fold. .

. . I think I would rather cross the African continent again than undertake to write an other book."

" For the statistics of the negro population of South America alone," says Robert Dale Owen, "I examined more than a hundred and fifty volumes."

Another author tells us that he wrote paragraphs and whole pages of his book as many as forty and fifty times. It is said of one of Longfellow's poems

that it was written in four weeks, but that he spent six months in correcting and cutting it Bulwer declared that he had rewritten some of his briefer productions as many as

eight or nine times before their publication. One of Tennyson's pieces was rewritten fifty John Owen was twenty years on his "Com-

mentary on the Epistle to the Hebrews: Gibson, on his " Decline and Fall," twenty years : Adam Clark, on his "Commentary," twenty-six years. Carlyle spent fifteen years on his "Fred

erick the Great."

A great deal of time is consumed in read ng before some books are prepared. George Eliot read one thousand books before she wrote "Daniel Deronda." Allison read two thousand books before he completed his history. It is said of another that he read twenty thousand books, and wrote only two

Some write out of a full soul, and it seems to be only a small effort for them to produce a great deal. This was true of Emerson and Harriet Martineau. They both wrote with wonderful facility. These "moved on winged their being into their creations."

Others wait for moods, and then accom plish much. Lowell said :-

"Now, I've a notion, if a poet Beat up for themes, his voice will show it; By day or night won't let me be, And hang about me like a curse. Till they have made me into verse."

-Rev. Robert H. Williams, in New York Observer.

... INFIDEL CAMEL SWALLOWING.

A Roman Catholic writer puts it well :-Infidels, in the darkness of their infidelity, are like alarmed night birds, the bats, which at the approaching light fly furiously hither and thither, always knocking their heads against some wall of contradiction. Indeed. to you infidels belong the reproach of Christ, "Ye blind leaders of the blind, straining at my paper." gnats and swallowing camels." You cannot understand how you move your hard or foot, or how they obey you, and yet you pretend and assert that all the firmament, together with the globe, not being conscious of their own existence, can move with perfect order and velocity without an intelligent and ruling Creator! You cannot understand how trees can grow without the light of the sun, and still you pretend and assert that those trees, although not conscious of their existence, nevertheless, can produce, oranges, figs, etc., without an intelligent and ruling Creator. You find it absurd that God the Almighty made the body of man, changing the slime of the earth into flesh-and you take it for granted that the stomach, not conscious of itself, can change vegetables and flower into flesh without an intelligent and ruling creator! Oh, yo poor infidels, what camels of absurdity are you swallowing straining at goats, -and bad bats at that. who in darkness are maliciously butting and scratching 1

THE INVENTION OF THE ORGAN.

The classical writers attribute the invention of the organ to the god Pan, from the name of whom we get the Pandean pipes. The old fable is that Pan thought the music of his pipes or reeds, which grew by the river. superior to that of the lyre of Apollo, and challenged the latter to a trial of skill. Midas, the umpire, decided in favor of Pan's pipes. These were blown by the mouth, just as we occasionally see them blown now by wandering Italians in our streets. Virgil described an organ having a wind-chest, which he called " tibia utricularis."

The development of the organ thus far seemed to be this: First, a single reed, blown

class-room; so I took up this heathen ides | high office, and the Sultan immediately | longer reeds, making a sort of scale. These were arranged in the form of the Pandean pipes, but still blown by the mouth. The next step was to supply the wind artificially and produce a sound by stopping the reeds with the fingers, to which finally was added a mechanism for opening and closing the pipes, and thus allowing the wind only to enter as desired. Of course, these various steps took many years, and it was not till the year of our Lord 450 that we find any mention of organs being used in churches, and this is only on the disputed authority of Julianus of Spain. About the year 700 the organs of the Anglo-Saxons appear. to have resembled in form and general appearance those now in use, but were played by large levers. The organ in the old Church of Winchester, England, was known to have existed in the year 950. It had, according to Walston, seventy bellows, which were blown by seventy men. This organ contained 400 pipes .- Alfreton Hervey,

* PRESENTIMENTS.

There is a strange story about the last victim (unfortunately no longer the last) to the Irish agitation, Mr. Herbert. A year ago he got up one morning early, and told his friends that he had been greatly troubled by terrible dreams. He thought he was shot down on the road between his house and Castle Island, and had a presentiment on the subject, which has now been verified. It is not unnatural for people living in Ireland at present to dream of murder, and it may be thought little surprising that such presentiments should occasionally be fulfilled. However, Mr. Herbert's story reminds me of a very similar circumstance in my own experience, when, though the scene is also laid in Ireland, as it was before Mr. Gladstone's first Ministry, and the country was perfectly peaceable, I was visiting some friends in a beautiful part of County Wicklow, and had crossed Ashford Bridge in one of my excursions; that night I suffered greatly from a dream, in which I imagined that some great, unexplained calamity had suddenly befallen me at this bridge, and awoke with the feeling so strong on me that it was a great relief to find it all unreal. But I was unpleasantly reminded of my terror some months later, when, after going home to England, I happened to be called by business to Wicklow once more. My horse, a borrowed Ashford Bridge, breaking my knee against the wall. As I lay in agony on the ground, the consciousness rushed back on my mind that I had gone through the very same | taking. sensations once before at that very place, in my well remembered dream. I do not attach importance to dreams or presentiments generally, but this was a curious coincidence. naturally intolerable to the Kerry brigands, Some years ago I was in Italy, and when I visited Ravenna and Sicily those places were disturbed by secret societies, and jurymen and magistrates were usually murdered when they could not be bribed or intimidated .-The Spectator.

STOPPED HIS PAPER.

Now-a days, when a subscriber gets so mad because an editor differs with him on some trivial question that he discontinues his subscription and "stops his paper," we mind him of a good anecdote of Horace Greeley, the well-known editor of the New York Tribune. Passing down Newspaper Row, in New York city, one morning he met

one of his readers, who exclaimed: "Mr. Greeley, after the article you published this morning, I intend to stop your paper!"

"Oh, no," said Mr. Greeley, "don't do

that." "Yes, sir, my mind is made up. I shall stop the paper." But the angry subscriber was not to be

appeased, and they separated. Late in the afternoon the two met again, when Mr. Greelev remarked:

"Mr. Thompson, I am very glad you did not carry out your threat this morning." "What do you mean?"

"Why, you said you were going to stop

"And so I did; I went to the office and had my paper stopped." "You are surely mistaken; I have just

and business was booming." "Sir." said Thompson, very pompously,

"I meant I intended to stop my subscription to your paper."

were going to stop the running of my paper, and knock me out of a living. My friend, let me tell you something: One man is just one drop of water in the ocean. You didn't set the machinery of this world in motion, and you can't stop it; and when you are underneath the ground things upon the surface will wag on the same as ever."

THE LORD MAY COME TO DAY. Busy servant in the vineyard,

Cheer your heart and upward glancing. Think-the Lord may come to-day. Weak and weary troubled mourner, Fearing danger in the way, Be no longer simul, caring,

Are you busy, all too busy, Wealth, or fame, or gain, or pleasure? Drop them: he may come to-day.

For the Lord may come to-day.

Or an idler in the vineyard, Others pass you on the way? Wake, and live as an immortal, Lest the Lord should come to-day.

Is the blood upon your garments? Have you the pure array? Naught can hide a guilty sinner,

If in light he come to-day. Are you waiting for the Master? He is surely on his way: We can almost hear his footfall—

Blessed Jesus I come to-day.

The higher a man is in grace the lower he

Good Mords for the Pounc

"WHAT DO THE PANSIES THINK?"

BY MARY A. BARR. What do the pansies think, mamma, When they first come in the Spring? Do they remember the robins, And the songs they used to sing?

When the butterflies come again. I wonder if they will say, "We are ever so glad to see you, And won't you sit down and stay?

Will the pansies tell the butterflies How the snow lay white and deep, And how beneath it, safe and warm, They had such a pleasant sleep? Will the butterflies tell the pansies How they hid in their cradle bed.

And will they talk of the weather, - Just as grown up people do? -And wish the sun would always shine, And the skies be always blue? Speak of the lillies dressed in white, And the daffedils dressed in gold. And say that they think the tulips

Are exceedingly gay and hold?

And dreamed away the Winter-time.

When people thought they were dead?

I fancy the purple pansies are proud: I fancy the yellow are gay. Oh! I wish I could know just what they think I wish I could hear them say, "Here comes our dear little Lucy, The kind little girl in pink, Who used to visit us every day-

And that's what we pansies think."

THE VICTIMS OF THE ARCTI C SEAS.

BY SHERWOOD RYSE.

On the evening of the 9th of May, thirty graduates of the school ship, St. Mary's and one hundred of the present pupils, were gathered together on the gun-deck of that vessel. Finely built, robust-looking lads were these last, of the stuff that good sailors are made of. They had met to do honor to a noble officer, who is among the latest and most lamented victims of those dread arctic seas, the mysteries of which so many gallant men have striven to solve. And who was this noble commander, and what were his services?

George Washington De Long entered the navy in the year 1865, when he was twentyone years old. In 1878 he was second in command on the Janiata, a ship that accompanied the Polaris arctic expedition, in which he performed distinguished services. When, one, ran away with me and threw me at therefore, the liberality of a private citizen fitted out another expedition for arctic ex. ploration, this young officer was chosen to take the command of the perilous under-

The Jeannette-a name that will never be forgotten while history records the deeds of brave men-sailed from San Francisco on July 8, 1879, with a crew of thirty-three men Mr. Herbert seems to have been punished all told. About the end of September the for doing his duty as a juryman, a thing party had really entered upon the dangers and difficulties of arctic exploration. They were in the midst of great fields of ice, which drifted with the varying winds and currents, so that, although the ship was itself inactive, it was carried over great distances.

On November 10, daylight disappeared, and a long night—a night that was to last for nearly three months-set in. In spite of their desolate situation, the gallant crew kept up in which they found some mouldy fish, which their spirits, engaging in theatrical perform- they are with relish. Here in these huts ances, and trying to brighten the gloom of an they rested for three days, when a native arctic winter by their cheerfulness. In January, however, the ship sprang understand that they had left eleven starving

a leak, and all hands were busy at the pumps to keep the water down, and for eighteen month; the pumps never ceased working. At last, however, the fight could be kept up no longer. On June 13, the Jeannette sank. and the crew were left encamped upon the ice, with no other hope of return than that which their three boats afforded.

Thus left almost destitute, Commander De Long had no other course open to him than to retreat. And what a gallant move-

ment that was! The three boats were two cutters and a

whale boat. The first, commanded by De Long, was twenty feet in length, and carried fourteen persons; the second, under Lieutenant Chipp, measured sixteen feet, and carried eight persons, and the whale-boat, which was larger than either of the others, being twenty-five feet long, was accompanied by eleven persons, under command of Engineer Melville. But though they had the boats the gallant party could not launch them. They were in the midst of a sea, indeed, but it was come from there, and the press was running a sea of solid ice, and for weeks the boats did not touch water, except for a short ferriage here and there where a break in the ice left a narrow strip of open sea. The boats were placed upon radely built sleds, and for "Oh!" rejoined Greeley; "I thought you fifty three weary days the resolute men dragged them over the ice. Some days they would make a mile ; on others scarcely more than half that distance. Great hillocks of ice were to be surmounted, and cracks to be crossed, nearly every one of these being so wide that the sleds had to be let down into them and then hauled up on the other

Nor were these the only hardships that the retreating band had to encounter. The cold was intense, as may be imagined. Short rations and their fearful labor had reduced the strength of the men, so that one quarter of the whole party had to be carried helpless on sleds, while almost all were suffering either from frost-bite or from the effect of the ice upon their eyes.

At last the retreating company reached comparatively open water. The boats were launched, and the party set sail for what they hoped would be a milder climate and a more hospitable shore.

Now, however, the perils by which they had been beset were increased. The cold was still as great as that which they had encountered, and it made itself more intensely so short that but scanty fare could be friendly Arabs and the insurgents. allowed, and the danger of drowning was

For a few days all went fairly well, but during a gale that arose in the night the boats became separated, and in the morning the company on board the whale-boat scanned the dreary waters in vain for the sails of the boats manned by the crews of Commander De Long and Lieutenant Chipp. Engineer Melville's boat touched land on the delta of the Lena-a river which, flowing northward through Siberia, discharges itself into the arctic seas. Here the boat's crew met with hospitable treatment by the natives of those bleak and barren shores, and were all saved.

-Not so, however, the occupants of the two cutters. Lieutenant Chipp's boat has not since been heard of. It was a smaller boat than either of the others, and though commanded by a young officer who enjoyed in an unusual degree the confidence and love of his men, it is not probable that he was able to bring his crew to a place of safety, even though he succeeded in making the land.

The sad story of the fate of De Long and his companions was told several months later by two seamen, named Nores and Ninderman, both of whom had served on board the St. Mary's school-ship.

On September 13, Captain De Long's boat, although the mast had been carried away, got within two miles of the Siberian coast, when it struck ground, and the capta'n ordered the men to get into the water so as to lighten the load and tow the boat ashore. Only half of the distance, however, had been traversed when it was found to be impossible to bring the boat near, and so they collected the food, arms, ammunition, and papers, and

waded ashore. Having rested for two days, the party started southward, each man carrying heavy burdens, though all but the most important articles had been abandoned. In the first ten days' march the travellers made no more than twenty miles, so difficult was the country; but during those days they enjoyed the luxury of a meal of decr's flesh, which but for the crippled condition of several of the men, would have put new life into the whole party.

Then Captain De Long determined to send Ninderman and Noros shead, for they were in better condition than any others of the party, and when they left on their perilous mission they bade a sad farewell to a gallant yet almost hopeless band of men, whom no one ever saw again until, nearly six months later, Mr. Melville found their dead bodies."

"The captain," says Noros, "read divine service before we left. All the men shook hands with us, and Collins, as if knowing that their doom was sealed, said, simply, ' Noros when you get to New York, remember med They seemed to have lost hope, but as we left, they gave us three cheers. That was the last we saw of them."

Wholly without food, for the supply they had saved from the boat was exhausted, and the fresh meat which had been procured was soon consumed, the two brave seamen pushed on. They supported life by chewing their leather moccasins and breeches, and after a few days they came upon two deserted huts. found them; but they could not make him

comrades behind At length the governor of the province, who lived at a town called Bullun, arrived, but he did not understand their sign-language, and so he sent no aid. He cared for the two seamen, however, and sent them to Ballup, and there it was that they fell in with Engineer Melville, whose boat's crew were by this time in safety. Melville at once started out in search of the ill-fated crew, and the result of his search was told briefly in a despatch, dated March 24, and received in New York on May 6: "I have found De Long and his party; all dead."

Thus ends the first chapter of this melancholy story of arctic peril. The last chapter may never be told, and the fate of Lieutenant Chipp and his crew never revealed.

The names of De Long and his brave associates will live in history, and generations of sailors will be incited by the memorial tablet which is to be erected on board the St. Mary's school ship to follow in the path that these gallant men followed to their death; for that path, though stern and rugged, was the path of duty.-Harper's Young People.

EIGHT GOLDEN RULES.

1. Stick to the truth; simply and sincerely do what is right. 2. Never join in anything in which you

cannot look up and say, "Bless me in this, Oh, my heavenly father ?" 3. Try to be kind and forgiving, both to friends and foes.

4. Speak no evil of others, under any circumstances.

5. Watch against anger. 6. Deny yourself indulgences, especially in laziness.

7. Keep down pride; allow none but humble thoughts of self. 8. Pray. Pray every day, for in prayer is your greatest safety .- L. Richmond.

-The subject of adulteration of American cheese imported into England has been brought before the British Government, and steps taken to prevent its sale.

-The progress of western civilization in China is rapid. The first daily Chinese newspaper of its kind is about to be issued in Hong Kong.

-A Radical manifesto demands the impeach. ment of the Servian Ministry. Excitement is felt now that the men were confined within intense and several disturbances have occurred. the limits of small boats, and deprived of the |-Failure of water supply has compelled the active exercise which had kept the warmth French column to retire from the Tripolitan in their bodies. The food supply was running frontier. Fresh fighting has occurred between

-Recent encounters between the Bosnian insuradded to that of perishing by cold and gents and detachments of the Austrian troops have resulted disastrously for the latter.

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Our Sunday School Work.

STUDIES IN THE GOSPEL ACCORDING

TO MARK. Sunday, July 2, 1882.

INTERNATIONAL BIBLE LESSON .-Lesson I.

(THIRD QUARTER.) A LESSON ON HOME.-Mark x. 1.16.

GOLDEN TEXT. II" I will walk within my house with a perfect heart."—Psalm ci. 2."

CENTRAL TRUTH.

All the members of the family should join together in making their home a type of

> Home READINGS. Monday.-Mark z. 1-16. Tuesday .- Matthew xix. 1-15. Wednesday.-Matthew v. 21 32. Thursday.—Luke aviii. 1-16. Friday.-Matthew zviii, 1-14 Saturday.-Luke i. 66-80. Sunday.-Luke il. 40-52.

TIME.-March, A.D., 30; several months after the last lesson. Verse 1 is a brief account of these months.

PLACE. - Somewhere on Christ's last journey to Jerusalem from Ephraim, along the borders of St. Maria and Galilee (Luke xvii. 11; xviii. 1), and down the Jordan valley to Jericho. Verse 1 describes a previous journey, and his final leaving of Galilee (Luke ix. 51).

PARALLEL PASSAGES .- Verse 1, with Luke ix. 51; verses 2-12, with Matt. xix. 1-12; and verses 13-16, with Matthew xix. 13-15, and Luke xviii. 15-17.

INTERVENING EVENTS .- Verse 1 is all the account Mark gives of Jesus' life between October A.D. 29 and March A.D. 30. During this time Jesus went up to the Feast of Tabernacles at Jerusalem (October), where he discourses, and works miracles (John vii. 11; x. 1). Tour in Perea (Luke, chapters x.-xvii). Visits Jerusalem at the Feast of Dedication (December); retires to Ephraim for a few weeks (January, February).

Introduction.-Our last regular lesson was the close of the ninth chapter. Then follows a silence of several months, as in "Intervening Events." Then, in February or March, A.D. 80, Jesus leaves his retirement in Ephraim, five miles north-east of Bethel, and moves towards Jerusalem by the route given in "Place."

HELPS OVER HARD PLACES. - (Verse 1) "From thence"-From Galilee, His final departure. "Coasts "-Borders. "Farther side"-East of the Jordan, called Perea, which means "beyond." "The people resort "-This is an account of several weeks of Christ's life. (Verse 2) "And the Pharisees came "-This was sometime after verse 1, on another journey. "Tempting him "-They asked him a hard question, about which there was a great dispute among their learned men. They expected to get him into trouble whichever side he might take. (Verse 3) "What did Moses command?"appealed to the Scriptures, the best of all authority. (Verse 5) " For the hardness of your heart".-That is, the people were so bad that the laws could not be brought up to the full moral standard. (Verse 9) "What God hath joined together"-God had made our nature such that the happiest and best life is where each man has one wife, each wife one husband. (Verse II). "Whoever shall put away"-Except for unfaithfulness to the marriage vow (Matthew xiz. 9.) (Verse 13) "Disciples rebuked "-They thought the Master was too busy with great themes to attend to a few children. (Verse 14) "Jesus was displeased"-Because they kept away from him, (1) those who wanted to come; (2) those who would be the hope of the Church; (3) those whom he came to mave; (4) those whom he loved; (5) those who were the types of what his disciples should be, "Of such is the kingdom of God " -Of such little children; and, as he explains in verse 15, of those who come to God

Find in this lesson-

as children to a parent.

1. Who is the friend of little children. 2. To what kingdom they belong.

3. How young children may become Chris-

REVIEW EXERCISE.

Where did God ordain the home? Ans. In Eden, at the creation.

How do some some spoil the home? Ans. By divorce, selfishness, neglect, disobedience. How may we make home happy? Ans. By love, obedience, courtesy, religion. What did mothers do for their children?

Ans. They brought them to Jesus. --What did Jesus say to them? Ans. (Re-

peat verse 14.) What did Jesus do to them? Ans. He took them up in his arms and blessed them.

GATHERED TREASURES.

Don't put too fine a point to your wit, for fear it should get blunted.

Self-inspection is the only means to pre-

serve us from self-conceit. It is a good thing to learn caution by the

misfortune of others. 'Said the wise old lady, with solemn truth. fulness, " If we could only see our lives as God sees 'em, it would skeer us most to

death." Same run rut germana Wesley says :- Every uncommon evil is the trumpet of God blown in that place

where it comes, that the people may take warning. When you speak evil of another, you must be prepared to have others speak evil of you. There is an old Buddhist proverb which

says, "He who indulges in enmity is like one who throws ashes to windward, which come back to the same place and cover him all

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Department of Railways and Canals, Ottawa, 22nd May, 1862.

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TO RONTO, WEDNESDAY, JUNE 21, 1882.

DOGMA. The very term dogma has almost become

* reproach, according to some thinkers of our

age. So called liberals of all shades lave

loried in their freedom from dogmatism, as

1. dogmatism, superstition, and intellectual -death were synonymous terms. And as exposition always awakens attention, it might be expected that the Church of our day would examine not only some of its dogmas. but also its entire dogmatic position before the world. Such works as Garbutt's "Dogmatic Faith," Rainy's "Delivery and Development of Doctrine," and Macdonald's -44 Domatic Principle in Relation to Christian Belief," show how generally, in all branches I the Church in Britain, the subject is attracting attention, while, in our own land, he matter has been very fully discussed, of ate, both at Knox College and Victoria College, and also before the Theological Union of the Montreal Conference, in an excellent essay by Mr. Galbraith. We are pleased to note this general awakening of a season of spiritual refreshing. Our first attention to so important a matter. We have | Conference Love-feast we shall never forget no doubt that the discussions at the late Session of the London Conference will give further impulse in the same direction, and that the result will be a more satisfactory and definite adjustment of the relations of dogma to theological theories. The danger of the age is not too much dogmatism. No system can be a power of any account in the moral or religious world which has not a basis of fundamental principles, well ascertained and defined, and held as immutable truth. Even Agnosticism is as emphatically dogmatic as Rome itself, and it would be a very harmless sthing if it were not so. It is the hold which *the dogmatic positions of a system take upon the mind of man which constitutes its strength for good or evil. To suppose that relican be kept alive in the world without clear convictions of great truths, on which both these live, is an idle dream. Nothing is more destructive of all power of conscience over the life, and of all piety in the heart than unsettled notions. Even if men's dogmas are themselves. associated with a large intermixture of error, better leave them alone and let wheat and tares grow together until harvest, than root up wheat in the effort to remove the tares. Romanism, with all its errors, is a thousandfold better than the Atheism of the reign of terror. It cannot be too strongly asserted = that the crusade of modern skepticism against all dogma is a destructive work, boding nothing but ill for the race. But, knowing the destructive results of fires in a city, a wise government will see that the causes are, as far as possible, removed, and will in the hands of a few. order old wooden buildings, that tempt and aggravate the evil, to be demolished. In Christian doctrine there was even in Paul's these are the occasions on which pasters are day a building "with wood, hay, stubble," which the fire would test and destroy. "The gold, silver, and precious stones" of truth will abide. We have no fear of final results in this matter. "The truth is mighty and will prevail." We only fear lest some souls may perish with the errors while the conflict s in progress, just as valuable property may be destroyed in the burning of old buildings. The wisdom of the Church to-day is to see to it that no theoretical rubbish is allowed to accumulate around her treasure house of truth. This is the one danger of the time. We forget that theoretical systems of theology, like theories of chemistry, electricity, or geology, are continually changing. The great facts remain the same. The theories there is a comfortable, healthy parsonage, are human, the facts are divine. The great doctrine of the Atonement affords very striking illustrations of this. The essential facts were held by the living faith of the early Church as firmly as they are held to day. But the scientific tendency of the human mind must devise some explanation of the fact. Hence the theory of deceiving Satan, which, for eight hundred years, satisfied the popular mind just as thoroughly as the commercial theory of Plymouthism does to day, But we cannot say that the real spiritual faith of the Church was improved by the adoption of this theory. The intellect might a little more readily grasp the notion of release from the captivity of Satan by the aid of this theory; but it by no means followed that Christ was more perfectly formed within small natter for a minister whether the hope of glory. The satisfaction theory be shall spend three years under circumthis first crude view, though by no means as readily apprehended by the common mind. Hence, for the great body of the Church of or ministers to show a proper anxiety Rome, the theory of merit has more generally prevailed. It was not till after the reformation that the Anselmic view became modified and popularized into the modern ment, he is betraying want of confidence in Calvinistic view of an exchange by divine ustice of the sufferings of Christ for the of Providence. But God works by human sufferings due to the sinner. The moral influence theory dates back to Abelard, the great opponent of the Anselmic predestinastion; while the governmental theory, although almost discovered by some of the ancients, was elaborated first by Grotius in the seventeenth century. It is very evident that that which, from age to age, has thus proceeded from change to change, cannot be demonstrated as essential dogma of the . Church, But while guarding against this error of allowing theories to creep into our dogma, it would be an equally serious mistake to suppose that, in all these ages, the committees, generally come from those who "Church has made no dogmatic progress.

to us than they could have been, had not right at first. A little patient tact does a the theory assisted us. Theories in chemis- great deal. A grumbling minister is just as try, electricity, and other sciences, have bad as grumbling people, and makes everyhelped to the discovery of some of the thing go badly. grandest facts. So, in theology, the elements involved in Christ's atoning work are apprehended by the mind of the Church to-day as truth is contained, he does not lose one drop of its precious contents.

THE ANNUAL CONFERENCES.

The meeting of the Annual Conferences is an occasion of great interest to the ministers themselves, to the places where the meeting is held, and to the people generally. At these annual meetings old friends come together who have been separated for twelve months; and there is the friendly grasp of the hand, and the pleasant exchange of brotherly greeting. These meetings are, in fact, like a grand family reunion. Many of our lay friends, who come to the Conference, meet with former pastors whom they have known long years ago, perhaps in the home of their childhood. The Conference Love-feast is generally As each gray-haired, Christian warrior arose and told of past struggles and victories, every heart was thrilled with deep emotion, and it seemed to us to be more of a heaven upon earth than we had ever seen before.

The evening services at our Annual Conferences now constitute an important feature of these gatherings. Facts and arguments are presented respecting the different departments of our Church work, which cannot fail to stimulate the interest of our people, in the places where the Conference is held. Our missionary, educational, publishing, and Sunday-school interests must be sustained by the sympathy of our people or we cannot succeed. The Church of to-day is not a mere machine, to be run in some fixed groove, but gious sentiment, or a sense of moral obligation a living agency reaching out in all directions wherever work is to be done for the Master. Nothing but an earnest, working Church can meet the requirements of these times. The Conference, as a time of searching review | brilliant affair. The halls were tastefully cannot fail to quicken the zeal of ministers

> This year the near approach of the General Conference has brought up in the Annual Conferences suggestions of changes in some of the Church courts, while the election of delegates to the General Conference has given special interest to the sessions of District Meetings and Annual Conferences. So far as our Western Conferences are concerned there seems to be no desire for serious changes. They have all expressed themselves against any scheme of superintendency implying any large concentration of power

But the one thing which invests these Con ferences with their greatest interest is that changed. On all the circuits on which changes will be made this year, there is deep interest to know who is the coming man, and what kind of man he is. Is he a good preacher? Is he a good visitor? Is he a pleasant man to get along with? What kind of woman is his wife? Will she take any interest in our Church affiairs? These are some of the questions being asked on a great many circuits at the present time. On the minister's side there is also a good deal of interest felt. He is wondering if the people are kind and helpful, or if there are many of the class of grumblers, who whatever you do always think you should have done something else. He would like to know whether as his wife's health is rather delicate. He would also like to know if there is a good school for his boys. He, perhaps, would like to know whether they pay a decent salary, that will enable him to pay off that debt which he unavoidably incurred on his last circuit, where there was a deficiency and very low appropriations. The appropriations are too low in a good many places.

Now these questionings on the part of ministers and people are neither unnatural nor improper. Both parties have grave interests at stake. It is a matter of profound importance to every congregation what kind of preacher and pastor they shall have for the next three years. Spiritual and eternal interests depend upon it. Nor is it a of Anselm was a vast improvement on stances that will be helpful and fruitful, or increase of about \$2,000, London Conference among such as may limit and prevent results. It is no crime in either people and concern about this matter. Sometimes it is assumed that if a preacher expresses any opinion or preference about his appoint-God, and taking the matter out of the hands agencies. And there is no ground to assume that he may not operate through the judgment of the minister himself, as well as through that of the members of the Stationing Committee. It is a mistake to assume that God is confined to one channel or mode of working in his providential dealings with

We several times visited the Stationing Committee of the Toronto Conference this year, and always found the Committee earnestly grappling with the difficulties of their work. Insinuations of questionable dealings in these have no personal knowledge of their practical This process of theorizing has, without doings. Let the people everywhere readded, folgot to yard the perfecting of the member that the results of a minister's Saturday.

The election of delegates from the Toronto Conference to the General Conference came never before. Each theory has helped to fix off on Monday afternoon. The first ballot the attention upon some one side of the great resulted in the election of the following, the truths, while perhaps, no one theory has done order indicating the place on the list: Revs full justice to all aspects of that stupendous Dr. Sutherland, Dr. Jeffers, William Briggs, mystery which "the angels have desired to J. G. Laird, John S. Clarke, John Shaw. look into." . The theologian of to-day must Dr. Dewart, Dr. Nelles, S. J. Hunter, Dr. be peculiarly careful to distinguish the things | Burwash, John Bredin, Dr. Hunter. John that differ, and especially see to it that, in Learoyd, N. R. Willoughby, M.A., Dr. Harper, removing the old, broken, and unsightly Dr. Cochran, T. W. Jeffery, W. H. Laird, vessel of theory, in which the water of living J. H. Starr, John F. German, M.A., Edwin Clement, Dr. Rice, Peter Addison. This left nine more to be elected. Balloting was resumed on Tuesday morning, with the following result :-- Revs. Dr. Young, J. W. Mc-Callum, J. Woodsworth, C. Fish, W. Tindall, Dr. Withrow, John Hunt, H. S. Matthews, and K. Kreighton.

> We are greatly gratified to learn that the Rev. Bishop McTyeire of Nashville, Tenn., has been appointed fraternal delegate from the Methodist Episcopal Church South, to our approaching General Conference which meets in the City of Hamilton on the first Wednesday in September. Bishop Mc-Tyeire is one of the most eminent ministers of his Church. He will receive a hearty welcome on this, his first visit to Canada. We had the pleasure of meeting Bishop McTyeire at Cincinnati, in connection with the meeting to arrange for the Ecumenical Conference; and also in London at the Methodist Ecumenical Conference. It will be a great pleasure to us, personally, to see his face in Canada. In a private letter to the Editor, Bishop McTyeire says: "I cannot close this without saying for myself what has been so often and well said in our papers, that the visit and address of our brother and your brother Sprague was, in all respects, most gratifying and editying to us, and creditable to him. His speech was unique and capital. He caused all who saw and heard him to him."

> The closing exercises in connection with the Wesleyan Ladies' College, at Hamilton, took place during the past week. . The concert on Thursday evening was creditable alike to pupils and teachers; and the Alumnæ Reception on Friday evening was a decorated, and the whole building thrown open for promenading. The presentation of the Alumnæ prizes, &c., took place in the dining hall. On Sunday morning, Rev. Dr. Williams preached a very able and suggestive sermon, rich in gospel truth; and in the evening the Baccalaureate sermon was preached, in the Centenary Church by Rev. Dr. Dewart. Large audiences attended both services. The graduation exercises, reading of essays, and distribution of prizes took place in Centenary Church, on Monday evening, before a crowded audience.

> The Friday evening service for the reception of young men was one of very great interest. The reception was moved by Rev. Dr. Cochran in an able and impressive speech, and seconded in a forcible address by Rev. John S. Clarke, of Lindsay. Dr. Harper addressed the candidates for ordination in a pointed and impressive manner. The Sunday services in Elm Street were sessons of great spiritual interest. We were out of the city preaching at Hamilton, but we have heard from those who were present that the ordination sermon, by Dr. Douglas, was a discourse of great eloquence and power, and that the Conference Love-feast was a time of much spiritual enjoyment. Dr. Sutherland, the President, presides with the tact and efficiency which bis well-known ability would lead us to expect.

> A note from Rev. Dr. Ryckman informs us of the death, in Brantford, of Mr. Charles A. Jones, of the Inland Revenue Department. cldest son of the late Rev. Peter Jones. He had been unable to attend to the duties of his office for several months on account of failing health, but was able to walk and drive about. On Thursday evening last he became suddenly and alarmingly worse, and on Monday evening following, peacefully fell asleep. He was a good man, and though death came unexpectedly, he was ready.

> A lengthy list of receipts by the Missionary Department has been received from the Mission Rooms, but owing to the pressure of Conference reports, is unavoidably laid over till next week. The returns for the year show a gratifying increase, sufficient to bring the total figures up to \$150,000. The returns state that Montreal Conference shows an over \$5,000, and it is probable that Toronto will show an increase of \$7,000.

We have received from E. B. Biggar, late manager of the Evangelical Churchman, an excellent copy of a portrait of the late Dean Grasett, the only lithograph ever taken of him, and now nearly out of print. A few of the remaining copies are on sale at the Book

The Rev. Hugh Johnston, B.D., will open his pastoral work in this city, by preaching morning and evening in the Metropolitan Church, next Sabbath.

In the list of lay delegates to the General Conference, "J. S. Forke," from the Whitby District, should have been J. S. Larke. The fault was not ours....

The following subscription in aid of Port Simpson "Girls' Home" is acknowledged: A lady of Lindsay, \$10.

-The last spike was driven in the railway connecting Winnipeg with Thunder Bay on Methodist Church of Canada. TONONTO CONFERENCE.

FIRST DAY-MORNING SESSION.

WEDNESDAY, June 14th, 1882. The Ninth Annual Meeting of the Toronto Conference opened in the Elm Street Church, Foronte, at nine o'clock this morning.

The Secretary, Rev. S. J. Hunter, read portion of Scripture, the President gave out the 753rd hymn, "And are we yet alive," and the Revs. B. Clement and N. R. Willoughby led in

The roll was then called, and 180 ministers answered to their names..

The retiring President, Rev. J. G. Laird, referred with feelings of thankfulness and gratitude to the Divine grace that had sustained him in his duties during the year that had just passed. Though he had been "in labors more abundant," he rejoiced that his physical strength had been equal for the work. He was thankful for the spiritual prosperity that had attended the labors of the ministers during the year. From almost every circuit there were encouraging reports of conversions. The census returns published during the year were gratifying, as showing the Methodists foremost among the Dominion, and the largest denomination in Ontario. Comparing the increase in population with the increase in our Church membership, there is reason for encouragement. The increase in population during the last decade has been 28 per cent. Comparing the membership, in 1874, with the membership in 1881, a period of seven years, it is found that, in 1873, the membership of the Wesleyan Church was 73,577, and of the New Connexion about 7,000a total of 80,557. In 1881, the membership of the Methodist Church of Canada was about 98,000-an increase of nearly 18,500, or 22 per cent. in seven years, a larger propor tionate increase than the 28 per cent, of the population in ten years. Comparing the rate of increase during the last seven years since the Union, with the rate during the preceding fourteen years, he found that from 1860 to 1867, when the Church was under one head, the increase was only 9 per cent., and, in the whole period of fourteen years, from 1860 to 1874, the increase was 17 per cent. He expressed the hope that this Conference, for spirituality, harmony, and brotherly kindness, would excel any previous Conference. This was the four teenth Conference held in Toronto. While he think highly and lovingly of those who sent had many reasons to be thankful, there were some things to sadden. Several of those who were present at all the previous thirteen Conferences had fallen asleep and gone to their reward. He trusted that the Good Spirit would so help the ministers that, living or dying, they might live to the Lord.

> The balloting for President was then commenced. The first ballot resulted as follows :-Votes cast, 181; necessary to an election, 91. Rev. Dr. Sutherland, 39; Rev. Dr. Cochran, 26; Rev. Dr. Burwash, 23; Rev. John Learoyd, 20; Rev. John Bredin, 15; Rav. Dr. Hunter, 11; Rev. Dr. Harper, 10; Rev. Charles Fish, 9; scattering, 28.

> No one having sufficient votes, a second ballotwas taken. Votes cast, 184; necessary to election, 93. Rev. Dr. Sutherland, 84; Rev. Dr. Cochran, 48; Rev. John Learoyd, 17; Rev. Dr. Burwash, 16: scattering, 19.

The third ballot was then taken, resulting in the election of Rev. Dr. Sutherland. Votes cast, 185; necessary to election, 93; Rev. Dr. Sutherland, 99; Rev. Dr. Cochran, 77; scatter-

The Rev. J. G. Laird then welcomed the chair, and bespoke for him the hearty support of the brethren during the year.

The election of Secretary was then proceeded

Votes cast, 172; necessary to election, 87. Rev. W. H. Laird, 64; Rev. John S. Clarke, 33; Rev. S. J. Hunter, 16; Rev. W. J. Hunter, 10; soattering, 49.
A second ballot was then taken, resulting as

follows: Votes cast, 176; necessary to elec-tion 89. Rev. W. H. Laird, 92; Rev. John S. Clarke, 61; scattering, 23. Rev. W. H. Laird was declared duly elected.

Rev. Dr. Sutherland, the President-elect, then briefly thanked the Conference for their confidence in him, as expressed by his election to the office of President. He said it would be the merest affectation for him to say, or even hint, that the vote of a few minutes ago did not give nim pleasure, for to him it was always pleasurable to receive the marks of his brethren's appreciation. For a number of years past he had received many honors from his brethren, which had involved a good deal of work additional to his pastoral duties, but the full confidence of his brethren and their encouraging assistance had made those duties as light as possible. In regard to the scattering nature of the voting at first, he thought the Conference might view it as a very tavorable sign, for it indicated the large number of excellent brethren they had fully qualified for the office. He should have reoiced greatly to have seen his friend Rev. Dr. Cochran in the position he (Dr. Sutherland) occupied; but though they, perhaps, had not yet arrived at that period when the "sunset of life gives mysticaliore," yet he regarded the vote as an evidence that coming events cast their shadows before." During the Conference they would have matters of very great im-portance to discuss, if not decide, and he hoped that the routine work would be settled with despatch, so that they might have time to folly consider the new business brought forward.

The newly-elected Secretary, the Rev. W. H. Laird, then briefly returned his acknowledgments, concluding by expressing the hope that the kindness and consideration shown him in

the kindness and consideration shown that the past might be continued.

The hours of meeting and adjournment, as proposed by the Rev. S. J. Hunter, pastor of the m Street Church, were then agreed to, as follows :-- Meet at 9 a.m., adjourn at noon; meet at 2.30 p.m., adjourn at 5.30.

The hour from 12 to 1 was occupied by the usual Conference prayer-meeting.

AFTERNOON SESSION.

The session was opened with the usual devotional exercises, after which the minutes of he previous session were read and confirmed. The Secretary nominated the Revs. H. S. Matthews and J. A. Chapman, Assistant Secretaries, and the Rev. J. S. Clarke, Journal Sec-

retary.

The examination of ministerial character was then taken up, two cases being laid over for further consideration. The following Committees were reported as

appointed: - Sabbath school Committee. - F. H. Wallase, T. R. Reid, E. Goff, T. Cullen, J. W. Savage, F. Mo-Ammond, B.A., T. Fox, E. Barrass, Jno. Totten George, Walker, G. Hewitt, B.A., Thomas J. Snowden, C. V. Lake, J. Green, W. P. Brown, W. Bridgman, and J. M. Harrison.

Contingent Fund Committee —(Laymen)—Jas. Paterson, W. Kennedy, John T. Moore, Benjamin Switzer, Wm. Foster, J. H. Brown, and Missionary Committee .- (Laymen) - Richard

Brown, James Graham, A. D. Weeks, Thomas W. Webb, Gilbert Platt, S. T. Ford, M.D., Geo. Norris, M.D., James Manning, John B. Harrell Samuel Armstrong, Dr. Aylesworth, John W. Armstrong, J. W. Conron, and M. Rooke.

on Statistics .- Josias Greene (Convener), R. Duke, J. E. Alleu, S. C. Edmunds, J. Galloway, Thomas R. Reid, George J. Bishop,

Snowden, John Smiley, Edward Hill, and Wm.

It was, on division, carried that the Nominating Committee be appointed by ballot, as in previous years.

A discussion then ensued on a motion to appoint a day for the discussion of special business, relating to General Conference matters. It was resolved that Tuesday, June 20th, be appointed for the discussion of special General

A motion to re-consider this resolution was

Irish Conference, but who is now residing in Toronto, was introduced. Rev. Hugh Johnston, M.A., and Rev. Nelson Burns, M.A., were also introduced. The Rev. Mr. Hewitt made a brief speech on behalf of the Irish Methodist Relief Fund, re-

ferring to the present pressing needs of the Irish Methodists, and soliciting the support of the ministers.

The President expressed his gratification at Rev. Mr. Hewitt's presence, and assured him of the interest felt by the brethren in the work which he represented.

The scrutineers reported the following five members of Conference elected as a Nominating Committee to nominate the other Conference Committees:—The Revs. John Shaw, John Learoyd, John G. Laird, Dr. Hunter, and Dr.

Dewart. Cordial votes of thanks were presented to the

SECOND DAY-MORNING SESSION. TRURSDAY June 15th.

The Conference met at 9 o'clock, a.m., the President in the chair. After the usual devotional exercises were conducted, the minutes of the preceding session were read and adopted On motion it was ordered that the first meet ing of the Contingent Fund ('ommittee shall be held on Wednesday next at two o'clock in the

Dr. Hunter read the report of the Nominating Committee, which, on notion was adopted.

A telegram conveying the cordial greetings of the London Conference, in session at Woodstock, to the Toronto Conference was received, and the Secretary was instructed to send a suitable reply

A communication was received from the Y.M. C. Association, welcoming the Toronto Conference to the city, and inviting its members to visit their rooms. The Secretary of Conference was instructed to acknowledge the invitation. A similar invitation came from the Mechanics' Iustitute, and to which a suitable reply was ordered to be sent.

Rev. Dr. Cochran moved that the name of the Rev. Robert Hewitt, a member of the Irish Methodist Conference, shall be placed in the printed minutes of the Toronto Conference. The motion was adopted.

Special resolutions from the various District Meetings relating to changes in the Discipline were read, and referred to the Memorial Com mittee. Those resolutions related to "Methodist Union," to the extension beyond three years of s minister's stay on a circuit, to the Children's Fund, to class-meetings, to the mode of appointing representatives to the General Conference to the method of electing chairmen of districts to attach the Walkerton District, to the London Conference, to the method of collecting moneys in our Sabbath-schools, and to introduce lay delegation into the Annual Conferences. The Me morial Committee will report on these several

action thereon will be taken.

The Revs. Wm. I. Shaw, LL.B., and James Kines, of the Montreal Conference, were intro-

On the nomination of the Secretary of Confer ence the Rev. John S. Clarke was appointed Journal Secretary, and the Rev. Wm. H. Emsley,

The Rev. Dr. Pamilton, from the American Presbyterian Church; the Rev. Henry Powis, Congregational; the Rev. Mr. Kirkpatrick, of Cook's Church; the Rev. Mr. Hoag, and Dr. Wild, Congregational; and the Rev. Mr. Lynch, of the Methodist Episcopal Church, were successively introduced to the Conference and invited to take seats among its members. A letter from the Rev. Mr. Bourne. President of the Bible Christian Church, conveying fraternal greetings and announcing his intention to visit

the Conference on the morrow, was read. A cordial vote of thanks was presented to the Rev. Dr. Jeffers for his eloquent and evangelical sermon in the Metropolitan Church, last

evening.

The relationship of the Rev. Wm. H. Poole has for the past two years been placed among the supernumeraries, but by a vote of the Conference, which was almost unanimous, he was superannuated. Dr. Poole's health has been seriously impaired during his absence from

Canada for the past three years. The following young men, who have travelled four years and completed their studies, are can didates for ordination :- Edward Dewart Lewis James Liddy, William Marshall, Thomas B. Steel, Matthew B. Conron, David N. McCamus, B.A., George K. Adams, Benjamin Greatrix, and

Henry S. Jenkinson.

A resolution of esteem and sympathy for the Rev. Dr. Wood, in his protracted addiction, was unanimously adopted by Conference; and a copy of the same was ordered to be forwarded

Mr. Harry Piper, of the Zoo, generously invited the members of Conference to visit his gardens. A suitable reply was on motion, ordered to be made to the communication. Several notices of Committee meetings were announced from the

The Conference adjourned at half-past five, with the Benediction.

MISSIONARY MEETING.

There was a good attendance at the missionary meeting in the Elm Street Methodist Church last evening. The services were opened by a hymn, followed by the reading of the 72nd Psalm and prayer by the Rev. Dr. Cochran, after the President, who took the chair, ad dressed a few words of introduction dwelling upon the missionary character of Methodism. There had been a great change in public sentiment since Carey was rebuked for daring to suggest that the time had arrived when the Church should go forth with the Gospel to the

The present circumstances and surroundings reminded him that it was in that church many years ago that he first found the Saviour, as was also the building in which he had preached his trial sermon eighteen years sin domestic missions under the care of the Toronto Conference were for the most part situated in new settlements where the people were poor and really needed the help of their more fortunate countrymen. Of the fifty-nine mission fields more than one-fifth were within the bounds of the district with which he was associated—that

of Muskoka. This and the adjoining district of Parry Sound contained sixty four townships, and extended over more than a hundred miles these fields, except that connected with Collingwood, were very much scattered, and yet there were but thirteen or fourteen missionaries to labor amongst a population numbering some 25,000, besides the thousands of lumbermen who annually make it their temporary home. The missionaries laboring in Muskoka had their own difficulties to contend with. It was often difficult to procure suitable places of worship. In some places they were able to secure the use of school-houses, but very often a shanty or settler's house had to be utilized, and then arose the difficulty of reaching them. The Government distinguished the "roads" as first, second, and third class—the latter being merely Robert H. Leith, James McAllister, Kobayashi

openings through the bush, and even the best

Services MARTY

Thomas Dunlop, Robert McCulloch, Thomas J. | were for the most part very indifferent. The usual quarters and diet of the missionary were on a par with the rough character of the country, yet it must be stated that the hospitality of the people was almost unbounded, and was bestowed with a spirit which would do credit to any people. Within the bounds of the Bracebridge District there were over 2,000 lumbermen, whose spiritual interests received special attention. These men had helped the mission by money and useful gifts; and had not been slow to any registe the efforts put forth not been slow to appreciate the efforts put forth for their benefit. During the year there had been A motion to re-consider the lost.

It was moved by the Rev. John Hunt, and seconded by the Rev. N. R. Willoughby, M.A.,

"That the election of delegates to the General Conference take place on Monday afternoon, at mission field, resulting in the erection or meeting places and other permanent agencies.

Of the \$1,600 spent in domestic missions during the year, \$900 had been received from the mission fields themselves. The future prospects the missions were most encouraging, especimission heids themselves. The Invare Prospects of the missions were most encouraging, especially as regarded the Great North-west; but there would be for some years yet urgent need for increased help towards their support if the new fields, constantly opening out, were to be

At the conclusion of the address, the Chairman introduced two young men belonging to the tribe of Cree Indians, Egerton and Robert, sons f Dr. Henry D. Steinhauer, who is laboring at White Fish Lake. He stated that the young men had been two years in the school at Cobourg studying for the ministry, and working on farms between whiles. It was very desirable that they should be kept there a year or two longer, as they showed great aptitude and ability; but he feared it would prove too great a tax on the soanty resources of their venerable father, and he, therefore, suggested taking up a special col-lection for them. They were then asked to come u on the platform and sing a Cree version of a

retiring President and Secretary for their valued and efficient services during the past tyear.

The Conference adjourned at half-past five with the benediction by Rev. Richard Jones.

The Conference adjourned at half-past five with the benediction by Rev. Richard Jones.

The dwelt upon the great possibility soft the country and its claims upon the dwellets. The work there was in the older Provinces. The work there was in the older Provinces. in the older Provinces. The work there was in a transition state, and needed regulations different from those of other districts, owing to the wide areas which had to be covered by each of the missionaries. He believed that the missions established there would speedily become self-supporting. That of Portage la Prairie, with which he was associated, had already done so. Big Plain, Birtle, and Oak River, though none of them more than a year old, had contributed a large proportion of the money required for their support. The tide of emigration was marvellous, but the number of volunteers was so small that enormous districts had to be allotted to the faw missions rice was at the faw missions rice was at the faw missions rice was recommended as the faw missions rice was recommended. to the few missionaries now on the spot. Those who went would probably have to live in tents till the fall, and then, well, he did not quite know what they would do, unless the Government took steps to enable the settlers to import building material, He was neither Grit nor Tory, but he wished that fifteen mile limit could be got out of the way, for at present, owing to the railway monopoly, it was impossible for settlers to get their timber brought up, even though they might be willing to pay the exorbitant charges for freight demanded by the railway companies. The answer given to the settlers was, "We will not bring in any lumber till it suits us." And thus they were left to their tender mercies. However, it was the work of the Church to follow the settler, and he trusted the Methodists would not come behind any of the other bodies of Christians. He was glad to be able to state that although other Churches were doing more at present for the evengelization of the Northwest, yet they had more church edifices in the country than any other denomination. The speaker concluded by earnestly urging its special claims on the benevolence of the Churches.

Mr. Crosby then spoke of missionary labor in British Columbia—of the grand resources of the Province both in timber and minerals, and of the grand openings for missionary work. Referring to the Nichola Valley and the Kamloops, he dwelt upon the sore need of laborers amongst both the white settlers and, more particularly, the Indians, whose degradation he depicted in terrible colors. There had been revivals amongst the Indians, during which many had professed conversion and gone forth at their own charges to carry the Gospel into the interior, where no white missionary was to be found. In some districts the Indian churches were quite numerous. The Roman Catholics had preceded them in missionary labor amongst the Indians, but had not learned their language. When they heard the Gospel in their own tongue the Indians were greatly delighted, and from that time there had been a great door of usefulness open to them. Financially, there was much to be desired as regarded the Indian missions, but a speedy change for the better was probable. There was another important element in the population of the Frovince, viz., the Chinese, 80,000 of whom were coming into the country. Missionaries were needed for them, for it might be that Providence had sent them to our shores so that they might hear and carry back to their own land the sweet story of the cross. The speaker gave some amusing and grotesque ketches of their habits and customs, the object of which was apparently to show their ingeniousness and patience. The state of the missions at Victoria, Alaska, and Simpson was described, and some interesting facts adduced as to the belief of the Indians in witchcraft and the influence of the missionaries over their converts. The speaker concluded by referring to the need for a small steamer to replace the cance used in visiting the different stations, in travelling upon which the lives of the missionaries were often

imperilled. The collection for domestic missions was then taken up, the Chairman also announcing his readiness to receive donations for the mission steamer and the education of the two native Christians. The amount collected for the latter was \$128 and for the former \$138, in sums ranging from 50 cents to \$25, and it was stated that the list would remain open for some time to come. Mr. Crosby subsequently appeared in the costume of an Indian chief, the Indian students sang another song, and the meeting was brought to a conclusion with the benediction.

THIRD DAY .- MORNING SESSION.

The Conference met at 9 s.m., the President in he chair. Devotional exercises were conducted by Rev. R. Jones, after which the minutes were read and confirmed.

The question of candidates for the ministry was the time had come when Christian missions the time had come when Christian missions the Christian Church.

The Rev. Jas. Woodsworth, Chairmen of the Christian Church.

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The Rev. Jas. Woodsworth, Chairmen of the Christian Church. Bracebridge District, said he was there to represent the domestic missions of the denomination. probation, is continued on trial, two years status probation, is continued on trial, two years status

being allowed him.

An amendment to the motion, that the usual theological examination of candidates for ordinat on be dispensed with, was carried.

The Rev. J. C. Antliff, B.D., of the Primitive

Methodist Conference, t was introduced and de-livered a brief and appropriate address. Official letter-writers.—The Revs. Dr. Cochran and William S. Blackstock were appointed on

motion to the office.

The following nominations were accepted by the The following nominations were accepted by the Conference:—In Union,—Dr. Jeffers, Wm. S. Blackstock, Hugh Johnston, B.D., William Tindell, Arthur Browning, James Woodsworth, John F. German, M.A., Richard Clark, Joseph W. McCallum, J. B. Clarkson, M.A.
Pastoral Address:—Dr. Dewart, Dr. Hunter, Th. mas W. Campbell, B.D.

Educational :- Reve. Dr. Sutherland, Nelles, Bredin, R. Jones, Hooper, J. Shaw, J. G. Laird, Burwash, and Messrs. John E. Rose, Richard Brown, and John Earls.

. The following young men have travelled two years, and are continued on probation for the ministry:—Hector McTavish and John W. Caldwell, who are required to complete their studies, James W. Wilkinson: James A.: Wood, who is to be ordained for special purposes. Wesley A. V. Pattyson, Isaac W. Puffer, William Elliott,

Milanyaeu, a Japanese rative.

the following young mon are recommended to attend College, subject to the action of the Committee on Education:—James Boddy, Percy Henry Punshon, John W. Caldwell, Joseph R. Real, Wm. F. Wilson, George W. Marven, Wm. Elliott, James C. Speer, John Morgan, James Mc. Allister, Charles E. Bukeley, and Wilbur W. Andrews. John Mears is allowed to retire from the active work for one year on account of ill-

AFTERNOON SESSION.

The Revs. George Douglas, LL.D., Presi dent of the General Conference; John A. Williams, D.D., and James Gray, ex Presidents of the London Conference; James Graham, and Mauly Benson, of the London Conference; Robert Cade, of the Primitive invited to seats in the assembly.

Rev. John B. Clarkson, M.A., gave nótice of motion that all candidates for the ministry shall be required to attend Victoria College for at least two years.
On motion of Rev. Dr. Jeffers, seconded

by Rev. Dr. Harper, it was resolved .--"That a committee of five, to be nomi

mated by the Committee on Nominations, in connection with the President, shall constitute the committee who shall arrange for the public services to be held in connection with the sessions of future Conferences."

The Rev. J. F. German gave notice of motion that this Conference recommends the General Conference to expunge from the Discipline the first seven lines of sub-division 270 (11), section 4, Discipline, 1878, and that the following be inserted instead:-

"To give each member of the Church, prior to the May Quarterly Meeting, a certificate of membership; to see all financial regulations are observed in all our societies as far as pos-Rev. W. W. Leech gave notice of motion

relating to the Children's Fund. On motion of Rev, J. E. Sanderson it was resolved that the prayer-meeting of the Conference shall be held at the commencement instead of noon, as at present.

A resolution of thanks was presented the Rev. Thomas Crosby for the excellent services which he has rendered to the Mission. ary Department of the Church's operations in the North-west.

In acknowledging the vote from his breth-

ren, Mr. Crosby delivered a short and stirring address on mission work, especially referring to his own field of labor at Port Simpson, on

the Alaskan boundary.

In answer to the question, "Who have Were submitted and their continued probation accepted:—Herbert C. Ross, John Locke, Wm. H. Learoyd, David Balfour, Wm. Bowman Tucker, Wellington J. Dowler, B.A., Thomas Leonard, James McMullen, Hiram Fusee, John Wesley Reid, and Yuki Munizo, the latter being a native Japanese.

The order of Conference proceedings was suspended while the President read a telegram from Picton announcing the death of Rev. Almon P. Lyons, a comparatively young man who commenced his ministry in 1873.

There are thirty one young men who are recommended to Conference for the first time, as candidates for the ministry. Of these about seven have travelled under Chairmen of Districts during the past year; eight are attending college, of whom two are promising sons of the Rev. Henry Steinhauer, native Indian Missionary in the Saskatchewan. The following names were accepted by Conference prior to the hour of adjournment:—Percy H. Punshon, Thompson Ferrier, Hedley Vickers Mounteer, Henry Ostrom, Wm. George Wilson, M. E. Wilson, David Scott Houck, Alexander L. Adam, Milton Vandewater, Thomas Snowden, Hugh A. Brown.

The Conference adjourned at half-past five with the benediction by the President. The remainder of the report is unavoidably left over till next week.

LONDON CONFERENCE. (Continued from page 198.)

FIFTH DAY-AFTERNOON SESSION. At the commencement of the afternoon seasion the name of Rev. J. Graham was added to the General Conference Committee.

Rev. James Preston recived a superannuated relation. Rev. James Wood, M. E. minister, of Tilsonburg, was introduced. Rev. Dr. Burwash addressed the Conference on behalf of the Ryerson Memorial Chair movement, asking the sympathy and co-operation of the ministers. Rev. Mr. Grant, of Ingersoll, was introduced to the Conference. A memorial was presented from the Woman's Christian Temperance Union, asking the co-operation of the ministers. The memorial was referred to the Temperance

SIXTH DAY-MORNING SESSION. Tuesday, June 13th.

In accordance with the resolution passed at the last session, Conference assembled at a quarter to nine o'clock, and spent half an hour in a service of praise and prayer.

Revs. E. B. Ryckman, D.D., and John Wake field were appointed examiners for the Theo. logical College at Cobourg, and Revs. John A. Williams, D.D., and the President, for Montreal.

The names of Revs. Jas. Graham and Alex. Langford were added to the Committee on general Conference matter.

The following young men who have travelled two years were continued on trial; F. A. Cassidy, B.A.; E. H. Koyle, F. B. Stacey, H. M. Cosford, T. A. Moore, J. W. Saunby, R. W. Scanlon, H. W. Crews, B.A.; R. Hamilton, J. E. Pring, Thos. Voaden, Jas. W. Sifton, W. H. Hincks, Jas. S. Cooke. Those who have trav. elled one year are: W. H. Garnham, John Henderson, E. A. Burkholder, J. H. Kirkland, T. B. Trimble, Geo. W. Kirby, J. B. Wallwin, J. McLachlan, B. A.; R. J. Garbutt, T. E. Harri-

The following are received on trial: Charles T. Scott, H. P. Cooper, Henry Irvine, James E. Holmes, Geo. Kennedy, W. G. H. McAllister,

B.A.; Wm. B. Cnyler. The name of Rev. Nelson Burns, M. A.; was

placed on the supernumerary list. Rev. Dr. Douglas briefly addressed the Conference before taking his leave.

At the opening of the afternoon session the solemn question was asked, who have died? The exercises were commenced by singing the 606th hymn:

"Come, let us join our friends above That have obtained the prize."

Rev. G. N. A. F. T. Dickson led in prayer, The minsters who have died during the year are Rev. George C. Madden, James Shaw, W. Mc-Cann. Henry Reid, Wm. Taylor. Obituaries in reference to each of these were read and or. dered to be inserted in the minutes.

SEVENTH DAY-MORNING SESSION.

WEDNESDAY, June 14th. At the morning session to-day, the President called Rev. W. W. Carson to the platform and presented him, on behalf of the Conference, with a purse of money, and expressed the feelings of substantion and gradited. This sho members of the sections of the control of the section of the

The following young mon are recommended to Conference feel toward him for his successfu

It was then moved by the Rev. Dr. Sanderson. seconded by Rev. Jas. Gray, that the thanks of the Conference be tendered to the people of Woodstock for their hospitality and kindness in entertaining the members of the Conference during its session here, special reference being made to the kindness of members of other churches, who have generously assisted in providing homes for the ministers. The motion

was carried unanimously.

After a short discussion it was decided to hold the next Conference in the city of St. Cathar-

The report of the committee on general Con terence matters was read by Dr. Williams. The principal changes recommended to the General Conference by the London Conference are: The Methodist Church; and Dr. King, of the change of form and enlargement of the Chris-Presbyterian Church, were introduced and invited to soats in the assembly.

Change of form and enlargement of the Christian and invited to soats in the assembly. the change of name of our church from "Metho-dist Church of Canada" to "Wesleyan Metho-

A long and animated discussion took place concerning the Superannuated Ministers' Fund, a large number being in favor of raising the Superannuation Fund by means of a tax on the membership, so that the superannusted min-isters might receive their full claim of \$12 per year, Connected with this scheme was the abolishment of the Children's Fund.

Opinions pro and con were freely ventilated, many being of the opinion that it would be impracticable to support the fund satisfactorily

y means of a tax. Rev. Alex. Langford said that he had given much attention to this subject, and felt that the most successful way of meeting the difficulties in the case would be the endowment of the

It was moved by Rev. Dr. Sanderson, seconded by Rev. Dr. Williams and resolved: 'That the London Conference, now in seasion, earnestly requests the General Conference to adopt such measures of legislation at their approaching meeting as will reasonably secure to our superannuated ministers, the full amount of their legal claim from year to year, and will further secure to them the payment of their income, regularly in half-yearly instalments."

The Committee on General Conference mat-

ters having heard memorials read, disapproving of a General Superintendency, desire to express its judgment, that not having encountered any serious difficulty during the past eight years; and believing that our present system of Church government is all that is required, and has contributed to general prosperity in all our Confer. ences, therefore resolved that we are not prepared to recommend such comprehensive changes as that contemplated by the appointment of General Superintendents.

In reference to memorials from several dis-In answer to the question, "Who have tricts on missions, the Committee believes that travelled one year?" the following names the comfort of our missionaries, and the success of John be promoted by placing the missions, would be promoted by placing the missions, mission flour, schools, missionaries, teachers, and interpreters, immediately and fully under the jurisdiction and control of the chairmen of their respective districts and the presidents of their Conferences, as in the case of domestic missions.

"And this committee also believes that some part of our distant missions ought to become part of the London Conference, say those of Manitoha and the North west, or in the event of that work becoming a separate Conference, then the missions of British Columbia.

"And this Committee further believes that

in any case a large part of the care, oversight, and direction of our missions and missionaries now performed by the Missionary Secretary might be performed by the chairmen of their respective districts, and the presidents of their respective Conferences, thereby lessening the labor and reducing the expenses of the Mission

AFTERNOON SESSION. In the afternoon, the County Council in a body visited the Conference. M. S. Smith, Esq., Warden of the County, made a neat speech, after which the Secretary, at the Warden's request, read the following resolu-

" Moved by Mr. Harrington, seconded by Mr. James Hay, that the Municipal Council of the County of Oxford, in council assembled, desire to express their pleasure in meeting the London Conference of the Methodist Church of Canada, in the county town of the county of Oxford, Ontario, and do hereby welcome them as one of the leading Christian denominations of the Dominion of Canada, and among the first to preach the Gospel to the early settlers of this country; and also to congratulate the Conference on their success and of the church and indicating an appropriate prosperity in the past, and to express the hope prosperity in the past, and to express the hope that even an increasing measure of success in their grand and noble work may attend them in future, and that pleasant recollections of their meeting in the county town of Oxford may be the experience of every member of the Conference, as well as of all those who have been privileged by intercourse with them in their homes and in the assembly of the great congregation ; and that a copy of this resolution, with the cor porate seal attached, be forwarded to the Secre-

tary of the Conference."

The resolution passed amid great applause, when the Rev. Dr. Sanderson moved, and the Rev. Dr. Williams seconded, with able speeches, "That this Conference desire to put upon record its appreciation of the visit of the County Council of Oxford, and expresses the pleasure

that the visit of the Council to the Conference has afforded; and with equal pleasure has the Conference listened to the resolution adopted by the Council, and presented by M. S. Smith. Esq., the Warden of the Council. The Con. ference reciprocates the kindly expressed vishes, and prays that every blessing needed may rest upon and attend the Municipal Council of Oxford."

Dr. Williams, in seconding the resolution, said that he never remembered a Conference that had been so honored as the Woodstock Confer-

Rev. A. M. Phillips, B.D., presented the report of the Temperance Committee, which was Rev. Dr. Ryckman presented the report of the

Educational Fund Committee.

A lengthened discussion took place concerning the District Scholarships, in which it was shown that a strong feeling exists among many of the members of the Conference against the Greetings were sent to the Toronto Conference in the words of the 751st hymn, second

ferse.
The following ministers were elected as dele-

gates to the General Conference, which meets in September at Hamilton;— Revs. William Williams, Dr. Sanderson, Dr. Williams, W. S. Griffin, A. Langford, J. Wakefield, Dr. Burns, D. G. Sutherland, B.D., J. Hannon, D. L. Brethour, Dr. Ryckman, J. Philp, M.A., James Gray, W. R. Parker, M.A., W. C. Henderson, M.A., Leonard Gaetz, W. W. Ross, James Graham, Dr. Fowler, W. McDonagh, Thomas Brock, David Savage, G. H. Cornish, A. E. Russ, M.A., W. W. Carson, Joseph H. Robinson, W. J. Maxwell, Joseph R. Gundy, and T. M. Campbell. Alternates: G. N. A. F. T. Dickson, George Richardson, and Alfred An-

drews. Rev. J. G. Scott, M.A., read a portion of the Memorial Committee's report in regard to the death of the late Rev. Dr. Ryerson, and referring to the letter writers to draw up a suitable resolution in regard thereto.

The resolution was carried. Rev. Alex. Langford was elected as represen-tative to the Transfer Committee.

The President nominated, as members of the Conference Special Committee, in addition to the President, Secretary of Conference, and Chairmen of Districts, the following : Revs. Dr. Evans, Joseph H. Robinson, T. Cosford, D. Brethour, and Dr. Fowler.

The nomination was accepted by the Conferonco. Dr. Williams was elected member of the General Missionary Board. Dr. Williams presented the report of the

Board of Examiners. It was decided that the meeting for examination of probationers be held next year in the

EVENING SESSION.

On Wednesday evening, an open session of the Conference was held, to hear the reports of the there have been 7,429 removals.

large number of the people of Woodstock were

Rev. Dr. Ryckman gave an interesting account of the proceedings of that great Confer-Rev. John Wakefield referred to the benefits

likely to follow from the deliberations of the

At the call of the Conference, the Rev. Dr Williams gave a few personal recollections of his visit to the Old Country, at the time of the Ecumenical Council. His remarks were very much appreciated. In reply to the telegram sent by this Confer-ence this morning, the greetings of the Toronto

Conference were read, referring to the 759th hymn, 2nd and 3rd verses. The Pastoral Address was read by Rev. Dr. Wilhams, and ordered to be inserted in the Journal, and read in all the congregations of the

Conference on the second Sunday in July. EIGHTH DAY-MORNING SESSION.

THURSDAY, June 15th. The Rev. James Whiting presented the report of the Contingent Fund Committee, which was Rev. Dr. Williams continued the report of the

General Conference Committee.

The following resolution on the Children's Fund was recommended by the Committee :--" That this Committee is of opinion that the principles embodied in the constitution of the Children's Fund have, by long experience, proved themselves to be essentially connected with the satisfactory stationing of our ministers, as well as raising a large amount of financial aid, which would, in case of the abolition of this Fund, be altogether lost, to the great diminishing of the income of some of our most needy brethren, and cannot therefore, recommend its total abolition, which would involve in the judgment of this Committee, a most serious calamity and injury to our Connexional working, but any more satisfactory readjust-ment of its administration, which a careful ex-

recommend the Conference to sustain." It was moved in amendment by the Rev. C. Cookman, and seconded by the Rev. T. W.

amination might discover, the Committee would

Whereas, in the opinion of this Conference. the Children's Fund is not accomplishing the object for which it was created, and whereas it works injuriously and unjustly to a large number of ministers, frequently seriously decreasing a very small income to increase the salaries of ministers who are liberally supported; therefore, be it Resolved .- That the General Confer ence is hereby recommended to abolish the said

A discussion ensued, in which the Revs. C. Cookman, T. W. Jackson, and others, spoke strongly in favor of the abolition of the Chil-

dren's Fund.

Rev. Mr. Jackson showed, by careful statistics which he had compiled, that only eightyone circuits were benefitted by the Fund, and 140 were injured.

Rev. J. R. Gundy spoke against the abolition of the Fund, pointing out some discrepancies in the figures brought forward by the Key. Mr.

Rev. Mr. Gray questioned the propriety of continuing the debate, as there was no proba-bility of changing any one's opinions, even if the discussion were protracted for a whole day.

Moved by Rev. W. W. Carson, seconded by Rev. Jas. Gray :—
"That the whole question of the Children's

Fund be remitted to the General Conference, with such information on the subject as may be in possession of the Conference." This was carried.

The resolution recommended by the Committee was then put and lost, thus ending one of the most spirited discussions of the Conference.

The Church Property Committee report was read by Rev Geo. Brown. Several sales and changes of Church property were recommended and agreed to by the Conference. In reference to the Kincardine church the following resolution was recommended by the Committee and adopted by the Conference :

Moved by Dr. Ryckman, seconded by W. R. Paker, M.A., and resolved that whereas our church in Kincardine is in present and imperative need of at least \$5,000 to put it in a position to surmount its financial difficulties and live, we recommend to the Conference that the matter to brought before all the circuits of our London Conference with an appeal for their generous aid to this end. Moved by Bro. Dyer, seconded by Bro. Bryers,

and resolved: "That a circular setting forth the condition in the hands of the Chairman of District, to be laid before the ensuing Financial District Meetings, that the said amount may be distributed among the circuits according to the dis-cretion of the meeting, and that the chairman urge upon the ministers and laymen present the importance of an earnest effort in this case.

committee was appointed consisisting of Reve , Wakefield, A. Andrews, Dr. Williams, and Mr. Geo. Sturgeon, to prepare a circular setting forth the needs of the case." The following resolution was also adopted by

the Conference:-"The committee in view of the embarrassed state of several churches within the bounds of this Conference, would earnestly urge the necessity of great caution in the erection of new churches, that the discipline in every case be faithfully carried out and that no church be erected until a sufficient amount has been secured in bona-fide subscriptions to prevent after financial difficulties. The Committee would also request the Conference to direct that the Chairman of the District be consulted in every case, and that he be required to give such counsel and to exercise such authority as to prevent a repetition of such serious church

embarrassments as now exist." AFTERNOON SESSION. On motion of Rev. W. C. Henderson, the thanks of the Conference were presented to the

various railways which have granted reduced rates to the members of Conference. It was moved by Rev. Wm. Ames, seconded by Rev. W. J. Maxwell, and unanimously carried that the hearty thanks of the Conference be tendered to the efficient choir of the church for their valuable services at the public meetings during Conference week. The singing of the choir under the leadership of Rev. W. W. Carson was very much admired and appreciated by the members of Conference and

visitors to the town.

The Memorial Committee Report was read by Rev. D. G. Sutherland, B. D., and the following ecommendations made to the Conference and

Upon the memorials from the Sarnia and Goderich Districts asking that the amounts paid by the circuits for ministerial support, the circuit deficiency, the amounts received from connexional funds and the net deficiency if any be published in the journal of the Conference Your committee recommend the Conference to grant the request.

On the memorials touching the union of different Methodist bodies in Canada from the Niagara, London, St. Thomas, and Goderich Districts. your committee recommend the Conference while expressing itself in favor of the principle of organic union of all the Methodist bodies in Canada upon a proper basis, yet keeping in view the many and important interests at stake and the very great difficulties that at present stand in the way of such union, to recommend the General Conference to proceed cautiously in the matter, at the same time expressing the hope that the ministers and members of the various Methodist bodies in Canada may cultivate more and more a friendly and fraternal spirit in their

intercourse with one another."

In regard to the resolution of the Niagara District referring to ministers engaging in secular pursuits your committee are of the opinion that the Discipline affords sufficient direction in all such cases and recommend the Conference to take no action in the matter.

The name of Rev. Thos. Cosford was added to the Superannuation List. The report of the Statistical Committee was read by Rev. John Kay, in which it was shown that the present membership in the Conference is 38,641 being a decrease of 198 on last year. This decrease is explained, however, by the fact that

The report in reference to the connexional resolution, which accompanied the present, exunds was very satisfactory, all the in advance of last year.

The following are the amounts:—

Contingent Fund, \$2,334.96, being an increase

Superannuation Fund, \$6,463.74, increase Educational Fund, \$2,730.34, Increase

\$403.47.
Missionary Fund, \$42,627.30. increase, \$5.255.
General Conference, \$1,048.48, increase \$59.
Sabbath-school Fund, \$375, increase \$36. Permission was given to Chairman to employ Thos. Gerrish, J. Legear, and G. Trucaxe, during

Rev. J. S. Ross, M.A., was appointed to collect

statistics on Temperance.

The Conference was brought to a close at 3 o'clock in the afternoon, Rev. Dr. Ryckman leading in prayer, and the President pronouncing the benediction.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

Cookstews. - Between two and three hundred friends of the Rev. W. F. Wilson, met at his boarding house, Thornton, and presented him with an address, accompanied by a beautiful gold watch. Brother Wilson is deservedly popular with all classes of the community.-Com.

VECOMANTON.—The past three years have been years of progress on this circuit. At the May Quarterly Meeting, a resolution was passed expressing the gratitude felt at the success of the labors of Rev. John A. Dowler on this circuit, as shown by the conversion of sinners, edification and advancement of believers, and temporal and spiritual progress. Brother Dowler leaves accompanied by many prayers for his future

ORILIA.-The Methodist Church in Orillia and its pastor, the Rev. S. P. Rose, have reason to be thankful for the success of the past year. Sixteen have been received into the Church upon profession of faith, and fourteen from other circuits. The removals, however, have been large, 27, so that, with withdrawals, etc. a slight decrease in the membership is reported. The attendance upon all the religious services has been most pleasing. The contributions of the congregation for connexional and circuit purposes have reached the neighborhood of twothousand dollars. All the benevolent funds of the Church are reported in advance of last year. -Orillia Packet. San in the

BRIGHTON.—Rev. Thomas Cullen, writes: Our Temperance Literary Association held its quarterly meeting on Monday, the 5th inst Its programme consisted of four readings, taken from the Bible, two original essays, and some very fine and suitable singing and music. All performed their part well, though some with greater distinctness than others. The attendance was between 350 and 400. The meeting was a great success, and, with us, at least. settles the question of the Bible's utility, adapta. bility, and supremacy in all matters social and intellectual, as well as moral and religious.

BALLYDUFF .- The celebration of the laying of the corner-stone of our new church at Mc-Crea's, South Manvers, on the 6th inst., was a grand success. The weather was all that could be desired, and the attendance very large. The stene was laid by Dr. Brereton, M.P.P., after which excellent addresses were delivered by the Revs. J. Shaw, Chairman of the District, Newton Hill, and A. Frazier, also Dr. Brereton, and others. The addresses were interspersed with music by the Kirby choir. After the programme, the ladies served a sumptuous tea-The celebration netted about \$150 towards the Building Fund.

Tononto, Elm Street Church.—The tea-meeting eld in Elm Street Church on of last week, under the suspices of the Woman's Auxiliary Missionary Society, was a gratifying success. There was a large attendance. An excellent tea was served in the school-room. The programme was varied and interesting. The Rev. J. G. Laird, ex-President of the Conference, occupied the chair, and gave a short address. Brother Crosby spoke with his usual fire and enthusiasm, appealing by turns to the humorous and pathetic feelings of the audience. An interesting variation in the programme was the presentation to Rev. S. J. and Mrs. Hunter of a magnificent gold watch and purse of money. accompanied by a beautiful illuminated address. The presentation completely took Mr. Hunter by surprise, but he replied in a felicitous

Markham.—The ladies of the Markham Circuit, on Friday evening, the 9th inst., gave a very successful and enjoyable social at the Methodist parsonage, the object being to give the people an opportunity of showing their high appreciation of their pastor, the Rev. J. C. Seymour. A very complimentary address and a purse of money intimated to the reverend gentleman the respect and esteem in which he is held by the entire circuit. In connection with the above, it may be stated that at our ast Quarterly Official Meeting, in view of the approaching departure of Brother Seymour, at in everyfield of labor in which he is placed, and, the end of his three years' pastorate, a cordial and unanimous resolution was passed, expressing the utmost satisfaction with the faithful and judicious manner in which he has conducted the affairs of this circuit. The Board also showed their high appreciation of his esteemed colleague, Rev.W. J. Barkwell, B.A., by passing a unanimous vote, requesting the Conference to return him to us for another year.—Cox.

YOBEVILLE, Yonge Street Church .- Rov. F. H. Wallace, B.D., who has just completed three years' pastorate at the above named church. received, on Tuesday, 13th Inst., a gratifying evidence of the high esteem in which he is held. A purse, containing one hundred dollars, was accompanied by an address, which, though beautifully illustrated, was still more beautiful in the sentimenta it expressed of grateful appreciation, loving regard, and devout good wishes. Not the least pleasing feature was the preface to the presentation, in which John Medonald, Eeq., referred to the happy and profitable relations which had existed between pastor and people, and gave assurance that affectionate remembrance of his efficient ministrations would long survive the parting. To his new field of labor Mr. Wallace carries with him the love and prayers of the entire church. __Since the formation of a church at Yonge Street, Mr. George Robinson has served as Pew-Steward and Treasurer of the Trust Board, as well as Recording Steward. These offices he was led to resign, by reason of failing health. The Trustees felt too deeply indebted to Brother Robinson to let the occasion pass without some recognition, On Tuesday, the 13th inst., he

was presented with "Chambers' Encyclopedia,"

complete in ten volumes, handsomely bound in

half in irosop; anl a tastefa ly illu ninated

all activity in a station of the Arches

pressed the golden opinions entertained for him by his brethren.—Cow.

MONTREAL CONFERENCE. GRENVILLE .- A large number of friends from all denominations in the village of Grenville, net at the residence of the Rev. R. W. Mc-Kechnie, on the eve of his departure from Grenville, where he has labored during the past three years, and presented him with an address and several useful articles. The Ladies' Aid Association presented Mrs. McKechnie with a bandsome autograph quilt, and also an address. Mr. and Mrs. McKechnie carry with them the good wishes of all.—Com.

MOUNT ROTAL, St. Henri.-Rev. C. H. Laurence writes :--An ice-cream social and concert was held in our new church, corner of Metcalf Avenue and St. Antoine st., on Monday evening, the 12th inst. The nest brick building, which affords seating capacity for about three hundred and fifty people, was filled with an intelligent and appreciative audience. The Hon. Senator Ferrier occupied the chair with that ability with which, for more than fifty years, he has presided over Methodist gatherings in our city. An excellent musical and literary programme was rendered, during which ice-cream and cake were enerously served. The floral decorations were elaborate and beautiful. Proceeds, about \$69. The zeal and liberality of our people in this rising cause is beyond praise.

PERSONAL ITEMS.

James Vick, the well-known seedsman of Rochester, N. Y., is dead, aged 64 years. He was an enthusiastic floriculturist, and a liberal sufferers \$15,000 worth of seeds, free of charge.

We regret to learn that Dr. Fitzgerald, Editor | the entire barley crop has been devastated. of the Nashville Christian Advocate, overcome by incessant labor, day and night, during the in magnitude. The river continues to rise and session of the General Conference, was taken ill a short time before its adjournment.

We regret to learn that owing to ill health, Rev. George C. Workman, the popular pastor of the Charlotte Street Church, Peterboro', has been compelled to temporarily retire from the said to show 3,000 barrels a day. work. His many friends hope that a short period of rest will secure his complete res-

Rev. Jacob Freshman, of the Montreal Conerence, is at the head of a growing congregation of Jews in the centre of New York. He has also a successful Sunday-school on Fifth Street, in a hall over a Jewish synagogue. Both facts are undoubtedly remarkable and give promise o the Christianization of many of the "cho en race." The committee which oversees this work includes the names of Dr. Crosby, Dr. Deems, Dr. Taylor, Dr. Ormiston, and other leading divines; but apart from their countenance is dependent, of course, chiefly on the labor and faith of Mr. Freshman himself.

Francis Wise, who died recently in Dublin, was the richest man in Ireland, leaving a fortune of over \$15,000,000, which he made as a brewer. He had an investment of over £800,000 in the government funds, and a sum to his credit in the bank of £100,000. The interest of his Eng. lish funded property would be £24,000 a year. Then his income from land and securities in and, se far back as 1870, was estimated at £30, 000 a year. His holdings in American securities which he bought in depressed times, were at least £200,000. He lived in an inexpensive manner, but was very generous to relatives and friends, and gave freely to religious and charitable institutions.

The General Conference of the M. E. Church, the military quarters. Dr. J. B. McFerrin: Board of Missions-Presi. dent, Rev. L. C. Garland, LL., D. ; Vice Presi dent, Dr. A. G. Haygood; Secretary, Dr. R. A Young; Treasurer, Dr. D. C. Kelly; Secretary o Board of Missions, Dr. R. A. Young, Tressurer Dr. D. C. Kelly, Secretary of Church Extension Society, David Morton; Sunday-school editor: Rev. G. W. E. Cunnyngham; Editor Christian Advocate, Dr.O.P. Fitzgerald; Book Editor, Dr. W. P. Harrison. The headquarters of the new Church Extension Society are to be Louisville. Ky. The question of changing the name of the Church was, by a vote of 105 to 40, referred to the Annual Conferences.

Rev. C. P. Hard, pastor of St. Mark & Church, Buffalo, has been transferred by BishopAndrews to the South India Conference. He and Mrs. Hard will sail from New York, Aug. 26th, by the S. S. City of Berlin, with Bishop Foster, who has in vited them to accompany him to Calcutta, via Bulgaria. Brother Hard, by this transfer, returns to a former field of labor, which he left in 1878, in consequence of impaired health, and to which he was requested, by the South India Conference, to return as soon as his health would permit. The Buffalo Advocate, noticing this transfer, fitly says :- "Mr. Hard will carry with him the prayers and best wishes of a large circle of friends. He is an interesting worker if health permits, his eastern mission will bear rich fruits. He will devote a part of his time to Hindustani, to prepare himself for his work in that field of labor.

One of Boston's notable persons, the Rev. Phillips Brooks, is thus mentioned by Nora Perry, in a letter from Boston to the Providence Press : "The other day," said a lady to me, ' my brother was going down Bloomfield Street. and on his way he saw before him Phillips Brocks looming up in his giant proportions, and following in his wake was a little man whose size was decidedly emphasized by the big parson's proximity. The little man was looking up admiringly at the big man, and suddenly noting my brother's expression of sympathy, probably, e stopped, and said, 'I am not a large man myself, but I can appreciate one when I see him. Do you know who that is?' asked my him.' Do you know who that is?' asked my brother. 'No,' was the answer. 'It is Phillips Brooks.' 'That Phillips Brooks! What a magnificent Royal Guarisman he would make ! exclaimed the little man, proving himself by this explanation to be what my brother had sueected before—an Englishman. 'And he is a Royal Guardsman, concluded my friend, elo-quently, of the King of Kings."

CORRECTION.

DEAR SIR,- Please correct a couple of typo graphical errors that have crept into the report of the St. Thomas District Meeting. In the GUARDIAN report, about the middle of the article, ome delegates are represented as not appointed some delegates are represented as not appointed and not present and yet taking a very active part. Please correct as follows:—

The lay delegates of the District Meeting were all present on the second day, (the Indian Missions had not appointed any.) and took a

resolution relating to the appointment of Chair- dwellings were unroofed and damaged; not a not passed, and referred to the General Conference of the Conference of the General Conference o 0[130.

The transfer of the state of the second of t

NEWS OF THE WEEK

-Locusts are appearing in myriads in the On-

-The United States Senate has passed a Bill? for the better protection of female emigrants on the transatiantic steamers.

-The nominations for Dominion elections in the Victoria District, B.C., have been fixed for July 3rd, and the polling on the 23rd,

-Lord Kimberley, Colonial Secretary, has intimated that the Royal assent will be given to the Canadian Deceased Wife's Sister Bill. -Guiteau shows no fear of meeting death, bu-

ency. He passes most of his time in reading the -E. Biscoby, an ex-conductor of the Northern Railway, Toronto, has been murdered in his

own house at Rat Portage. Suspicion attaches

has not abandoned hopes of Presidential clem-

-At Olean, on Monday, two tanks containing 55,000 barrels of oil were struck by lightning and fired. Other tanks are in danger. Loss,

\$60,000. -A fresh movement against the Jewish race has been made by the prohibition of all persons not Christians from publicly trading in articles and vessels used in Christian worship in Russia.

Bismarck declares that party government in Germany is impossible. His Tobacco Monoply Bill was rejected by the German Reichstag by a large majority.

-The ocean steamship companies are resisting the action of the Immigration Commissioners at New York, in imposing a fee of fifty cents each

for immigrants landed at Castle Garden. —The army worm is spreading its ravages with man. He is said to have sent to the Michigan such rapidity in Kentucky and Ohio as to serf. ously alarm agriculturists. In several counties

-The floods in British Columbia are increasing nearly the whole cultivated region in the Fraser 👍

River Valley is inundated. -The excitement prevailing in oil circles has 100 been greatly increased by the opening up of and new well in the Pennsylvania district which is all

-The King of Servia has decided to declare the re-election of Radicals illegal and retain the Ministry in office. A suspension of the Constitution and internal disorder will probably result from this action. -The natives of Pellew Island having failed to

which was wrecked on the island, their villages in the neighborhood of the wreck have been burned by two British war vessels. -The Princes Albert Victor and George of Wales have sent a valuable portrait of Queen . .

pay a fine imposed for robbing a British schooner

Victoria to the Mikado of Japan, as a memento of their visit to that country. The Mikado has promised to return the compliment. -The Allan Line steamer Canadian on Thursday night in a fog ran aground on Thrump Cape shoals near the mouth of Halifax Harbor. The ship has not been much injured, and the pas-

sengers were safely landed at Halifax. -The general assembly of the Presbyterian Church in Canada opened in St. Andrew's Church, St. John, N.B., last week. The opening sermon was preached by the moderator, Rev. Dr. McVicar of Montreal.

-The admission of civilians to all the military barracke, in Ireland, has been prohibited. The sentries have been doubled, and the night patrols quadrupled. The greatest precautions have been taken against explosives being carried into

Many changes in the administration of affair. in Russia have followed Ignatieff's resignation, prominent among them, being the separation of the Political Police from the Ministry of the Interior and placing it under the direction of a new department.

-Fresh excitement has been caused by the seizure of a large quantity of arms and ammunition which were ready for export to Ireland, in London, and the arrest of the tenant of the premises where they were found. Davitt has arrived at New York, and received a hearty wel-

-The situation in Egypt has assumed a somewhat cheerful aspect. Arabi has become alarmed at the great exodus of Europeans and guarantees the maintenance of order. The Powers have demanded a speedy reply from the Porte as to its acceptance or refusal to participate in the European Conference. -A family of four persons named Smith,

Germans, were severely poisoned by eating

cheese on Saturday afternoon, at Adrian Mich.

An examination of the cheese shows it be filled with minute parasites. One or two other parties have also been affected. -The Prince of Wales, Duke of Edinburgh, Dake of Albany, and nearly all the members o the Government voted with the minority in the House of Lords, last week, on the motion ordering the bill legalizing marriage with a de-

ceased wife's sister to its second reading. Th-

bulk of the Conservatives and all the Bishop

voted with the majority.

-Recent rains have been very beneficial to the crops in England, especially to the hop plantations. In France, Holland, and Germany, the condition is highly favorable for the crops. The rains in Southern Russia have caused a renewal of favorable progress. The weather in England during the last few days has been extraordina ily cold, checking vegetation.

A terrible cyclone visited the Western States on Sunday. The loss of life is ap palling. A dozen lives were lost at Irish Ridge, Iowa. A family of three were drowned twelve miles below Atkinson, Kansas. From Des Moines comes the news that sixty-four persons are known to have been killed at Grinnell and vicinity, and 120 winded. Eighty cases are serious. One hundred and forty-three dwellings were destroyed in Grinnell, entailing a loss of half a million, with hardly any insurance. Fifty people lost all they had in the world. At Malcolm and in the country there was also immense loss. It is possible the aggregate will foot up to three quarters of a million. At Mount Pleasant, Iowa, two storms met over the town. The Baptist church, costing \$25,000, was demolished. The towers and very active part in the proceedings.

The second error is found in referring to the ings are otherwise damaged. Three hundred roofs of all churches, are off and the buildA PRAYER.

Father! when erring feet like mine shall turn To Thee with steps repentant, though so late, to learn The narrow way, Do not refuse to hear, but let me sea Thy hand in love outstretched to me-

So long astray. 💠

I wendered like a sheep from out the fold, (1) And now affrighted at the dark and cold "it is And here, humble in heart, on bended knee I pray That on my lonely road one little ray Of light may come!

Long have I struggled, fearful of my doom, Long have I wept; now in the deepening gloom And if, through weariness of wandering past I faint or falter, Father! hold me fast, Nor set me free!

If when Thou leadest me where storm-winds blow I stand slarmed, half doubting where to go, Be Thou my guide!

And when, at last, life's burdens all laid down, After my weight of cross may I receive my crown,

And rest safe at Thy side! -Kenneth Lee, in Christian Union.

"Methodist Church of Canada. LONDON CONFERENCE. CASE OF REV. DR. BURNS.

When the case of Dr. Burns camel up, on Wednesday morning the Rev. D. C. Clappison charged him with being out of harmony with the Methodist Church in his doctrinal epinions; inasmuch as in a letter written to Dr. Thomas, of Chicago, and in other letters subsequently written and published in explanation and defence of the first letter, and also in a reported interview in the city of Toronto, Dr. Burns had made statements at variance with our Doctrinal Standards upon three points.

1st. Upon the equal inspiration of the canon ical Scriptures. 2nd. Upon the substitution theory of the Atonement.

3rd. Upon the doctrine of eternal conscious torment, and the possibility of a post-mortem

The recommendation of the Hamilton Dis-trict Meeting was, that Dr. Burns' explanation be accepted, and that he be considered as being substantially in harmony with our standards. It was moved by Rev. W. Kettlewell, and seconded by the Rev. W. W. Ross, "That the minute of the District Meeting be adopted by this Conference.'

It was moved in amendment by the Rev. Mr. Clappison, and seconded by the Rev. George Brown;—"That this Conference regards certain statements which appear in a letter written by Dr. Burns to Dr. Thomas, of Chicago, and in nerspaper articles written by Dr. Burns referring to that letter, as being contrary to the doctrines that are taught in the standards accepted by our Church; and that while we have no disposition to restrict free enquiry on the part of any member of this Conference, we disapprove of their publishing, either by the press or in the pulpit, while they are in ministerial connection with us views that produce agitation and unsettledness in relation to our fundamental doctrines, and that the age in which we live specially requires on our part steadfast adherence to our standards."

The first count in the charge was then thoroughly discussed, Dr. Burns giving an exhaustive reply, and reading largely from authori-

The amendment in reference to this first count was then put and lost, Dr. Burns thus being declared in harmony with the Church in his views on the canonicity and inspiration of the Scripture.

Before taking up the second count of the charge, it was moved by Rev. H. R. Parker, M.A., seconded by Rev. W. S. Griffin, and re-"That the further consideration of the ques-

tuon of doctrine touching the case of Dr. Burns, as presented in the resolutions of the Hamilton District, be with open doors."

At the opening of the afternoon session of Friday the gallery was occupied by a large number of visitors, who listened with great in the concluded by carnestly urging the continuation of the various methods already employed

Rev. D. C. Clappison presented the second stroyed, and the world be freed from his galling count of the charge, in which it was main chain. the charge, in which it was main tained that Dr. Burns was out of harmony with the Church in reference to the doctrine of the Atomement. Mr. Clappison spoke for some time, referring to Dr. Burns' letters, and also reading extracts from the works of John Wesley.

The discussion was adjourned on Friday

afternoon to allow of the examination of the young men.
On Saturday morning the case was continued.

Rev. John S. Evans spoke at some length in favor of the amendment. Rev. Dr. Williams

also addressed the Conference. The Rev. James Graham spoke in Dr. Burns favor, declaring that he had read something of theology ever written, and he believed thoroughly the standards of the Methodist Church, and felt convinced that Dr. Burns had said nothing out of harmony with these stan-

The Revs. George Brown, Dr. Fowler, and W. W. Ross also made some remarks. The Rev. Mr. Clappison's amendment was

then put and lost. The original motion, that Dr. Burns be considered in harmony with our standards, on the second count of the charge, was then put, and carried by an overwhelming majority.

It was decided by the Conference that the

vote be taken on the third count, without dis-The resolution of the District on the point was then carried unanimously, Dr. Burns thus being declared in harmony with the Methodist

standards on all the three counts of the charge made against him. .. At this point the resolution of the Hamilton District was brought forward, which reads as

That while we have expressed our confidence as a District Meeting in the doctrinal integrity of Dr. Burns, touching the points which en under consideration; and are deeply thankful for the agreement which has been reached, at the same time we cannot but express our regret that ever Dr. Burns was led to consent to the publication of his letter of sympathy with Dr. Thomas, thereby creating doubt in many minds concerning his fidelity to our doctrines, and awakening an uneasiness and anxiety which have more or less affected the mind of the Church by reason of the same, and we desire afresh to affirm our individual attachment and devotion to our doctrinal standards."
This was moved by Rev. John Wakefield, and seconded by Rev. James Graham, but, on

being put to the meeting, was lost.

Moved by Rev. E. A. Chown, B.D., seconded by Rev. W. W. Ross, that Dr. Burns' character

The motion was caried.

TEMPERANCE MEETING.

Tuesday Evening, June 6th.

The first speaker at the Temperance Meeting was the Rev. J. V. Smith, of Windsor, who argued that "The legal suppression of the liquor traffic is not an arbitrary interference with the rights of the citizen." In commencing his able address, he said that the foe we have to fight is no man of straw. The liquor traffic is exceed. ingly power in its influence. It has apread itself over the world, and there is no land but has suffered from its blasting effects. The celebrated Tameriane once asked for one thousand skulls to build a pyramid. Could all the skulls of those slain by intemperance be gathered together, Tamerlane's pyramid would. when compared to it, be but as a molecule to a Intemperance has always had a terriple and devastating influence on the world. This being the character of the traffic, what right has the law to protect it? True legislation should aim at preventing as well as punishing crime. The history of the English liquor traffic for 600 years goes to show that the traffic has always been a national curse, and that legislation has never been able satisfactorily to control it. It may be objected, that it would be unfair to those who have property in the liquor traffic to enforce prohibitory legislation;

right to invest his property in any business which will universally and continually corrupt the morals of society. Who is there that would say that the money invested in the liquor traffic is invested in the very best way? Take the iron grip of the rumseller from our com-merce, and there would immediately be a won derful change for the better. The speaker re-ferred to the town of Windsor as an illustration When the report reached Detroit that the au-thorities of Windsor were not exterminating the thorrdes of windsor were not exterminating the smallpox, but merely seeking to regulate it, they said: "If you do not seek to utterly suppress the small pox, we will quarantine your postilential town." No one considered this an arbitrary or unreasonable interference. And if such strict measures are used in the case of pestilence or disease, is it not equally right and proper that this terrible liquor traffic be not only restricted, but completely suppressed. There is a way to heaven from the pest house, but none from the drunkard's hovel. Let us be in earnest in working for prohibition. We need men like Joshus, like Samuel, like the Puritans of England, and Covenanters of Scotland. Let the Methodist Church in the future as in

the past, be true to the Temperance cause i The next speaker was Rev. J. S. Ross, M.A., of London, who delivered an interesting and stirring address on the topic, "To what extent and by what methods can we, as ministers and members of the Church, aid in the suppression of the liquor traffic." He considered the subject under two divisions: 1st, why should the Church be specially interested in the suppression of the liquor traffic; and 2nd, what steps can be taken by the Church in order to accomplish this result? In speaking on the first part of the subject, he referred to the interest min-isters should feel on the subject. It was told them they should mind their own business, and keep to theology; but these forgot the strong passages in the Bible on this subject. But even if the Bible were silent common humanity would dictate the minister's duty. Like Terence of old, he exclaims, "I am a man, and nothing that relates to humanity is foreign to me." He opposes the traffic because the traffic opposes him, undoes his work, and blocks the progress of the Gospel he preaches. The answer to the question, why should the Church generally be interested in this subject, is found in one word, "self-preservation." If the Church does not suppress the traffic, the traffic will suppress the Church. Why not be quiet? So might the thief say who has his hand in your pocket, or the tiger which is already at your throat. To sit still is death. Why single out this sin? Because it produces greater disaster than all other evils combined. Our determination is to "silence that battery." In discussing the second part of the subject, he presented three answers. Each church should organize and thoroughly equip a temperance department within itself. Reference was made to the splendid record made by the Methodist Church on this subject. A special section of the Church's work should be the instruction and warning of the young. In the Sunday schools we deal with the beginnings of life and the beginnings of sin. "Preven-tion" should be our motto. He illustrated this point by the method of firemen in preventing the spread of a conflagration. The Church should also provide temperance literature, con-cert exercises, &c., for the young, illustrating the point by the classical story of Orpheus and the Sirens. A second method is by the creation of a strong public opinion against the traffic. Whatever conscience there is in the commun ity, the pulpit has constant access into. The mightiest power in the world is the aroused conscience of a noble Christian people. A third method is that each Christian should wield to the utmost his political influence for the suppression of the buriness. He showed the interior position of material as compared with moral interests, and that it is as much a Christian man's duty to vote right as to pray. He called attention to the encouraging facts contained in Mr. Gladstone's Budget speech of a few weeks ago. The revenue from alcoholic liquors was 281 millions of pounds, while seven years ago it was 31 millions; though in that time the population had increased two millions of souls. The London Times says, if this decrease continues, in a little more than a generation Sir Wilfrid Lawson will find his occupation gone, and that evidently time and the forces of civiltion of the various methods already employed, and at last the insatiable tyrant will be de-

WEDNESDAY EVENING, June 7th. The Conference Missionary Meeting was held this evening. The President, Rev. W. Williams, presiding. After the usual preliminary services, a brief adddress by the President, Rev. Edward Kershaw was called upon to address the meeting. He dwelt upon the views prevailing in this age as to the manner in which all movements are judged, viz., by their results. Nothing but genuine progress would satisfy the public. And added that no progress is so dear to the lovers of Zion as genuine progress in connection with the Church of God, for upon prosperity of the Church depended largely the happiness of man in this life and the life come; and that one of the most important questions could be asked is, what is to be the future of Canada? No doubt its future prosperity depends upon its religion, for it affect its government, its laws, and its character, thus exerting a most potent influence upon its destiny. Seciety cannot be kept together without some form of religion. good or bad, as abundantly proven in the history of France. Judging of a religiou by its results no system can compare with Christianity. No Christian nation has gone down to the mighty dead. He especially noted the fact that Britain owes all to an open Bible.

Rev. Jno. G. Scott, of Hamilton, was then

called upon, but excused himself on the ground that the presence of the Missionary Secretary, W. J. Hewitt, of Portage La Prairie, and the Rev. Thes. Crosby, British Columbia, wishing

that they should occupy the time.

Rev. Dr. Sutherland, Missionary Secretary, on being called upon referred to the allusion of the preceding speaker to the best proof of Chris-tian work being its success. The sneers that have been made were more difficult to meet in the past than now. Some writers who have written on the failure of missionary work have done so in ignorance of the facts. The results of missionary enterprise, the best proof of its success, a proof of the divinity of the origin are our only answer to the sneer. Shall an increased force be sent into the fields and an increase contribution to the work? An enormous work i yet to be done, and we need not expect that the future progress of Christianity shall be without opposition and suffering. Opposition from heath enism, Mohammedanism, Confuciusism, Roman ism, ritualism, a thinly disguised atheism mark ing the name of liberty, more politic but none the less hateful than the infidelity of the past. The secular press too often found as an opponent in rendering details of crime; with a few noble exceptions, they give but scanty praise to Church work. The spirit of worldliness, also a barrier, is a hindrance. This work can only be overtaken by a profounder consecration, and a need for an increased liberality in sustaining this missionary work. He presented some en couraging reports from the various parts of the mission fields. He touched upon the importmission fields. He touched upon the impance of enlisting the children in this work. referred to the Woman's Missionary Society seventeen branches organized, but it helps the

ther funds. Rev. Mr. Hewitt, of Portage La Prairie, allud ed to old associations in connection with the town of Woodstock, and the London Conference. He spoke of the discouragements of the North vest, and the kind of men needed for missionaries in that land. He also spoke of the nature of the soil, the rapidity of settlement, and the exceedingly vast field that is opening up for

He was followed by Rev. Thomas Crosby, who, in his own earnest manner, set forth the claims the work on the Pacific ceast, was heard with delight by the audience. He introduced the subject of his boat which we believe is meeting with success.

SUNDAY SERVICES.

The Sunday services were unusually interesting. At 9 o'clock a large congregation assembled

but let us remember, that no man has any to enjoy the exercises of the Conference Love. feast, which was conducted by Rev. Thos. Cosford, and was a season of very great spiritual power

At eleven o'clock the large church was crowded in every part, many being unable to obtain seats: Large numbers came in from the country surrounding Woodstock for many miles and it was estimated that over 1,500 persons attended the morning service.

Revs. Dr. Williams, Alex. Langford, and J. B.

Clarkson, M.A., took part in the devotional The excellent choir of the church sang the nthem, "Rock of Ages," very sweetly. Dr. Douglas' eloquent sermon was founded on

Philippians in. 13-14. The subject being the character of Paul. The discourse occupied an hour and twenty minutes in delivery, and was listened to with the closest attention throughout. It is the universal opinion of the ministers that the sormon was even better than that of last year. At the close of the sermon the solemn ordination service was conducted by several of the senior ministers. In the evening, Rev. W. S. Griffin preached an able sermon from i. Cor., ii. and part of the 7th verse: "We speak the wisdom of God in a mystery."

FIFTH DAY-MORNING SESSION.

Monday, June 12th. At the opening of the Conference, on Monday morning, the following resolution was moved by Rev. A. Langford, seconded by Rev. Dr. Wil-

liams, and unanimously carried.

"That this Conference desires to express its sincere and devout thanksgiving to Almighty God for the measure of health and vigor which he has been pleased to vouchsafe to our honored and beloved brother, the Rev. George Douglas, D.D., President of the General Conference. We rejoice that we have been permitted to enjoy once more the high privilege of hearing his wise counsels, eloquent addresses, and beautifully appropriate ordination sermon; delivered before this Conference. We beg to assure Dr. Douglas that the London Conference will always be delighted to see him, and we wish to commend him to the special care of our heavenly Father, praying that he may be spared many years to consecrate his eminent talents to the strengthening and enlarging of our beloved Methodism throughout this great Dominion.'
Rev. B. B. Keefer was made a supernumerary, and certain difficulties in his case referred to a committee.

The following memorial was read from the Woman's Missionary Society, of Hamilton: The Woman's Missionary Society of the Methodist Church of Canada comes before you for a few moments, believing that you will not be indifferent to its interests or claims. Its history is short but encouraging, and we hope its horizon will become more extended and its sky more luminous through the response which may be made to this statement and appeal.

We know that we have not sprung into existence without the knowledge or the call of the Church, and we are deeply grateful to those ministers who have shown a hearty co-operation in our work; but thinking that, perhaps, our osition and aim were not generally understood t has been deemed well to appear before you in

this more explicit manner.
Stimulated it may be by the wonderful growth and prosperity of similar societies in other lands as well as our own, it was thought the women of our own beloved Church would be as ready and willing as others to take their share of work and responsibility in extending the Master's

The fear has been expressed that such an

organization might injuriously interfere with ne interests of the General Missionary Society; but it has been proved when tried, to have quite the contrary effect, missionary intelligence being kept more constantly before the minds and hearts of the people, through our monthly meetings, has only resulted in increased zeal and liberlaity. During the session of the London Conference, two years ago in the city of Hamilton, a meeting of ladies was called at which Dr. Sutherland presented the subject, urging prompt and systematic action in this direction. At a subsequent gathering the society was duly organized and continued to work harmoniously and successfully, but with the growing conviction that to do effective and extensive work, provision must be made for a much wider organization uniting the local societies already existing, and facilitating the foundation of new ones. With this in view Dr. Sutherland, and all the resident Methodist ministers of Hamilton, were invited to be present at the Monthly Meeting, April 29th, 1881. After considerable discussion the constitution was called for, the reading of which seemed to meet every objection and dispel every fear which might exist, guarding as it did so thoroughly present Church interests. Approval of the general plan was expressed, and to bring the matter to a practical issue it was suggested that the general missionary secretary and other min-isters being present, who were acquainted with able workers in various sections, ladies from the several Conferences should at once be selected as provisional officers of this society. This was accordingly done. During the summer 650 circulars, containing a copy of the constitution and names of the provincial officers, were sent chiefly to our ministers. On November 8th, the final organization of the Society took place. There e now 17 auxiliaries, with over 600 yearly and more than twenty life members, existing in the ollowing places, named according to the date of their foundation: Hamilton, Uxbridge, Goderich, Toronto, Paris, Halifax, Picton, Simcoe, Brantford, St. Thomas, Chatham, Listowel, Peterborough, St. Stephen, N. B., Strathroy, and

In addition to these "The Ladies' French Missionary Society of Montreal," organized a few years ago for special effort among the French Catholics of that city) have united with the W. M. S., continuing their work as before. This, therefore, becomes one of the interests of

the Society. The other schemes at present to be assisted are the "Crosby Girl's Home," at Port Simpson, the necessity for which has been so forcibly and with such a great interest brought before us this last winter, by its indefatigable founder and his no less noble wife; and also the McDougail Orphanage which we trust will not only become refuge for the needy, but a training school for efficient workers among the wandering tribes of the great North-west.

Besides these objects we have a very strong desire and purpose to send a representative to work among the women and children of far away but interesting Japan. We hoped to have one on her way thither by this time, but have been discouraged from sending less than two, and so we seem almost compelled to wait until the women of our Church are more generally aroused to feel and practically acknowledge their personal indebtedness to the Gospel, and to appreciate the glorious privilege now afforded us of extending these blessings through one of purselves to those destitute of them.

Our missionaries there are anxious for such o-laborers, and assure us that an open door and plenty of work await them. Surely, with all these Macedonian ories we need to be up and doing. Notwithstanding our many home claims, we think there are but few women of our Church who cannot spare two cents a week in addition, which is the amount of our membership fee. The result will only appear through the long blissful ages of eternity, when it may be given us to rejoice over souls brought to the Saviour

through the humble agency of this Society.
Will you not, dear brethren, give us your ncouragement and aid by presenting this matter explicitly before the ladies of your several congregations, urging an early banding together for his work, even though they be few in number at the beginning.

Seeking only the interests of Christ's kingdom

and desiring to share in its advancement we look confidently for your hearty co-operation and brotherly help.

SARAH BUENS, President.

E. S. STRACHAN, Cor.-Secretary.

Hamilton, May 30th, 1882. Rev. Mr. Griffin said that he was not opposed to any scheme by which larger returns might be secured, but as this scheme sprang into existence without the authority or sanction of the regular authorities, he thought we ought not to nize it. or unless it was authorized by the

by Rev. Dr. Williams, and resolved, That the by your letter writers be instructed to acknowledge the

the hearty sympathy and co-operation of the Conference with the ladies in their noble Christian enterprise, and that reference be made to their work in the pastoral address. A Sell

MONTREAL CONFERENCE TEMPER-ANCE MEETING.

The Temperance Anniversary Meeting was held in the Sherbrooke Street Church, the Rev. G. Forsey, pastor of the church, in the chair. The Rev. E. M. Taylor, who took up the gues-

tion of intemperance from an economic point of view, referred to the vast sums of money which were annually expended in liquor, while there was talk of closing up the city schools for lack of funds. He also referred to the progress the cause of temperance had made. The Rev. J. J. Leach said the temperance

work in which they were engaged was one which appealed to every unselfish man. The liquor traffic was calculated to obliterate every unselfish instinct. In an able address he showed how in temperance was based on the essential principle of selfishness.

The Rev. James McCaul was then called on,

and said he was not one of the deputation from the Methodist Conference, but from the Dominion Alliance, to bring greeting to the Methodist Conforence which had always given its influence so heartily with the temperance cause. He had not come to flatter, but it was only right to say that the Methodist Conference had always taken a front place, if not the foremost among the Churches in the temperance cause. He spoke of the great progress that had been made in public sentiment in relation to the temperance cause.

The Chairman explained that many more of the ministers would have been present but that the great press of business had necessitated their holding an evening session.

The Rev. Mr. Hardie pronounced the benediction; and the meeting dispersed.

Sent Correspondence.

WORK FOR THE GENERAL CONFER-ENCE.

MR. EDITOR.-I am sure that every reader of our increasingly popular weekly, during the past six months, must have been impressed with one thing especially, viz., that the bill of fare proposed for the approaching General Conference by your numerous correspondents is no meagre array. What conclusions the Conference will arrive at, n relation to many of the subjects indicated, if discussed at all, must at present be largely con-jectural. It would ill become us to indulge in any degree of skepticism as to the legislation of the next General Assembly of the Methodist Church of Canada. We have no reason to doubt that each delegate will go to his appointed work with the purest motives and unselfish aims; if so, by the blessing of God, few mistakes will be made, and few changes will occur, except such as shall be clearly needful, in view of the grow-ing requirements of the times, but especially such as shall foster and promote, more fully, the spiritual life and influence of the Church.

To say, however, that we believe there is no

langer of overdoing the matter, would be merely affectation. Several things point to more or less danger, and demand the most careful, prayerful, and cautious legislation. The rights and interests of the laity must be sacredly guarded; and the rights of the ministry must be respected as well. The laity are not sent to the General Conference to fight the ministry, nor are the ministerial delegates sent to fight the laity; but mutually to legislate for the highest and holiest

interests of the Church, and the glory of God.

In our humble judgment, few constitutional changes are needful at present, and yet there are those who evidently anticipate and desire certain changes; and it would scarcely be within the range of charity to say that they are not sincere and conscientions in their convictions, as to the desired and proposed changes. Individual convictions and predilections, however, must confront at the proper time the confederated conviction and wisdom of the Church. There is in this grand fact a sense of safety to those whe, like Eli of old, sit by the wayside watching; their hearts trembling for the ark of God.

The supreme question of the hour is not what changes are desired or proposed by individual men; but what changes are absolutely needful for the material, but especially for the spiritual

interests of the Church.

No one has dared to hint at any change in our theology; but numerous changes have been proposed, in relation to the government, discipline, cation from Mr. H. J. Matthews upon the above and usage of the Church; which, if all were subject. Injustice to any one, I am sure, he does

As I understand it, the general principle of itinerancy cannot be interfered with; but some are of opinion that it may and ought to be modified and adjusted to the somewhat changing circumstances and requirements of the Church, especially in the cities and towns. The signs of the times, however, ought to be sugges-tive to us, and impress us with the gravity of the question. Other Churches are gradually recognizing the necessity of more frequent changes in the pastorate; and there is a growing con viction amongst the laity of those Churches, that more frequent change would infuse new life, and promote the usefulness of the ministry Be that as it may, we can neither afford to abandon, the itinerancy, nor submit to a very serious modification of it. Under God to-day the strength and usefulness of Methodism throughout the world is largely attributed to it. A Unitarian writer said last September, in an article on the Ecumenical Conference, in London: "No sect can claim to-day the same amount of success that has crowned for one hundred and forty years the Methodist Church, and one of the chief factors in that marvellous success has been her itinerant system.

To extend the term of the pastorate to five years, as proposed by some, might not be a very serious departure from the general principle, congregation are so peculiar as to reasonably demand such an extension; and I think it wouldn't be difficult to show that such a modification would be preferable to the present law, which allows a minister to return at the end of three years to the same circuit, Another question to be discussed is the future

emposition of the Transfer Committee. Who shall compose that committee? Its present condition is complicated and unsatisfactory Last year no transfers were made from the Montreal and Western Conferences, in consequence of the ruling of the respected President of the General Conference, that the delegates of the Annual Conferences could not be admitted to take part in the proceedings of the committee. We are told, however, that the Conference sustained the ruling of the President, which does not change the case, in any important sense.

This year a few transfers were made, in harmony with the previous ruling of the General Conference President, which ruling, I am bound to say, was not in harmony with the principles of constitutional government, nor did it evince much respect for the rights of the Annual Con-ferences. The General Conference is the creation I the Annual Conferences. The new state of things came into existence with the express understanding that each Annual Conference should elect by ballot one of their number to represent them on the Transfer Committee. This was a right reserved by the Annual Conferences, and which neither the General Conferences. ence nor the chief officer, in our humble judgment, had any legal right to invade, without the consent of at least a majority of the contracting parties. If dual representation on that com-mittee were not needful, in the interests of economy if one representative from each District could do the work as well, which we do not dispute, why not refer the matter back to the Annual Conferences for their concurrence? Had this course been pursued, the election franchise of the Annual Conferences would have been respected and preserved, and the change effected in a less arbitrary, and more constitutional way. Our Annual Conference rights, I maintain, are amongst the chief jewels of our ecclesiastical constitution, and on their preservation rest the prosperity and permanence of confederated

Another change proposed is the remodeling of General Conference. If we are to accept It was moved by Rev. J. Wakefield, seconded the charges preferred against that committee by your Greek correspondent, "Alpha," then it sorely needs reformation; but if, on the other receipt of the above memorial, and to express hand, we accept the indignant repudiation of

those provoking charges by Dr. Ryckman, then we are bound to say that little or no change is needful, and "Alpha" deserved chastisement, but a little less severe and tart might have answered every purpose, even though what he said was only "first-class moonshine."

Now, I am not going to make any charges against the Stationing Committee of any Con-ference, but I will ask Dr. Ryckman a question or two. Have the Stationing Committees of the different Conferences been giving general satisfaction? Has there not been an increasing lack of confidence in them for some time past? What is the cause of this dissatisfaction? Would it not be better, if possible, to redress the grievances of brethren, even though some of them, not all, may only be imaginary? I re-collect that it used to be urged as a reason why a brother should not be elected as a District re-presentative on the Stationing Committee, that be was going to move. That was suggestivel; but now things are somewhat changed. We urge our claim now, occasionally, because we are going to move. This is also suggestive, and fairly implies that some personal advantage is to be secured by being a member of the Stationing Committee. There is no use in beating around the bush in this matter. I may as well say what many feel like saying, that the number of brethren on that committee to be stationed thomelves, places many other worthy brethren at a serious disadvantage. Even supposing that the individual members of the committee should take no direct part in their own appointments, yet

their very presence there is, in a certain sense, helpful to them. These observations are not

made in a fault-finding spirit, but with an

honest, earnest desire, if possible, to bring about a more satisfactory state of things.

But what can be done to remedy the evil, if evil there be? Dr. Carroll and a few others propose the introduction of the lay element into the stationing department of our economy, as an improvement on the present method. We are not prepared to say that it would be to the disdvantage of ministers to have laymen on the Stationing Committee, it might, rather, to a certain extent, be helpful to them; but I do not be lieve it would remedy what is complained of. The Rev. Wm. Tindall, of Chesley, who has had ample opportunity, as a New Connexion minis-ter, to judge of the merits and demerits of the lay-cleric system of stationing ministers, gives his voice against the proposed plan. And besides, we have yet to learn that any appreciable number of our laity are anxious for such a change—a change which would involve the sacrifice of eight or ten days annually, and at a season of the year when their own business calls for special attention. The laity have now equal and direct representation in the legislative assembly of the Church, and they have an indirect representation in the Stationing Committee, as they have a voice in electing the District representatives

very year. I may as well now and hear say, what I be-lieved and advocated when the present composiion of the Stationing Committee was adopted by the old Conference, that one representative from each District was sufficient, and that we should be elective. In the memorable discussion on this subject, the lamented Spencer said that he much preferred this plan, but voted for the he much preferred this plan, but voted for the present composition as an improvement on the old regime. Whatever may be said in favor of large committees in certain departments of legis-lative or administrative work, experience proves that small committees very frequently do the work committed to them more efficiently and satisfactorily. This change would leave a large number of brothren on their circuits an additional Sabbath during the month of June every year. I have had the honor of being on the Stationing Committee a few times, and am prepared to believe that it is impossible to please everybody. I believe, as a general rule, they do the best they can under the heavy pressure frequently brought to bear upon them from Boards and brethren. And as my friend, Dr Ryckman, is prepared to give place to somebody else, I would suggest the propriety of giving "Alpha" a chance to try his hand, and he may possibly, find the position a somewhat difficult and thankless one, and be prepared, hereafter, to give the brethren of that committee credit for more honor and honesty than he seems to think they at present possess. When I commenced this paper, my purpose included a reference to the class-meeting and general superintendency questions, which must, for the present, be laid aside.

J. B. Armstrone.

MINISTERS AND LAND COMPANIES,

DEAR SIR, Permit me to reply to a communimade, would clearly destroy its Methodistic not contemplate, and his sincerity no one would identity. his attitude is the outcome of impulse rather than investigation. The bulk of his letter, relegated to my closing paragraph, is decidedly suggestive of a sombre mood, at the time of Only two of his questions are really pertinent to his theme.

1. Are ministers making a grave mistake iz becoming directors and managers of land companies 2. Does the work harmonize with minister-

ial duty ?. First, for correctness let us eliminate the words "and managers" from the former, since these positions are executive, and would engross all the time and attention of their incumbents, thus terminating regular ministerial relation ship. So amended, these questions may fairly challenge consideration. We, therefore, enquire, can a minister with propriety be the director of anything? Lest the sin lies deeper—what is a director? Simply a committee man or an adviser! Harmless then in the abstract. surely it becomes a positive good when applied to beneficient or philanthrophic enterprises. No one will lay a breach of ministerial etiquette to the charge of any clerical brother who sustains this relationship to either Church enterprises, Christian conventions, Sunday-school movements, or temperance agitations. Without censure too, the names of many of our illustrious minis-ters have long graced the boards of direction of hospitals, refuges, homes, coffee houses, and even such purely commercial projects as Life Insurance Companies. The wrong must, therefore, be not in the position itself, but in its association. What then is a land company? It may be a very wicked institution, oppressing the poor, exacting usury, and inflicting injustice. It may not The type of organization pointed at, might we infer, be better described as a colonization company. It, too, may be good or bad according to the spirit which pervades its operations. Let us instance one of the former class—not an imaginary one either—and let its merits be determined by (1) its work, (2) its method, and (3) its

Its work-to reach out a helping hand to brethren; in the old land who desire homes in Canada, to furnish full and faithful information of the country; and so save disappointment; to render the journey as comfortable, economical and expeditious as possible; to perpetuate congenial religious association; to imitigate the lot of the pioneer.

Its method—by securing from the governmen and in the North-west whereof alternate sections shall be given away in free homesteads and their adjoining pre-emptions - and the placing two settlers on each of the intervening sections by the circulation of these facts through various available channels; by personal care and supervision en voyage; by endowment of places of public worship at convenient distances; by aid to public improvements, trans portation facilities, &c. Its object—to give to the pioneer all that he

could possibly get from the government, ... AND OTHER ADVANTAGES BESIDES;

to promote the temporal and spiritual welfare of the settlers and their families; to plant vigorous Methodist colonies at various points throughout the territory; to assist natural and automatic means in the healthful development of our national heritage; and last, if not least, to do this on a basis of prudent calculation without which no enterprise, however beneficent, can succeed.

Here the case rests. Who would lodge an in-

dictment against a minister for association with such an endeavor? If the truth is stated, what Christian comprehending it-be he clerical or lay-would refrain from lending not only nominal endorsement, but active encouragement? Let prudishness expunge the names of ministerial colleagues and, with them, there vanishes the lodestone which would bring to us

the very class whom we most seek to benefit. To some objectors this might be a small matter compared to the survival of their crotchet. The very thought of the advantage incidental to success strikes horror to the heart of all too apprehensive brethren; and their vision refuses to discern any other quartering of the shield. A. wrong verdict involves such serious harm that justice demands circumspection instead of impulse ; reason, not rashness. Let us be candid. Wherein lurks this bugbear—gain? In locking up large tracts? Nonsense! Simply in the fragments of sections distributed at intervals throughout the settlements, remaining to the company when its covenanted work is done. The disposal of these must pay the expenses attend: ing its mission, the interest on the capital invested; and the residue, if any, would be profit. Profit is no more a foregone conclusion in this than in many another business which looks well upon paper. If reached, it comes as the legitimate sequel to a widely beneficial and patriotic undertaking. For the comfort of the altogether too timorous ones we refer them. to the four lines beginning— "Ye fearful saints fresh courage take."

Now, ministerial brethren, " face the music," and listen to your funeral dirgs. As Mr. Matthews scans the denominational horizon he finds :----

1. Absence of thoroughness in work. 2. Commonplace pulpit talk.

3. Neglect of prayer-meetings.

4. Pastoral work undone.
5. Slovenly manner of working Methodism; and all this happening when you should be— 6. Checking greed by examples of ministerial

poverty.
Well may we ask: How long have these things been going on? What possible connection is there between these allegations and land companies? Verily, this is a sweeping condemnation of our preachers; than whom none are more self-denying, more heroic, more zeal-ous, more consecrated. Thank God, too, they have many seals to their ministry. The grotesqueness of the indictment disarms it of mischief. Let us find something pleasant to say. Yours truly, John T. Moore.

THE ITINERANT QUESTION.

ART. 3.

DEAR Sin, -I have stated as a reason for discussing this question that we are not growing where and as we ought, and are, therefore, losing. I have proved that we are losing in the loss of strong men, and in the cramping of men who are hindered in their fullest development by our time system; it is in our cities that this is mainly manifest. As a great reason, and, perhaps, the greatest for opening this question is

(1.) Lesses in cities. As we are weak or strong here, are we weak and strong everywhere? Cities are the hubs of national and church power. They are as the equator to the poles. The city is the severest test of men and methods. In much the city asks and needs what the rural districts neither need nor ask. Unfortunately because the country parishes or cir-cuits do not need what cities do, there is not the sympathy of fellow feeling, and much of the antagonisms between commercial and agricul-tural classes lies in this not needing the same, and, therefore, not caring for each other. It is admitted that both need the best quality of ministerial manhood, and as needing the gospel —the God-spell—both are equal. But there the equality ceases. As I am not writing a treatise on the nature and difference of urban and rural work, the statement must be allowed to pass as sufficient for now.

Before I proceed in endeavoring to show why

our present system is the cause of our not being as strong as we ought to be—might have been, and must be—let a few facts prove that we have lost and are losing. In so doing it is unnecessary to make much of the fact that some men in twenty-five years have won more people to their churches, given more money to benevolent and missionary purposes than our church has from its birth up to date, in any city of the Do-minion, save Toronto. Look at the record of Beecher, Storrs, Spurgeon, Newman Hall, Cuyler, and many others. It is useless arguing that these men have greater centres in which to labor than we have. Remember that in London, where City Road Chapel marks the spot where Methodism erected its first church in the world, that there we have no such centres and have no such influence, with the growth of 150 years amidst 4,000,000 people. There in one sixth of the time Spurgeen has become a power equal to almost a dozen of our congregations. There in 1870 the Methodist called attention to the fact. of our being rapidly outstripped by other churches, even to an excess over us of one half. I earnestly recommend my two critics (?) who — "see nothing to alarm them," and "who deem it rank treason," if one should honestly assert that "our first principles" need second principles to carry on the work "first principles" egan—I recommend them to read more widely than the local news and even one leading paper affords, and they will be astonished to find things and events new to them which are old to world. Twelve years have elapsed since the leading organ of English Methodism deplored our losses in cities, and pleaded for consideration of ways and means to "fill and increase our churches." Where was my "Fifty Years a Layman" then? I am inclined to think such laymen are like certain members of the lay element in a neighbor's yard which do a tremendous amount of clucking, cackling, and setting,

but give very few eggs. (2.) Again, it must be considered that in New York, Brooklyn, Boston, and Chicago, the Methodist Church had the advantage at the start in the sympathies of the people. For fifty years the Episcopal Church was under the ban as the "Royalist Church," while the Methodist Episcopal was revered as the "Loyalist Yet in the cities of the United States of America we not only have not, after a cenury's growth, men and congregations like those mentioned, which have grown up in one fourth the time, but we have been sadly distanced in numbers and power. Abundant proof of this on hand.

(3, and lastly.) In Canada it is the same. Take Ottawa or Montreal fifty years ago, and we had the advantage in numbers, &c. As we do not belong to the Mutual Admiration Society, who see no defect in John Wesley's policy and polity—and who raise the cry of "Demas" when one ventures at "this late day" to intimate that some things need reconstructing and some things removing, seeing they have served their day and are not fitted for our day; we must confess to another feeling than jubilancy, at the contrast then and now. Am I less loyal than my "critics," because I would rather keep the elements of strength by every honorable method, than shutting my eyes to our defects and consequent losses, accept the situation with base inuendoes concerning the men who hon-orably left us and have been blessed in their work by other methods? If some will endeavor to be as faithful as students of history as they are flippant in their treatment of a candid opponent, they may be surprised to find that we referred to men who were personally connected with our church—converted by her ministry—not related thereto by "their grandmother's status;" and if over "Fifty Years a Layman," will rise above the missma of prejudice and use other weapons in fair debate than the club logic of personal abuse, he may find that his half century of official relation has not made him fit to clean the shoes of the men he insignates "required a lowering of our piety (could his be lowered?) in order to satisfy the worldly ambition, &c., &c."
It stains the ink to even copy such stuff! To return : We have neither kept pace with

the population or growth of other Churches in our Dominion cities as fair comparison proves. I confess to another feeling than pleasure, when ministers of other denominations praise our itinerancy and urge us to retain it unmodified! They know that in cities we are weak because of the constant changing of our pulpits, while they are stationary, holding as they gain. They who will place their ear on the track will hear the voices of coming changes which no power can stay. Some may gather around the principles" as did the courtiers of Canute with honeyed flattery, assuring as that all is well. But like Canute we must move our chair or lose

our king. Hoc docet fabula, etc. l As briefly as possible I have shown that we have lost in cities. If any one wishes the figures I will give them when called for.

there is, if any, between our system and their losses. I must reserve this to my next, in which I hope to prove conclusively that three years is insufficient for city work at least, and that with less motion at the centre we shall have more power there and through all the radaii to the circumference.

H. W. Knowles.

.. THE CHILDREN'S FUND.

Ms. Editor,—Since so many are giving their opinion on this subject, I have ventured to send you mine. Let this Fund be continued in its integrity; but, seeing our circumstances are so changed since it was first adopted, let us adopt the constitutions of this Fund to our changed circumstances. To do this intelligently we must consider the principles underlying this Fund.

Are not the following among them:

1. Our ministry is a confraternity for meeting the ministerial and pastoral necessities of the

2. Because of the itinerancy, every member of this fraternity is on an equality as to his

3. Every man received into this ministry gives up the right to choose his field of labor, and takes his appointment at the hands of a central power.

4. These fields are not equally desirable inor.

do they give equal support to the laborers.

5. The minister on the newest and poorest mission is as truly doing the work of the Church, as he who ministers to the wealthiest city congregation.
6. To do justice to these who suffer the priva-

tions and endure the toil of those undesirable circutits and missions, there should be either regular rotation—so that every minister shall do his share of this work—or there must be a contribution from the strong and wealthy circuits to help the weak and the poor.

7. These principles lie at the basis of our

Missionary, Contingent, Supersunuation, and Children's Funds.

8. No member of this fraternity should be made to feel that he is, in any degree, supported by charity. He is doing the work of the Church, and not his own, and the Church must,

directly or indirectly, support him.

The evil of the Children's Fund, as now con-The evil of the Unidren's Fund, as now constituted, is that it exacts its levy equally from the poor circuits and the rich, and then gives only to the poor claimant as it gives to the rich claimant. Now, if he who has a large salary is to claim equally with him who has an inadequate salary, justice requires that the former shall contribute more largely to the Fund. shall contribute more largely to the Fund; and thus the strong will help the weak.

The change I propose in the basis of the Fund is this; that a per centage be paid on the total receipts of the minister for salary, board, children, and fuel; and that this percentage shall increase as the amount received increases. Also, that a nominal tax, not to exceed fifteen cents, shall be placed upon the membership to be adjusted annually, so as to enable the Fund to meet its claims.

Now, we will apply this principle to the Toronto Conference, as reported in the Minutes of last year. I do not leave a percentage on salaries less than \$300, and I have not eliminated the Indian missions, a few of which are reported. The children's claims on Indian Missions I would pay out of the Missionary Fund, as now. The more correct returns, which we may have this year, will make a better showing for the change I propose than this

No.	Average Salary.	Amount.	Per Cent	Ch. Fund.
3	\$2200 00	\$6600 00	20	\$1320 00
4	1550 00	6200 00	15	930 00
13	1100 00	14300 00	12	- 1716 00
-8	950 00	7600 00	11	836 00
14	850 00 *	11900 00	10	1190 00
17	750 00 : -	12750 00	9.	· 1147 00 ···
41	650 00	26650 00 4	. 8	2132 00
47	550 10	25850 00-	5	1292 00
33	450 00	14850 00	4	591 00 ·
42	350 00	14700 00	3	441 00
24.000	members at	10 cents		\$11,59\$ 00 . 3.400 00

Children's Claims paid last year 14,790 00 The Children's Fund, thus constituted, will give substantial aid where needed, while it places the burden of providing the Fund where it will be least felt. I ask all interested to test this proposition by applying it to the worst cases of hardship they know of, and see if it does

not give great relief.

If we do away with the Fund, the children of superannuated and deceased ministers will be amongst the greatest sufferers. If any of the brethren think the rate per cent. too high, as far as they are concerned, I would suggest that they offer an exchange with those whose rate is

Hoping that some practical benefit may result from the discussions on this subject, I thank you, Mr. Editor, for the space you have given me in our invaluable journal.

JOHN C. WILLMOTT. PRESENT HOPEFUL ASPECT OF DO-MINION METHODISM.

1. The number of all sorts of Methodists is very great in the Dominion. The amount of their Church property, in colleges, schools, church edifices, and parsonages is prodigious. The steadiness, temperance, industry, and economy which religion induces has made the Methodist laity wealthy, while the principles and practice of voluntaryism, in which they have been trained, has made them liberal in their givings. Put before such men noble objects of evangelization, with the prospect that their givings were to be comprehensively and, therefore, economically managed, and they would do

such wonders as we have not yet seen.

2. Intelligence has been wonderfully advanced in all sections of Methodism, and they have all come to be pretty much on a par. They have schools and colleges of a very superior character, which have greatly elevated the people of each community. Each body has a course of study for the ministry, more or less liberal, the observance of which is enforced with considerable strictness. Then, Methodists of all shades have access to, and have profited by our public institution of learning, so vastly improved in their character of late years. All equally profit by the periodical literature of the country at large. These things have liberalized the Methodists of the country as a whole, enlarged their views. raised them above petty prejudices and squabbles and prepared them to discuss important ques tions with calmness and dignity. And facilties of travel have brought us acquainted

with each other.
3. We see the result of this amelioration in the wide-spread persuasion that the credit, influ ence, and energy of Dominion Methodism would be greatly advanced by some scheme of comprehension which would bring the five or six detached and often rival sections of Dominion Methodism into one united army, economizing their resources, in the great and glorious work of subjugating our failen world to Christ, who brought it with his blood. The people all have now intelligence enough to see, that whatever temporary excuse there may have been for separate organizations, growing in the for seperate organizations, growing up in the disturbed days of our colonial life, arising from political and ecclesiastical questions now happily of no practical interest; it is now time to allow of no practical interest; it is now time to allow bygones to be bygones, and to ask, what is the duty of the present hour? This is shown in the wonderful liberality and kindnesses with which the questions brought forward in the existing unifying movement are considered.

4. No one is charged with heresy on mere prima-facia evidence, for the presentation of proposals and plans which he thinks afford the prospect of good to our wide-spread and noble

prospect of good to our wide-spread and noble denomination. We have at length learned the important fact that neither truth nor goodness is injured by kindly consideration, but rather aided thereby: The free overtures of individuals, circuit officials, district meetings, and annual conferences to me are most refreshing, and

It is now my duty to show what connection | who have achieved the voyage or won the victory, we must lay ourselves out for wider and loftier enterprises of usefulness in the wide, wide, world than in our fractional, disintegrated state, it was practicable for us to attempt. I think I also see a deepening conviction among all that while combination will make decent and convenient Church edifices possible where they are not possible now, past embarrassments arising from striving to rival each other in the splendor of our buildings, we must in the future absolutely avoid the incubus of church debts.

Such a consummation, instead of leading to the neglect of by-neighborhoods, as Episcopal Brother Aylesworth worthily fears, will enable us to organize a system of home missions, employing, it may be, a not brilliant, but laborious class of evangelists whom some may fear will be turned adrift.

"Men of Israel, consider, and speak your minds! Let there be unceasing prayer for the wisdom which is profitable to direct!"

N. B.—If for any of the Methodist papers the above thoughts would subserve any good end, they are most welcome to use them. J. C. deneral conference work

TABBI DEAR BEOTHER, While much is said about "Needed Reforms," are we not apt to form hasty judgments concerning changes in our Church polity, and introduce mere innovations? In many cases, are not these individual opinions the result of personal dissatisfaction and selfishness? We should be careful to guard with jealousy, and strengthen with sufficient liberal reform, the old landmarks of our Church government and economy. Are such changes really necessary which are proposed by our scholastic correspondent "Alpha," and others? Certainly not, if we consider the steady progress of our branch of Methodism religi progress of our branch of absulctism regig-ously, numerically, and financially. Why tinker at that system what is already so nearly perfect and which has produced such glorious results. Is there a want of adaptation between a majority of the ministers and their charges (for this is implied by those who are opposed to the present composition of the Stationing Committee); and consequently is our Church drifting towards shipwreck? Let the census of the Methodist Church of Canada for the last decade answer. The fact of our Church ranking so high should nduce us to be in a great degree satisfied with her present machinery. Only let it be guided by the Spirit of God and common sense, lubriby the Spirit of God and common sense, lubricated with faith, work, prayer and liberality, and her onward march will be proportionately greater. Is "lay representation" necessary or advisable in our Stationing Committee? We rejoice in a noble laity. Our official members are men of practical piety, sound judgment, and the right Methodist ring; but are they in a position to station men over the field of any of our Conferences? Would not the twelve laymen have to depend, practically, upon the decision of the ministerial element? How many laymen, on the Hamilton District, could station the men on that District accordstation the men on that District according to the law of justice and necessity? Would Ridgeway Circuit in the east be willing to submit their interests to laymen elected in the west? Would five-sixths of the laymen chosen know anything about the wants of Ridgeway? The chairmen and twelve others, elected by the laity as well as the ministers, are best adapted to station the three hundred or

more for the year.

If we were, as ministers and laymen, more levoted to God and the Church's interest, and less to self, there would be less of the spirit of novelty manifested in the correspondence column of our Church organ. I am confident that the approaching General Conference will change, and introduce only that which is absolutely necessary.

SUGGESTIONS:

DEAR DR., It may be my thoughts are not fresh to your readers, but I hope you will find

results to your residers, but I hope you will indure from for the following:

We read a great deal in the Guardian respecting General Conference legislation, Itinerant system, Children's Fund, etc. Under the last heading the Guardian of May 31st contained an article from a young minister of the Montreal Conference. He uses adjectives to describe the Find, viz., unnecessary, unjust, and oppressive. Then he passes on, as though that were proved. Now, Mr. Editor, it is generally conceded that human plans are not pertect in all their details and bearings; but will those who write for the belitting of the Children's First and research. abolition of the Children's Fund, please offer us something in its place which will be as free remember, so far, of seeing anything on that subject. Until its opponents can do this, I subject. Until its opponents can do this, I think it is not likely our legislators will molest it. So far as I am personally concerned, I have no object in favoring the Fund, as I have for some time past paid in more than I received; but, believing it to be for the general good, I will say continue the Fund. And we should look at its workings in a general way, and not rich out is obtained. pick out isolated cases.

In reference to General Conference legislation, would it not be a good thing, Mr. Editor, to legislate respecting yourself and position? No doubt you receive many letters for publication which are very weak (perhaps this one among the rest), and your own judgment is that there can be no good in publishing them—you see their arguments are illogical, fallacious, etc.—yet, if you refuse to publish them, ill-feeletc.—yet, it you retuse to puonen them, in-tering against you personally is aroused. If your position were so guarded that all the blame would not fall on one, it might be better. For a change, perhaps "Alpha," or some of the writers on the Children's Fund, could suggest something in that direction. As I am in favor of the Children's Fund, I subscribe myself.—

GROWTH OF METHODISM IN CITIES

In your issue of May 31st, Dr. Nichol writes an interesting letter on "Methodism in the County of Hochelaga, Que.," in which he refers to my letter on the "Growth of Methodism in the Cities," and says, he "notes an error which he would like to correct." He says the Metho-dists in 1871 numbered 4,503, and in 1881 they numbered 5,527, being a decrease on the popula-tion of 13 per cent. Now while these figures concerning Methodism are correct enough, they don't reveal any error in mine. I said, "only the Methodist Church of Canada is included in this calculation;" while his figures include all passing under the generic name of Methodist. Comparing the totals of the Wesleyan and New Connexion Methodists of 1871 with the Methodist Church of Canada, the docline "is five per cent on the population." This is bad enough and I did not want to make it appear any worse by holding our Church responsible for "other Methodists," "Episcopal Methodists," and even the "Primitive Methodists," as Dr. Nichol's calculation does. Still I am pleased with the information given on the other points of his letter, as in all the other cities, save two (and these exceptional in their circumstances) there is a good increase even in the population. It shows that neither our condition of membership nor our itinerancy can be blamed for Montreal's decline. I would like some one to rise and explain. My observation convinces me that where ministers or prominent laymen complain of the itinerancy as a hindrance, or talk deprecatingly

The Righteons Dead.

WILLIAM WILLIAMS.

The subject of this notice was born at Stone honse, near Plymouth, Devon, England, December 21st, 1801. His mother was a member of the Wesleyan Methodist Society, and endeavored to train her children in the nurture and admonition wesley an Methodist Society, and endeavored to indicate a living, progressive community, susceptible of all needed improvements.

5. Then I think I can see a tacit admission all of baptism, which was administered by the celethrough, that our old distinctive doctrines must be preached with increasing directness and fidelity; that holiness must be pursued cultivated, and exemplified, that whatever is essential Methodist preachers, from the words, "If thou to purity as a church embodied in our common must be unswervingly conserved and administered; and that instead of resting on our oars, as those

Medical.

THE WAY IT WILL AFFEOT YOU.

It excites expectoration and causes the lungs to throw off the phiesm or mneous; changes the excretions and purifies the blood; heals the irritated parts; gives strength to the digestive crgams; brings the liver to its proper action, and imparts strength to the whole system. Suchis the innert strength to the whole system. Suchis the innert and innert strength of the whole system. Such that it is varianted to break up the most distressing cought is a few hours time, if not of too long standing. It is varianted to long standing. It is varianted to him set remedies, or affect the head, as it contains no oppulum in any form. It is rearranted to be perfectly harmless to the most delicate ohid, although it is an active and powerful remedy for restoring the system. There is no real recessity or so many deaths by Consumption when Aller's Lung Baysaw will prevent it if only taken in time. Physicians having consumpting patients, and who, having failed to cure them with their own medicine, we would recommend to give Aller's Lung Balsam a trial. Sold by all Druggiets.

shortly after his conversion he began to work for Christ; and for years he held the positions of Sabbath-school superintendent and class-leader. In the year 1835 he married Margaret, daughter of Mr. Rebert Pearse, of Cameliord, Cornwall. Mr. Pearse was for fifty years a Wesleyan Methodist local preacher. Two of his sons, the late Thomas Pearse, of B dmin, and the late Dr. Pearse, of London, ably followed him in the performance of the duties of the same office; and another son, Mr. Mark Guy Pearse, of London, England, for many years a leading official in the same community, has one son (the gifted author of Daniel Quorm" and other works) and two sons in law, the Rev. Messrs. Burton and Pratt, in the ministry of the Wesleyan Methodist Church. The shortly after his conversion he began to work for ministry of the Wesleyan Methodist Church. The subject of our notice was kimself for many years an acceptable local preacher, and his elder brother, the late John B. Williams, of London, England, also filled the same office with ability and acceptance. In 1842 Mr. Williams came to this country, was for four years a member of the Queen Street Wesleyan Church, Toronto, then much smaller than it is now. During part of the time of his membership here, he acted as steward and classleader. He was a strong, British Wesleyan, and after his removal to Weston, maintained, through the aid of the ministers and local preachers of Toronto, a separate service, until the union took place. In 1850 Mr. Williams went up into the neighborhood of Owen Sound to secure land for a large family of boys, and there resided till the time of his death. He formed a class in the neigh-borhood, read sermons, and led the class, and after a time began to preach himself, making many efforts to secure the visits of a minister. For many months scarcely any religious servic s were held in that neighborhood, except those conducted by himself. His increasing infirmities led him, during the latest years of his life, to retire from active work in the Church, though he continued, as a member of the socie y, to manifest the grace of God, and promote the cause. With great intelligence and activity of mind, he sought eagerly for information upon the questions of the day. His integrity and uprightness were universally acknowledged, and he enjoyed the respect of all who knew him. His death took place on Sabbath, April 9th, 1892. His dying words were, "None but Christ." Al is well." His remains were followed to their last resting place by a large number of neighbors and friends. An exceedingly carnest and affectionate sermon was preached on the occasion by the Rev. Henry Thomas, of Williamsford, followed by a short address by the Rev. Charles V. Lake, in which anable estimate of the character of the deceased was presented. Mr. Williams left a widow, six sons, and three daughters, one of whom has since followed him to the "better land."

W. W.

JOHN JACKSON,

Was born in Yorkshire, England, April 3rd, 1820; died April 3rd, 1882.

In the year 1849, he and his now lonely widow emigrated to Canada. For six years they resided in Waterloo county; after which he and his family removed to Morris, Huron county, where he resided until his Master called him

Under the faithful ministry of the Rev. John Webster, about the year 1865, he was truly converted, and at once united with the people of God at the Wilson's appointment, on the then Brussels, but now Walton, Circuit. From boyhood on through life he seemed to

have been a kind-hearted, straightforward, and strictly honest person, so that prior to his great versally respected.

Having found the Saviour, his heart beat with anxiety to extend his kingdom in the earth —honce he was ready for any work he could perform. For thirteen years he held the position as Circuit Steward, which office he filled with great acceptability to the society, and very much comfort to the minister. His love for the house of God was ardent.

The public service, prayer-meeting, class meeting, and business meeting always found him, when health permitted, in his place, ready to do do all he could te make said meetings a suc-His death was brought about, rather by the

breaking down of his whole constitution than from any particular disease. For a year and a half he was failing; and medical skill, both in England and in this country, failed to help him. Like the waves of the sea after a storm, gradully catting the storm of the sea after a storm. ally getting weaker and weaker until the hushed to sleep; so Bro. Jackson gradually and calmly fell asleep in Jesus.

The Church misses him as you would miss a sturdy pine out of a hedge row. His home miss him—ah, who can tell how much. But heaven finds him, and this comforts his sorrowing widow-this calms the hearts of his ten Christian sons and daughters, and this helps the Church to bear up under its great loss. W. Baugh.

JOHN HUNT (WASHINGTON).

Another aged warrior has fallen-but fallen at his post—in the person of John Hunt, of this circuit. Brother Hunt was born in the county of Sligo, Ireland, in the year 1810. He emi-grated to this country with his parents when seventeen years of age, and settled near Cope town, where his remains now rest by the side of his father and mother.

He was converted to God in the eighteenth year of his age, united with the Methodist Church, and remained a devoted and faithful member up to the last. Some time after his conversion he removed to

Brampton, on the St. George Circuit, and for fourtoen years held the office of class-leader on that circuit. A few years ago he took up his residence near

this village, and was appointed class-leader in our church here, which office he filled faithfully and well up to the last. The last thing he did, I believe, was to lead his class.

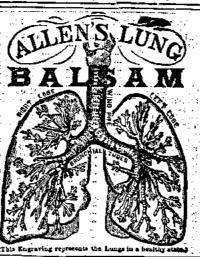
He died peacefully in the triumphs of faith,
March 27th, 1882, in the 73rd year of his age, leaving a wife and sons and daughters to mourn his loss, the greater part of whom are on the road the husband and father travelled.

"Oh, may I triumph so,
When all my werfare's past!
And dying, find my latest foe
.... Under my feet at last,"

R. Horss.

MARGARET PARTRIDGE, Daughter of James and Martha Honeyford, was born in the township of Brantford, 1838; was converted to God under the ministry of the Rev. F. Messmore, 1856; was united in marriage to Benjamin Partridge, March 5th, 1867; and departed this life at her home; near Massie, town-ship of Holland, December 31st, 1881, leaving her husband, with two children, to mourn their loss. From the time of her conversion until her death

she was a consistent member of the Methodist Church, The last three years of her life was spent in the comparative seclusion of her home,





lures Dyspepsia, Nervous Affections, General Debility, Fever and Ague, Paralysis, Chronic Diarrheea, Boils, Dropsy, Humors, Liver Complaint, Remittent Fever, and all diseases originating in a bad State of the Blood, or accompanied by Debility or a low State of the System.

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MONTREAL MINUTES.

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MONTREAL CONFERENCE. All correspondence designed for the President of the Montreal Conference, will be addressed until further notice to ex-President, Rev. H. F. Bland, Pembroke F. O. Ont., who is authorized by Conference to act during the President's absence, by permission, for a few weeks E. A. STAFFORD President.

LONDON CONFERENCE

WM. WILLIAMS, President. JOHN PALLP, M.A., Secretary.

I, HAMILTON DISTRICT. Hamilton-(Centenary Church), W. W. Carson; Henry Lanton, John S. Evans, Superintendent of the Child ren's Home, by permission of the Conference, super

ren's Home, by permission of the Conference, superannuated.

Hamilton—(Wesley Church), John Philp, M.A., Secretary of Coliference; Richard Phelps, superannuated.

Hamilton—(First Methodist Church), Alexander Langford.

Hamilton—(Lion Tabernacle), Wm. Kettlewell; Francis
Coleman, superannuated.

Hamilton—(Simcoe Street), Joseph Odery.

Hamilton—(Bamna Street), Hugh T. Crossley.

WESLETAN FEMALE COLLEGE.—Alexander Burns, D.D.,
LL.D., Principal.

Dundas—James Graham.

Waterdown—W. C. Watson, M.A., Edmund E. Scott.

Burlington—John E. Lanceley; John Histon, Sup'd.

Oakville—James E. Dyer; Thomas M. Jefferis, superannuated; Geo. Washington, John H. Robinson
supernumaries.

Oakville-James D. John H. Rodinson annuated; Geo. Washington, John H. Rodinson supernumaries.
Mitton-David L. Brethour.
Trafelgar - Rol ert R. Maitiand; one to be sent.
Lowville and Kilbride-Daniel M. McKenzie (Lowville).
Zimmerman-Edwin S. Shibley.
Carlisle-James Goodwin.
Caledonia-Thomas Stobbs.
Glanford-Robt J. Elilott, Wm. H. Garnham.
Bartonville-James Harris.
Bothoy Crock-James Mooney, one to be sent.
Vernon H. Emory, Montreal Theo. College.
John E. Hunter and Henry P. Cooper left without stations for one year with a view to taking work in the North-west.
North-Dr. Burns is a member of the Centenery Quarterly Official Meeting.
A. Langford, Chairman.
Jis. Graham, Fin. Secy.
II. NIAGARA DISTRICT.

II. NIAGARA DISTRICT.

II. NIAGARA DISTRICT.

8t. Catharines First—John A. Williams, D.D., Wellington Bridgeman, who goes to the North-west by permission of Conference, Lewis Warner, Thomas Rump, superannuated.

8t. Catharines Second—Thos. Colling, B.A.

8t. Catharines Third—James G. Foote.

8t. Catharines—(Niagara Street), To be supplied by the Superintendent of St. Catharines Third,
Merritton—James P. Bell.
Thorold—John Kay.
Fonthill—Walter Rigsby.
Drummondville—Samuel Wilson; Charles Lavell, M.A., superannuated.
Niagara Falls—Geo. W. Calvert.
Stamford and Queenston—Aaron D. Miller.
Niagara—Solomon Cleaver, B.A.
Beamsville—Andrew M. McCulloch; Frederick Haynes, supernumerary.

Beamsville—Andrew M. McCulloch; Frederick Haynes supernumerary.

Grinsby—George Ferguson.

Smithville—James Masson.

Fenwick—John Stewart; Michael Baxter, sup'd Welland—Richard J. Forman.

Port Robinson and Stevensville—W. J Brandon.

Caistorville—Harvey M. Hail.

Dunuville William Walsh; John V. Wilson, sup'd.

Rainham—Joseph H. Stinson.

Ridgeway—Robert Burns; John Baxter, sup'd.

Victoria—James H. White (International Bridge).

Port Colborne—James H. Hazlewood.

David W. Snider, Victoria College.

JOHN A. WILLIAMS D.D., Chairman.

WALTER RIGSBY, Fin. Secy.

III. BRANTFORD DISTRICT.

III. BRANTFORD DISTRICT.

III. BRANTFORD DISTRICT.

Brantford—(Wellington Street), Wm. J. Maxwell.
Brantford—(Brant Avenue), Manly Benson; Hamlite B
Biggar, Edmund E. Sweet, Elias Williams, sup'd.
Brantford—(Oxford Street), Thomas Boyd.
Mount Plea: nt -Edward Kershaw (Mohawk): James
Preston, sup'd. (Mohawk).
Oakland E. B. Stephenson, B. 4.
Fairfield—William Hayhurst (Burford).
Kelvin—Thos. H. Orme, M.A.
Paris—Edward B. Ryckman, D.D.
St. George—Jas. H. McCartney, S. H. Edwards.
Lynden—Edwin A. Chown, B.D., (West Flamboro)
(Chas. T. Scott).
Jerssyville—F. H. Sanderson.
Cainsville—Charles Stringfellow, James H. Little;
Peter German, sup'd.
Grand River—Wm. Cross, (Brantford).
Frank B., Stacey, Eardly H. Koyle, Vic. College.
E. B. Ryckman, D.D., Chairman,
MANLY EBNSON, Fin. Secy.

IV. WOODSTOCK DISTRICT.
Woodstock—Win. Williams, President of Conference.

Woodstock.—Wm. Williams, President of Conference Ebenezer Lanceley, President's sesistant; Wm. Lund ersoll—Wm. W. Ross; Wm. Willoughby, Geo. Kennedy, super'd. Salford - David Hunt, Thomas A. Moore.

Norwich—Daniel E. Brownell.
Oxford Centre—William Ames, John Henderson.
Otterville—Charles R. Morrow.
Princeton—Hugh McLean.
Strathallen—Thomas Cosford,
Richwool—John Elliott (Ayr).
Plattaville—Thomas D. Pearson.
Washington—Richard Hobbs.
WM. WILLIAMS, Chairman.
TROS. COSFORD, Fib., Secy.

V. SIMCOE DISTRICT.

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London City—(Dundas Street), James S. Ross, M.A.;
Joseph H. Robinson, superannuated.
London City—(Dundas Street East), George R. Sanderson, D.D. son, D.D.
London City...(Wellington Street), David Savage; Thes.
Hadwen, Reuben E. Tupper, David Ryan, sup d.
London City...(Pall Mell), Lewis W. Crews, B.A.
London City...(London Esst), Geo. Daniel; John H.
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London City...(New Brighton), George Brown.
London South...Jos. S. Colling, (Arva), Francis A. Cassidy, B.A.

sidy, B.A. ondon North—Thos. Jackson, (Birr), one to be sent. Exeter-Joseph R. Gundy. Centralia-Edwin Fessent Belmont-John Robbins (James E. Holmes) Dorchester-Jehn L. Kerr, Richard W. Scanlon. Westpinster-Thomas Crews (Lambeth), Heber W.

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Thorndale—Lames E. Ford, George Lounds.

Mount Brydges—Edwin Holmes.

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(Gravesend).

Gravesend.

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Finga)—Thomas Cobb.

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Tyrconnell—John G. Fallis (Wallacetown).

Iona—Wray R. Smith.

Bismarck—Chas. C. Couzens (West Lorne), Henry

Irvine.

Irvine.
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Blenheim—Geo ge Clark.
Charing Gross—bamuel Sellery, B.D., G. Livingstone.
Kingsville—Wm. Godwin.
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Amherstburg—Joseph M. Hodson, B.A.
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Ferg: s.-Matthew Swann,
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XL WELLINGTON DISTRICT.

XI. WELLINGTON DISTRICT.

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Gorria—John Hough.
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Hensell—Henry E. Hill.
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On the 2nd inst., at Alvinston, the wife of the Rev Wm. H. Gane, of a son. On Thursday, the 15th inst, at Bristol, Que., the wife of the Rev. R. W. McKechnie, of a daughter. On the 16th inst., at Parsonage Avenue, Auburn, the wife of the Rev. A. E. Smith, of a daughter.

MARRIED. On the 10th inst, by the Rev. B. F. Oliver, at the residence of the bride's father, Horace Kilborn, Esq., Rev. A. A. Holden, of Pembroke, to Miss Sarah Kilborn, of Newboro'. On the 14th inst, by the Rev. Dr. Hunter, George Gardiner, of Winnipeg, to Cinda E. Knox, of Elmis killen, Ont.

On the 15th inst, by the Rev. Wm. Bryers, at the residence of Wm. Patterson, merchant, Fergus, Rev. Edward Eves. Methodist Minister, of Rosomont, to Miss Mary A. Piper, of Fergus.

On the 5th inst, in the 27th year of her age, Mary A., wif. of Benjamin Boddy, of Toronto, and daughter of Geo. Armstrong, Big Bay Point, Innishl.

Departed this life, at the village of Newington, County of Stormont, Lourne Edwin, youngest child of James A. Duvall, aged two years, eight months, and thirteen days.

"Safe in the arms of Jesus, Safe on his gentle breast." On the 19th inst., in the city of Brantford, Charles A. Jones, eldest son of the late Rev. Peter Jones, aged 43 years and 2 months. "Safe in the arms of Jesus."

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Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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existence of the College. Students attend their own churches every Sabbath morning. All must attend

the Sabbath-afternoon Bible-School, which is conducted by the Superintendent, James F. Barker, assisted

The Superintendent, James F. Barker, who is a Friends' Minister, the Matron, two Governesses, and three

by the College teachers, and, in the evening, Mr. Barker's service in the College is likewise attended by all the students. A Prayer-meeting, attendance at which is voluntary, is held every Wednesday evening. For the Announcement, address the Secretary, ELIAS ROGERS, Toronto; or

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