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## The Christian Guardian.

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### MEMORIES OF NIAGARA: THE VOICE OF THE WATERS.

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

The deep floods gather, in the famed Lake Erie,  
From rocky mountains in the far North-west!  
In solitude, where roaring winds blow dreary,  
The river rolls, to join this wild unrest!  
Hark! the voice of waters, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

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, to join the wild unrest!  
Hark! the voice of waters, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

From Lake Superior, the forces travel!  
Lake Michigan, and Huron join the fray!  
The inland seas rush on, in tumult revel,  
Where cresting rapids, on the way!  
Hark! the voice of waters, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

I stood behind the curling waters dashing;  
In "Cave of Winds," where fitful tempests blow  
Around I above! the awful floods were crashing—  
Chasing away to seething depths below!  
Hark! the voice of waters, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

I saw the whirlpool in its fury boiling!  
In heave the waters whirled, and hissed, and swelled  
It seemed to me, like mad transgressors tolling;  
Who get each day, a circle nearer hell!  
Hark! the voice of waters, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

Yet there is cure, for wasting care and sorrow,  
In this dread thunder of Niagara's roar!  
It drowns the past, in hope's delightful morrow  
And tells the fretted soul to grieve no more!  
Hark! the voice of waters, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

God's diapason of eternal thunder:  
Rolls on in majesty commanding peace!  
Two peoples on the shores stand still and wonder—  
How long before the nations find release!  
Hark! the voice of waters, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

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!  
Hark! the voice of waters, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

Farewell, Niagara! Gode 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, in the snow-clouds rise!  
Sublime Niagara hurls thunder to the skies.

—F. ARMSTRONG TELFER,  
London, England, May 21st, 1882.

### LETTER FROM ENGLAND.

LONDON, MAY 31, 1882.

DEAR SIR,—How time flies! I purposed to have written you long ere this, but the press of hard work has hindered 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, hard-working 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, Bristol, Barnstable, Exeter, Worthington, 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 Jordan 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 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 strength and life, I have one more keen desire, when the railway rolls up to the

shores of the setting sun, to preach and lecture right away from Halifax on the Atlantic, to the Pacific Ocean. To help, in some humble measure, to people the fertile plains 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 ENGLAND.

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 uneducated, the old and the young, inasmuch that you cannot resist the sad conclusion that the faith of large sections of the people in all ranks of life is becoming utterly unshaken 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 broad-churchism 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 secularism of a Continental 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 which in some form will not, I trust, escape the consideration of the Synod."

### THE WORST NOVEL.

Miss Maloch, 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 'Tristram 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 nauseam*: novels, chiefly, I grieve to say, written by women, who either out of sheer ignorance, or a boastful, morbid pleasure in meddling with forbidden topics, often write things that men would be ashamed to write."

"Absolute wickedness—crime represented as crime, and licentiousness put forward as licentiousness—is far less dangerous to the young and naturally pure mind than that charming sentimental dallying with sin which makes it appear so pitiable, so interesting, so beautiful. Nay, without even entering upon the merits of the favorite modern style of fiction—in which love, to be attractive, must necessarily be unlawful—there is a style of novel in which right and wrong are muddled up together, as if the author, and consequently the reader, would take no trouble to distinguish between them. Instead of white being white, and black black, both take a sort of neutral tint—the white not so very pure after all, and the black toned down into an æsthetic gray. 'There is another favorite subject of modern fiction: a man or woman married hastily

or unhappily, and meeting afterwards some 'elective affinity,' the right man or right woman. No doubt, this is a terrible lot, which may happen to the most guileless 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 thing, we quite forget its sin. The hapless lovers rouse our deepest sympathy; we follow 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 comfortable!"

"Now, surely this is immoral, as immoral as the coarsest sentence Shakespeare ever penned, or the most passionate picture that Shelley 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 sentimentalists assume 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 instrumental—formed 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 endured 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 brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with 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; 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 time.

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 *kinor*; and that translated organ, is *ugab*. Whether the *kinor* 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 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 grotto on Mount Kyllene. He dismembered it, took its shell, and out of the back of the shell he formed the lyre. He cut two stalks of reed of equal length, and boring the shell, he employed them as arms or sides to the lyre. It was, perhaps, the inner skin, to cover the open part, and thus to give it a sort of leather or parchment front. Then he tied cross-bars of reed to the arms and attached seven strings of sheeplike to the cross-bars. After that, he tied the strings with a plectrum. (Chappell's "History of Music.")

The *ugab*, or organ, was probably nothing more than a pipe—perhaps two or more pipes of unequal lengths giving forth different sounds when blown into; in fact, the Pandean pipes, as we know them. The passage alluded to concerning Jubal is translated in Martin Luther's version of the Bible, "And

his brother was named Jubal, from whom descended fiddlers and pipers."

The *kinor* 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 a sort of rudimentary orchestra, these three instruments giving three distinct varieties of tone and being the rude progenitors of the three great branches of the modern grand orchestra—stringed instruments, wind instruments, and instruments of percussion. And if the *kinor*, *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.—*Alfred 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 formulated—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 concerned about his imitators. Diotrophes loved the first place; he was disposed to be troublesome unless he could have it. The race of Diotrophes 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 now—a-days who are willing to work—or to appear to work—if they can be prominent. They are not born, so they think, "to bluish unseen." 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 very efficient. The work that they do is of real service. But for all that they are not models whom it is desirable to follow. They work in no small part, at least, for the praise of men. They tend, moreover, to crowd out others and prevent them from doing what they gladly would accomplish. This was precisely Diotrophes' method. "Neither doth he himself receive the brethren, and them that would be forbidden, 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 derogate in the slightest degree from the similar good report that may come to another.

There are born leaders 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.

But these persons are the exceptions. The most of us need to contend against an unholiness desire for pre-eminence. The most of us need to learn the lesson that Jesus taught his disciples, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you let him be your servant." We may worthily desire to be pre-eminent in service. Whether we are pre-eminent 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 incense, that becomes fragrant by burning; like the Chamomile plant, that grows faster when trampled on.

### THE MISSION FIELD.

#### GOSPEL SUCCESSES—NELSON RIVER.

Sandy Mis-quapaw was a man of fine physique, of pleasing appearance, and of fair address, but he was a pagan. The word of truth, so far as he 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 stayed 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 broad 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 last for many days; and leaving his dear ones to the protection of Heaven, turned his steps toward the south.

That night, the first from home, stretched upon 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 thus with himself, he trudged wearily along, wondering, hoping, fearing. At nightfall he again sought the shelter of the pines, only to dream once more of death. The third night left him half distracted with concern and apprehension. What should he do? risk it? dare to do his duty? defy the power of evil? throw himself upon the protection of the God whom he now desired to serve. His resolve was soon made. Die or 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 words ring with attempts at rendering the widely-known choruses:

"Sweetest note in seraph's song,  
Sweetest name on mortal tongue,  
Sweetest word ever sung,  
Jesus, blessed Jesus!"

—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.

2. Having all this in mind we wish to say: 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 belonged in the great centres where he labored in South India. We also believe that all Methodist bodies in this country will, at

no distant day, heartily and joyfully recognize this fact.

3. We also firmly believe that the Methodist Episcopal Church has a work to do in the 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 to us in all parts of this great country; and we can but think that the spirit that would keep us out would have shut Wesleyanism out of 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 be in 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 battle to 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, Presiding 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 earnestly studying native languages. The Bombay *Guardian*, of April 15th, says that at the Lanowli camp-meeting, in that district, where there were twenty preachers and twenty-five tents, the daily vernacular services were exceedingly well attended, "on one occasion there appeared to be about 150. Speaker after speaker addressed them, and hymns and *chujans* were sung in Marhatti and Hindustani. At the close of the meeting on Sunday two native women, servants of a Christian lady, who had led them to the Lord, were baptized. Their language was Telugu; the Rev. Mr. Robbins baptized them, Miss O'Leary, of the Rev. C. B. Ward's Mission, acting as interpreter. 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 *melé*, 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-school for 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 never seen 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 yonder.—*Rev. C. P. Hard, in Buffalo Christian Advocate.*

Among the Welsh the Bible is everywhere prized and studied. It is said that no infidel book has ever been published in the Welsh 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 78,000,000, and the issues from foreign depots are estimated at 14,000,000.

Among the 250,000 Indians in the United States there 219 churches and 30,000 members.



## 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 helpless, I the more belong  
To Father supreme, to thee.  
O merciful One!  
When men are farthest, then thou art most near;  
When men pass coldly by—my weakest stum—  
Thy charity I hear.

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

On bonied knee  
I recognize thy purpose clearly shown;  
My vision thou hast illumined that I might see  
Thyself—thyself alone.

Thave taught to fear  
Thine 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 bare-foot 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 desolation, 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 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 seated in the house of desolation 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 surroundings of that place: "Do you come here nights to hold service?" "Oh, yes," 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 Bible and bread. Go! with the right arm of his wrath omnipotent, would tear to pieces any one who should offer indignity. He would smite him with lightnings, and down 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, too." 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, incense 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 road 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 package of the sticks, and said to the preacher who was with me, "Suppose a man coming here should burn the sticks which another may have left, would that answer the same purpose as if he burned some he himself bought?" He exclaimed at once, and emphatically, "No! no one would think of offering that which had cost him nothing;" and added further, "If any one should burn these sticks, the benefit would accrue to the person who bought them, and not to the one who burned them." We instruct our preachers by the roadside as well as in the

class-room; so I took up this heathen idea 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 build 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 halcyon 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 tranquil when the nervous functions are in a state of exhaustion. Yet who does 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 always feeling slighted and neglected, who 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 let lower feelings rule us.

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, harmless and unknown  
Was first 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 dead  
Across the open fields I fled,  
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,  
Inspiring 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,  
A tolling life I follow:  
Compelled to carry from the hills  
These logs to the impatient mills  
Below there in the hollow.  
"Yet something over 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 pasha or minister—and not forgetting a round sum to the tune of three or four thousand pounds to the pasha himself. Then after all this had been 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 thousands of pounds, he was told that if he really expected to do any good at all, he must go in for palace intrigue, and bribe the chief eunuch or coffee-bearer, or both, or whoever had the ear of the Sultan. He did all this as recommended: got the greedy pasha (the only obstacle to his scheme) appointed to

high office, and the Sultan immediately 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'être* for a harem. The mistresses cannot live a secluded life if the "superordinates" 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 administration; 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 another 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 down.

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 times.

John Owen was twenty years on his "Commentary 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 "Frederick the Great."

A great deal of time is consumed in reading 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 books.

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 utterances," they threw the whole force of their being into their creations.

Others wait for moods, and then accomplish much: Lowell said:—

"Now, I've a notion, if a poet  
Beats up for themes, his voice will show it;  
I wait for subjects that hunt me,  
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 gnats and swallowing camels.' You cannot understand how you move your hand 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, ye poor infidels, what camels of absurdity are you swallowing, straining at gnats, and had bats at that, who in darkness are maliciously butting and scratching!"

## 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 utricularia."

The development of the organ thus far seemed to be this: First, a single reed, blown by the mouth, emitting a musical sound; then, the addition of other shorter and

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, those 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.—*Affliction 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 unusual 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 one, ran away with me and threw me at 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 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. Mr. Herbert seems to have been punished for doing his duty as a jurymen, a thing 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 remind him of a good anecdote of the late 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. Greeley 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 my paper."

"And so I did; I went to the office and had my paper stopped."

"You are surely mistaken; I have just come from there, and the press was running and business was booming."

"Sir," said Thompson, very pompously, "I meant I intended to stop my subscription to your paper."

"Oh!" rejoined Greeley; "I thought you 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 get 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,  
Earnest soldier in the fray,  
Cheer your heart and upward glancing,  
Think—the Lord may come to-day.  
Weak and weary, troubled mourners,  
Fearing danger in the way,  
Be no longer sinful, caring,  
For the Lord may come to-day.

Are you busy, all too busy,  
With the things that fall away,  
Wealth, or fame, or gain, or pleasure?  
Drop them; he 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 artery?  
Naught can hide a guilty stainer,  
If in light he comes to-day.

Are you waiting for the Master?  
He is surely on his way;  
We can almost hear his footfall—  
Blessed Jesus! come to-day.

—London Christian.

## Good Words for the Young.

## "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 buttercups 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 dreamed away the Winter days,  
When people thought they were dead?  
And will they talk of the weather,  
Just as grown-up people do?  
And with the sun would always shine,  
And the skies be always blue?  
Speak of the lilies dressed in white,  
And the daffodils dressed in gold,  
And say that they think the tulips  
Are exceedingly gay and bold?  
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 ARCTIC 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 twenty-one years old. In 1878 he was second in command on the *Junista*, a ship that accompanied the Polar arctic expedition, in which he performed distinguished services. When, therefore, the liberality of a private citizen fitted out another expedition for arctic exploration, this young officer was chosen to take the command of the perilous undertaking.

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 all told. About the end of September the 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 their spirits, engaging in theatrical performances, and trying to brighten the gloom of an arctic winter by their cheerfulness.

In January, however, the ship sprang a leak, and all hands were busy at the pumps to keep the water down, and for eighteen months the pumps never ceased working. At last, however, the fight could be kept up no longer. On June 18, 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 movement 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 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 rudely built sleds, and for 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 side.

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 felt now that the men were confined within the limits of small boats, and deprived of the active exercise which had kept the warmth in their bodies. The food supply was running so short that but scanty fare could be allowed, and the danger of drowning was added to that of perishing by cold and hunger.

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 Noros and Ninderman, both of whom had served on board the *St. Mary's* school-ship.

On September 18, 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 captain 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 deer'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 ahead, 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 me.' 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, in which they found some mouldy fish, which they ate with relish. Here in these huts they rested for three days, when a native found them; but they could not make him understand that they had left eleven starving comrades behind.

At length the governor of the province, who lived at a town called Bullup, 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 Bullup, 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 impeachment of the Serbian Ministry. Excitement is intense and several disturbances have occurred.

—Failure of water supply has compelled the French column to retire from the Tripolitan frontier. Fresh fighting has occurred between friendly Arabs and the insurgents.

—Recent encounters between the Bosnian insurgents and detachments of the Austrian troops have resulted disastrously for the latter.



## Our Sunday School Work.

STUDIES IN THE GOSPEL ACCORDING TO MARK.

Sunday, July 2, 1892.

## INTERNATIONAL BIBLE LESSON.

Lesson I.

(THIRD QUARTER.)

A LESSON ON HOME.—Mark x. 1-16.

GOLDEN TEXT.

"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 heaven.

## HOME READINGS.

Monday.—Mark x. 1-16.

Tuesday.—Matthew xii. 1-15.

Wednesday.—Matthew xii. 21-32.

Thursday.—Luke xii. 1-14.

Friday.—Matthew xviii. 1-14.

Saturday.—Luke i. 66-80.

Sunday.—Luke ii. 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). Then 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. 30, 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?"—Jesus 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 11) "Whoever shall put away"—Except for unfaithfulness to the marriage vow (Matthew xix. 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 save; (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 16, of those who come to God as children to a parent.

Find in this lesson—

1. Who is the friend of little children.

2. To what kingdom they belong.

3. How young children may become Christians.

REVIEW EXERCISE.

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

How do some people 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. (Repeat 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 preserve us from self-conceit.

It is a good thing to learn caution by the misfortune of others.

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

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 over."

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openings through the bush, and even the best



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

#### AFTERNOON SESSION.

The Revs. George Douglas, LL.D., President of the General Conference; John A. Williams, D.D., and James Gray, ex-President of the London Conference; James Graham, and Manly Benson, of the London Conference; Robert Cade, of the Primitive Methodist Church; and Dr. King, of the Presbyterian Church, were introduced and invited to seats in the assembly.

Rev. John B. Clarkson, M.A., gave notice 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 nominated 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 seal financial regulations are observed in all our societies as far as possible."

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 Missionary Department of the Church's operations in the North-west.

In acknowledging the vote from his brethren, 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 travelled one year?" the following names were submitted and their continued probation accepted:—Herbert C. Ross, John Locke, Wm. H. Leary, David Balfour, Wm. Bowman Tucker, Wellington J. Dowler, E.A., Thomas Leonard, James McMullen, Hiram Fuses, 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 Stelmacher, 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 Mounter, 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 193.)

##### FIFTH DAY—AFTERNOON SESSION.

At the commencement of the afternoon session the name of Rev. J. Graham was added to the General Conference Committee.

Rev. James Preston received 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 Committee.

##### 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 Wakefield were appointed examiners for the Theological 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. Flay, H. M. Confort, T. A. Moore, J. W. Saunby, R. W. Scanlon, H. W. Crews, B.A.; R. Hamilton, J. B. Pring, Thos. Voaden, Jas. V. Sifton, W. H. Hincks, Jas. S. Cooke. Those who have travelled one year are: W. H. Garmham, John Henderson, E. A. Darkholder, J. H. Kirkland, T. B. Trimble, Geo. W. Kirby, J. B. Wallin, J. McLaughlan, B. A.; R. J. Garbutt, T. E. Harrison.

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. Cuyler.

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 ministers who have died during the year are Rev. George C. Madden, James Shaw, W. McCann, Henry Reid, Wm. Taylor. Obituaries in reference to each of these were read and ordered 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 satisfaction and gratitude which the members of

Conference feel toward him for his successful efforts in arranging for the Conference.

It was then moved by the Rev. Dr. Sanderson, seconded by Rev. J. E. 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. Catharines.

The report of the committee on general Conference matters was read by Dr. Williams. The principal changes recommended to the General Conference by the London Conference are: The change of form and enlargement of the Christian Guardian so as to be similar in size and form to the New York Christian Advocate, and the change of name of our church from "Methodist Church of Canada" to "Wesleyan Methodist Church."

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 superannuated ministers might receive their salaries of \$12 per year. Connected with this scheme was the abolition of the Children's Fund.

Options pro and con were freely ventilated, many being of the opinion that it would be impracticable to support the fund satisfactorily by means of a tax.

It was moved by Rev. Dr. Sanderson, seconded by Rev. Alex. Langford, 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 fund.

It was moved by Rev. Dr. Sanderson, seconded by Rev. Alex. Langford, 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 fund.

The committee on general Conference matters 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 considering that a general system of Church government is all that is required, and has contributed to general prosperity in all our Conferences, 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 districts on missions, the Committee believe that the comfort of our missionaries, and the success of our missionary work on Indian missions, would be promoted by placing the missions, mission schools, missionaries, teachers, and interpreters, immediately and fully under the jurisdiction and control of the churches 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 Manitoba 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 Rooms." Carried.

##### 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 resolution:—

"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 this county, 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 prosperity in the past, and 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 corporate seal attached, be forwarded to the Secretary of the Conference."

The resolution passed amid great applause, whereupon 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 Council to the Conference, and the resolution adopted by the Council, and presented by Mr. S. Smith, Esq., the Warden of the County. The Conference reciprocates the kindly-expressed wishes, and prays that every blessing needed may rest upon and attend the Municipal Council of Oxford, in seconding the resolution, said that he never remembered a Conference that had been so honored as the Woodstock Conference.

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

Rev. Dr. Ryckman presented the report of the Educational Fund Committee.

A lengthy 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 continuation of the scholarship system.

Greetings were sent to the Toronto Conference in the words of the 751st hymn, second verse.

The following ministers were elected, as delegates to the General Conference, which meets in September at Hamilton:—

William W. Williams, Dr. Sanderson, J. Wakefield, Dr. Burns, D. G. Sutherland, B.D., J. Hannon, D. L. Brethour, Dr. Ryckman, J. Philip, 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 Savary, G. H. Connell, 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 Andrews.

J. G. Scott, M.A., read a portion of the Memorial Committee's report in regard to the death of the late Rev. Dr. Hyerson, 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 representative of the Toronto Conference, in addition to the President, Secretary of Conference, and Chairmen of Districts, the following: Revs. Dr. Evans, Joseph H. Robinson, T. Confort, D. Brethour, and Dr. Fowler.

The nomination was accepted by the Conference.

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 candidates be held next year in the town of Galt.

##### EVENING SESSION.

On Wednesday evening, an open session of the Conference was held, to hear the reports of the

large number of the people of Woodstock were present.

Rev. Dr. Ryckman gave an interesting account of the proceedings of that great Conference.

Rev. John Wakefield referred to the benefits likely to follow from the deliberations of the Council.

At the call of the Conference, the Rev. Dr. Williams gave a pastoral resolution, which he read to the Old City at the time of the Biennial Council. His remarks were very much appreciated.

In reply to the telegram sent by this Conference 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. Williams, 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 adopted.

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 creation 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 detriment 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 Connexion working; but any more satisfactory readjustment of its administration, which a careful examination might discover, the Committee would recommend the Conference to sustain."

It was moved in amendment by the Rev. C. Cookman, and seconded by the Rev. T. W. Jackson:—

"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 Conference is hereby recommended to abolish the said Fund."

A discussion ensued, in which the Revs. C. Cookman, T. W. Jackson, and others, spoke strongly in favor of the abolition of the Children's Fund.

Rev. Mr. Jackson showed, by careful statistics which he had compiled, that only eighty-one circuits were benefited 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 Rev. Mr. Jackson.

Rev. Mr. Gray questioned the propriety of continuing the debate, as there was no probability 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 referred 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 Kinross church the following resolution was recommended by the Committee and adopted by the Conference:—

Moved by Dr. Ryckman, seconded by W. R. Parker, M.A., and resolved that whereas our church in Kinross 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 be brought before all the circuits in this 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 of the church and indicating an appropriate amount to be raised by each district, be placed in the hands of the Chairmen of Districts to be laid before the ensuing Financial District Meetings, that the said amount may be distributed among the circuits according to the discretion of the meeting, and that the chairman urge upon the ministers and laymen present the need of an earnest effort on the part of the circuits to secure the necessary funds to prevent any financial difficulties. The Committee would also request the Conference to direct that the Chairmen 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 and noble 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 same.

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

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 memorial 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, 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 to all pastors, and recommend the Conference to take no action in the matter.

The name of Rev. Thos. Confort 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 38 on last year. The decrease is explained, however, by the fact that there have been 7,429 removals. There are now 46,070 scholars in our Sunday-schools.

The report in reference to the connexional funds was very satisfactory, all the being in advance of last year.

The following are the amounts:—

Contingent Fund, \$3,334.96, being an increase of \$223.10.

Superannuation Fund, \$6,463.74, increase \$372.

Educational Fund, \$2,730.34, increase \$409.47.

Memorial Fund, \$42,697.30, increase \$5,255.

General Conference, \$1,048.43, increase \$50.

Sabbath-school Fund, \$375, increase \$35.

Permission was given to Chairman to employ Thos. Gerrieh, J. Legear, and G. Truax, during the year.

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.

COOKSTOWN.—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.—*Cox.*

VROOMANTON.—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 welfare.

ORILLIA.—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 two thousand dollars. All the benevolent funds of the Church are reported in advance of last year.—*Orillia Packet.*

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, adaptability, and supremacy in all matters social and intellectual, as well as moral and religious.

BALDWIN.—The celebration of the laying of the corner-stone of our new church at McCrea's, South Main, on the 6th inst., was a grand success. The weather was all that could be desired, and the attendance very large. The stone 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.

TORONTO, Elm Street Church.—The tea-meeting held in Elm Street Church, on Tuesday evening of last week, under the auspices 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 Society, 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 manner.

MARHAM.—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 last Quarterly Official Meeting, in view of the approaching departure of Brother Seymour, at 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.*

YORKVILLE, Yonge Street Church.—Rev. 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 sentiments 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 Madonald, Esq., referred to the happy and profitable relations which had existed between pastor and people, and gave assurances 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 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 morocco, and a basket of fruit, valued at \$15.

resolution, which accompanied the present, expressed the golden opinions entertained for him by his brethren.—*Cox.*

MONTREAL CONFERENCE.

GRENVILLE.—A large number of friends from all denominations in the village of Grenville, met at the residence of the Rev. R. W. McKeehn, 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. McKeehn with a handsome autograph quilt, and also an address. Mr. and Mrs. McKeehn carry with them the good wishes of all.—*Cox.*

MOUNT REAL, St. Henri.—Rev. C. H. Lawrence 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 neat brick building, which affords seating capacity for about three hundred and fifty people, was filled with an intelligent and appreciative audience. The Hon. Senator Forrier 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 generously served. The floral decorations were elaborate and beautiful. Proceeds, about \$60. The zeal and liberality of our people in this rising cause is beyond praise.

PERSONAL ITEMS.

JAMES VICK, the well-known seedman of Rochester, N. Y., is dead, aged 64 years. He was an enthusiastic horticulturist, and a liberal man. He is said to have sent to the Michigan sufferers \$15,000 worth of seeds, free of charge.

We regret to learn that Dr. Fitzgerald, Editor of the Nashville Christian Advocate, overcome by incessant labor, day and night, during the 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 work. His many friends hope that a short period of rest will secure his complete restoration.

Rev. Jacob Freshman, of the Montreal Conference, 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 of the Christianization of many of the "chosen 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 English funded property would be £24,000 a year. Then his income from land and securities in land, so 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, South, elected the following officers: Book Agent, Dr. J. B. McFerrin; Board of Missions—President, Rev. L. C. Garland, LL.D.; Vice-President, Dr. A. G. Haygood; Secretary, Dr. R. A. Young; Treasurer, Dr. D. C. Kelly; Secretary of Board of Missions, Dr. R. A. Young, Treasurer, Dr. D. C. Kelly, Secretary of Church Extension Society, David Morton; Sunday-school editor, Rev. G. W. E. Cunningham; 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 Conference.

Rev. C. P. Hard, pastor of St. Mark's Church, Beffalo, has been transferred by Bishop Andrews 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 invited them to accompany him to Calcutta, via Bulgaria. Brother Hard, by this transfer, returns to a former field of labor, which he left in 1873, 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, fully says:—"Mr. Hard will carry with him the prayers and best wishes of a large circle of friends. He is an interesting worker in every field of labor in which he is placed, and, if healthy, his efforts will be of great value to the cause. He will devote a part of his time to Hindustan, 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 Brooks looming up in his giant proportions, and following in his wake was a little man whose size was decidedly emphasized by the big person's proximity. The little







It is now my duty to show what connection 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 it shall have more power there and through all the radii to the circumference.

H. W. KNOWLES.

## THE CHILDREN'S FUND.

Mr. 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 constitution 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 Church.

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

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; nor do they give equal support to the laborers.

5. The most needy and poorest mission is as truly doing the work of the Church, as the one ministering to the wealthiest city congregation.

6. To do justice to those who suffer the privations and endure the toil of those undesirable circuits 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, Superannuation, and Children's Funds.

8. No member of this confraternity 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 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; and thus the strong will help the weak.

The change proposed in the constitution of the Fund is this: that a percentage 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 collected 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 regarded as the poorest 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 which I now offer:—

No.	Average Salary.	Amount.	Rate per Cent.	Ch. Fund.
3	\$2300 00	\$6900 00	20	\$1380 00
4	1500 00	6300 00	15	945 00
13	1100 00	14300 00	12	1716 00
8	750 00	7800 00	10	780 00
14	850 00	11900 00	10	1190 00
17	750 00	12750 00	9	1147 50
41	650 00	9000 00	8	720 00
47	550 00	33850 00	5	1692 50
53	425 00	14550 00	4	582 00
42	550 00	14700 00	4	588 00
				\$11,298 00
21,000 members at 10 cents.....				\$21,000 00
Children's Claims paid last year.....				\$14,926 00
				15,700 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 who read 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 among the greatest sufferers. If any of the brethren think the rate proposed is too low, let them say so, and I will suggest that they offer an exchange with those whose rate is much lower.

Hopeful 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. WILLIAMS.

## PRESENT HOPEFUL ASPECT OF DOMINION 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 voluntarism, in which they have been trained, have made them liberal givers. Put before such men noble objects of evangelization, with the prospect that their gifts 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 held in the most 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 questions with calmness and dignity. And facilities 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, influence, and judiciousness 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 subduing our fallen 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 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 bygones to be bygones, and to ask, what is the duty of the present hour? This is shown in the wonderful liberality and kindness with which the questions brought forward in the existing unifying movement are considered.

4. No one is charged with heresy or unorthodoxy of opinion, for the presentation of proposals and plans which he thinks afford the 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, circuits, districts, meetings, and annual conferences to me are most refreshing, and indicate a living, progressive community, susceptible of all needed improvements.

5. Then I think I can see a tacit admission all through, that our old distinctive doctrines must be preached with increasing fervor, and that the holiness must be pursued, cultivated, and exemplified, that whatever is essential to purity as a church embodied in our common notions of discipline as a denomination, must be unwaveringly conserved and administered; and that instead of resting on our oars, as those

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 also, see a deepening conviction among all that the combination will make decent and all that the whole will make noble 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 thy-neighboring, 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.

Man of Israel, consider, and speak your mind! Let there be unceasing prayer for the wisdom which is profitable to direct.

JOHN CARROLL.

## GENERAL CONFERENCE WORK.

DEAR BRETHREN.—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 correspondents "Alpha," and others? Certainly not if we are to be guided by the progress of our branch of Methodism—religiously, 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 members 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 induce 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, and her onward march will be proportionately greater. Is "lay representation" necessary or advisable in our Stationing Committee? We 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 of 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 chairman 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 devoted to God and the Church's interest, and less to self, there would be less of the spirit of covetousness in the correspondence columns of our Church organ. I am confident that the approaching General Conference will change, and introduce only that which is absolutely necessary.

ROBT. BUNNS.

## SUGGESTIONS.

DEAR DR.—It may be my thoughts are not fresh to your readers, but I hope you will find room 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 Fund, viz., unnecessary, unjust, and oppressive. Then he passes on, as though that were proved. Now, Mr. Editor, it is generally conceded that human nature is not good in all things, but that it is good in some. I will write for the abolition of the Children's Fund, please offer us something in its place which will be as free from defects as the Children's Fund. I do not remember, so far, of seeing anything on this subject. Until its opponents can do this, I will not let it rest on my conscience, 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 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 gain in publishing them, yet, if you refuse to publish them, ill-feeling against you personally is aroused. If your position were so guarded that all the blame would not fall on you, it might be better. For a change, perhaps, "Alpha," or some of the writers in the Children's Fund, could suggest something in that direction. As I am in favor of the Children's Fund, I subscribe myself—

OMEGA.

## 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 Methodist Church in 1871 numbered 1500, and in 1881, their numbered 5,527, being a decrease on the population 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 the Methodist churches in the Dominion. Comparing the totals of the Wesleyan and New Connexion Methodists of 1871 with the Methodist Church of Canada, the decline 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 has been a decrease 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 of our class-meetings or other institutions, there is a certain class of young people who likely leave us. Has this been unwittingly done in Montreal?—

S. B.

## The Righteous Dead.

WILLIAM WILLIAMS.

The subject of this notice was born at Stonehouse, 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 of the Lord. He was dedicated to God in the rite of baptism, which was administered by the celebrated Samuel Bradburn. At seventeen years of age Mr. Williams became a member of the Wesleyan Methodist Society, and was employed as a Wesleyan Methodist preacher, from the year 1818 to 1821. He was a consistent member of the Methodist Church. The last three years of her life was spent in the comparative seclusion of her home, amidst much sickness and suffering. There, in the furnace of affliction, her Christian character developed. Her path was like that of the just, shining more and more as they go. Her words were few; but she said enough to leave a clear testimony behind. When the time of her departure was at hand, she exclaimed, with the fervor of a confiding and submissive spirit, "Yes, Jesus, I'm coming!" and quietly passed away, to be forever with the Lord.

HENRY THOMAS.

## Medical.

## THE WAY IT WILL AFFECT YOU.

It excites expectation and causes the lungs to throw off the phlegm which causes the cough and purifies the blood; it restores the strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. It is a powerful and a safe remedy for all cases of Consumption, and is a powerful remedy for all cases of Asthma, and is a powerful remedy for all cases of Hemoptoe, and is a powerful remedy for all cases of Phthisis, and is a powerful remedy for all cases of Tuberculosis, and is a powerful remedy for all cases of Scrophulous, and is a powerful remedy for all cases of Syphilis, and is a powerful remedy for all cases of Gout, and is a powerful remedy for all cases of Rheumatism, and is a powerful remedy for all cases of Neuralgia, and is a powerful remedy for all cases of Migraine, and is a powerful remedy for all cases of Epilepsy, and is a powerful remedy for all cases of Hysteria, and is a powerful remedy for all cases of Melancholia, and is a powerful remedy for all cases of Mania, and is a powerful remedy for all cases of Dementia, and is a powerful remedy for all cases of Paranoia, and is a powerful remedy for all cases of Insanity, and is a powerful remedy for all cases of 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## Book-Reviews &amp; Notices.

## MONTREAL MINUTES.

The Minutes of the Montreal Conference will be published this week. Send in your orders, which will have our prompt attention. Price, 80 cents each. Usual discount to ministers.

## Connexional Notices.

## MONTREAL CONFERENCE.

All correspondence designed for the President of the Montreal Conference will be addressed until further notice to the President, Rev. J. B. P. Bland, Pembroke P. O., Ont., who is authorized by the Conference to act during the President's absence, by permission for a few weeks.

## LONDON CONFERENCE.

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

## I. HAMILTON DISTRICT.

Hamilton—(Centenary Church), W. Carson; Henry Linton, John S. Evans, Superintendent of the Children's Home, by permission of the Conference, superannuated.

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

Hamilton—(First Methodist Church), Alexander Langford.

Hamilton—(Glad Tabernacle), Wm. Bettelwell, Francis Coleman, superannuated.

Hamilton—(St. George's), Joseph O'Leary.

Hamilton—(St. James), Hugh P. O'Leary.

Hamilton—(St. John's), Alexander Burns, D.D., L.D., Principal.

Hamilton—(St. Paul's), Wm. Carson, D.D., Principal.

Hamilton—(St. Peter's), Wm. Carson, D.D., Principal.

Hamilton—(St. Thomas), Wm. Carson, D.D., Principal.

Hamilton—(St. Vincent), Wm. Carson, D.D., Principal.

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Wheat, fall, per bush	1.25
Wheat, spring, do	1.25
Oats, do	1.00
Barley, do	1.00
Rye, do	1.00
Dressed hogs, per 100 lbs.	10.00
Beef, per 100 lbs.	10.00
Mutton, per 100 lbs.	10.00
Chicken, per pair	1.00
Ducks, per brace	1.00
Geese, each	1.00
Turkeys, each	1.00
Butter, 1 lb.	1.00
Butter, 2 lbs.	1.00
Butter, 4 lbs.	1.00
Butter, 8 lbs.	1.00
Butter, 16 lbs.	1.00
Eggs, per dozen	1.00
Apples, per bush	1.00
Potatoes, per bush	1.00
Onions, per bush	1.00
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Turnips, per bush	1.00
Beets, per bush	1.00
Hay, per ton	1.00
Straw, per ton	1.00

## WHEAT &amp; GRAIN PRICES.

Superior Extra	5.00
Superior No. 1	4.50
Superior No. 2	4.00
Superior No. 3	3.50
Superior No. 4	3.00
Superior No. 5	2.50
Superior No. 6	2.00
Superior No. 7	1.50
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## BIRTHS, MARRIAGES AND DEATHS.

Notices of Births and Marriages, to ensure insertion, must be accompanied by 25 Cents each—sent to the Book-Steward.

## BIRTHS.

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. S. W. McKelvie, of a daughter.

On the 16th inst., at Port Hope, Ontario, the wife of the Rev. A. B. Smith, of a daughter.

## MARRIED.

On the 10th inst., by the Rev. F. O. Oliver, at the residence of the bride's father, Horace Kilburn, Esq., Rev. A. A. Holden, of Port Hope, to Miss Sarah Kilburn, of Newboro.

On the 14th inst., by the Rev. Dr. Hunter, George Gardiner, of Winnipeg, to Miss E. Knox, of Elmiston.

On the 15th inst., by the Rev. Wm. Byers, at the residence of Wm. Patterson, merchant, Fernburg, Rev. Edward E. McPherson, Minister, of Rossmore, to Miss Mary A. Piper, of Fernburg.

## DEED.

On the 15th inst., in the 27th year of her age, Mary A. wife of Benjamin A. Dyer, of Toronto, and daughter of Geo. Armstrong, Big Bay Point, Indiana.

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

"Safe in the arms of Jesus."

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## Miscellaneous.

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Geo. A. Barker, Guelph, \$25.00

Rev. J. W. H. Smith, \$10.00

W. H. H. Smith, \$10.00

Bergeant Martin, Blackfoot Crossing, \$5.00

Mr. J. H. H. Smith, \$5.00

Chas. Hare, Guelph, \$5.00

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