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Literary and Religious.

MY CROSS.

It is not heavy, agonizing woe. Bearing me down with hopeless, crushing weight, No ray of comfort in the gathering gloom, A heart bereaved, a household desolate.

It is not sickness with hor withcring hand, Keeping me low upon a couch of pain; Longing each morning for the weary night, At night for weary day to come again.

It is not poverty with chilling blast, The sunken eye, the hunger-wasted form, The dear ones perishing for lack of bread, With no safe shelter from the winter's storm

It is not slander, with her evil tongue; 'Tis no presumptuous sin against my Lord; Not reputation lost or friends betrayed; That such is not my cross I thank my God.

Mine is a daily cross of petty cares, Of little duties, pressing on my heart; Of little troubles, hard to reconcile, Of inward struggles, overcome in part.

My feet are weary in their daily round; My heart is weary of its daily care; My sintul nature often doth rebel; I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine; It is not heavy, but 'tis everywhere; By day and night each hour my cross I find; I dare not lay it down, Thou keep'st it there.

I dare not lay it down, I only ask That, taking up my daily cross, I may Follow my Master humbly, step by step, Through clouds and darkness to the perfect day.

OPINIONS OF THE FATHERS.

The opinions of the early Christian fathers respecting the immortality of the soul are not without weight as indicating the sentiment which prevailed in the apostolic era. In estimating the value of their testimony we should bear in mind that it was scarcely possible that those who were nearest to the time of Christ should fail to receive, through the apostles, the impression of his own teaching on this subject. The Resurrection was a prominent theme in the ministry of the apostles; and no question, so closely related as this to the immortality of the soul, would. especially if brought into dispute, escape their attention. If not involved in dispute it would only be the subject of allusions, and the opinion of the apostles upon it would appear only in an incidental manner. Hence the impression made by Christ upon the minds of his followers we may expect to find in the assumptions and allusions and incidentally indicated opinions | ulative spirit of the age. His belief respectof the early fathers. It is also worthy of ing the future life seems to be based upon his note that we find no convincing evidence of disagreement among them, until the simple unanalysed impression, received from Christ and transmitted through his immediate followers, began to give place to opinions based | immediately after death, but asserting also on textual interpretation and varied by the prevalent philosophers of the age. When faith became analytical and speculative it gave an opportunity for individual opinion. and, hence, for difference and controversy. But without further suggesting rules of interpretation, we cite the opinion of a few of the Christian fathers.

Clement, probably the first bishop of Rome, and the friend and co-laborer of St. Paul, sneaking of the apostle Peter says: "Having suffered martyrdom, he went to the place of glory due him." Referring to the martyrdom of St. Paul he says: "Thus was he removed from the world and went into the holy place." Of Christians in general, he says, that "they possess the regions of the pious," and that " all generations, from Adam to this day, are past and gone; but they have finished their course in charity, according to the grace of Christ, and possess the region of the godly' (Apostolic Fathers: Epistle of Clement).*

Polycarp, a disciple of the apostle John. writing to the church of Philippi, in the only one of his letters that has been preserved, speaks of Paul and others, whose example of patience he commends, as now "in the place due them in the presence of the Lord, with whom they also suffered". A letter purporting to be from Smyrna, giving an account of the martyrdom of Polycarp, probably owes too much to the transcribers to be relied upon as authentic testimony; but it is frequently referred to as evidence of Polycarp's spirit and faith. In this letter we find the following expression in the prayer which Polycarp offored when bound to the stake: "I thank Thee that Thou hast thought me worthy of this day and this hour; that I may take part in the number of thy martyrs, in the cup of Christ, for the resurrection of cternal life, soul and body, through the incorruption [imparted) by the Holy Ghost; among whom may I be accepted this day before Thee, as a fat and acceptable sacrifice." In the same letter the martyrs are said to have "kept before their view escape from that fire which is eternal and never shall be quenched" (Apostolic Fathers, pp. 74, 91, 84).

In the writings of Justin Martyr, whose ife extended over the first half of the second century, we meet with evidences of the tendency, which was rapidly developing in his time, to unite Christian doctrines with the prevalent systems of philosophy. Justin was himself a philosopher-a converted phil-

*The works referred to in this article are from the

osopher—and though he was quick to detect and strong to oppose heresy, yet he never wholly laid aside the philosopher's habit; he was a diligent inquirer and loved to invent a theory, wherever it was safe to do so. Though his aim was practical, vet he was, as Bunsen styles him, "a decidedly speculative thinker." In his expressions concerning the souland the future life we find some indications of this tendency. In his dialogue with Trypho he says: "But I do not say, indeed, that all souls die; for that were certainly a piece of good fortune for the wicked." What then? The souls of the just remain in a better place, while those of the unjust and wicked are in a worse place, waiting for the judgment. Thus, some who have appeared worthy of God never die, but others are punished so long as God wills them to exist and be punished," His theory concerning the source of the soul's existence was, that it exists and continues to exist because, and only because, God wills; and in his statement of this theory he says that, "whenever it is necessary that the soul should cease to exist, the Spirit of life is removed from it, and there is no more soul." His belief as indicated in these expressions, is not that souls do ever thus cease to exist, but only that the life and death of the soul are absolutely unof punishment as being for "boundless eternity" (aperanton aiona). The conclusion, therefore, that he believed that the souls of the wicked will cease to exist, involves the assumption that this very strong expression means only a very long age. But whatever his belief concerning the endlessness of punishment, on one point there is no mistaking his opinion. He says: "The souls of the pious remain somowhere in a better place awaiting the time of judgment;" and again, "The witch of Endor called up Samuel's soul to prove that it existed after separation from the body." Whether this interpretation of the historical statement be correct or not, it shows his idea of the continued existence of the disembodied spirit, and that he placed that event by the side of the translation of Enoch and of Elijah, in attestation, in that dark and skeptical age, of the nobility of man and of the mortality of the soul. Similar observations may be made respect-

ing the views of Irenæus. Living a generation later than Justin Martyr, he seems to have been imbued, even more with the specphilosophy of spiritual life, as the gift of the "vivifying Spirit." (See Irenaus, vol. II. p. 83.) We find him asserting the immortality of the soul, and its conscious existence that "life does not arise from us, nor from our own nature, but is bestowed according to the gift of God," and that "he who shall reject it and proves ungrateful to his Maker. . . deprives himself of continuance forever and ever" (Irenaus, vol. I, p. 251-3).

When we reach the third century we find ourselves in the midst of so many fancies. speculations and heresies that it is scarcely safe to accept any opinion as a correct reflection of apostolic teachings. Origen lived in the first half of this century. He was the greatest light of his time, yet he was a quaint. fanciful interpreter, whose eccentricities of character and opinion gave rise to some of the worst errors of these times. The evidence of his belief in the immortality of the soul is abundant. He believed that "the essence of the human soul will be immortal and incorruptible," and that "even before the day of judgment, the just and unjust are separated from each other and the chaff and the wheat are already divided." But his philosophy of future punishment led him to believe in a possible restoration to happiness, for those who shall not be "deemed altogether unworthy of training and instruction," or as having sinned away their ability to profit therefrom. (See writings of Origen, vol. I, pp. 58-9, 353-4.)

Cyprian, the bishop of Carthage, was contemporary with Origen, was a man of earnest piety, intense convictions, moving eloquence. but less given to speculation than many of his own time. The following expressions sufficiently represent his belief: "Assuredly he may fear to die who, not being regenerated of water and the Spirit, is delivered over to the fires of Gehenna; he may fear to die. who is not enrolled in the cross and passion of Christ; he may fear to die, who from this death shall pass over to a second death; he may fear to die, whom on his departure from this world eternal flame shall torment with never-ending punishments; he may fear to die who has this advantage in a lengthened delay, that in the meanwhile his groanings and his anguish are being postponed."

We cannot here pursue this subject further. The quotations made do, we believe, faithfully represent the opinions respecting immortality which prevailed among the early fathers. This may be said, that, during that period in which they rested under the simple impression received from the teachings of Christ and his apostles, there was no disa-

which afterwards arese were due primarily to differences in philosophy; and that, notwithstanding these differences, the opinions of the great body of the Christian fathers on the subject of immortality were in harmony with the teachings of Scripture as now generally interpreted by the evangelical churches. -Northern Christian Advocate.

"DECLINE OF METHODISM."

Before proceeding to the inquiry about the correctness or otherwise of any or all of these theories for accounting for the "decline of Methodism," it might not be amiss to examine into the truth or falsehood of the primary proposition. Is Methodism declining? The oft-told story about the learned discussion as to why it is that a living fish put into a vessel of water does not increase its weight? may properly be here considered. The great savants to whom the question was submitted had each his own scientific solution for the problem no two agreeing, however; till at length it was proposed to test the truth of the proposition itself by experiment, when of course it proved to be incorrect. So in this case it might be wise first to know whether or not Methodism is declining before any more strength is expended in determining the cause of such a decline. We will, therefore, compare the statistics of der the power and will of God. In an the body-as to its substantial conditionsother place (Apology I, chap. 28), he speaks for two distinct years, at an interval of eleven vears from each other

Years.	Full Members.	Effective Ministers.	Church Property.
1866	871,113 1,396,120	6,287 8,231	\$30,014,962 80,306,181
Gains	523,007	1,946	50,291,219
Years.	Sunday- schools.	Officers and Teachers.	Scholars.
1866 1877	13,045 19,346	162,191 204,964	980,022 1,426,946
Gains	6,301	42,773	446,924

It will be seen that during this term of twelve years, coming down to the present, the membership of the Church increased at the rate of nearly sixty per cent.; the effective ministry by not far from thirty per cent.; the Church property by over a hundred and sixty-six per cent.; and the Sunday-schools, in their three departments, by forty-eight, twenty-six and a half, and forty-four per cent. All this does not show a very rapid decline in any of these departments of the Church's affairs. And this so far disposes of the question that any pretence that there has been any decline devolves the burden of proof of the fact on those who assert it. Till that is done we are at liberty to assume that. instead of being a feeble and dying system, American Methodism is eminently and most remarkably yigorous and progressive, and the proper subject of inquiry in respect to it relates to its extraordinary vigor and increase. → National Repository for June.

RESPONSIBILITY OF WRITERS

They who handle the pen are largely responsible for the morals of the people. One has said, "Let me make the songs of a nation, and I care not who makes its laws." We would say, " Let us make the literature of a and queens. They rule our thought. They crown in life, and having already crowned and sceptered them, we can but obey.

Alexander ruled the world conquered by his sword less than ten years. His tutor, Aristotle, swayed the sceptre over the realm times ten years; and his dead hand guides to-day the reasoning of the most enlightened.

The dagger made Cæsar powerless-that bition and pride; while Shakespeare, the loval subjects as he has to-day.

The thinker is the autocrat; yet, without the help of the pen, his power is pitifully short-lived. John the Baptist was a voicethe voice of the Almighty; yet only a few sentences of his speech have been saved for us, and they only through the written record | old enemy, Sixtus IV., died in 1484, and was estine with his stern eloquence, even to the the intimate friend of Lorenzo, and opened to tratus, which excited no small stir. He reproud, dark Herod; yet his personal power the Medici the avenues of ecclesiastical prepassed away when the headsman made him ferment, by which the family so largely produmb. He said of the Christ, "He must in. fited in succeeding generations. Lorenzo now crease, but I must decrease." Jesus, like abandoned the commerce which had so long Socrates, wrote no books; he founded no enriched his family. His accumulated private school; but, as Plato gathered up and pre- fortune was inadequate to defray his enorwonderful ethics of the Man of Nazareth. public granted him an allowance for the Though the tornadoes of the centuries might | payment of his debts, so large that, in the have drowned his voice, yet they have failed words of Hallam, "she disgracefully screened te destroy his written word.

Peter was the voice of the Pentecost. Paul was its pen. Three thousand souls were captured for Christ in the first grand onslaught of Peter's fiery eloquence; yet it is Paul's calm, mature, carefully-wrought enunciations of divine truth, penned in the interreligious life of all the most enlightened peo-

The printing-press gave Europo its Refor-

her wonderful literature, the masses their larged the famous Laurentian Library at Bible, and the Protestant world its faith. In Spain and France and Italy the new doctrines cause they failed to make a literature that could not be trampled out, nor burned, nor and surely revolutionized the faith of the

What is spoken may take hold upon us with more power at the first, but its lasting influence depends upon our memory, a most unreliable faculty in hard-working people. We can go over printed matter again and again. If the sense is obscure, we can arrest the argument, and go back to find the meaning of the difficult passage. It comes to us in a leisurely way. It has us to itself, and usually when we are alone, off guard, and so more easily captured. It seems to say, "The orator took you by storm, under the excitement of a public occasion, but now we will go over the mat-

FLORENCE AND THE MEDICI.

But the greatest of the Medici was Lorenzo, surnamed the "Magnificent," the eldest son of Pietro. He was born January 1st, 1448, and displayed extraordinary talent at an early age. He was educated by the first scholars of the time, and when his studies were completed spent some time at the various courts of Italy, keeping up a constant correspondence with his father, who reposed great confidence in his political judgment and dexterity. He allied himself by marriage with the Roman family of the Orsini. On the day after the death of his father he was waited upon by the most eminent citizens of Florence, who urged him to assume the administration of public affairs in the same manner as had been done by his father and congratulate Sixtus IV. on his elevation to Christians whose lives are replete with deeds the papacy. He was received with the highest honor, and was made treasurer of the one Russian lady who is active in Night Refwho was bent upon destroying the independence of the minor States of Italy. It is asserted by historians of the time,

though with what truth it is now impossible to say, that the Pope was privy to a plot for the assassination of Lorenzo and his brother Giuliano. Certain it is, that an attempt was made during divine service in the Church of the Reparata, on Sunday, July 26th, 1478. The concerted signal was the elevation of the Host. Ginliano was stabbed to the heart by for religious conversation ... National Repostwo conspirators; and at the same moment two priests attacked Lorenzo, and wounded him slightly. The band of assassins were speedily mastered, and most of them were nation, and we will promise to make also its killed on the spot. In the meanwhile an unlaws." They who write for us are our kings successful attempt to seize the government palace had been made by the Archbishop of lay their hands upon us and point to a given | Pisa and a body of malcontents. The Archbishop was made prisoner by the magistrates, who hung him forthwith from the windows of the palace. The Pope thereupon excommunicated Lorenzo and the magistrates, and suspended the whole body of the Florentine subdued by his pen more than two hundred | clergy. He also entered into an alliance with the King of Naples for the purpose of making war upon Florence. Lorenzo, seeing that the combination would be too strong to be reforemost man of all the world-except as the sisted by Florence, took the bold resolution work of his pen stirs the schoolboy to am of going himself to Naples, where he soon won the King from the alliance with Rome, poor playwright, had never so many nor so and concluded an advantageous treaty, in annals of Greece. Demosthenes, a native of spite of the opposition of the Pope, who was glad to make peace soon after.

Lorenzo now undertook the task of securing the balance of power in Italy by organizing a sort of confederation of the smaller states, of which Florence was the head. His the evangelists put in permanent form the himself in sore financial straits. The rethe bankruptcy of the Medici by her own." Two years afterward he was attacked by a disease which the physicians were unable to understand, and died April 8th, 1492, at the age of forty-four years. He was tall and robust, with a dignified countenance and pleasing manners; but his sight was defecvals of his itinerant tours, that shape the tive, his voice harsh, and he was totally devoid of the sense of smell. He well deserved the epithet of "the Magnificent," which has greement among them; that the differences enough, yet he did his best work with his sums from his own private fortune in established overthrow of Grecian liberty. At the Masters," in Harper's Magazine for May.

pen. Hid away in the Wartburg, he gave lishing schools and libraries. He re-estab-Germany her language, thus making possible lished the University of Pisa, and greatly en-Florence, which is called after the Latinized form of his name, although it was founded by spread like wild-fire; but they produced little his grandfather C-smo, the "Father of his more than a grand growth of martyrs, be- Country." A splendid extion of his works was published in 1826, under the auspices of Leopold II., Grand Duke of Tuscany; and killed with the sword. In England and Ger- his Life has been well written in English by many the Reformation, depending for its per- Roscoe (1796), and in German by Alfred von manency upon the written word, completely Reumont (1874) .- Extract from Article by A. H. Guernsey, in Frank Leslie's Sunday Mugazine for June.

RELIGION IN RUSSIA.

The Russians are a nation of Church-goers, early and late; and one-third of the days in the year are feast-days. They have not yet learned that all days are hely to the good man, and that to him life is one beautiful Sabbath. They would be richer could they learn this. Their multiplied Church festivals are a serious drawback to the industrial wealth of the State and the income of the laboring classes. But superstition is stronger than the love of money. They neglect home ter candidly. Don't you see the fact is so and business to keep a feast. The feast of and so."-Mrs. Jennie F. Willing in Christian Elias is a high day with the Russians, who entertain the belief that on that day Elijah rides in his chariot, the thunder of whose wheels is heard on carth, hence the saying, "It always thunders on Elijah's day." When the thunder is not heard the supposition is the old prophet failed to take his accustomed

The Greek service is exceedingly imposing. The officiating priests are robed in gold, and the bishops wear jewelled tiaras. The Church service consists of hymns, prayers, Scriptural readings, and a sermon. The Old Testament is read only during evening service, which is intended to be prophetic of the morning service when the New Testament is read. On great festivals there are imposing processions with banners and pictured saints and clouds of incense and sweetest music. There is in all this more devotion than godliness. There is the form without grandfather. Two years later, he went to the power. Yet this is not universal; there Rome, at the head of a splendid embassy, to are within the Russian Church many living of charity and acts of true worship. I met Holy See. But a rupture soon took place, by uges, or homes for the poor Magdalens, and reason that Lorenzo set himself in opposition | two princesses who were building homes for to the ambitious schemes of the now Pope, the working classes. Not a few of the nobility attended the ministry of Lord Radstock, in the British and American chapel, and there heard his earnest discourse on the "higher life." Count Schuvaloff, now Russian Minister at the Court of St. James, invited Lord Radstock to hold services in his palace, and there the count related his personal experience. And the beautiful Dagmar, the Crown-princess of all the Russias, requested the English evangelist to visit her itory for June.

DEMOSTIIENES.

In contemplating the life of this great man, whose cloquence has delighted and swayed thousands, who has been acknowledged by nearly all critics the greatest of orators, we naturally ask the question wherein lay his power. But before attempting to answer it, let us advert to the condition of Grecian eloquence. It was not until the later ages of the re-

public that oratory reached its highest form

and assumed its true character. After Solon had framed a new constitution, after the incomparable poems of Homer were read and studied, that oratory was cultivated and taught as an art. From the time of Solon to Alexander was the golden age of Grecian eloquence, and the brightest period in the the borough of Pæania, was born in the year 385 B. C. He lost his father when seven years of age, and was placed under the care of his mother. Owing to the fraudulent expenditure of his guardians his early education was neglected. His first ambition to become an orator was inflamed after hearing of the Word he heralded. He shook all Pal. succeeded by Innocent VIII., who became an oration delivered by the eminent Callissolved to perfect himself in the art. Subjecting his body and mind to a most thorough and systematic discipline, which only the strongest will could have undergone, we see him at the age of sixteen appearing before the public tribunals against his guardians. served for us the reasonings of his master, so mous expenditures, and in 1490 he found His attempts were crowned with complete success, and he was emboldened by those endeavors to speak before the public, but his speeches were met with universal dissatisfaction. Notwithstanding these dishearten- of him, after his return home, to the recorder ments, the germ of eloquence that lay smouldering in him could not be extirpated. He only worked the harder to accomplish the highest anticipation of his life. His studies were resumed with increased vigor. The distortions of his form were overcome by severe physical training. An opportunity at ance, nor praise his uprightness, his virtue, last presented itself in which Demosthenes so wonderfully displayed his talents. Never had a political orator a finer field for the exbeen accorded to him; for he was a generous | hibition of the highest powers of patriotic | the most enjoyable conversations that I have mation. Luther's speech was brave and stout | patron of arts and letters, and spent vast | love than when Philip of Macedon aimed at | had for a long time. From "Old Flemish

time he engaged in public life the State was a mere wreck. "Public spirit was at its lowest ebb, the laws had lost their authority, the austerity of early manners had yielded to the inroads of luxury, activity to indolence, and the people were far advanced upon a route which conducts a nation to irremediable servitude." How he commands our respect in the same to been at have the wily Philip and at the same time uttering such strains of eloquence that has met the admiration of the world !

Let the student be animated by the example of this man, who started out in life with hardly any hope of success, but whose eloquence shone in the highest noon of splendor. Among his orations undoubtedly the one on the crown was his best effort. Says awriter, "This is the most perfect specimen that eloquence has ever produced. For writhing sarcasm, burning invective, lofty declamation, for all that is spirit-stirring and glorious in eloquence, there is not on récord in any language, as noble and perfect a specimen as the oration for the crown." Of his other orations time forbids us to treat. suffice it to say they were all characteristic of rich thought and deep study. "His style." as Hume observes, "is rapid harmony exactly adjusted to the sense; it is disdain, anger, boldness, freedom, involved in a continued stream of argument, and of all human productions, the orations of Demosthenes present to us the model which approach the nearest perfection." Such was Demosthenes. As we contemplate his indomitable courage and persevering energy in overcoming the defects of nature, and endeavoring to perfect himself in the art he so dearly loved, we arouse ourselves and ask, why waste the day in idleness, and the night in thoughtless dreaming? Let such an example stimulate us to noble and high ends in life. And it will be the means eventually of securing the greatest possible usefulness and happiness .- Charles E. Temple.

RÜBENS VERSATILITY.

Rubens was no believer in the mystic visions of the saints, and though he painted socalled sacred scenes, he had no sympathy for the religious spirit of the age as manifested in the paintings of his predecessors and contemporaries. He was essentially a pagan by nature, with no sentimentality; and the number of his pictures, the gorgeousness of his colorings, the tone of superabundant life and physical development, all show a healthy, strong nature, which preferred to deal with and portray the real, actual men and women of his daily life rather than imagine pale, devout saints, hely women, and worn, emaciated hermits and martyrs.

With years his fame increased. Many of his contemporaries became jealous of him, and slandered him in many ways. When these reports reached his ears, there being then, as now, plenty of friends willing to carry such news, he answered:--" My maxim is, do well, and you will make others envious; do better, and you will master them;" and he gave effect to his saying by putting it into execution. Cornelius Schut, who accused him of poverty of invention, and was himself unable to find purchasers, was given work by Rubens, who also bought his hitherto unappreciated pictures. Rombout's criticisms were answered by an exhibition of "The Descent;" and Janssen's challenge to a trial of skill, and the assertion that Rubens had but one style, by a display of landscapes, hunting scenes, animal pictures, etc., all begun and finished by the master.

It seems well-nigh incredible that Rubens could have done so much work, kept up his immense correspondence, his reading, and acquaintance with all that went on in the world of letters and art, together with his diplomatic career, were it not that his daily life was one of great regularity. While painting he was always read to, that he might lose no time. He rese at four, and after mass entered his studio, where he remained all day; and believing that too generous living impaired the capacity for work, he ate frugally, and when too late to paint, he took his only daily indulgence—a ride, for he was passionately fond of the exercise, and was the owner of several fine Arabian horses.

Among his correspondents in France were the De Thous, celebrated in history, the one by his literary achievements, the other by his tracic death; the famous antiquary of Provence, Peiresc, who succeeded in 1619 in obtaining for Rubens the privilege of selling his engravings in France, and who came to Antwerp to visit the artist, and wrote thas of Antwerp: "I saw with great pleasure the cabinet of M. Rubens. Pray make my acknowledgments to him for the kindness he showed me and the offers he made. I will segve him with all my heart in any way I can. I cannot sufficiently admire his personal appearhis erudition and wonderful knowledge of antiques, his skill and celerity of pencil, and the charm of his manner. I had with him

The Family Treasury.

Ah, well I know 'tis wrong of me, who fain Would hold my darling from the Lord that gave Of His great love the boon my heart did crave, And now would take unto Himself again.

Ye do say well—'tis wrong, I know, I know But all the agony of heart, the plann'd Sweet joys laid waste, ye cannot understand, Who ne'er give up what you bid me forego.

Oh, do not ask a mother that hath known The blissful bitter birth of him, if she Were not more glad he should an angel be, Than live on but a child to call her own!

No more with those soft locks of golden hair To dally, and my fondling fingers weave; No more to hearken every morn and eve The pretty lisping of his infant prayer!

No more to soothe his little aches and cries, Watch him at gambol or in rosy rest; No more to catch him wildly to my breast, And see all Heaven in his deep blue eyes!

Ah, never, never more to feel the fond Soft tendril arms around my neck entwice, And strain him in my own, all mine! all mine! Fill'd with sweet joy, all other joys beyond. Ye know not-God forgive me, if I dare

To plead with Him! Father, on, could be be In Heaven with the angels and with Thee. Take him not from me, lest bereavement's band May slaymy soul with cruel, hopeless grief,

So I should never see his face again For strongest faith is tried by fordest love, That to its idol clings with heedless hold; Dumb, blind, and blanted to the manifold

And poison of rebellious disbelief.

Warnings below, or whispers from above. Lord, parson me! That Thou shouldst yearn to tal The plessed guerdon back, it is most meet;. Thysolf it was who madest him so sweet,

Yes, Lord, Thy will be done! Still, if it be Thine own good pleasure, who didst freely give What I so gradge to render, let him live, That I may know Thou art not vex'd with me.

Thou well may st crave him for sweetness' sake

Yez, if but for a season. Haply I, Sore striving, and in every overflow Of my unbounded gratitude, may grow Better, O God, and stronger, by-and-by.

Unless-and who may know? save Thee, most dre Most merciful! for all 'twere only right, According to our poor weak human sight-Thou shouldst be pleased to take me in his stead

Nay, do not heed me, Lord—Thy will be done! Take to Thyself, or suffer yet to live; And-for Thou knowest all my heart-forgive The mother in the love of Thy dear Son, -Littell's Living Age.

Things which Beautify Life.

There are many little courtesies which, quite outside the actual necessities of daily | facts well known to the readers of history, life, still give it the charm of beauty. Among and which need not be repeated here. She, friends and neighbors there may be an interchange of good offices, costing very little in | she had been like good Lord Cobham, or like time and money, but making common Mondays and Tuesdays and Saturdays to blossom as the rose. Take Monday, for instance. In many houses it is the most uncomfortable day | many respects-had the spirit of a martyr. of the seven, and its disagreeable facts are | An adiaphorist in principle and in practice, emphasised by the contrast they present to not very decided in her Protestantism nor in the peace and good order of Sunday. The washing must be done, and everything is two, she managed in times of great tribulasacrificed to that, needlessly as I think, but | tion to save her life and her throne, and to necessarily in the view of many housekeepers. Therefore the breakfast is hurried, and the luncheon is composed of cold remainders, | had never before attained. From our earliest not too daintily served, and the house is filled | childhood we have been familiar with the with steam, while Bridget goes about her | phrase "Merrie England," in connection with work, with an air of importance, dashed by a the reign of "Good Queen Bess"; while her sense of injury. Everybody is glad when predecessor was described as "Bloody Queen Monday night arrives, and the clean fragrant | Mary." Mary's reign was short, bloody, disclothes are brought in, and piled in a snowy heap, ready to be sprinkled for ironing.

Into the middle of Monday afternoon, when the mother is tired, and the fretful baby has | Elizabeth had a career which invests just consented to take a nap, let a neighbor, every place made memorable by her preswho has tasteful fingers and a kind heart, send a message of love and goodwill. What Protestant divine, in view of some of shall it be? We will suppose that the lady the alleged crimes of Elizabeth, asks :is, in a measure, free from domestic cares, and that she has leisure to think how she can make others happy. Well! Her gift is | Christian as Mohammed!" It has been afnot very much. A saucer filled with wet green moss, and blooming therein, lifting up darkened by melancholy and remorse, and their innocent faces, each with a look like a caress, sweet blue violets and white spicy pinks. But oh, the comfort and calm and views of the moral and religious character of blessing, the reinforcement of strength, which | Elizabeth, as expressed by historians and just those simple flowers carry to the wearied others, are very discordant. The truth, we frame and the burdened heart of the mother. who had begun to feel that she had more to | the two extremes, and far from the place asdo than she was able. The Monday-load is signed to her by either her eulogists or her suddenly taken away, and the face of the defamers.-Frank Leslie's Sunday Magazine whole world has grown brighter.

A letter, coming with its cordial sympathy, and its cheerful budget of news about friends and their doings and sayings, often makes an ordinary day very beautiful. It is a pity, that life which is radically hostile to the cultivaour business, or our indolence, or the aver- tion or even the retention of fine manners. sion to writing which we have suffered in ourselves till it has become a habit, prevents much pleasant letter writing. Postal-cards too, and the modern way of reducing everything to the briefest possible space, are crowding the old, delightful, leisurely, gossiping style of epistle out of existence. But a postal-card, except for matters of mere utility, but he can scarcely preserve his fine manis an aggravation. Ladies shou d take time to write to each other, and to write minutely, and of small things: the sayings of children, the trifling occurrences of home life. The home anniversaries should be embalmed in a woman's letter. All the sweeter will it be to its recipient if, when opened, there steal from it the fragrance of the pressed geraniumleaf, or the lily of the valley. Many a time a fragile bit of bloom between the pages has spoken volumes of affection to some an inferior condition of life appear to be altogether unlovely and who we are to help waiting and hungry heart.

There are women whose special talent lies in the direction of making good things to eat. It is not a talent to be despised, but one to be set very highly indeed in the scale of womanly accomplishments. Greatismy admiration for the old-fashioned housekeeper, who practically understands household chemistry and whose dinners and suppers will give no man dyspepsia, while her lucent jellies and delconvalescent not in vain. I like, too, the old-fashioned custom of sending a portion of one's nicer articles of food as a compliment

by good wishes, may help to knit and fasten of gratuitous distress. They take all reasonsecurely social ties.

It is worth while for every one of us to think in what way we can help to beautify life. It is but a synonyme for bearing others' burdens, and that is a way, we are told, of fulfilling the law of Christ .- Margaret E. Sangster.

Satan and the Saviour in Conflict for the Man's Soul,

Some of you may perhaps have seen a work of art, in which, almost with a magic pencil, the painter has portrayed a scene-Satan playing with a man for his soul. What a scene for the limner is before us now! And had we the strength of Angelo, or the genius of Raffaelle, where still is the hand that dare dip the color, or spread and fill the canvas? Christ and Satan in conflict for the soul of man !-and for yours ! It is not a drama; it is truth; it is not pictorial; it is real; and the conflict is acting now. Here stands the spirit of evil; on his brow the thunder scar is graven; his eyes ablaze with the immortality of hell; and he seeks to retain the tenacity of his groop on the spirit he would zostroy. There stands the Prince of Peace. in garments of light and majesty; a crown upon His head, but tenderness and love in His eye; and he pleads and stretches out his hand; and as it is held out before you in the attitude of entreaty, you see the print of the nails which passed through Him in agony when He hung upon the cross, that by His blood you might be redeemed. While one asks for your ruin, the other weeps as he tenderly pleads for your redemption. And which will you accept? Christ has come to your heart, and He is knocking at the door of the palace; and you hear His voice-" Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." "I stand at the door and knock!" And now hearken! In this silence is the Saviour pleading again; and if there be a throbbing, palpitating heart, it is the vibration of the heart before the Saviour's knock, when He asks you to open .- Jumes Parsons.

The Tower of London.

How and under what circumstances the Princess Elizabeth, daughter of Henry VIII. and Ann Boleyn, was taken a prisoner to the Tower, how she spent her time there, and how she escaped from the hands of her foes, who dreaded her accession to the throne, are too, might have lost her life in the Tower, if the good Sir Thomas More. But, from all the lights that we have before us, we cannot see that this great woman-for she was in her Romanism, but vacillating between the lead the kingdom over which she ruled to a height of prosperity and glory to which it astrous. The reign of Elizabeth was long and glorious; not without its mistakes, misfortunes and crimes; but, on the whole, Queen ence with peculiar interest. An eminent "But what, then, was Queen Elizabeth? As just and merciful as Nero, and as good a firmed by others that her last days were that she exclaimed on her death-bed: " Millions of money for an inch of time!" The presume, will be found somewhere between

Fine Mauners and Bustle.

There is yet another element in modern This is extreme hurry and its constant bustle. Fine manners require calm grace: and calm grace is not easily preserved amid the hubbub, jostling, and anxiety of the existence of with producing a strange confusion of mind; to-day. Fine manners require time; indeed, they take no note of time. A person of fine manners may himself always be punctual; ners while laboring to compel others to do se. Fine manners are absolutely incompatible with fussiness. Fine manners take their time over everything. This is not to say that they are inconsistent with exertion or even with great energy. But the exertion must be equable; the energy must be uniform, not spasmodic or hysterical. Watch different orders of persons proceeding to take the infernal liquors, like the ghost in romances altrain from one place to another. Persons of lured by the smell of human blood, they redeeply tormented with the idea that they will fail to catch it. They arrive out of breath though they are ten minutes before the time fixed for starting. They bustle over the taking of their tickets: they scramble for a place in some carriage or other. the whole business is with them one of haste and disquietude.

People of a higher grade, but still of what is ordinarily termed a middle condition of icate puddings tempt the coy appetite of the life, do not manifest so much incoherent solicitude as all this. But they are fidgety and uncertain. They trouble themselves and their neighbors, instead of taking the matter | deemer, who brought the deliverance with

able care to be at the station in time, but as or that. We are teachers of Bible truth. they cherish an immoveable belief that five Let us be pre-Raphaelite, showing men sir, minutes are always and invariably of the same length, and that the hour-hand moves no faster even if their own pulse does, they are content to abide by the law of cause and consequence, and entertain no doubt that having given themselves an abundent interval for traversing a well-ascertained distance, it will be accomplished in the period allotted to it. There is perfect repose in the taking | convictions, and instead of requiring perof their tickets, in the despatch of their baggage, in the selection of their places.

Persons who do not understand that this method of procedure is a second nature with many, and a first nature with some, half playfully denominate those they see practising it as "cool hands." But where in the world is there any necessity for heat, or for that feverish trepidation which accompanies the smaller movements of people who have not learned, to use a not inapt phrase to be met with in a modern poem, that nothing is so tedious as haste?-Cornhill Magazine.

Claims of the Poor.

The Christian law is the law of love. Whoever puts the rules of art above the law of love is a Pagan. He who habitually seeks to gratify his own tastes, rather than to do good to all men as he has opportunity, is not a Christian but a Pagan. The church that in all its appointments and provisions for worship, and in the development of its social life, practically seeks æsthetic gratification more than the helpful service of the poor and the ignorant who dwell within the sight of its spire or the sound of its bell, is not a true church of Christ. No matter how orthodox may be the doctrines taught from its pulpit; no matter how liberal may be the gifts of its members to missions in Africa; no matter how numerous may be the converts that flock to the altar; if the practical relation of the church to the people in its neighborhood who most need the gospel is one of isolation rather than of sympathy; if the prevalent sentiment of the church leads its members to ignore their poor neighbors, and to associate only with persons of culture -pleasing themselves in their social life instead of hearing the infirmities of the weak, -then the religion of this church is Paganism, and it has no right to the Christian

We do not say that most of the churches of Christ in this country are essentially Pagan. The contrary is true. Most of them, wo believe, remember who Christ was, and what the law of his kingdom is. But a great many of them are wholly given over to this false religion; and there are strong elements in many others that tend the same way. And the dangers that threaten our churches from this quarter are much more serious than those which grow out of new interpretations of doctrine. Really it must be that Paganism is a little worse than Sabellianism or Bushnellism or even than Universalism. For a man who sets aside and contemns the fundamental law of Christ's religion; for a church that professes to own him and yet ignores, practically, the very people with whom good deal of discussion, of late, about what kind of punishment it is that those who are threatened with, who, in the parable just referred to, are found on the left hand. Would it not be worth while to give a little attention to the question what kind of people those are -Sunday Afternoon for June.

A Hundred Years Ago.

John Adams, second President of the United States, in his diary, more than a hundred years ago, recorded his opinion of the use of houses, as follows:

"Indeed scarcely anything that I have observed in the course of a long life has a greater influence on the religion, morals, health, property, liberties and tranquillity of behavior, inspired by the low sort of company that frequent such houses, and by the liquors all filthiness and superfluity of naughtiness. That inattention to the public ordinances of religion, as well as to private devotion, which I have reason to think so prevalent in these times, is no unnatural consequence of the very general resort to these licentious houses. The plentiful use of spirituous liquors begins appetites and passions, too violent for the government of reason; proceeds to involve men in debts, and of consequence in lying, cheating, stealing, and sometimes in greater crimes; and ends in total and incurable dissolution of manners." . . .

"Thousands and thousands are every year expiring in Europe, and the proportionable numbers in this country, the miserable victims of their own imprudence and the ill policy of the rulers in permitting the causes of their ruin to exist. Allured by the smell of these

to this self-knowledge. "I really felt," said one of no common acuteness, " that when I joined the church I had done a most gracious thing, and laid the church under great obligations to me, so eagerly had I been entreated to take this step." They who "join" in this temper are likely enough to require "humoring," indulgence and attentions innumerable. Have they not obliged the minister, elders and deacons by consenting to "join?" Obliged men by taking deliverance from guilt and hell at the hand of a compassionate Re-

of things. We are not "of the schools" this guilt, danger, loss, ruin, as they are. We may draw fewer on this plan than others seem to do, but our net will not so often break. The quantity is less important here than the quality. The stream of Christian profession may seem narrower on this plan, but it will be deeper. Church members will know where they stand, will have positive petual incense from the church as from a community they have paralyzed, the will rather feel like the returned prodigal, "I am no more worthy to be called thy son: make me as one of thy hired servants." And when the ring, and robe, and shoes, and kiss, and feast are given to them, such gifts as no slave could receive and be a slave—they will know that they are not of debt, but of grace. -Dr. John Hall.

Break of Day.

Cruel white waves in sad undertone Break at my feet with desolate moan. Far in the distance as eye can reach, Only a long strip of sandy beach. Backward and forward, to left, to right, Blacker the darkness upon the night.

Rugged and silent the mountains loom Pitiless shadow of coming doom! Is there no herald of dawning day Over the ocean so cold and gray? Waiting, I watch on the shore in vain: Fast throbs my heart with its bitter pain

Turn from the desolate moaning sea; It hath no part in thy life or thee. Dreary the path where no flowers bloom By rugged shore through the mountains' gloom. Thine is the burden: with weary feet, Brave, not despairing, thy Fate go meet.

From pain no longer a coward shrink : Though the cup is bitter, thy lips must drink. Earthward no more turn thy tearful gaze: Who works in earnest, in earnest prays. The rough dark road thou wouldst fain forget? Upward and Onward! The end is not yet.

Lot the mountain's crown, on the ebony night. Glows with a glory of rosy light! Dark is the valley; the sea is gray: But the hill-top burns, the beacen of day. A fiery shaft from the golden East Enkindles the altar where God is Priest

Rosy lights creep down the mountain-side, Flushing the slow heaving, swelling tide. Rainbow of promise high overhead Tells of Day coming with silent tread. Slowly the curtain of night is furled: Softly the Light of God blesses the world.

Through the shimmering gold of breaking day A white-winged sail is speeding its way. Ah, blessed Day, full of hope new-born, That brings my Love in its happy dawn! Shine out in the skyl O glorious sun! The end is not yet. Life has just begun. -Ellis Grav. in Harper's Magazine.

Respect for Age in France. There is something very touching in the respectful affection and care with which old age was (and is still) treated in France. Not only the parent's, but the grandmother's salon is the point of reunion of the whole family, vieing with each other who should best please and amuse the old lady. They never failed, whatever the occupation or amusement, to come in first and delight Bonne Maman and Ma Tante by their pretty toilets, and be rewarded by the somewhat he has so solemnly identified himself in the exaggerated admiration they elicited. But twenty-fifth chapter of Matthew, some solici- the old lady really thought her grandtude may well be felt. There has been a daughters marvels of beauty and grace. A marked feature of French old age is its bienveillance to the young, an impossible word to translate, for it is neither good nature, kindness, nor indulgence-rather an habitual state of the mind disposed to admire and approve. This tone of feeling is but against whom this punishment is threatened? natural for children to their parents, and the young to the old are almost universally dutiful and affectionate. Well do I remember how pretty I used to think the slight inclination and kiss of the hand held out to them, which prefaced the morning embrace to Bonne Maman. Our own royal family is the only one in England where I have seen spirituous liquors and of their sale at public this graceful custom prevail. If young women and girls knew how much charm and conquetterie there is in this manner to their elders; how much younger they seem, how their grace and softness gains by contrast with old age, they would not in their own the world :- I mean public houses. The tem- interests indulge in the Get-out-of-the-wayper and passions, the profaneness and brutal old-Dan-Tucker style which obtains so much in our society at present. Even the young men were full of attention to their old relathey drink there, are not very compatible with | tives. They really loved them almost as the pure and undefiled religion of Jesus, - parents. When the Prince Consort's Life that religion whose principle is to renounce | first appeared, we all wondered at the deep grief he expressed for the death of his grandmother, a relationship scarcely taken so seriously with us. Adorable et adonee was the phrase used to me only a few months ago by a young Frenchman of the most modern set about the venerable mother of his parents. It must be said that the grandchildren were often brought up in her house, and that she, being much younger than the same

those of her own age. - Macmillan's Magazine. Do not Wait for Feeling.

society as charming to them as it was to

relative in England, became almost a friend

and confident to these young men, who

found in her that experience in the past

Whilst you cannot feel too keenly, do not wait for feeling. No sorrow for the past can be to poignant; but do not wait for that sorrow. If the prodigal had not arisen till he was satisfied with his own repentance, he would have died in the far country. The tears which do not flow from the gaunt eyes of famine will come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the Winter of remoteness and estrangement, will break up and brim over in the sunshine of mercy. The word which you take, be it what it may-"Father. I have sinned and am no more worthy to be called thy son;" "Take away mine iniquity and receive me graciously "-whatever the word may be, let it be a true one and swifter than your return will be the footsteps of forthcoming pardon; and great as may be your own joy in rescuing and restoring grace, no to a friend, so that the golden custard, the light wasse, or the perfect pie, accompanied fine manners do not exhibit these symptoms facts as they are; let us be true to the truth own joy in rescuing and restoring grace, no less will be the joy in heaven over your releast the pentance.—Rev. James Hamilton, D.D.

Good Mords for the Young. BY COUSIN HERBERT.

No Undoing.

A little girl sat trying to pick out a seam she had sewed together wrong. Her chubby fingers picked at the thread that would break, leaving the end somewhere among the stitches she had labored so wearily to make short and close; and though the thread came out, yet the needle holes remain, showing just how the seam had been sewed; and, with tears in her eyes, she cried, "O, mamma, I cannot undo it!"

Poor little girl! you are learning one of the saddest lessons there is. The desire of undoing what never can be undone gives us more trouble than all the troubles of a busy life; and, because we know this so well, our hearts often ache for the boys and girls we see doing the things they will wish so earnestly by-and-bye to undo.

Are there any of you old enough to read this, who never laid your head on your pillow at night with a weary ache all through you, as you could not shut out the unkind words you have spoken to father, mother, brother, or sister? Older boys and girls have felt keener heart aches for graver faults. You all know something of this desire to undo, and sorrow that you cannot.

It is a very sad picture; and now where is the bright side? Right here, little boys and girls, big boys and girls. Let us try and do a thing the first time so we will never wish to undo it. We don't care to undo the words of kindness we spoke to our classmates when they failed in spelling, or cried when they could not remember how many seven times eight were; nor would we take back the apple we gave a poor beggar boy, nor unsaw the wood we sawed for mamma this morning, though our arms have ached all day, for it was a nice kind of ache that we enjoyed.

"No; we never wish to undo a thing that is done right. Then how much better it is, and how much trouble we save ourselves, if we do a thing right at first! Sometimes we don't know what is right; but we can always ask. If the little girl had asked her mother about the seam she was sewing, and had done as she was told, she would have saved the trouble of picking it out. We can ask our friends; and, above all, we can ask our Heavenly Father. He never leads us wrong; and anything we do under his guidance we shall never wish to undo.—The Myrtle.

Bell's Telephone.

What is a telephone?

"An instrument to convey sounds by means of electricity." That gives one a general idea of it; but, after all, that answer is not the right one. The telephone does not convey sound.

"What does its name mean, then?" do you ask?

Simply that it is a far-sounder; but that does not necessarily imply that it carries sounds afar. Strictly speaking, the telephone only changes sound-waves into waves of

electricity and back again. . The most of you probably know that sound is produced by rapid motion. Put your finger on a piano wire that is sounding, and you will feel the motion, or touch your front tooth with a tuning fork that is singing; in the last case you will feel very distinctly the raps made by the vibrating fork. Now, a sounding body will not only jar another body which touches it, but it will also give its motion to the air that touches it; and when the air-motions or air-waves strike the sensitive drums of our cars, these vibrate, and we hear the sound.

Thus from our every-day experience we have proof of two important facts,-first, sound is caused by rapid motion; second sound-waves give rise to corresponding motion. Both these facts are involved in the speaking telephone, which performs a twofold office,-that of the ear on the one hand, that of our vocal organs on the other.

To serve as an ear, the telephone must be able to take up quickly and nicely the soundwaves of the air. A tightened drum-head will do that; or better, a strip of goldbeaters'skin drawn tightly over a ring or the end of atube. But Professor Bell wanted an ear that would translate the waves of sound into waves of electricity. Just when Mr. Bell was thinking about this, some one experimenting with a magnet having a coil of 'silk-covered was moved in front of the magnet and close to it without touching, the motion would give rise to electric waves in the coil of wire, which waves could be sent great distances along wires.

This was just what Mr. Bell wanted. He said to himself, "The sound of my voice will give motion to a thin plate of iron as well as this vibrating plate of iron close to a magnet, and sympathy in the present which made her | the motion will set up m it waves of electricity answering exactly to the sound-waves which move the iron plate."

> But the instrument must not only translate sound-waves into electric impulses; it must also change these back again into soundwaves; it must not only hear, but also speak!

> You remember our first fact in regard to sound: it is caused by motion. All that is needed to make anything speak is to cause it to move so as to give rise to just such air. was to make the iron plate of his soundreceiver speak.

He reasoned in this way: From the nature of the magnet it follows that when waves of electricity are passed through the wire coil around the magnet, the strength of the magnet must vary with the forces of the electric impulses. Its pull on the plate of iron near it must vary in the same manner. The varying pull on the plate must make it move, and this movement must set in motion the air near the plate in sound-waves corresponding exactly with the motion setting up the electric waves in the first place; in other words, the sound-motion in one telephone must be a bag before."

exactly reproduced as sound waves in a similar instrument joined to it by wire.

Experiment proved the reasoning correct; and thus the speaking-telephone was invented.

The receiving and sending instruments are precisely alike, each answers for both purposes; but there must be two, since one must always be hearing while the other is speaking.

When you speak into the mouth-piece of Bell's telephone, the sound of your voice causes the "diaphragm" to vibrate in front of the magnet. The vibrations cause the magnet's pull upon the diaphragm to vary in force, which variation is answered by electrical waves in the coil and over the wires connected with it. At the other end of the wire the pull of the magnet of the speaking telephone is varied exactly in proportion to the strength of the electric impulses that comeover the wire; the varying pull of the magnet sets the diaphragm in motion, and that sets the air in motion in waves precisely like those of the distant voice. When those waves strike the listener's ear, he seems to hear the speaker's exact tones, and so, substantially, he does hear them .- M. F., St. Nicholas for June.

Edison's Phonograph.

In these days, one invention very often leads to another, and the telephone already has an offspring not less wonderful than itself. It is called the speaking-phonograph. It was invented by Mr Edison.

Evidently, Mr. Edison said to himself: 'The telephone hears and speaks; why not make it write in its own way; then its record could be kept, and any time after the instrument might read aloud its own writing." Like a genius as he is, Mr. Edison went to work in the simplest way to make the soundrecorder he wanted. You know how the diaphragm of the telephone vibrates when spoken to. Mr. Edison took away from the telephone all except the monthpiece and the diaphragm, fastened a point of metal, which we will call a "style," to the centre of the diaphragm, and then contrived a simple arrangement for making a sheet of tin-foil pass in front of the style. When the diaphragm is still, the style simply scratches a straight line along the foil. When a sound is made, however, and the diaphragm set to vibrating, the mark of the style is not a simple scratch, but an impression varying in depth according to the diaphragm's vibration. And that is how the phonograph writes. To the naked eye the record of the sound appears to be simply a line of pin points or dots, more or less close to each other; but, under a magnifier, the line is seen to be a delicate but exceedingly complicated series of re-

Now for the reading. The impression on the foil exactly records the vibrations of the diaphragm, and those vibrations exactly measure the sound-waves which caused the vibrations. The reading simply reverses all. this. The strip of foil is passed again beneath the diaphragm, the point of the style follows the groove it made at first, and the diaphragm follows the style in all its motions. The original vibrations are thus exactly reproduced, setting up sound-waves in the air precisely like those which first set the machine in motion. Consequently, the listener hears a minutely exact echo of what the instrument heard; it might have heard a minute, or an hour, or a year, or a thousand years before, had the phonograph been in use

What a wonderful result is that! As yet, the phonograph has not been put to any practical use: indeed, it is scarcely in operation yet, and a great deal must be done to increase the delicacy of its hearing and the strength of its voice. It mimics any and every sort of sound with marvellous fidelity, but weakly. Its speech is like that of a person a long way off, or in another room. But its possibilities are almost infinite.—M. F.. St. Nicholas for June.

A Story of the Sea.

During a terrible naval battle between the English and the Dutch, the English flag-ship, commanded by Admiral Narborough, was drawn into the thickest of the fight. Two masts were soon shot away, and the mainmast fell with a fearful noise upon the deck. Admiral Narborough saw that all was lost, unless he could bring up his ships from the right. Hastily scrawling an order he called wire around it, found that when a piece of iron for volunteers to swim across the boiling water, under the hail of shot and shell. A dozen sailors at once offered their services, and among them the cabin-boy.

""' Why,' said the Admiral, 'what can you do, my fearless lad?' 'I can swim,' the boy replied; 'and should I be shot I am easier spared than any one else.' Narborough hesitated; but his men were few, and his to a sheet of goldbeaters'-skin; and if I bring | position desperate. The boy plunged in the sea amid the cheers of the sailors, and was soon lost to sight. The battle raged fiercerand as time went on defeat seemed inevitable. But just as hope was fading a thundering cannonade was heard from the right, and. the reserve were seen bearing down upon the enemy. By sunset the Dutch fleet were scattered far and wide, and the cabin-boy, the hero of the hour, was called to receive. the honor due him. His modesty and bearing so won the old Admiral, that he exclaimed: 'I shall live to see you have a flag-ship waves as the voice makes. Mr. Bell's ides of your own.' The prediction was fulfilled when the cabin boy, having become Admiral Cloudsley Shovel, was knighted by the King."

> A QUEER MAN .- The Gallas in South Africa were very much amused when the missionary, Wakefield, entered their country. "How many toes have you?" they asked. 'Just as many as you have," he answered. 'Will you pull that off and let us see?" they said, pointing at his boot and shaking their heads. When he had done so, they all laughed; for even then they could not see his toes. At last one exclaimed, "what a strange man this is, to put his foot in a bag! We never heard of a man putting his foot in

Our Sunday School Mork. Books at the Methodist Book Room.

Sabbath, June 9th, 1878. (SECOND QUARTER.)

INTERNATIONAL BIBLE LESSON. No. 10.

DANIEL IN THE LIONS' DEN .-Dan. vi. 14-23.

GOLDEN TEXT: - "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me."-Dan. vi. 22.

Topic:-Help to the Believer.

HOME READINGS.

M.-Dan. vi. 14-23. Help to the believer. T.-Dan. vi. 1-13. The wicked decree. W.—Dan, vi. 21-23. The righteous decree T.—Psa. xxii. 1-21. The cry of distress. F.-Psa. xxii. 22-31. The song of deliverance. S.—Prov. xi,1-11. The righteous and the wicked. S.—Heb. vi. 32-40. Triumphs of faith.

OUTLINE.

Belshazzar has been slain, and Babylon has fallen into the hands of the Medo-Persian rulers. Darius has become king of the province of Babylon, and Daniel has been made chief of the three presidents, who were appointed to receive " accounts " from the numerous princes of the kingdom. Daniel's wisdom and integrity procured him a position next to that of the king himself. In a little while, however, the presidents with whom he was associated, and the other high officers, became jealous of him, and conspired to bring some accusation against him. Not being able to find any flaw in his character, or any fault in his administration of affairs, they accuse him on the ground of his religion. "They know he is not an idolater, but is a conscientious worshipper of the true God. They know him to be a praying man. With satanic cunning they shaped their proposed law to take the king by the bait of his low vanity, and to entrap Daniel through his known decision and firmness in the worship of his God." They, therefore, obtain from the king an idelatrous decree that whosoever shall ask a petition of any God or man for thirty days shall be cast into the den of lions. Notwithstanding the decree, Daniel kept up his accustomed worship, and was consequently accused and con-

NOTES.

(14.) The king: Darius the Mede. These words: Of the presidents and princes, v. 12, 13. The accusation against Daniel for having prayed to God contrary to the decree. Sore displeased with himself: Or, was in great trouble, or sorrow. The king was doubtless ashamed of himself. Labored : Strove or ondeavored greatly. (15.) These men: See verses 4, 5. . Law: Fixed rule. Decree: Or, prohibition. Statute: Command. (16.) The king commanded: As Herod with John the Baptist, Pilate with Jesus. He could hardly have expected a miracle. Den: A large place for keeping the lions, not necessarily below ground or covered. He will deliver thee: Or. may be deliver thee. Perhaps the king had heard of the miraculous deliverance of the three Hebrew youths mentioned in chapter iii., and really believed that Daniel's God would deliver him. (17.) A stone: Chaldee, "one stone." Mouth: Door; not probably at the top. Sealed: Like the stone door of Christ's tomb. Signet of his lords: Each lord his own signet. The reason of sealing appears in the next clause. The king could not secretly rescue Daniel without their knowledge, nor the lords harm Daniel without breaking the king's seal. Purpose: Matter, or business. (18.) Instruments of music : Or. table or meals; or, concubines to dance. Sleep went from him: This is considered another mark of his grief. (20.) The living God: He uses this title now-perhaps from knowledge, perhaps in hope. (21.) Live forever. Like the English: "Long live the king!" (22.) Sent his angel: As to Peter, Acts xii. Forasmuch as: Just because. Before thee : According to thy judgment, under thy law or to thy business. (23.) Because he believed: The oc-. casion of all great displays of God's saving power. All this deliverance came through faith. See Hebrews xi.

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TORONTO, WEDNESDAY, MAY 29, 1878.

THE OUTLOOK.

While so much is being said by the leading journals throughout the country concerning party processions, it is encouraging to read the following sensible words from one of the chief Roman Catholic papers of this province. The Tribune, which is published in this city, holds the opinion that the Catholic societies and Orangemen both have "the right" to walk in procession, but thinks these "nonsensical and mischievous displays" should not be encouraged. It says, "It is a matter of the most sincere regret to every lover of peace and good order that indiscreet men on both sides should have the opportunity of inflaming the minds of the people," and "in any case, and under any circumstances, the Catholics of Montrest have no right, either moral or legal to interfere with an Orange procession." Again it says, "a procession is

The prospect in the East is brighter again this week. Nearly all the recent despatches are of an exceedingly favorable character. Difficulties between England and Russia are gradually disappearing, and an early meeting of a European Congressis generally expected. been attended with satisfactory success. Even the London Times expresses the opinion that there is legitimate ground for the favorable impression respecting its results. It is religion. not thought probable that Schouvaloff has been authorized to propose any very comprebensive modification of the treaty, but it is believed that his proposals will contain a firm basis of settlement. England's firmness has at last influenced Russia to consent to her requirements to submit all the questions raised by the Treaty of San Stefano to the sanction of the Powers. According to a Vienna correspondent, the difficulty about with those who were seeking for unrestricted placing the whole treaty before a Congress seems to have been overcome by wording the invitation so as to contain a guarantee for the free discussion of the whole treaty, Germany issuing the invitation, and giving the guarantee, instead of Russia. To this proposal, Austria and Franco have already agreed. The time and place of meeting of the Congress are not definitely decided, but it is expected to meet in Berlin on the 11th of next month.

It was agreed last year by the Board of the Agricultural and Arts Associations of this Province to hold the next Exhibition in Toronto, if suitable accommodation could be provided, the present buildings and grounds having become unsuitable for such purposes. A short time ago, a by-law authorizing the issue of \$150,000 of debentures for the erection of new Exhibition Buildings at the west end of the city was passed by the Toronto Council. Last Wednesday, this by-law was submitted to the property holders of the city. but was defeated by 365 votes. Only 2,465 votes altogether, however, were recorded for or against the by-law, so that the number of persons who voted bears but a small proportion to the number of statutory electors in the municipality. The sum asked for was a large one, and it is probable that a smaller amount would have been sufficient for the Exhibition purposes; but the defeat of the by-law is attributed, and is doubtless owing, in great part, to the opposition of the Property Owners' Association. At a meeting of the Council on Saturday last, it was decided, after a protracted discussion, that a guarantee should be given to the Agricultural Association that the work should at once proceed, and that a new by-law for \$75,000 should be submitted.

The Montreal papers continue to edify their readers with letters and editorials on party processions, especially Orange processions. The Irue Witness and the Witness have recently had an encounter over Irish Orangeism, in which the Witness has had the best of the battle, The True Witness had referred to the Parliamentary enquiry of 1836 as proving the cruelty and tyranny of Orangemen beyond a doubt. The Witness does not pretend that in the bitter conflicts between the two parties Orangemen may not have been sometimes in the wrong. But it helds that the report has not been fairly quoted by the Roman Catholic paper; and that the testimony given at that examination is not by any means in favor of the True Witness's view of the matter. In proof of this, several facts Orange Society in the North of Ireland promoted peace and social order; that the enquiry spoken of was promoted and carried on by those who were bitterly opposed to Orangemen; that the manner of conducting the investigation was open to serious objections; that the evidence brought out was so damaging to the anti-Protestant party that it was stopped; that the Orangemen were not allowed the opportunity of presenting rebutting evidence to the statements of their enemics; that the committee, of which Dan O'Connell and Shiel were members, concluded their labors without making any report at all; that the first Orange lodges were organized in self-protection against the outrages of a Romish and disloyal secret society called "Defenders"; that some of the witnesses, in testifying to the lawless cruelties which rendered the Orange Society necessary, | munion with those who had communion with | and regard, that he will be most missed. We | a deplorable statement, for, as the Address | publish the address next week.

cruelty on the part of secret societies of Roman Catholics organized against Protestants. All these facts Mr. Kirwan might have learned from the report which he had before him; but he evidently did not want to bring out any facts Guardian uld be addressed to the Rev. E. H. but those that were unfavorable to Orange-DEWART; and when enclosed in business men. Evidently there is not much in the

ENGLISH CONGREGATIONAL-

Every branch of the Christian Church is interested in what is going on in other Churches. No denomination can shut itself in from the currents of prevailing influences. A good movement in one church should stimulate others to similar achievements. An evil or dangerous tendency in any denomination should be a note of warning to other and infidelity. churches. We have on several occasions recently referred to theological controversies in Scotland, caused by the latitudinarian views of ministers of the different churches. We now direct attention to somewhat similar tendencies among the English Independents. We have already more than once referred to the controversy among them respecting the terms of fellowship among their churches. Some time ago a conference was held at Leicester for the purpose of promoting a movement in favor of abolishing all doctrinal beliefs as terms of communion among churches and ministers. This subject has been extensively discussed from that time to this, in the Independent and Christian World. Two things made this proposal specially significant. The Independent churches have no creed; and an obstruction, and may be an offence to the only a general agreement on the central doctrines of Christianity, not very explicitly defined. Consequently any one, who wanted larger liberty, or more unrestricted fellowship than is already conceded to the churches in connection with the Congregational Union, must have extravagantly loose ideas of the value of a belief in doctrinal truths, and of the relation of such belief to the Christian Count Schouvaloff's mission appears to have life. It is also significant that the men who have taken the lead in breaking down all doctrinal standards, are men whose own views are very lax, on some of the great truths of

> From the state of feeling on this question the Annual Meeting of the Congregational Union in May was anticipated with more than common interest. The Rev. J. Baldwin Brown was the appointed chairman. He had already committed himself to the doctrine of restorationism, considerably in advance of Canon Farrar, and might therefore naturally be expected to feel considerable sympathy liberty of belief. His address was able and eloquent; but he pleaded too much for large latitude, and for letting the Atheistic materialism of the day alone, and for greater freedom of thought. Surely the reaction is altogether in that direction; and the danger is much more from reckless freedom from all restraints of authority, than from undue submission. Just now, for the ministers of the gospel to join in the outcry for liberty of thought is very like shouting to give a drowning man more water. His apologetic tone respecting the materialists could hardly be satisfactory to those who believe that materialism is sapping the foundations of Christian truth. He said that he "felt very een sympathy with Mr. Huxley's indignation at the stupid virulence with which they are frequently assailed." He thought the demands of the Leicester Conference required no action; that in view of their past history it was discreditable to assume that they required any fresh assertion of their belief. Though we do not see how past orthodoxy could guarantee their present soundness in the faith. Every generation must answer for itself in this

Notice had been given that resolutions

would be submitted at this meeting of the

Union, asserting the attachment of the assembly to the doctrines taught by the foundors of the denomination, and declaring that the history of their churches gave evidence that they had always regarded the acceptance of the facts and doctrines of the evangelical faith, revealed in the Scriptures, as an essential condition of communion in the Congregational churches-and that among these have been always included the Incarnation, the Atoning Sacrifice of Christ, his Resurrection. Ascension and Mediatorial reign, and the work of the Holy Spirit. In his opening address as chairman, Mr. Brown vehemently condemned these resolutions, before they had been submitted to the assembly, which to us appears a most unseemly thing for a presiding officer to do. He spoke disparagingly of the very form of the resolution. His address contained many fine passages, but in his assumption that opposition to definite statements of doctrinal belief was no evidence of indifference to evangelical truth, we wholly disagree with him. Men rarely begin to disparage and condemn creeds, till they lose faith in the doctrines embodied in those creeds. The resolutions repudiating the disparagement of doctrines as a basis of fellowship, were moved by Dr. Mellor of Halifax, in a ringing speech, which gave no uncertain sound on the are adduced. That the establishment of the importance of right views of religious truth. In the beginning of his address, he said, "I the chairman on these matters." He maintained, from personal observation, that the uneasiness created by the proceedings of the Leicester Conference was great and widespread. The question at issue was not a question of individual freedom, but of the grounds of organized fellowship. The Leicester Conference was wider than Christianity itself. Dr. Mellor enumerated certain doctrines, such as the Incarnation, the Sacrifice of Christ, the Resurrection, &c., appealing to the Union for a categorical answer to whether they were held or not. A number of voices answered Yes, and the speaker then went on to declare. with great emphasis, that Christian commun-

of history, not the Christ of poetry, and the life in the Toronto Globe:--Christ of history was not the Christ of the response from the audience, which indicated that the majority were not prepared for the negative theology of Mr. Picton and Mr. Wilks. Dr. Joseph Parker moved an amendment, expressing attachment to the principles of past Congregational teaching, but avoiding naming any specific doctrines. The debate on this question was adjourned; but it is pretty certain that Dr. Mellor's resolutions will be carried. This discussion on terms of communion, and other facts, reveal a dangerous and alarming leaven of skeptical rationalism, working among English Congregationalists. We therefore deeply sympathize with the present effort to arrest the drift towards rationalism

THE POPE'S LIBERALITY.

We may take to ourselves the credit of being true prophets respecting the liberality and progress expected from the new Pope Leo XIII. We were told, by numerous gushing correspondents, that he had completely cut himself loose from the rigid policy of his predecessor, that he was a man of modern liberal ideas, who would not make any claim to the lost temporal power. Any one who knows anything of popery, might see that if this were all true, he would not have been elected Pope by the conclave of cardinals. The papers have published a synopsis of the main points in the Pope's encyclical letter, read last Sunday in St. Michael's Cathedral in this city. This confirms the previous reports of the character of this document, as being thoroughly reactionary, priestly and exclusive. Pius IX. was quite a liberal reformer in his early reign, compared with his successor Leo XIII., from whom such a progressive policy was expected. Pius IX. made some show of progress for awhile; but the present pope 'gives no sign" of any sympathy with anything liberal or progressive. The letter ascribes the evils that afflict society "to the rejection of the holy and august authority of the Church, which governs the human race in the name of God, and which is the guarantee of all legitimate authority." On the question of the temporal power, the new pope takes the same ground as the late pope, only more so. In this letter, he says:-" Hence, to maintain as best we may the rights and liberty of the Holy Sec, we shall never coase to combat for the preservation of the obedience due to our authority, to remove the obstacles which impede the full exercise of our ministry and power, and to bring about that condition of things which, through divine providence, existed under our predecessors. Nor is it through any spirit of ambition or desire of dominion, venerable brothers, that we are compelled to adopt this course, but by the duties attaching to our position and the religious oath that binds us. We are furthermore impelled in view of the fact that the temporal power is not only necessary for us in order to defend and preserve the full exercise of the spiritual power, but also because it has been clearly demonstrated that it underlies the public good and the safety of human society. Wherefore, in virtue of the duty imposed on us to defend the rights of the Holy Church when the temporal power of the Holy See is in question, we renew and confirm in these letters all the declarations and protestations that our predecessor, Pius IX., of hely memory, put forth on repeated the temporal power as the violation of the rights of the Roman Church." This line of thought suggests more questions than it

would be casy to answer. If the powers of a political prince are es sentially necessary to the due liberty and influence of the Church, how did Peter and Paul and John lay the foundations of the Church in "troublous times" without it? And if the Church of Rome is so much the object of divine favor as the Pope claims, why has the Saviour allowed her to lose what is so essential to her success? If the Church of Rome alone has a remedy for the prevailing evils of society, why is it that where Rome reigns these evils most abound?

DEATH OF HON. L. A. WILMOT

We have been rarely more startled than by the announcement that the Hon. Judge Wilmot, ex Governor of New Brunswick, had died suddenly at his residence in Fredericton, N.B., on Monday the 20th inst. On reaching home after a drive, while walking in his garden, he felt a slight pain in the region of the heart. He went into the house, and in five minutes was dead. When his death was announced in the town, the people could hardly believe it, having seen him out driving an hour before. Doctor Atherton was in immediate attendance, but nothing could be done. The doctor says that the rupture

Mr. Wilmot has lived an unusually active life, and has occupied positions of great prominence in the State, in the Church to which he belonged, and in all the social and benevolent movements of the time. It is, however, that we feel the deepest interest. He was a delegate to the first General Conference which met in this city in 1874; he was appointed, in conjunction with the Rev. Dr. Conference of the M. E. Church, South, which meet in Quebec in July, at which gathering, he will be very much missed, as he had given a great deal of attention to music and psalmody, and his help would be of great value to the committee in their important work. But it is in New Brunswick, where he has so ion meant communion with Christ, and com- long filled so large a space in public attention dereliction in this respect. This is certainly

He was old enough to take an active part in Leicester Conference. The resolution was supported by Rev. C. Wilson, and evoked a time down to the expiration of his Lieutenant-Governorship he was by common consent the foremost public man in the Province. And well did he deserve the esteem and good opinion of his fellow-citizens, for no man could have served his country more zealously or faithfully than he did, or have kept his public career more free from even the appearance of evil. Mr. Wilmet came of genuine United Empire Loyalist stock by both father's and mother's side.

He was born in Sunbury in 1809, and had there-fore almost reached the allotted term when he

was so suddenly stricken down. He received as

good an education as the Province at the time

afforded, and having entered the legal profession, was called to the Bar in 1832. The political condition of New Brunswick was then scarcely more satisfactory than that of Canada was though the political difficulties were fortunately settled without a resort to arms. An irresponsible Executive Council ruled the Province at its pleasure, and administered the Crown domain in such a way as to derive from it a sufficient revenue to obviate the necessity of appealing to revenue to obviate the necessity of appealing to the people for the means of carrying on the Gov-ernment. Mr. Wilmot, though by position, al-lied to those in power, felt constrained to join the other side, and his ability and oratorical power soon won him the position of leader. In this capacity he was the bearer of a petition for redress sent to King William IV. in 1836; his mission was highly successful, and responsible govern-ment was adopted without any further difficulty. During the stirring times which followed in Low-er Canada, Mr. Wilmot raised and commanded a body of volunteer dragoons for border duty He raised a similar troop in 1860 on the occasion of the visit of the Prince of Wales, who tendered him his thanks in person for his services. In political life he still continued to lead the Liberal party, and in 1848 became Premier and Attorney-General. He held the dual office till 1851, when he was raised to the Bench of the Supreme Court of the Province, of which he ultimately became Chief Justice. While Premier he attended a meeting of the Canadian Govern-ment held in this city to consider colonial questions, and subsequently a similar meeting at Halifax. He was a warm friend of interprovin-cial union, and when Confederation became an accomplished fact he was appointed Lieutenant-Governor after the brief interval filled up with the administration of Sir Hastings Doyle and Licut. Col. Francis Pym Harding. For this position he resigned the Chief Justiceship, and he held it till the fall of 1873, when he was succeeded by the Hon. S. L. Tilley, the present Lieu-

THE SOUTHERN BISHOPS' ADDRESS.

It is not only an advantage to carefully watch the progress and methods of other religious denominations, but it is the only way to keep abreast with the great ecclesiastical questions of the day. Churches, as well as individuals, may each learn something from the other in the way of suggestions or facts of experience.

We have already given a statistical summary of the Methodist Episcopal Church. South, and also a condensed account of the preliminary exercises in connection with the important proceedings of the General Conference of that Church, which has been in session at Atlanta, Ga., since the beginning of in the Bishops' Address.

After congratulating the Conference repesentatives on the dignity and importance of their position as members of the only "legislature" of the Church, and referring to the auspicious circumstances which attended the present quadrennial gathering, the Address says:-" On no previous occasion of this kind have we enjoyed richer evidences of divine favor, or possessed greater elements of power and prosperity as a Church."

The Address states that smid s ges and complications, both political and financial, that have taken place in the past four years, the M. E. Church, South, has not occasions, as well against the occupation of only maintained its ground, but has continued to evince the wisdom of its separate existence, and the vitality of its independent organization. The original disruption, how much soever it was deprecated, at the time, by good men on both sides, has, it says, inured in a firmer compactness and better conservation of the fundamental principles which distinguish the great Wesleyan movement; so that, it adds, "a more homogeneous ecclesiastical community does not exist on the American coutinent."

The quadrennial term just closing has also

een characterized by almost universal peace and harmony among the ministry and membership, both in respect to doctrine and discipline, and in their cordial subordination to the exercise of legitimate authority. A cause of greater gratitude, however, is the blessing of God which has crowned the agencies of the Church during the past four years with decided sucsess. Revivals of religion have extensively prevailed, and thousands have been added to the Church. Houses of worship in highly improved styles of architecture, have rapidly multiplied; parsonages with better accommodations, have been erected with unusual frequency; and appeals for contributions to benevolent objects have been met with a generous response.

Amid the many cheering evidences of substantial coherence and prosperity, though, the Bishops, in their Address, refer with regret to the insufficient stress, at the present of a bloodvessel was the immediate cause of | time, laid upon the doctrine of "entire sanctification," as inculcated in the Wesleyan theology, and exemplified in the first age of Methodism: to the decline of the class-meeting; and to the indulgence by members in 'fashionable amusements" and "forbidden pleasures," which bring reproach upon the venture, with I trust pardonable audacity, to in his relation to the Methodist Church, of Church. They say:-"It is not without rediffer from everything that has been said by which he was a worthy and active member, gret, and even approhension, that we witness certain departures from the standards and genius of our system, and tendencies to others which compromise its character, and impair its efficiency. Changes of mere economy Douglas, as fraternal delegate to the General adapted to the altered condition of times and places are sometimes absolutely necessary has been in session since the first of this month; and eminently salutary; but those which in Atlanta. He was also a member of the affect the constitution and consistency of the committee on the Hymn-book, which is to system itself, must be guarded with jealous vigilance, lest their incipiency result in a gradual surrender of its vital forces." The Bishops also refer to the great neglect of family worship among the members of their Church, and oven assert that a majority of their people are chargeable with a grave

says, "family religion is the imperative adjunct to personal picty, and the unalterable condition of its transmission to posterity."

From the Address, it also appears that the Sunday-school department has fully kept pace with the progress of the Church in every other direction. The Bishops say:-'Its indispensable connection with Church growth, in the present age, has been thoroughly demonstrated in the last four years. It has replenished our membership with its largest numbers and its best materials, and has assumed proportions prophetic of yet grander results. Our Sunday-school literature has blossomed into great beauty and perfection. The inculcation of our doctrines, by the constant use of our Catechisms, remains to complete our Sabbath-school instruction." We have not space to make any further allusion to this long and interesting Address, but shall merely quote the following important words, which are well worthy of serious consideration :- "The great want of modern Methodism is not new laws, but the new life of its original baptism, retained and perpetuated. Were its government to reach ideal perfection without this requisition, it would be but the ghostly shadow of the extinct reality. To subserve this behest, is the great object and end of all ecclesiastical legislation."

DEATH OF THE REV. DR. W. S. M'CULLOUGH.

We regret to say that a telegram from the Rev. A. C. Chambers informs us of the unex_ pected death of the Rev. William S. Mc-Cullough, M.D., of Merrickville, on Monday morning, of inflammation of the lungs. Bro. McCullough was one of the most promising of the younger ministers of the Montreal Conference, and his death will be deeply lamented by a wide circle of friends. We have watched his course with interest since we first knew him as a little boy, when stationed with his father, the Rev. William McCullough, on the Port Hope Circuit in 1853; and were much gratified with his eloquent and thoughtful address at the Educational meeting of the Montreal Conference last summer at Ottawa. We deeply sympathize with his bereaved family under their severe af-

Victoria College closes to-day. The annual sermon before the Theological Union was preached by Rev. Dr. Nelles in the Methodist church, Cobourg, last Sunday morning; and the Baccalaureste discourse was delivered to a crowded congregation by Rev. Dr. Ormiston, of New York, in the same place, in the evening. On Monday morning, the Annual Lecture before the Theological Union was delivered by Rev. Dr. Burwash; in the afternoon, the closing meeting for the year of the Science Association was held; and in the month. We shall now present a few of the evening, Rev. Dr. Ormiston lectured in the principal points of interest to our readers | the Methodist church on the "Influence of Society on the Soul." Yesterday, the meetings of the Senate and Board of the University took place, and in the evening, the anmual meeting of the Alumni Association was held. The Convocation takes place this forenoon, the opening of the new Faraday Hall this afternoon, and the annual conversazione this evening. We expect to be able to give an extended report of the closing exercises next

> WESLEYAN FEMALE COLLEGE, HAMILTON. -We have received the programme of the closing exercises in connection with this institution. The final examinations commenced last Thursday, and will close to-morrow. Last Friday evening the usual reception took place in the spacious rooms of the college, and this evening a grand vocal and instru-Friday next, at 11 a.m., the public meeting of the Alumnæ will be held, at which an address will be given by Rev. Thomas Goldsmith, and the Alumnæ Reception will take place in the evening. On Saturday, the Alumnæ Meeting will take place. Next Sunday morning, June 2nd, a sermon will be preached to the by Rev. Ira G. Bidwell, Buffalo. On Monday, June 3rd, the institution closes. The diplomas will be given to the graduates in the evening, when essays will be read, vocal and instrumental music given, and addresses delivered, etc.

The General Synod of the Disestablished Church of Ireland opened its annual session at Dublin, Archbishop Beresford presiding. Among the first of the notices and memorials presented was a notice of motion to condemn certain clergymen who held a "Retreat" last year. This un-Protestant observance caused the Churchmen. An event on the second day of the Synod was the reopening of Christ Church Cathedral, which has been repaired Henry Roc. The services connected with the reopening were continued through two days. Dean Dickinson's bill for a special service for unbaptized children was carried by a large majority. It is similar to the one before the Synod last year. On the fifth day a resolution condemning the "Retreat" held by about fifteen clergymen last year was taken up said and done at the "Retreat," which was a private meeting in a private house, the resolution when put to vote, was negatived, there being less than adozen votes in its favor.

We publish in this number the accounts of everal district meetings which were held last week. We hope our brethren will send remaining districts.

The Book-Room will be represented, as isual, at the approaching London and Montreal Conferences. Mr. A. G. Watson will be in attendance at the former, and Mr. C. W. Coates at the latter.

Rev. Dr. Douglas has arrived safely at Atlanta, and has delivered an eloquent address before the General Conference.

NOTES AND GLEANINGS.

Syrian College.

The American College at Beirut, Syria, which was founded and endowed mainly by gentlemen in New York, numbers Protestants, Catholics, Greeks, Druzes, and Moslems, among its students, all of whom attend prayers: regularly morning and evening. Instruction. is given principally in the Arabic; but English. and French are thoroughly taught, and chemistry, physics, geology, modern history, and moral philosophy are now studied through the medium of the English. The College was established as "an institution where native youth may obtain, in their own country and language, a literary and scientific education."

The Church and the State.

Bishop Burgess, of the Roman Catholic Church in Michigan, has issued a pastoral calling attention to the alarming increase of marriages between Catholics and Protestants and infidels. He warns his people against the practice, as contrary to the law of the Church, and assures them that "if in violation of this command a Catholic has recourse to a magistrate or a minister of the gospel for solemnization of such marriage, in the sight of God and his Church that marriage is null and void." The Presbyterian very properly asks: Who is this man who declares an ordinance of God of none effect?

Communism in America.

The New York Tribune, in an editorial iponj" Communism in America," says: Two things are absolutely necessary, if civilized society in this country is not to be disordered for many years by Communism. The first is that the public must stand ready to crush every revolt against law, swiftly, thoroughly, mercilessly. The law-breaking communist must meet no more toleration than a mad dog. Next, there must be a public opinion which will stamp out any political party or leader who affiliates with or courts the spirit of Communism. Civilized society must learn to hold as public enemies every organization, political or trade, and every public man or official in any degree leaning toward Communism. It must be treated as we treat cholera or the small-pox, or its work will be far more deadly."

Constantinople.

In the course of a recent lecture Dr. Storrs . said: "Suppose a close compact between Germany, Austria, and Russia and the problem is solved. Then you have a free Danube, then you have a series of States like Roumania and Servia under the joint protection of the three powers; then you have Constantinople a free city, the Bosphorus . and the Hellespont a national waterway through which the ships of all nationalities may pass unchallenged; then you see the Ottoman crescent which surmounts the dome of St. Sophia, give place to the Christian cross. Then will come the new era in the history of the world. One bold, busy, farsighted brain in Europe holds the solution . of this problem in itself. This is the brain of Bismarck. When this solution is completed we shall see Constantinople the great free city of the world, and its Golden Horn be filled with liberty, opulence and peace."

Power of the Jesuits.

These same Jesuits now rule at Rome. They have ruled ever since the return of -Pius IX. from Gæta, in 1849. And they will : not slacken their reins of power, though another Pope is in the Vatican. Whatever may have been the good intentions of Cardinal Pecci, Pope Leo XIII. is the slave mental entertainment will be given. On of surrounding circumstances, and will have to be governed by them if he chooses to rule. When he first put on the pontifical robes he abounded in well-sounding promises. He saw but too clearly that the Quirinal had gained a new master who is moved by no superstitious awe, like Victor Emanuel, and that to be the Pope of Rome means to be an ally of graduating class, in the Centenary Church, King Humbert of Italy. But day by day the Jesuits have, with that masterly skill which they alone possess, drawn the silken cords of the Ultramontane net tighter and tighter about poor Leo until he can move neither hand nor foot, and cannot even get the use of his teeth to gnaw out his freedom.

The Empress of India.

The Episcopalians in Madras are indignant over the introduction of the Queen's . new title, "Empress of India," into the Prayer-book. Apart from the obvious impropriety of parading these small dignities in the presence of the King of kings, they oba great deal of excitement at the time among | ject to being reminded whenever they go to church of what they call "the presence of an abortive imperialism." Here is what the Madras Herald has to say about it: "The and renovated and endowed with \$100,000 by bishop knows that the Imperial title is not agreeable to, and can never be popular with, his countrymen in any part of the world; and he might have declined to take the responsibility of going out of his way to keep them in mind of the obnoxious name whenever they go to Church and try to pray. The person-prelate or otherwise-is to be pitied who imagines that the Almighty will and some strong speeches made in favor of it. extend to the 'Empress of this land,' as such, As it could not be shown, however, what was | blessings that he would withhold from her if sho is merely called 'our most gracious Queen and Governor.'"

Pere Hyacinthe and Old Catholicism: in Geneva.

Last Sunday, says a recent number of La Semaine Religieuse, Pere Hyacinthe announced to his auditors at the Casino his departure. in short reports of the meetings held in the for Paris, and he recommended his little flock to attend the English service, the constitution of the English Church most nearly approach to the type preferred by Pere Hyacinthe. The orator exhorted the unbelievers whom his eloquence had drawn to the Casino to read the Holy Scriptures and to seek for the truth, and he sent back his Protestant auditors to their own churches. For ourselves, we earnestly desire that he may do a blessed work in France, while regretting that

the hopes raised by his debut at Geneva are not to be realized. The Catholic Christian worship which he has founded has had hardly any other success there than that of an eloquence which will always draw a crowd. and the official Catholic Church which he has left is very weakly,-one may almost say it is orny sustained by the support of the civil power. We even fear that after having gone through a year of painful crises, she is not at the end of her miseries.—Le Christianisme av Dixneuviemo Siecle.

Romanism in China.

Bishop Wiley writes the Western Christian Advocate, from Canton, China, concerning certain operations of the Romish Church, as follows:—This is not an inapt place to speak of the Roman Catholic cathedral, or rather the one that is in process of erection, and has been for the last fifteen years. It is an immense pile of granite, of which nothing is up yet but the walls and pillars. When finished, if it ever shall be, it will be one of the famous cathedrals of the world. But it will not be a glory, but a shame to Catholicism. The Romanists are carrying on an immense wrong in this country. They secured a clause in the French treaty by which the property, which they held two centuries ago when the Jesuits were driven from the country, was to be restored to them. There is no doubt but in demanding all over China the fulfilment of this article, they are making false claims and inflicting great wrongs on the Chinese. They demand property which they never owned, and in other places, where it is impossible to restore to them the bit of ground they had two centuries ago, they make an exorbitant demand for other property. This is the case with the large ground on which this cathedral is being erected. It was formerly the grounds of the governor-general of the province, and had to be given up to these insatiable wolves as indemnity for, perhaps, a few miserable chapels which they held formerly in different parts of the city. These Catholics, all over the Empire, are doing infinite harm to the cause of missions in this and a great variety of wavs.

LITERARY NOTICES.

-The Edinburgh Review for April has just been received from the Leonard Scott Publishing Co., 41 Barclay Street, New York. The oldest of the quarterly reviews still keeps its readers well informed upon the principal subjects which at the time are attracting public attention. We have only space for a short sketch of the contents of the present number. In "Sir Erskine May's Democracy in Europe," the reviewer considers the history of European democracy under three heads-from the dark ages to the time of Henry VIII., the period of the French Revolution, and the rise of the United States-with observations on the capacity of democracy to perform well or ill, its province of governing. "Barry Cornwrll's Life and Poems" is a brief biographical sketch, with extracts from and comments on the poems. "Scepticism in Geology" is a work recently published under the above title, which impugns the accuracy of the scientific grounds of certain recent geological theories. "Three Scottish Teachers" commemorates three notable Scotchmen-Thomas Erskine, John McLeod Campbell, and Bishop Alexander Ewing. "The Age of Bronze" presents an outthat name by the late Meadows Taylor. "The Naval Strength of England" is a review of the armored fleets of Europe, and the actual and relative strength of England. The other articles are "Browning's Agamemnon, and Campbell's Trachine," "Torrens' Memoirs of Lord Melbourne," and "The Present and the Future of

-The Atlantic Monthly for June contains the closing chapters of Mr. W. H. Bishop's romance, "Detmold." The "Imaginary Dialogue on Decorative Art" by John Trowbridge, will attract attention. In "Days in June" more extracts are given from the journal of H. D. Thoreau. There is an admirable critical article on Doudan. by T. S. Perry. The sixth of Charles Dudley Warner's pleasant papers, "The Adirondacks Verified," treats of "Camping Out." Richard Grant White in "England on the Rails," describes English railway travelling and travellers. The poems of the month are "Border Lands" by H. H., "Decoration Day" by Amelia D. Alden, "Closing Chords" by Rose Hawthorne Lathrop, and a "Spring Song" by Mrs. S. M. B. Piatt. The Contributors' Club is as varied as

-Seribner for June maintains its usual excellence. The two serials are continued. In the departments, Dr. Holland discusses the political significance of Bayard Taylor's appointment "Crime in its own Element," and "The Art of Speaking," "The Old Cabinet" relates to the principles of taste, "Literary Art judgments Academy Exhibition," and summarizes and further discusses "The Recent Controversy tain some special articles, such as "Improved Dwellings" for working people, with a groundplan, in " The World's Work," and suggestions about the planting of "Annuals" in "Home and Society."

-The first article in The Popular Science Monthly for June is by Dr. F. L. Oswald, and is a vivid sulogy of the physical culture of the Greeks, under the title of "The Age of Gymnastics." Herbert Spencer continues his paper on the "Evolution of Ceremonial Government." Dr. George M. Beard continues his important dis- for instance, there are fewer conversions reported cussion of "The Scientific Study of Hu- than last year, and there is a less number learn. man Testimony." Under the title, "Scientific Courses of Study," Professor W. F. Clarke contributes an able paper to the practical side of commended, and were recommended for publi-cation. We do not think we ever heard better the subject of scientific education. " The Order of Nature," by C. S. Peirce, is the fifth in his series of "Illustrations of the Logic of Science." The most important article in the number is that on "Brain-Forcing," by T. Clifford Allbutt,

-The June number of Sunday Afternoon completes the first volume for the year. It has been conducted with ability and success. The current number contains an attractive first instalment of Edward Everett Hale's new story, " Aunt Huldah's Scholars," which opens promiscuously. The old Egyptian inscriptions have decidedly readable treatment in Rov. Dr. E. A. | the services.

Wash'ourn's translation from the German of Bragsch entitled "Stories Told by the Stones." There is a sort of a "symposium" relating to dumb animals, and introducing a novel feature in "symposiums," a poem, by Earl Marble. President E. H. Fairchild, of Berea College, in ton, Rev. E. B. Ryckman, M.A., presiding, and What Career for the Negro?" takes issue with the idea that the freedmen may not aspire to the professions, and higher walks of life generally. Tryon Edwards tells about "The Lake Dwellings of Switzerland." There are bright and characteristic contributions from tion of the characters of the ministers and local those always welcome authors, Rose Terry Cooke, Rebecca Harding Davis, "Susan Coolidge," and Annie A. Preston; four charters of "Tom's Heathen;" poems by Sarah O. Jewett, author of "Deephaven;" "Lucrece;" Nora Perry; Marion Douglas.

-The June number of the Magazine of American History (A. S. Barnes & Co., New York and Chicago) makes its appearance early, and is unusually interesting. The leader is an account by the Rev. Dr. Charles W. Baird of a recent trip to England, and is entitled "A Month among the Records of London." It gives timely information to those who are interested in the literary treasures of the British Capital. An account is given of the manner in which these collections may be examined by the student. The chief repositories are the Public Records Office, in Fetter Lane, where the famous Domesday Book " is kept, the Courts of Chancery, Exchequer, Common Pleas and Queen's Bench; and Somerset House, on the banks of the Thames.

-Wide Awake for June opens with an amusing old-time story of "'Mandy's Quilting Party," "A Market Day at Pau" is well illustrated from a series of water-color studies on the spot. Following the Minnesota Serial of "True Blue," comes the pictorial four-paged "Classic of Babyland,"-grim old "Blue Beard" this time-from the pen of Mrs. Clara Doty Bates. Mrs. Lillie's "Shakesperean" paper abounds in gossip. "August's ''Speriment,' "by Mrs. S. B. C. Samuels, will be appreciated by the boys. There are several illustrated poems, notably one by Mrs. L. C. Whiton.

A Yacht Voyage. Letters from High Latitudes: Being some account of a voyage in 1856 in the schooner-yacht Foam, to Iceland, Jan Mayen, and Spitzbergen. By Lord Dufferin, Governor-General of Canada. New York: R. Worthington, Publisher.

This is a new and elegant edition of Lord Dufferin's popular book of Northern travels, dedicated to that land that Tennyson calls " That true North," we suppose as a kindly farewell to the country where he has so popularly and officiently represented his Sovereign. This is a very entertaining volume, written in a lively, gossiping style, and full of racy incidents and adventures, interspersed with graphic descriptions of scenery and events of his protracted voyage. But, despite the humorous and spirited style of the book, it contains a good deal of interesting information about people and places of which most people know very little. It has a portrait of the author, and is illustrated by engravings from sketches taken by Lord Dufferin during the journey. Those who have not already supplied themselves with the work, will find this edition to be a pleasant memento of our departing Governor-General, who will be followed as he leaves our Canadian shores with the kind wishes of all classes of Canadian society.

Human Life and its Conditions: Sermons preached before the University of Oxfordin 1876-1878, with three ordination sermons. By R. W. Church, M. A., D. C. L., Dean of St. Paul's.

This volume contains seven sermons, each one line of the neolithic culture in England and of which discusses with remarkable simplicity France, and discusses the phases of the bronze and acuteness one great living question, someage. "A Noble Queen" reviews the novel of what in the manner of Liddon and Mozley. These discourses are characterized by breadth of thought and fairness and candor of statement, and are eminently suggestive and thought-inspiring. The first sermon on "The Supremacy of Goodness" presents with great force and clearness the superiority of high moral manhood to mere intellectual attainments.

> Wife to her Sister: Being a treatise in which the question, so long and warmly discussed, whether marriage with a deceased wife's sister is prohibited under the Mosaic law is, in clear and precise manner, placed before the English reader. By Jacob M. Hirschfelder, tecturer in Oriental Literature, University College, Toronto. Toronto: Rowsell & Hutch-

This is an impartial and scholarly discussion of this debated question. Professor Hirschfelder clearly shows, from a critical examination of the Hebrew Scriptures, from the concurrent evidence of the Septuagint and other ancient versions, and from the testimony of the Mishna, the Targums and the writings of the most learned commentators on the Mosaic law, as well as from the practice of the ancient Jews, that marriage with a deceased wife's sister was not forbidden by the laws of Moses. It was not till 1603 that such marriages were forbidden in England.

WHITBY DISTRICT SABBATH-SCHOOL CONVENTION.

This annual gathering was held in connection with the District Meeting at Port Perry, May and the Literary Element in Art," "The 20th, when two sessions were held, both of which were numerously attended, that of the evening being crowded. Rev. W. H. Laird, chairman of about Engravers." The other departments con- the district, presided, and Rev. E. Barrass, M.A. acted as secretary. There were several items of interest among the statistics, for instance. three additional schools and 244 additional scholars are reported; 705 of the children meet in class, being an increase of 104. There are 4,474 children in the schools, and only 13 appointments at which there are no connexional schools, though at some of these there are union schools. Every circuit reports one or more collections for the Genera Sunday-school Fund. There are, however, some items that are not so satisfactory. ing the estechisms than was reported last year. Essays of a very superior kind were read or spoken by Revs. J. C. Seymour, P. D. Will, J.G. Laird, and J. S. Clarke, which were deservedly

> essavs. A mass meeting of the children was held in the afternoon at 4 o'clock, which was of a deeply interesting chawacter. Addresses were delivered by the chairman, Rov. J.G. Laird, and E. Barrass, M.A., who gave a jesson on the blackboard. Ase. ries of resolutions were adopted, recommending the frequent holding of conventions in central places, and forming teachers' institutes, &c., also strongly expressing a hop. that the connexional catechism should be more frequently used,

> and at least ten minutes should be spent each Sabbath with this valuable compend of theology. Professor Harrington presided at the organ, and the singing greatly enhanced the interest of

DISTRICT MEETINGS.

QUELPH DISTRICT.

The annual meeting of this district was held on Tuesday and Wednesday of last week in Presthe Rev. R. W. Williams, Berlin, acting as secretary. The Berlin News says :- There were from 25 to 30 clergymen and nearly as many laymen present. The proceedings on the first day were principally confined to the investigapreachers of the district. On the second daywhen the lay resresentatives were present-the finances and the general state of the Church were taken into account. We are happy to hear that the finances of all the circuits and stations were reported in a very healthy condition-considerably in advance of last year. The meeting confirmed the division of the Berlin Circuit as recommended by the official meeting. The Rev. H. McLean was elected as district representative to the Stationing Committee, Rev. Jas. McAlister, to the Sanday-school Committee, and Dr. McIntyre to the Missionary Committee. Messrs. T. Hilliard. Waterloo, W. H. Storey, Acton, and

gates to the General Conference.

Donald Wallace, Ponsonby, were elected lay dele-

ST. THOMAS DISTRICT. The annual meeting of this district was held at Aylmer, May 21st and 22nd, the chairman of the district, the Rev. John A. Williams, presiding. Rev. George Fergusson was chosen secretary, and Rev. T. W. Jackson, assistant. Our correspondent says:-All the ministerial members of the district were present but Father Holtby, who is in delicate health; and on the second day, all the representatives were present but one, showing the lively interest taken by the official members on our district. We are thankful to say that no objection was raised to the moral character of any of the ministers. The two young men on probation, J. H. Hazlewood and A. Broadway, presented first-class certificates from the Board of Examiners. A review of the state of the work on the district showed an increase of 156 members, and the Connexional collections in advance of the previous year. A very gracious divine influence pervaded all the sessions. The elections to office resulted as follows:-Stationing Committee, Rev. D. L. Brethour: Sunday-school Committee, Rev. A. G. Harris; Layman to Missionary Committee, J. Baird, Esq., St. Thomas; Representatives to General Conference, M. S. Smith, Esq., Tilsonburg; B. Hopkins, Esq., Brownsville; and John McCausland, Esq., Aylmer; Contingent Fund Committee, Thomas Stacey, Esq., St. Thomas, and E. A. Dunham, Esq., Port Burwell. A very pleasant interlude to the afternoon session, on the second day, was the presentation of an address and purse to the Rev. John A. Williams, chairman of the district.

HAMILTON DISTRICT.

The annual meeting of this district assembled a week ago yesterday morning in Wesley Church, John Street, Rev. James Gray presiding. We condense the following from the Mail's report:-After roll call, to which the full number of ministers answered, the proceedings commenced at 11 a.m., Rev. W. Williams having been elected Secretarv. The case of the Roy. R. Bell was first taken up, when it was recommended to the Conference that he be deposed from the ministry. The Examining Committee's report was next discussed. each case being reported on separately, after which the usual theological examination was conducted by the chairman. The reception of three candidates for the ministry was taken up and the recommendation of the Committee made to the Conference. The meeting met again on Wednesday morning and proceeded to discuss the financondition of the district, which occupied the entire day. The following representatives have been appointed to attend the General Conference in Montreal:-W. E. Sanford, Hamilton; Nelson Howell, Jerseyville; J. H. Smith, Ancaster; Johnson Harrison, Milton, and D. K. Griffin, Waterdown. Joseph Leslie was appointed representative upon the Missionary Committee to the General Conference, and Rev. Dr. Rice was appointed representative of the district on the Stationary Committee of the London Conference.

TORONTO DISTRICT.

The Annual Meeting of this District took place on the 21st and 22nd inst. in the Bloor Street Church, Yorkville, under the presidency of the Rev. George Young. . The district has been greatly narrowed in its limits since the last annual meeting, having only the three Yonge Street circuits, Scarboro' and Davenport, outside the city. There are, however, forty-five ministerial members, and twenty-one laymen, total sixtysix; only some five or six, unavoidable, absentees being reported. Rev. John Hunt was duly elect. ed secretary. Not a single death has occurred during the year; and it was but the work of a few minutes to call the roll, and ascertain that no stain was attached to the character, or the administration of any one minister. For this, devout thanks were rendered to the Giver of all good. The review of the work was, as a whole, encouraging. The increase of members is but small, being 15. Church Extension is making rapid progress. The number of sittings reported is 14,965, and total attendants on worship 15,-675. The financial reports, both for ministerial support, and connexional funds, notwithstanding the "hard times," in most cases present a pleasing advance on the former year. A new station. Parkdale just beyond the western limit of the city, is recommended for occupancy. This is of great importance to our Church, even should the support of a minister have to be supplemented from some of our connexional funds, as a very numerous population is drifting in that direction. Three young men, all recommended by the Quarterly Official Meeting of the Metropolitan Church, will be presented to Conference to be received on trial. Two having finished their probation, go up for ordination. These, with one other, who completes his third year, evinced an intimate acquaintance with theology, and the various subjects in the course of study, seldom excelled. The results of their examination was better than any we have witnessed for many years. Much interest was manifested in the elections, specially that of the laymen to the General Conference. 7 Rev. William Briggs was appointed to the Stationing Committee; Rev. Isaac Toyell to the Sabbath-school Committee. The following laymen were appointed: Missionary Committee, Emerson Coatsworth; Contingent Fund Committee, Robert Wilkes, Warring Kennedy and Richard Brown; as members of the General Conference, John Macdonald, E. Coatsworth, Robert Wilkes and Warring

Kennedy. The meeting was pleasant and most

harmonious; every one seemed "happy to meet"

and willing, if not sorry, to part, when the proper time came.

COBOURG DISTRICT.

The annual meeting of this district was held in Port Hope on Tuesday, 21st inst. We clip the following short account from the Guide: - There was a full attendance of ministers at the opening of the meeting, and two very harmonions sessions were enjoyed on Tuesday. The lay delegates met with the ministers on Wednesday, and transacted their part of the business. The following gentlemen were elected lay representatives to the General Conference: G. W. Webb, Dr. Beaty and Joseph Rosevear.

PETERBORO' DISTRICT.

The Sessions of this District Meeting were exceedingly satisfactory. A gracious spiritual influence prevailed throughout. No moral delinquency was reported among the ministers. There were no young men seeking admittance into the Conference. The examination of the capabilities of the young men on trial was most thorough. The net increase of membership was two hundred and fifty-one. This was regarded as very satisfactory, especially as the increase on the district last year about equalled that upon the entire of the remainder of the Conference. The brethren attributed much of the success of the past three years to the earnest and brotherly deportment of the chairman of the district. Rev-J. W. Wicher was elected Secretary, Rev. R. Walker to the Stationing Committee, and Rev. W. R. Barker to the S. S. Committee. George A. Cox, Esq., of Peterboro, and Dr. Ford, of Norwood go to the General Conference, and J. C. Sherin, of Lakefield, to the Toronto Conference Missionary Committee. A correspondent says that the meeting passed a well-merited resolution in anticipation of the removal of the much esteemed chairman, the Rev. N. R. Willoughby, A. M., from the district at the ensuing Conference.

BRIEF CHURCH ITEMS.

Albion West .-- This circuit, we understand, is in a state of peace and prosperity. The fourth Quarterly Meeting was held in Sand Hill Church, cordial resolution was passed by the Board. expressive of their appreciation of the labors of Rev. J. A. McClung on that circuit during the past three years.

GUELPH.-A most successful and pleasing entertainment was given in the Dublin street Church on the evening of the 24th inst., by the Young People's Union. The programme was varied by instrumental and vocal music, recitations and readings. The church was well filled; and a handsome collection was taken up.

Woodslee.-Among the large numbers brought to God on this circuit, are three Catholics, heads of families, two of whom have become devoted members of the Church. Our correspondent says :- If our ministers and people generally, would give time to this work, and make use of the appropriate means, large numbers would be speedily brought to God, especially among those of German and French origin.

OWEN Sound .- An Owen Sound paper says :-Our Methodist friends having erected the handsomest church in this northern section of country, are determined that the grounds shall be in keeping with the building, and have commenced planting out trees and laying out flower beds. The improvements, when completed, with a new fence in front, will make the property an ornament to the town.

BROOKLIN.—The Quarterly Board of this circuit net at the Brooklin church on Monday afternoon recently. The circuit funds were reported | churches are nearly empty, the services totally in a good state, and a large progress having been made at all the appointments. As this is his et year a resolution was passed the high appreciation by the circuit, of the piety, zeal and ability of Rev. J. C. Wilson, and expressing regret at his departure from the circuit.

Woodstock .-- A successful conversazione was held in the church here a week ago last Thursday evening. The Times says :- It was got up by the young people of the congregation, to whom much praise is due for the successful manner in which all the arrangements were carried out. The lecture hall was tastefully decorated with choice bouquets, hanging flower baskets, &c., and presented a very fine appearance. Every arrangement was complete, and we admire the style upon which it was conducted, rendering it so enjoyable and pleasant to all. Besides the other attractions, there was abundance of music.

OAKLAND.-At their last meeting held at Wilsonville, on the 6th inst., the Quarterly Official Board of this circuit passed a resolution to the following effect :- Resolved that this board are opposed to the Children's Fund, as being unjust in its working, and operating very injuriously to small or weak circuits, and not answering the end for which it was designed; and sincerely hope that the next General Conference will do away with it altogether, and also change the composition of the Stationing Committee, by having one person elected by each District Meeting to serve on that Committee, instead of the present

PORT HOPE.—The Anniversary sermons of the church in this town were preached on Sunday the 19th inst., by Rev. Alexander Sutherland, who officiated at both morning and evening services. On both occasions the church was well filled. We condense the following from the Guide :- On Monday evening the annual meeting was held in the church, on which occasion the financial position of the church was fully explained. Rev. John Shaw occupied the chair. Mr. Dickson read the annual report. In this it was announced that, greatly to the satisfaction of the trustees and contractors, it was found that the walls had not perceptibly given way as was somewhat feared. Mr. Evans then read the financial report, which was an exhaustive document, giving an account of all moneys received and expended since the first subscription was given to the new buildings. It stated that the total cost of the church is over \$50,000; number of members in congregation, 310; on Sabbath-school roll, 482; average attendance, 357; scholars members of the church, 24; vols. in library, 1,000. There are in connection with the church 6 local preachers, and 15 classes meeting weekly. Excellent addresses were then delivered by Rev. Mr. Donald and Rev. Mr. Sutherland.

We are requested to acknowledge the following sums as having been received by the Rev. Thos. Crosby, in aid of the rebuilding of the Fort Simpson Church lately blown down by a

 Mrs. Dr. Cooney, Toronto
 25 00

 Mrs. J. Douse, Toronto
 5 00

 William McKay, Victoria, B. C
 10 00

 Mr. and Mrs. McLellan, Victoria, B. C
 10 00

 Mr. Mordy, Victoria, B. C
 5 00

 Miss Morrison, Victoria, B. C
 2 00

 Mrs. Welwood, Victoria, B. C
 2 00

 Mrs. Welwood, Victoria, B. C
 3 00

RELIGIOUS INTELLIGENCE.

-New Jersey, it is said, is one of the states in which the growth of Sunday-school membership keeps pace with the growth of the population.

-Ir is estimated, says the National Church, that £1,500,000 have been contributed during the last forty years for church building in the West Riding of Yorkshire alone.

-Ir is reported that it costs the United States seventeen hundred dollars a year to support a soldier engaged in fighting the Indians; while a missionary among the same people costs only eight hundred dollars per annum.

-THE Vatican having refused to acknowledge the Falk laws in its negotiations with Germany, proposes an understanding based on the Bull. 'De Salute Animarum," published in 1871 to regulate the relations between the Church and the non-Catholic German States. Small hopes are entertained that the proposal will be accep-

-The United Methodist Free Churches appear to be making advances in the mission field. Fifty-two missionaries are employed in the home and foreign fields; the membership numbers 6,863; and the income is nearly £18,000—an increase of £755. Six additional missionaries were appointed during the past year, and good progress is reported in the work of chapel and school extension. The work of the Society's agents in Jamaica, China, Africa, and Australia has been crowned with much success.

-THE Pan-Anglican Synod which is to assemble in July next is likely to present some features has been forwarded to the Quebec Government. of interest and excitement, as well for its absentees as for its possible claimants for admission. The London Christian Globe says :- It seems Friday. probable, for instance, that Bishop Colenso will have a seat and a vote in the assembly, whilst, on the other hand, several members of the Amer. | place at Quebec Friday. ican Episcopate are understood to intend to absent themselves as a token of their displeasure against the Public Worship Regulation Act.

-BISHOP BURGESS, of the Roman Catholic Church in Michigan, has issued a pastoral, calling attention to the alarming increase of marriages between Catholics and Protestants and infidels. He warns his people against the practice, as contrary to the laws of the Church, and assures them that, "if, in violation of this command, a Catholic has recourse to a magistrate or a minister of the Gospel for solemnization of lencies' departure for Europe. such marriage, in the sight of God and his Church that marriage is null and void."

-A DAILY prayer-meeting is held, it is said, at the immense lace warehouse of Thomas Adams & Co., Nottingham, England. It was established twenty-five years ago, and has condental, on Wednesday night destroyed the tinued without intermission since that time. No greater portion of the Government offices at compulsion whatever is put upon the work-people to attend the service. The half hour it lasts, from 8 to 8:30, is taken out of the master's time. Intion in favor of the modification of the pro-If not at chapel, everybody must be in his or her visions of the treaty with China respecting emiproper place in the warehouse doing their appointed work. The result is that out of a total of 800, the average daily attendance is over 500. -Ir is said that Berlin is so ill-provided with of reservations being reduced from thirty-six churches and clergymen that there is only one of the latter to about every 8,500 of the people. being at all inclined to church-going. An exchange says :- Berlin must be very unlike most of the European capitals. Dresden, Vienna, Naples, Rome, Paris, Geneva, Brussels have many more churches and clergymen than there seems to be any need for, since many of their failing to be attractive.

PERSONAL.

-H. R. H. the Duke of Cambridge will shortly go to Malta to review the Indian troops. -The death of the Duchess of Argyll is an

-The London Athenaum announces that Lord Dufferin has accepted the Presidency of the Royal Geographical Society. -The Shah of Persia arrived at St. Petersburg

-Rev. Henry Ward Beecher lectured at Montreal last Thursday evening before a large audi-

-Sir Patrick L. Macdougall, the new Command er of the Forces in British North America, arrized at Halifax last week.

-The Countess of Dufferin has donated to the Protestant Orphans' Home \$500—the surplus fund from the children's bazaar after liquidating the debt on St. Bartholomew's church.

-The London correspondent of the Liverpool Courier greatly regrets to announce that Mr. Goldwin Smith's visit to England is drawing to a close, and that he will shortly return to Canada. -Admiral Sir Astley Cooper Key left Halifax

on the train on Friday evening, to take the English mail steamer at Rimouski, having been summoned with all haste to take command, it is said, of a Baltic fleet.

-Mr. John Ruskin's restoration to health is so complete, it is said, that he is again at work revising and adding to the notes by which he has illustrated the exhibition of his Turner draw-

-Rev. Davidson McDonald, M.D., who has been for five years a missionary in Japan, has just returned on a visit to this country, and has, we understand, gone to see his friends in Picton, Ont. His labors have principally been confined to the neighborhood of Shidznoka, where he has been successful in teaching andipreaching among the natives. Many of his friends throughout the province will have an opportunity of hearing from him respecting the encouraging prospects of the work in Japan, which will, doubtless, awaken an increased interest in our new and important mission in that rapidly developing country.

-Rev. Thomas Bowman, D.D., LL.D., one of the bishops of the Methodist Episcopal Church, and Rev. Erastus O. Haven, D.D., LL.D., Chancellor of Syracuse University, are to visit the British Wesleyan Conference at its session in Bradford, England, commencing July 29, to bear the fraternal greetings of the General Conference. The N.Y. Christian Advocate says :--Bishop Bowman will also visit our several conferences in Europe, and preside at their sessions.

Bishop Bowman, after completing his official work in Europe, will go to India to inspect our work there, and preside at the next annual session of the North India and South India Confer-

CURRENT NEWS.

-Work has been commenced on the Quebec fortification improvements.

-John Taylor, Brigham Young's successor, gets

\$445,000 from tithings this year. ... More than 400 tons of fish are condemned

every year in London as unfit for food. -A suspension of diplomatic relations between China and Germany is said to be imminent. -A Berlin despatch says the Emperor has re-

fused to accept Dr. Falk's resignation. It is said. however, Dr. Falk persists in resigning. -The importation of potatoes into Porto Rico from Holland, Germany, and America has been prohibited.

The Montreal Orangemen have applied to the Protestant clergy for the use of their churches on the 12th July. -A United States cutter has left Cleveland for

a cruise on the Canadian shore of Lake Erie-it. is supposed on the look-out for Fenians. -Preparations are being made in New Brunswick for the Provincial elections, which take

place during the first half of June. -A movement is said to be on foot at Washing.

ton having for its object to secure the retirement of Gen. Grant upon his return from Europe. -Thirty-five thousand out of 38,000 reserves called up in Great Britain have responded to the

-Duluth is kept quite busy this spring owing to the number of people from Canada countries reaching there by lake transportation companies. -A memorial of the city council of Montreal, relative to the prohibition of party processions. -Rails for the Credit Valley and Victoria Railways arrived at Montreal from Great Britain

-The grand ceremonial in connession with the translation of the remains of Bishop Laval took.

-The Corporation of Montreal has resolved topetition the Governor-General to put in force in the District of Montreal Mr. Blake's Act for the Prevention of Crimes of Violence.

-The supplementary army estimates for the expenses of the Indian expeditionary force is \$1.750,000: and the navy estimates for the transportation of Indian troops \$1,900,000.

-It is understood that the citizens of Ottawawill present the Governor-General and Lady Dufferin with a testimonial before their Excel--A timely rainfall in the famine-stricken pro-

vinces of China has awakened hopes of an abundant harvest and relief from the prevailing desti--A fire, which is believed to have been acci-

Constantinopie. The United States Senate has passed a reso-

gration. -A consolidation of the United States Indianagencies has been decided on, the number

-In view of the approaching elections Archbut that these do not feel the inadequacy, not bishop Tache has issued a pastoral repudiating the doctrine that priests should not interfere

> -A man named Pike was stabbed, in Strathroy by a desperate character named Matthews, who has since been arrested. Pike is not expected to -A gas explosion occurred a week ago yester-

day in the old Sydney coal mines, Cape Breton, by which six lives are known to have been lost. There were between thirty and forty men in the pit at the time of the accident. -Secretary Sherman's financial statement sub-

mitted to the Cabinet at Washington a week ago yesterday shows a deficit of eleven millions less. than for the corresponding period last year, and a decrease of eight millions in expenditure.

-A popular voto in the Canton of Zurich, Switzerland, has rejected the scheme for a supplementary grant to the St. Gothard Railway, and it is believed other Cantons will follow suit, last week, where he was expected to remain until | so that the railway must either be completed by. Italy and Germany or remain unfinished.

-The sentence of death passed recently at the Ontario Assizes on the men Burke and McPherson, for outraging and causing the death of a woman in the Township of Pickering, has been commuted to imprisonment for life.

-A New York Herald's cable special states that the Belgian Government is about to forward to the United States a complaint that owing to the incomplete publication of despatches, Belgium's action, as well as that of Minister Delfosse, in regard to the Canadian Fishery Commission has been placed in a wrong light.

-The Manitoba customs returns show that the imports of last month amounted in value to over \$120,000. This is more than three times the value of the goods imported in April of last year... The extraordinary increase is due in a measure to the early opening of navigation, but chiefly tothe large immigration foreseen by importers.

-It is not generally known that there is a sinking fund in operation having in view the extinction of the national debt of Great Britain. The actual sum set aside for interest and principal for the present year is £28,000,000, but of this but £5,000,000 will be devoted to liquidate ing the debt, the remainder being required for interest.

-A lamentable accident happened on the Grand River at this town about eight o'clock Wednesday night. The small steamer Empress of India was out with a pleasure party of seventeen persons, when she became unmanageable and capsized over Blain's dam. All the passengers on board were plunged into the river, and eight. lives were lost.

-The Royal family of Holland is sadly afflicted. The King is ill, his brother and heir apparent. deaf, his sister is "poor Charlotte," the widow of Maximilian of Mexico, and the Queen has never recovered from the death of her only son, added to which the conjugal troubles of her married daughter, the Princess Louise, wife of Prince Philip of Saxe-Coburg Gotha, are said to weigh heavily upon her mind.

-The contract between the Panama International Canal Committee and the Columbian Secretary of State for Foreign Affairs has been ratified. A ninety-nine years' right of way and free use of materials is conceded to the Company, with the use of a strip of land two hundred metres wide on each side of the canal and a further grant of 500,000 hectares of land to be selected at the Company's option. The canal is to be begun in 1883 and finished in twelve years

LOST AND FOUND.

I lost the brook as it wound its way Like a thread of silver hue; Through greenwood and valley, through meadows gay, 'Twas hidden away from view: But I found it again a noble river Sparkling broad and free.

Wider and fairer growing ever, Till it reached the boundless sea. I lost the tiny seed that I sowed With many a sigh and tear,

And vainly waited through sunshine and cold For the young green to appear; But surely after many long days The blossom and fruit will come, And the reapers on high the sheaves will raise For a joyful harvest-home.

I lost the life that grew by, my own

I lost the notes of the heavenly chime

For one short summer day; And then it left me to wander alone. And silently passed away: But I know I shall find it further on, Though not as it left me here; For the shadows and mists will have passed and gone I shall see it fair and clear.

That once came floating by; I have listened and waited many a time For the echo though distantly: But I know in the halls of glory it thrills, Ever by day and night: I shall hear it complete when its harmony fills My soul with great delight.

I lost the love that made my life. A love that was all for me; Oh! vainly I sought it amid the strife Of the stormy, raging sea; But deeper and purer I know it waits Beyond my wistful eyes; I shall find it again within the gates Of the garden of paradise.

I shall lose this life! it will disappear With its wonderful mystery; Some day it will move no longer here, But will vanish silently: But I know I shall find it again once more; In a beauty no song hath told; It will meet with me at the golden door, And round me forever fold.

-Golden Hours.

\mathbf{SERMON} .

BY REV. T. DEWITT TALMAGE. DELIVERED IN THE BROOKLYN TABERNACLE.

REPORTED FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

MUSCULAR CHRISTIANITY.

And called his name Samson; and the child grew and the Lord blessed him.—Judges xii; 24. There are two sides to the character of Sam son. The one phase of his life, if followed into the particulars, would administer to the grofes-que and the mirthful; but there is a phase of his character fraught with lessons of solemn and eternal import. To these graver lessons we de-

vote our morning sermon. This giant nodoubt in early life gave evidences of what he was to be. It is almost always so. There were two Napoleons—the boy Napoleon and the man Napoleon-but both alike: two Howards—the boy Howard and the man Howard —but both alike; two Samsons—the boy Samson and the man Samson—but both alike. This giant was no doubt the hero of the playground, and nothing could stand before his exhibitions of youthful prowess. At eighteen years of age he was betrothed to the daughter of a Philistine. Going down towards Timnath, a lion came out upon him, and although this young giant was weaponless, he seized the monster by the long mane and shook him as a hungry hound shakes a March hare, and made its bones crack, and left it by the wayside bleeding under the smiting of his fist and the grinding heft of his heel. Passing along after a while the same place, he turned into the thicket to see the remains of the monster that he had slain. Under the hot climate all the perishable particles of the lion had disappeared, and under the rain and the sun the skeleton had been washed and bleached until it was as pure and white as a vase of porcelain, or a tank of gold. Into this skeleton the bees had gathered their honey—the sweetness of grass-tops, the juice of the pomegranate, the aroma of the wild flowers which had stood in the gloom of the thickets, pale nuns in Nature's con-Edinburgh and London who hated God and until it was as pure and white as a vase of porce-

On the wedding-day, Samson had propounded a riddle—a riddle so foolish that it has been rocorded as a warning for those who, without talent for facetiousness, attemptit. By the treachery of his wife the riddle was easily guessed by the Philistines, and Samson in his indignation slew thirty people. Further to avenge the wrong done him, he sets on fire three hundred foxes and these terrified creatures in their alarm rush into the corn-shocks and the vineyards until the whole land is ablaze with desolation. Surround. ed one day by three thousand men, this giant picks up a jawbone from the wayside, and mows down the armed men as in a harvest-field the full-head grain tumbles under the swing of a sickle. Coaxed and over-persuaded by a woman who had almost pestered his life out, he tells the secret of his strength—that it lies in his long hair. His hair is shorn, and he becomes as weak as other men. Then his eyes are put out, and he is thrown into prison. But his hair begins to grow, his strength begins to come back, and one day when three thousand people were ridiculing Samson in the temple of Dagon, he lays hold the pillars and brings down the building in wild and thunderous wreck, nothing escaping save the grean of three thousand crushed idelaters.

strength of Samson, drawing also some illustra-tions from our modern times. First of all, be-hold in this giant of the text that physical power is not always an index of moral power. He was a huge man. The lion found it out, and the three thousand men whom he slew found it out; yet he was the subject of petty revenges and out-gianted by low passion. I am far from throwing any discredit upon physical stamina. There are those who seem to have great admiration for delicacy and sickliness of constitution. I never could see any glory in weak nerves or sick head-ache. Whatever effort in our day is made to make the men and women more athletic should have the favor of every good citizen as well as of every Christian. Cymnastics may be positively religious. Good people sometimes ascribe to a wicked heart what they ought to ascribe to a slow liver. The body and the soul are such near neighbors that they often catch each other's diseases. Those who never saw a sick day, and who, like Hercules, show the giant in the cradle, have more to answer for than those who are the subjects of lifetime infirmities. He who can lift twice as much as you can, and walk twice as far, and work twice as long, will have a double account to meet in the judgment. How often it is that you do not find physical energy ndi cative of spiritual power. If a clear head is worth more than one dizzy with perpetual vertigo; if the muscles with the play of health in them are worth more than those drawn up in chronic rheumatics; if an eye quick to catch passing objects is better than one with vision dim and uncertain—then God will require of us efficiency just in proportion to what He has given us Physical energy ought to be a type of moral power. We ought to have as good digestion of truth as we have capacity to assimilate food. Our spiritual taste ought to be as clear as our tongue. Samsons in body, we ought to be giants in moral power. But where you find a great many men who realize that they ought to use their money aright, and use their intelligence aright, how few men you find aware of the fact that they ought to use their physical organism aright. With every thump of the heart there is something saying, "Work I work!" and lest we something saying, "Work I work !" and lest we should complain that we have no tools to work with, God gives us our hands and feet. With every knuckle, and with every joint, and with every muscle saying to us, "Lay hold and do something." But how often it is that men with physical strength do not serve Christ. They are like a ship full-manned and full-rigged, capable of vast tonnage, able to endure all stress of he started as a factory boy; he never had any opportunities or early chance, and God will be

weather, yet swinging idly at the docks; when these men ought to be crossing and recrossing the great ocean of human suffering and sin with God's supplies of mercy. How often it is that physical strength is used in doing positive damage, or in luxurious ease, when, with sleeves rolled up and bronzed bosom, fearless of the shafts of opposition, it ought to be laying hold with all its might, and tugging away trying to lift up this sunken wreck of a world. It is a most shameful fact that much of the business of the church and of the world must be done by the great ocean of human suffering and sin with the church and of the world must be done by those comparatively invalid. Richard Baxter by reason of his diseases, all his days sitting in the door of the tomb, yet writing more than a hundred volumes, and sending out an influence for God that will endure as long as the "Saints Everlasting Rest." Edward Payson, never knowing a weil day, yet how he preached and how he wrote, helping thousands of dying souls like himself to swim in a sea of glory! And Robert McCheyne, a walking akeleton, yet you know what he did in Dundee, and how he shook Scotland with zeal for God. Philip Doddridge, advised by his friends because of his illnesses not to enter the ministry, yet you know what he did for the "rise and progress of religion" in the church and in the world. Wilberforce, told by his doctors that he could not live a fortnight, yet at that very time entering upon philanthropic enterprises that demanded the greatest endurance and persistence. Robert Hall, suffering excruciations so that often in his pulpit while preaching he would stop and lie down on the sofa, then getting up again to preach about heaven until the glories of the celestial city dropped on the multitude, doing more work, perhaps, than almost any well man in his day, while many of the clergy of his time were getting the gout on fat salaries, or with horn and hound, out on the fox-chase. O! how often it is that men with great physical endurance are not as great in

moral and spiritual stature. In this connection I might call to your mind that man whose death this last week has excited so much attention. When he was living, I gave you my idea of his business, and I gave it to you in unmistakable terms. When a man is living is the time to arraign his sins. Then, if he is arraigned falsely, he can answer. It is cowardly to assault the grave. That man has gone into the eternal world, and it is not our business to de-clare his destiny. The day of judgment will explain to all the universe, and give full satisfaction. But I call your attention to the fact that to no man in our country did God give more physical endurance. He was the Samson of our age—with nerves of iron and endurance unparalleled. Whether he used that strength in slaying lions of sin and pulling down temples of wrong, you know. God certainly gave to no man more magnificent opportunities of showing what a giant can do. Adjoined to such a body, had there been a soul full of love to God and majestic effort to improve the spiritual condition of the world, he might have challenged anything but omnipotence. While there are achieve ments for those who are bent all their days with sickness—achievements of patience, achieve-ments of prayor, achievements of self-denial, achievements of Christian endurance, I call upon men of health to-day—and perhaps only such have come out in the storm—men of muscle, men of nerve, men of physical power to devote themselves to the Lord. Giants in body, you ought to be giants in soul.

Benold also in the story of my text illustrations of the fact of the damage that strength can do if it be misguided. It seems to me that this man spent a great deal of his time in doing evil—this Samson of my text. To pay a bet which he had lost by the guessing of his riddle, he robs and kills thirty prople. He was not only gigantic in strength, but gigantic in mis-chief, and a type of those men in all ages of the world who, powerful in body, or mind, or any faculty of social position and wealth, have used their strength for iniquitous purposes. It is not the small, weak men of the day who do the damage. These small men who go swearing and loafing about your stores and shops and banking-houses, befouling the air with their breath, and insulting your floor with their iniquitous saliva, assailing Christ and the Bible and the church they do not do the damage. They have no influence. They are vermin that you crush with your foot. But it is the giants of the day, the misguided giants, giants in physical power, or giants in mental acumen, or giants in social po-sition, or giants in wealth, who do the damage. The men with sharp pen that stab religion and throw their poison all through our literature; the men who use the power of wealth to sanc blasphemed the name of the Almighty; but they did but little mischief. They were small men insignificant men. Yet there were giants in those days. Who can calculate the soul-havoc or a Rousseau, going on with a very enthusiasm of iniquity, with fiery imagination solzing upon all the impulsive natures of his day? or David Hume, who employed his life as a spider employs its summer in spinning out silken webs to trap the unwary? or Voltaire, the most learned man of his day, marshaling a great host of skep-tics, and leading them out in the dark land of infidelity? or Gibbon, who showed an uncontrollable grudge against religion in his history of one of the most fascinating periods of the world's existence—the decline and fall of the Roman Empire—a book in which, with all the splendors of his genius he magnified the errors of Christian disciples, while with the sparseness of notice that never can be forgiven he treated of the Christian heroes of whom the world was not worthy. Cæsar, Borgia, Hildelrand, Robespierre, Byron—misguided giants. Ol mon of stout physical health, men of great mental stature, men of high social position, men of great power of any sort, I want you to understand your power, and I want you to know that that power devoted to God will be a crown on earth I call your attention this morning to some to you typical of a crown in heaven; but mispractical lessons to be learned from the physical guided, bedraggled in sin, administrative of evil, God will thunder against you with his condem nation in the day when millionaire and pauper, master and slave, king and subject shall stand side by side in the judgment, and money-bags, and judicial ermine, and royal robe shall be riven with the lightnings! Behold also in this giant of our own century that great physical power must frumble and expire. The Samson of the text long ago went away. He fought the lion. He fought the Fhilistines. He could fight anything, but Death was too much for him. He may have required a longer grave and a broader grave; but the tomb nevertheless was his ter-minus. So it was with the Samson of our own day. There was never so grand a fight for life as that man made. He fought Death back from the ballot boxes of last autumn's election, fought Death back to the deck of a Southern steamer, fought Death back to South Carolina, fought him back to Florida. Then there came a turn in the battle, and he fought Death back to New York, and fought Death back to Troy, and fought Death back to Saratoga, fought him back with the physical energy which had made him the victor of the prize-ring, fought him back with an energy that had dropped Poole and Thompson and Heenan in pugilistic encounter, fought Death back with a physical energy that made that man the world's champion and gave him the belt of honor; but last Tuesday this champion of the world closed in with the champion of the black beit, and Death flung him! The most tremendous battle for life I ever read of, but unsuccessful. Ah! if the giant of the text and the giant of our century could not finally succeed in the contest against Death, we of lesser fibre and lesser strength I think will have to surrender. What! do you tell me that the muscle of the arm must be shrunken, that the torque must be palsied, that the foot must halt in its march, and halt forever? Yes. If the giant of the text sur-rendered, and the giant of our century surren-dered, we shall surrender. By prudence, by

good habits, by the enthronement of moral prin-

ciple, we may postpone the hour; but come it

must and come it will. If, then, we are to be compelled to go out of this world, where are we

to go to? Shall we stand here trying to decide

the destiny of this man who has recently departed, while we have not decided our own? In

your stores and offices and shops, during the past

week, you have been discussing this matter, and you have said in regard to this man: "Well,

was kind to the poor, and that is charity, and God loves Christian charity, and such a trait of character ought to be rewarded with heaven. And some of you have said, in the discussion of the matter: "Well, he went out of the world owning three-eighths of the stock of the gambling hell in Saratoga, and," you say, "how is it possible, under the circumstances, that he should reach heaven?" And others of you have discussed how much was to be depended upon the religious rites of the sick-room. Oh! my friends, have you been discussing this man's destiny, neglectful of your own? Why, you make me think of a sea captain who, caught in a cyclone, bothers himself about whether the ship belonging to the White Star Line and the ship belonging to the Cunard Line are going to out ride the tempest, while he forgets all about his own ship, which is already within the roaring of

the Newfoundland breakers Oh, my friends, we have an immortal nature we must get into harbor. This body and soul must soon part. What shall be the destiny of the forscon part. What shall be the destiny of the former I know. Dust to dust. But what shall be the destiny of the latter? Shall it rise into the companionship of the white-robed, whose sins Christ has slain? or will it go down among the unbelieving, who tried to gain the world and save their souls, but were swindled out of both? Blessed be God, we have a Champion. He is so styled in the Bible. A Champion who has con-quered death and hell, and he is ready to fight all our battles from the first to the last. "Who is this that cometh from Edom, with dyed garments from Bozrah, mighty to save?" If we follow in the wake of that Champion, death has no power and the grave no victory. The worst man trusting in him shall have his dying pangs alleviated and his future illumined.

In the light of this subject, and in the light

of recent events, I want to call your attention to a fact which may not have been rightly considered by five men in this house, and that is the fact that we must be brought into judgment for the employment of our physical organism. Shoulder, brain, hand foot—we must answer in judgment for the use we have must answer in judgment for the use we have made of them. Have they been used for the elevation of society, or for its depression? In proportion as our arm is strong and our step elastic will our account at last be intensified. Thousands of sermons are preached to invalids. I preach this sermon this morning to stout men and healthful women. We must give to God an account for the right use of this physical organism. These invalids have comparatively little to account for, perhaps. They could not lift twenty pounds. They could not walk half a mile without sitting down to rest. In the preparation of this subject I have said to myself, how shall I account to God in judgment for the use of a body which never knew one moment of real sickness? Rising up in judgment, standing beside the men and women who had only little physical energy, and yet consumed that energy in a configuration of religious enthusiasm, how will we feel abashed! Oh! men of the strong arm, and the stout heart, what use are you making of your physical forces? Will you be able to stand the test of that day when we must answer, for the use of every talent, whether it were a physical energy, or a mental acumen, or a spiritual power? Hark! it thunders. That day advances, and I see one who in this world was an invalid, and as she stands before the throne of God to answer she says: "I was sick all my days. I had but very little strength, but I did as well as I could in being kind to those who were more sick and more suffering." And Christ will say: "Well done, faithful servant." And then there will come up one who will say:
"I went on crutches all my days. It was very
hard for me to get about, but I tried to serve the
Lord, and I tried to be patient under all my
infirmities, and, though I had not many stars in my crown, I rejoice that I have been able to do something for Jesus." "Well done, faithful servant," says Jesus, "well done." And then a little child will stand before the throne, and she will say: "On earth I had a curvature of the spine, and I was very weak, and I was very sick; but I used to go out and gather flowers out of the wild wood and bring them to my sick mother, and she was comforted when she saw mother, and she was comforted when she saw the sweet flowers out of the wild wood. I didn't do much, but I did something." And Christ shall say, as he takes her up in his arm and kisses her, "Well done, well done, faithful servant; enter thou into the joy of thy Lord." What then will be said to us—we to whom the Lord gave physical strength and continuous health? Hark! it thunders again. The judgment! The judgment

I said to an old Scotch minister, who was one I said to an old scotten infinister, who was of the best friends I ever had, "Doctor, did you ever know Robert Pollok, the Scotch poet who wrote 'The Course of Time?'" "Oh! yes," wrote 'The Course of Time?'" "Oh! yes," he replied, "I knew him well; I was his class-mate." And then the doctor went on to tell me how that the writing of "The Course of Time" exhausted the health of Robert Pollok, and he expired. The fact was that no man could have such a glimpse of the day for which all other days were made as Robert Pollok had, and long survive that glimpse. In the description of that day, he says, among other things:

Begin the woe, ye woods, and tell it to the doleful

"Begin the woe, ye woods, and tell it to the doleful winds.

And doleful winds wail to the howling hills,
And howling hills mourn to the dismail vales,
And dismail vales sigh to the sorrowing brooks,
And sorrowing brooks weep to the weeping stream,
And weeping stream awake the groaning deep;
Ye heavens, great archway of the universe, put sackcloth on;
And cean, robe thyself in garb of widowhood,
And gather all thy waves into a groam, and utter it,
Long, loud, deep, piercing, dolorous, immense,
The occasion asks it. Nature dies, and angels come to
lay her in the grave."

What Robert Pollok saw in poetic dream you and I will see in positive reality. The judgment! The judgment!

PRAYER FOR CHRISTIAN UNION.

A HYMN BY JOHN W. CORSON, M.D. "That they all may be one."—John xvii. 21, That precious gift, thy parting prayer. That we may all be one,

Blest Saviour, help us now to share, And breathe, "Thy will be done," One home above to faith appears— One path by millions trod; One Cross lights up this vale of tears,

To all the saints of God. With those that gazed from Tabor's height, Let love unite our throng; May "Jesus only," fill our sight,

And echo in our song. Our pains, and toils, and conflicts here-E'en Jordan rolling past, Will be as dreams, when pressing near The Throne, we meet at last.

Fade earthly shrines, and alters fair. And names and temples old, If, Lord, thou wilt but claim us there, And count us in thy fold.

Reign in our hearts, Thou Lamb Divine! And make us one in Thee. Bring us with all the host of thine. Thy glorious face to see. OBANGE, N. J., April, 1878.

Scarcely a day passes without some new discovery in connection with electricity. In fact. we are only beginning to find out what an unlimted variety of uses it may be put to. Some experiments have been made at Brussels in breaking-in horses by means of an electric bridle. The apparatus consists simply in a couple of reins, along which run electric wires. At the end of the reins a minute battery is attached, and by pressing on a little knob the electric curand after a few consecutive or intermitting shocks, the animal becomes perfectly docile. The inventor asserts that runaway horses can quirement of members is passing. The law, if, as immediately be brought to a standstill by means of this apparatus. What a boon it would be if those intractable members who speak against is done the better. Time will not improve the time, and keep the House sitting till six in the opportunity to do either the one or the other. morning, could also be brought to a standstill merciful." And some of you have said: "He | the Speaker.

Correspondence.

INCONSISTENCY RECOILING.

inst., a communication signed "Veritas," writ-ten apparently in extenuation of the undisciplinery proceedings of "the minister in charge The Mail's correspondent, of whom he complains as casting a "reflection on the minister," charitably withheld, in that communication, the most damaging features of the minister's conduct, some of which shall now appear. He announced from the pulpit "that a meeting of the trustees would take place on a certain evening, for the purpose of filling vacancies on the Board and electing a representative therefrom to the official meeting of the circuit." The trustees being elected, he doclared the office of representative vacant, and proceeded to nominate. Af-ter two unsuccessful nominations, and being in-formed by the trustees whom they wished as representative, he declared there was no vacancy; that the former representative was still their representative—as though by a volition of his will a vacancy could be created or filled. The trustees, feeling indignant at such shuffling, reminded him that this meeting was called partly for the purpose of cleeting a representative:— even this he tried to deny, saying "it was called for electing trustees and other business." But the climax of "inconsistency" is contained in the allegation made in the communication of "Veritas" for not nominating the trustee desired, namely, "That a decision is now pending with reference to his course of action in certain financial matters connected with the Circuit Board. Why did the "minister in charge" state that he had intended to nominate him, or why did he say to one and another of the trustees that he say to one and another of the trustees that he could not do so, having just heard that a charge had been preferred by that trustee, against him, to the President of the Conference. I do not think the scurrilous writing of "Veritas" worth notloing: surely upwards of fifty years' residence in the same municipality should place the reputation of an individual beyond the reach of any transient David analysis of the same ways of the reach of any transient Druid, or anonymous scribbler. You would, Mr. Editor, most likely have been in blissful ignorance of this offending trustee having "lost the confidence of his brethren," or "desiring a relaxation of the rules of the Church to render them agreeable to his taste," had he not, when recording steward, been more subservient

GENERAL CONFERENCE COMMITTEES.

I am pleased that there has been commenced in your excellent paper discussion on various matters pertaining to legislation at the approaching General Conference. Whether I agree with the deliverances or not, I like to read them, and as long as they are in good temper they will do good. Now that these things are up I summon courage to suggest one or two things. For the administration of our business of a general kind there are at least seven or eight committees, appointed in all sorts of ways, so that it is almost impossible to know who are charged with these various interests of the Church. We have Transfer, Superannuation, Book and Publishing, Missionary, Educational, Sunday-school, and Rights and Privileges Committees. These are composed of 137 members. Now it has seemed to me that a much better plan would be to have one committee for all these and any other business of a general kind that might exist. Let it have a regular session at a definite time as the Annual Conferences have. It might be com-posed of say about 40 members, viz., Toronto 10, London 10, Montreal 8, Nova Scotia 4, New Brunswick 4, Newfoundland 2, and the General Conference President. I would assign the election of the ministers to the Annual Conferences by ballot, and the laymen, to the laymen of the May District Meetings, by rotation. The Presilents of the Annual Conferences would of course be included in this list. It is possible to find objection to this, as to any plan that may be adopted. It is not my purpose now to anticipate these objections. Such a plan would need to be wrought out in detail. But having the constitution of each fund and the laws regulating all the other departments, the way would be plain be-fore them, and no more difficulty than in the case of any one committee. Among the advantages of this method, as compared with the pres ent, are the following:—

 Simplicity and compactness of plan.
 Botter provision against various interests of the Church clashing, or of one being ignored and another unduly magnified. 3. The imposing of direct responsibility on

those who administer our secular affairs. 4. The leaving of legislation only to the General Conference according to its true intent, and in harmony with its quadrennial assembling. Now it has no control over its committees, nor has any one else.

5. The easier appointment of one financial agent for all our funds.
6. The placing of all our finances and secular ousiness in such position that they may be better

known and understood by the people generally, and thereby secure more intelligent interest in them.
7. The saving of expense. Now one commit-

tee alone, with its sub-committees, costs more than a \$1,000 a year. 8. The greater certainty of having our admin-

istration of these interests in harmony with the mind of the Church. Now, a committee can for four years go on with a policy at variance with the will of the Church, and there is no power to change it, and no way of bringing them o account, even at the next General Conference I do not say such has been the case, but such is

There are many other matters on which there is need of discussion, but this covers more ground than any one of them. Enough for this time.

NEEDED LEGISLATION.

DEAR BRO..—Your suggestion that the GUARDIAN might well be engaged in ventilating such subjects as will in all likelihood engage the attention of the approaching Methodist legislature at Montreal has doubtless set some to thinking, and if so, I claim to be of the number. And when it is considered that for four long years in this nervous age, a body like ours can "alter no rule or regulation," it is natural that the minds congregated in these quadrennial conclaves should be in some degree acquainted with the Metho-distic pulse generally, and in no better way could they be the more potent to heal, or more faithful to defend sour polity, than by the friendly inter-change of opinion within the columns of our

connexion paper.

It is to elicit such interchange of thought, I desire to call attention to three subjects, on which, in my estimate, the time has arrived for a full discussion, and which should, I think, engage General Conference minds during the com-

ing autumn.

I. It has appeared to me a defect in our administration that to deal with defective members, there can be nothing done until a charge has been entered by a member of the Church; and as it often occurs that, the offence not being a personal one, there is no one willing to prefer it, delinquents remain in our communion to their own as well as to our detriment. .It has seemed to me that a clause should be inserted in our Discipline giving powers, under certain restrictions, to the paster to initiate a process which would either clear the innocent or punish, if not

expel, the guilty. II. It is also a matter of serious conviction that in some way or other our law respecting class-meeting attendance and its relation to a bona fide membership, should be overhauled, and we should either enforce the law or modify it. That our present practice does stultify our law, and that repeated injustice is done when some rent acts on the corners of the horse's mouth, administrators are found more rigid than others cannot be doubted. And it is highly desirable that another four years should not be added to the anomalous history through which that re present, the best, should be strengthened and enforced. And if it be wisdom to recall its ref. erence to a membership test, then the sooner it

> III. Something heroic will have to be done to establish a better footing to the Superannuated with your correspondent in this week's issue, service, is one of the very best training schools a

These subjects, among others I may notice at another time, might well engage the attention of your correspondents, to the advantage of future legislation, and with the mention of these, DEAR SIR,—I noticed in the GUARDIAN of the 8th 1 am, yours &c., H. Christopherson.

REPRESENTATIVES FROM SOCIETIES.

One of the distinctive principles of the polity of the late N. C. Church was direct representation of the societies in the Quarterly Board. The Union Committee, it will be remembered most strenuously contended for this principle in the negotiations for union; and when it was adopted in the basis, though in a modified and restricted form, one of the greatest objections of N. C. anti-unionists was taken away. I believe that nothing in the terms of union was used more effectively by the advocates of union in the N. C. body and tended more to reconcile her people to the new order of things, than the recognition of that principle in the constitution of the united Church. And certainly, if there is a principle in our Discipline peculiarly of New onnexion parentage, it is this,

I have been grieved to learn that some of our ministers to whom this feature is new, have paid no attention apparently to the disciplinary stipulation regarding it; and their societies have never appointed representatives to the Q.B. This is neither honorable on the part of the minister, just to his people, nor a faithful fulfilment of the conditions of union. How these ministers can truthfully say at the ensuing District Meetour Discipline," is to me, a mystery. It is time that those who have neglected this duty and ignored the conceded rights of our laity should be "hauled over the coals." Let the chairman or some member of the ensuing District Meetings call the attention of the brethren to this point. As a matter of honor, if nothing more, the subject is of sufficient moment to justify such' a special

It may be that this looseness of administration is the result of the defective wording of the law. I can scarcely believe, however, that any minister would take advantage of technical definition of their conceded. fects to deprive his people of their conceded privileges, especially when, as in this case, it was owing largely to the concession that some of them became his people. I think, however, that the carrying out of a principle upon which one of the contracting parties laid so much stress, in all fairness, ought not to be left to the convenience and judgment of one individual; but as the law now reads, society meetings, at which represen-tatives "may" be appointed, shall be held whereever somebody thinks it "profitable" (see Dis., page 55, sec. 2). Perhaps a little imperativeness in the wording of these clauses would secure a more universal attention. We label this another "needed reform," and hand it over to the legislators of our ensuing General Conference.

" REVIVALS."

DEAR BROTHER DEWART,-An article appeared in your issue of the 15th inst. signed "Young Preacher." It was apparently written by a young and inexperienced brother. It contains a com-plaint and calls for some redress of what the writer regards as a grievance. The complaint is two-fold.

First, he complains that " revivals are carried to too great an extent, not only for the good of the cause, but also for the good of young men who are still in their probation." What is a rovival? It is not a protracted meeting. Religious services may be protracted for many months without any appreciable revival of the work of God. In the village in which I reside, a protracted meeting was held last fall. It was continued for nine weeks, and ended where it began. But a revival is a very different thing from that. It may give rise to, grow out of, or result from protracted religious services, but the holding of these services does not constitute a revival. This implies that there has been spiritual declension in the Church—that there is now an awakened interest among the people on the subject of religion—that believers have sought and obtained an increase of the love of God, more confidence in truth and more of the spirit of prayer and supplication. It implies, too, that hey are anxious for the salvation of sinners, and that they are willing to make sacrifices and exert themselves, that this end may be accomplished. It implies that they are in actual possession of the essential elements of power—the holiness of heart and life, the direct communion with God, the living faith—which result from the outpouring of the Holy Ghost. These revivals are reaping times. They cannot be too highly appreciated, and they should be faithfully improved.

They do not always and immediately follow special religious services. These special services become ordinary when they are held regularly. They are not always necessary. They may result in a revival, but their utility depends largely upon the extent of the revival, of which they ought to be the result, rather than the means.

Now, "Young Preacher" complains that these revivals are carried too far " for the good of the cause," though he does not state the ground of his complaint in this particular. Perhaps, next year he will complain that his work is not blessed enough—that the people have allowed the revival to subside and his soul may be crying out, "Return, O Lord, how long?" However, for the present, he seems to say, "I enjoy a good revival where the spirit of God is powerfully operating and precious souls are being converted to God, but I have sometimes thought, and still retain the idea, that revivals may be carried to too the idea, that revivals may be carried to too great an extent for the good of the cause." This complaint appears to be, "It never rains but it pours. The thing is overdone. The people did ask for a revival, but there's no use in keeping it up so long. They did ask and labor for the conversion of sinners, but, then, the Lord might version of sinners, but, then, the Lord might know enough not to keep on saving sinners, all the year round. Wait a little, Lord. Arrest the showers of blessings, and let me go home till I get up my studies." He is not "lazy;" he is not a "complainer;" but he does not wish the Lord to take him at his word. The next time he prays for a revival and declares himself to be willing to labor for it. If he should cry, "Give willing to labor for it. If he should cry, "Give willing to labor for it. If he should cry, "Give willing to labor for it. If he should cry, "Give willing to labor for it. If he should cry, "Give willing to labor for it. If he should cry, "Give willing to labor for it. If he should cry, "Give willing to labor for it. If he should cry, "Give will develop into usefulness in this branch of French Methodist literature.

The following document will explain itself, and was adopted amid deep feeling:—"The ministers of the French and Indian District of the Montreal Conference, in district meeting asme souls, or take my soul," he asks permission to take that back, when the agony is over.

Secondly, he complains that some "good brethren" expect a young man "to stick night after night in meetings for six months out of every year." He admits that they are "few" in number, but he thinks that they are so numerous and their exactions are so great a griovance that "the coming Conference" ought to take steps to check their zeal and limit their power. Such extensive revivals as extend over six months. in the year are not common. Few pasters will have more than one such extensive revival during a three years' pastorate. The care of the har-vest reaped during such a revival as that will keep him busy the balance of his term on any one field. And if the revival should continue for another six months and the result be proportionately good, it would render a division of the cirnecessity and then, two or more pastors euit. would be appointed to take care of those gathered

Perhaps, this young preacher is this year as ciated with one who has some special gift for conducting a revival service. If so, he has a fine opportunity of learning some important lessons in the art of soul-winning that he cannot learn from books, but if he has "to stick night after night in meetings," the work of which is a weariness to him, he certainly can have little heart in the work, and might as well be at home at his books. There is a wrong to be redressed in this connection, it is not in the amount of labor required of young men, but in the employment of young mon who are hurried into the work before they are really qualified to assume the duties of their office. The first year of a young man's probation is the most trying. He is not expected to prepare new sermons and preach "night after night for six months in the year." If his super-intendent has the zeal and honor to conduct a revival service for six months, he will have the zeal to preach the greater part of the time and the charity to relieve his young brother of this part of the service. I have known this to be the case in more than one instance. To take part in a religious service during the progress of a revival, is only mental repreation to one who brings to his studies, during the day, a consecrated heart by means of some such apparatus, worked by Ministers' Fund, and on this subject I fully agree all exhortation and preach now and again at this

wherein the subject is viewed in connection with the Children's Fund.

work of soul saving. Besides, it is comparative. ork of soul-saving. Besides, it is comparatively easy to preach during the progress of a revival; and if this young brother has found the sheaves rather heavy this year, perhaps, next year he rather heavy this year, perhaps, next year he will be among those who will go forth weeping.
"bearing precious seed," and at the end of the year he will not complain that the harvest has been either too heavy or too long continued. His soul may then long for a revival. He may find that six months' labor without a revival is harder work then six months' labor in a revival.
"More of this hereafter." More of this hereafter."

Montreal Conferences.

OUR HYMN-BOOK.

Mr. Editor,-In preparing our new hymnbook it may be very desirable to have an eye to the "profits," at the same time, it is highly im-portant to make it accessible to the largest number of our people. Since the publication of the "cheap edition," a much larger number of our hymns have been circulated, and it will be a great pity if this supply be stopped. Indeed, unless we have it on some such basis, the inconvenience will be great and other basis, the inconvenience will be great and other basis, the inconvenience will be great and other basis. venience will be great, and other cheap editions will supply the place.

J. Greens.

Our Church Mork.

FRENCH CANADIAN EVANGELIZATION.

DISTRICT MEETING.

The district meeting for the French and In-dian District of the Montreal Conference has just closed its session, held in this city. The brethren were all in their seats, and all agree that the business was done with more pleasure and profit than any meeting of the kind they ever attended. The chairman, Rev. John Borland, presided with his usual dignity and efficiency. The religious exercises were full of unction and power, and Christian concord and affection prevailed throughout the meeting.

Public services were held both Wednesday and Thursday evenings, at which time good audiences were present, while the preaching on the former evening by Rev. Charles Grenier (a trial sermon, which gave great satisfaction), and on the latter ovening by Rev. Edward DeGruchy, gave evidence of study, ability and of the divine favor. Other brethren followed the sermons with exhortations, which proved that the old apostolic and Methodistae baptism of fire is coming upon us with great preciousness and power. The people were delighted and edified. while the large number present wonderfully en-couraged the hearts of the missionaries.

Rev. A. Parent, of Oka, said he could remember when, forty years ago, at the time of his conversion, he was the only French Canadian Protestant—at least known to him—in the province. Rev. J. A. Dorion added, that twenty-five years ago he had often worshipped in this chapel (where we now worship for want of a church) with Rev. Mr. Tanner, when six or seven were considered a large congregation; and at times he was the only auditor of the honored missionary.
Behold, "What hath God wrought!" Now,

in this dilapidated building, we preach weekly to seventy-five and a hundred people, and we are only one of six French Protestant congregations of the city. The adherents of our cause in this city alone, and nearly all of them converted French Canadians, number not less than three thousand, while our converts and friends can be found in nearly every parish of the province. And this is only a moiety of the fruit of French Canadian evangelization, multitudes having taken refuge in Ontario and in the United States, where they could escape social ostracism and persecution, and find congenial surroundings.

These facts, brought out before our meetings, elicited emotions of gratitude and a healthful degree of enthusiasm. Like Taul approaching the literal Rome, your missionaries "thanked God and talk approach." God and took courage.

But to return to the interesting work of the meeting. Rev. J. Syvret was elected secretary. Revs. G. Aubin and Chief Joseph, who have travelled two years, were advanced to the third, and Rev. C. W. Grenier, who has travelled one, was passed to the second. Their examination was highly creditable. Rev. W. J. Picot, formerly missionary in the island of Hayti, and now assisting Brother Syvret at Hull, was recommended as one eminently qualified for the travelling connection. It is hoped this action will meet with the approval of Conference and the Mission Board.

The reports of the brethren show an encouraging advance throughout the lines. The only losses are in removals, mostly to the States. At Waterloo, P.Q., excellent mission premises have been secured during the year, and now occupied as parsonage, school and church. The indebtedness on the property is not of a character greatly to hinder the work; and, under the economical management of the missionary, Bro. Derion, it is hoped it may soon be liquidated.

The work at Hull, which was undertaken last year, where Brother Syvret has been terribly persecuted, but still more blessed of God, seems to have taken deep root, and promises to be a centre of gracious influences. Time would fail me to speak particularly of every place.

Resolutions were passed requesting the Annual Conference to memorialize the General Conference to give us a cheap edition of our Discipline translated in French, and also a French course of studies for our young ministers. Thus far we have labored under crushing difficulties, as there is an almost perfect dearth of accessible literature which sets forth the distinctive features of Methodism; no discipline, no standard works sufficiently cheap, and no Methodist hymns. I am glad, however, to inform our English brethren that the Lord has raised up at least two young men among us—

Montreal Conference, in district meeting assembled.—"Having heard of the sad bereavement of our brother and co-laborer Joseph, Chief of the Okas, in the death of two of his children; also of the repeated persecutions of the gentlemen (?) of the Seminary of St. Sulpice, whereby he was for three months of the year confined in the gaol of St. Scholastique, do hereby present the following memorial:

"Resolved,—That we tender to our afflicted brother and his family our Christian condolence, praying that their afflictions, under the blessing of our Father, may be sauctified to their present

and eternal good.
"Resolved,—That in our brother's unjust imprisonment we see the hand of the implacable foe to our evangelistic labors, in his desperate effort to crush out and overwhelm ourselves and work. But in the fact, that while in prison, Chief Joseph preached the gospel of salvation and peace to his fellow-sufferers, and there witnessed the conversion of six of their number, we see that our brother's piety and commission are from heaven, and that there is in him a striking evidence of the revival of primitive, apostolic Chris

The reading of Chief Joseph's report, in which these experiences of the year were touchingly de-picted, drew tears from all eyes. Bro. Borland's fatherly counsels, earnest prayer and apostolic benediction were a fit closing of so excellent and encouraging a meeting. "The Lord of Hosta is with us; the God of Jacob is our refuge."

Louis N. Beaudry. Montreal, March 16th, 1878.

WINCHESTER CIRCUIT.

DEAR SIR,—You and the friends acquainted with the Winchester Circuit will be pleased to earn that the cause of our gracious Redeemer has been prospered among us during the year now closing. Many valuable additions have been made to our membership, and spiritual and temporal prosperity reigns throughout the entire dreuit. At our May Quarterly Masting, our eseemed superintendent intimated his desire to visit his friends in England, and attend the Paris Exposition, after which the following resolution was unanimously adopted:-

RESOLVED .- That we take this opportunity of recording our grateful appreciation of the excellent services of our esteemed sur erintendent, the Rev. J. B. Saunders, during the two years in which he has labored among us, and we hereby tender him a leave of absence from the circuit for three months, for the purpose of carrying out his intended trip to Europe, hoping that the proper authorities will endorse our action and permit our brother to enjoy a recreation he has so well earned.

It was farther Resolved,—That, as in the order of our itinerancy that the Rev. G. C. Poyser may probably be removed from us at the next conference, and we desire to express our high esteem and hearty appreciation of his valu-able services among us, and pray that in the wider field of usefulness which will be opened which held of distincts which with the opening ordination, he may ever be increasingly useful and successful; and we take this opportunity of saying, that if appointed here the ensuing ecclesiastical year that no minister would be received with a warm-

Each of the above resolutions received the hearty approval of the Board, and it could not refrain from gratefully acknowledging its thanks to God for raising up such a noble band of men as constitute the ministry of the Methodist Church of Canada. A. C. Allison, R. S.

FLINTON AND ADDINGTON ROAD MISSION.

DEAR SIE,—Any information through the columns of the Christian Guandian, from a backwoods mission, will, I doubt not, be acceptable to the Methodist world of Canada. The Flinten and Addington Road Mission has not made much progress in the past, as all who know anything of our Church work are doubtless know anything of our Church work are doubtless aware. In a financial point of view, the mission does not, I must aamit, present a very respectable figure; and yet, when we compare the membership with that of larger circuits, I do not think that this mission will suffermuch by comparison:
—and if we further take into consideration the poverty of the members and of the inhabitants generally, I think that even some credit is due

for what has been done. Yet, while regretting our shortcomings in the past, I share with many, bright hopes for the future for this mission. "There is a tide in the affairs of men which taken at the ebb leads on to fortune;" and I believe that this township has just arrived at this turning point, and that if some thought is given to the work here, and consideration shown for this field of labor by the coming conference, that much good will be the result, under the divine blessing. There are signs of material progress in the

village of Flinton; it has now two churches, one is Roman Catholic, the other, I am proud to as koman Cathone, the other, I am proud to say, is our own. We are also about to improve the village by building a neat and commodious school-house. Men of business are coming in, and in a short time, I trust, we shall be independent of the frontier towns for much that we draw from outside now. We are indebted to our present superintendent

for the elegant little church we have. We, the members, claim no credit for it, but are forced in common justice to give it to him to whom it is due. In addition to working at the building in-dustriously with his own hands, he has been the means of raising the money to pay for it, and has built the church at about half the cost of the Romish one, and yet it presents a more imposing appearance. He has also, I may safely say, sacrificed \$100 of his salary, or income, as the people, in these hard times, did not feel able to contribute at the same time to the building fund and the preacher's salary. This pecuniary loss he has cheerfully borne. He is now endeavoring to make his work complete by erecting a muchneeded and commodious shed in the rear of the church. Our grateful affection for him is such that we feel a kindly interest in his welfare in the future, and we sincerely hope that conference will not send him, at his advanced period of life, again into such a laborious field of labor as a backwoods' mission. Our gratitude is also due to the conference of 1875, which, under a kindly providence, sent such a man to look after our spiritual interests. Recording Steward.

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Dr. Skinner, Kingston	100 00
Wm. Brouso, Iroquois.	100 00
Dagald Gruham, Montreal	100 00 .
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The Righteons Bead.

ABRAHAM DARCEY, (of Clifford,) Vas born in the County of Wicklow, Ireland, in the year 1837. When quite young he settled in the Township of Howick. At the age of about fourteen years he was converted to God, joined the Methodist Church and class, and was soon after appointed leader of a class, which office he held for about twenty years. For six years he was afflicted with neuralgia in his head, which, after three years of suffering, deprived him entirely of his sight. For three years more he suffered at times intensely; but "as seeing him who is invisible," and was so supported by divine grace that he never murmured. Two years since he came to Clifford, where he was much esteemed, and though generally unable to attend the means of grace, proved himself to be a consistent and earnest Christian. For the last few months of his life his sufferings were very intense; but his confidence was unshaken, and Christ became to him more precious as heaven seemed to be get-ting nearer. He was evidently maturing in When told by his physician the evening before his death that he would probably die be-fore morning, he exclaimed to his wife, "Isn's that glorious news?" He afterwards assured me of his complete victory through Christ. The next morning, (April 9th, 1878), he slept in Jesus. His remains were followed by a large concourse of his friends to the Howick Circuit, where it was my privilege to preach his funeral sermon to an overflowing congregation, in the Nowbridge church, from II Corinthians, v. 8.

to mourn his loss. May only father and meet him in heaven.

John Hough.

JAMES PAGE, Was born at Paris, France, November 24th, 1816. His father served in the Commissariat department of the British army under Wellington, and came to Halifax with his regiment when the subject of this memoir was seven years of age. His earliest remembered impres-sions of religious truth were received while attending the Episcopalian Sunday-school Hali-

He was a very estimable Christian, and always in earnest. He leaves a wife and a large family to mourn his loss. May they all follow their

fax.
When 18 years of age he came west and settled in the Township of Nissouri, Ont., where he remained till his death. At that date, to hear the ministrations of religion, he performed journeys that would have deterred such as had not a strong sense of the needs and value of the soul. The Wesleyan Methodist became the Church of his choice, and during the last eighteen years of his life he labored zealously as Sunday-school superintendent, prayer and class-leader. His unusual originality of mind always gave an agreeable freshness to his utterances. He was recommended as a suitable addition to the staff of local preachers on the Kintore Cir-cuit, but ere the day of appointment came, he was stricken with death and passed away in great peace February, 4th 1878. Five ministers, two local preachers, and most of the members of the quarterly board attended the funeral. A bereaved partner and large family feel most keenly his absence, but knowing well where he has gone, they are expecting to meet him again in the sweet by and bye. The occasion was improved from Revelation xiv. 13. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea. saith the Spirit, that they may rest from their labors, and their works do follow them."

R. H. H.

JOHN ALEXANDER ROUTLEDGE. The subject of this memoir, the son of George and Catherine Routledge, was born in the year 1847, in the Township of Toronto, where he lived and died. At a very early period in life, he became the subject of serious impressions, and manifested a deep interest in divine things. At the age of fifteen, he united himself to the Church during the special services, which were conducted by the Rev. William Willoughby, then stationed on Brampton Circuit. From that time until his death, he remained a faithful member of the Methodist Church. His conversion was such that it changed the life, and brought the will into obedience to his adorable Redeemer.

gaged and animated his noblest powers. He was warmly attached to the Sabbath school in which he labored as a teacher until the 20th of July, 1874, when a serious accident befell to him, which fractured his spine and ultimately terminated his natural life. He survived the fatal day three years and nine months, during which his sufferings were most intense; yet his confidence in his Saviour remained firm and anshaken; neither did he murmur or complain on account of the dark dispensation which t was his lot to pass through. But in the mids of suffering so extreme, his language was "not my will, but thine be done." He was visited by ministers and friends, who found him always reposing sweetly in the arms of Jesus. His hope was well grounded, his assurance firm and triumphant. When questioned concerning eteraity, he could say "all is well."

He bore his sufferings with saintly resigna tion, patience, and cheerfulness until the 19th day of April, when his Heavenly Father said "it is enough." He had no fear of death, nor loubt about the future, but calmly and peacefully fell asleep in the arms of Jesus.

MRS. CHARLOTTE BARFEET.

Mrs. Charlotte Barfeet, Newcastle, Ont., daugher of Mr. James Knight, England, and sister of the late Mrs. James Gerry, Yorkville, Toronto, was born at Hastings, Sussex, England, April 1st, 1828, and died at her residence, Newcastle, on March 28th, 1878, having nearly arrived at her 50th birthday. She married Mr. J. R. Bar-feet in England, and in a few years after emigrated to Canada with her family, her husband having preceded her about a year before. It was 24 years last fall since they came to Port Hope, and stopping there a short time, moved to Orono, and thence, after a few months, removed to New-About 14 years ago Sister Barfeet united with

the Methodist Church, from which time she became a warm and attached friend to Methodism. She loved Methodist literature, and was passionately fond of the Christian Guardian hailing its weekly visits with great delight. During her protracted illness she enjoyed very much the reading of that paper. Sister Barfeet pos-sessed more than ordinary intellectual capacity, which, together with her genial and social tem perament, made her a very profitable and desirable associate. She was the mother of a large family, 12 of whom still survive her, three having preceded her to the heavenly home. And now that the mother is gone from her exemplary life and unquestioned religious character, she has bequeathed to her family such a heritage as we trust and pray will ever constitute a blessing to them. May they emulate her virtues and follow her timely and faithful counsels. 'Her last and only great anxiety was the religious welfare o her family. In her home, she will not only be greatly missed as a mother and companion, but also as a judicious and safe counsellor to her husband in matters connected with his business.

She took a lively interest in the welfare of the Church, and during last year, while improve-ments and enlargement were going on, though laboring under disease of a very painful charac ter, yet constantly she evinced an unfailing interest in the whole affair. Her last request was that she might enter the enlarged and re-beautiied earthly temple once more, but this was not gratified, but instead, she was carried by angel hands to worship in the infinitely more beautiful temple above, not made with mortal hands, eternal in the heavens. About ten months before ter decease, she was taken ill with the disease which wrought her death. And during her en-tire illness she manifested nothing but Christian submission to the will of God. Though all was done that kindly and thoughtful hearts, on the part of her family and others, and the skill of a most faithful and attentive physician could do. yet gradually her constitution gave way, till finally the spark of life took its flight, During her illness she gained many spiritual victories, and towards the latter part she was very happy. 5 St. O. V. Lucas, Agent S. W. College. and was present the day when she triumphed them."

in giving up her family. It was a happy day.
All who were present felt that it was good to be there—that it was good to hold converse with one on the precincts of heaven, with her heart emptied of all but love. Oh, what a victory! What a triumph of grace! As she said again and again, "I can leave them all in the hands of Jesus and die happy." Death was robbed of its sting, and earth of its charm.

"O, may I triumph so," &c. On Sabbath, March 31st, a very large conourse of friends and neighbors followed her remains to the house appointed for all living, and in the evening of the same day the Methodist church was crowded by a sympathizing congre-gation to hear her death improved from II. Cor. J. E. HOWELL.

MRS. EDWIN ALLEN.

Whose maiden name was Elizabeth Curtis was born in the County of Buckinghamshire, England, in July, 1845, and died in the County of Bruce, on the 18th of April, 1878. Her husband has been for some years a con-

sistent and useful member of our Church, and earnestly desired her conversion, yet she never fully yielded herself up to God until a few days before her death. She was fearful to make a profession of religion lest she might not be faith ful-for this reason, I think she sought the Lord in vain.

One night while suffering severely, the Lord revealed himself to her and caused her to rejoice exceedingly. From that time she had a blessed experience of saving grace. It was hers to triumph through the blood of the Lamb and most faithfully entreat her friends to give their hearts to God.

We rejoice that, while our brother is left with two motherless children, his heart was made glad in the Lord on account of such abundant mercy manifested toward his dying companion, and that he does not mourn as those without

BENJAMIN DOUGLAS.

In Benjamin Douglas, the Huntingdon Circuit has lost one of its old and faithful members and an efficient office-bearer.

Brother Douglas was born in Londonderry.

Ireland, February 1st, 1801. He came to this country in 1820, and settled in New Ireland, Godmanchester, where he continued to reside

till death removed him to the "land of the pure and the holy," Dec. 11th, 1877.

In 1828, there were but few Methodists in Huntingdon and its neighborhood; yet though few, they were earnest, ferrent, joyful Christians, tew, they were earnest, fervent, joyful Christians, who glorified God in their lives and homes. The subject of this notice, in passing one of those homes, was arrested by the soul-stirring singing of one of our beautiful hymns. The Spirit of God, by that hymn, deeply convinced him of his sinfulness, and inspired him with an intense desire for salvation. Weeks of sore distress followed—weeks of darkness and almost despair. His friends became anxious for his health; but he was in the heads of the Good Physician who was in the hands of the Good Physician, who soon wrought a perfect cure. It was while in the woods, pleading for mercy, that his eyes were opened, his ears unstopped, and his whole soul was flooded with light.

Unacquainted as he was with the first principles of vital piety, and with the teaching of Methodism, he could not name his blessing. The impulse of his new life, however, caused him to seek the sympathetic ear of a Methodist neighbor, to whom he related his wonderful experience—an experience he supposed no one else had ever enjoyed; how great, then, was his surprise when his friend said, "Why, brother, the Lord has converted you." Having found a kindred heart, he was drawn to a little company of those who could understand his feelings, and to a home for life in the Methodist Church. He found it a happy home, and he loved it fervently.

His piety was not demonstrative, but deep. He had a sound judgment; and, for his position, a well-informed mind. His grasp of our doctrines was firm and intelligent; and he believed them with his whole heart. He served faithfully as a trustee and circuit steward in the Church of his choice, and died honored and respected in he community, leaving a memory precious to his brethren.

As was fitting his life, his last end was unreining and peaceful. He died at the residence will into obedience to his adorance neucement. His delight was in the law of the Lord, and in his statutes did he meditate." The courts of the Lord's house, he ever delighted to visit. The songs of Zion thrilled his spirit, and the varied devotions of the sanctuary entered and enimeted his publish nowers. I his youngest daughter, in the State of New His body was brought home for interment.

The funeral was largely attended by those who deeply sympathized with his sorrowing widow and children. G. R.

MRS. ALEXANDER STEWART.

Ann Stewart, relict of the late Alexander Stewart, died in Cookstown, at the residence of her son. John Stewart, on the 30th March, at the great age of 103 years, having been born in 1775, in the County Tyrone, Ireland. She emigrated with her husband to Canada in 1833, and resided for a short time near Thornhill, whence they removed to Tecumseth, near Bond Head, but finally settled in the Township of Essa, one mile from the village of Cookstown, in which she died, having survived her husband ten years. Mrs. Stewart, whose maiden name was Watson, was of good old Methodist stock, her father, Alexader Watson, having brought the first preachers into their neighborhood in Ireland. At the early age of 15, she was converted to God, and had frequent opportunities of listening to the stirring eloquence of Dr. Coke and Rev. Gideon Ouseley, a loving remembrance of whose earnest appeals she gratefully cherished through life even to her dying hour. The piety of deceased was simple, earnest and unassuming. She always took a leading part in the services of the church and class-meeting until the infirmities of her advanced age confined her to the house, and during the last two years of her life, entirely to bed. During her life, Sister Stewart might truly have called one of the "Sweet singers of Israel;" hiessed with a rich voice and consider able musical talent, she was careful to cultivate

these gifts for the Master's service, and in her carlier years, was frequently asked by friends to accompany them and lead the singing at special rvices and occasional appointments. She retained her fondness for this exercise to the last. as she often surprised her children and friends by singing and repeating hymns of considerable length, learned in early youth, when she was over one hundred years old. When her voice failed, she took delight in listening to the singing of our " glorious church music," making melody in her heart to Jehovah. The distinguishing characteristic of our late sister was her genial, Christian cheerfulness, which she preserved, amid bodily ailments, to the last. Her daughter-in-law paid a rich tribute to her memory when she said to the writer of this notice "She never spoke an unkind word to me." Mild, cheerful and patient all through life, she had indeed learned truly the lesson which only He who was meek and lowly in heart can teach, and she often reproved others for outbursts of temper, and was grieved at such exhibitions in her friends and acquaintances. Sister Stewart was the oldest Methodist in Canada :-- the writer is informed that a notice to this effect appeared

atonement and sacrifice, and she was particularly anxious to know a day or two before they ame, that she might be prepared. During the last few months of her life bodily infirmities multiplied, and it became necessary for some one to wait with her day and night. She often expressed a lively feeling of gratitude to the loving friends that ministered to her comort. Only a day or two before her departure, she said to her daughter-in-law, who was endea voring to arrange the pillows more comfortably : "God will reward you, Margaret, for all your care to me, and I'll be there to see it." In her, the blessed results of pious example and Christian teaching wer strikingly shown. Her son John Stewart is a class-leader and earnest Christian worker, and two of her grandsons, Revds. John and James W. Stewart, are in the ministry. "Blessed are the dead that die in the Lord; they

rest from their labor, and their works do follow

in the Guardian some years ago. To the last, she would ask for her ticket and welcome the

return of the quarterly communion. When her

sight failed and she could not leave her bed, the ministers came to the house to administer to

her the tokens of her dear Lord and Master's

Special Potices.

EPPS'S COCOA.-GRATEFUL AND COMFORTING-"By S thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocca, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors bills. It is by the judicious uso of such articles of diet that aconstitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack whereverthere is a weak point. We may escape many a fatal shaft by keeping ourselves well for tified with pure blood and a properly nourished frame.'—Civil Service Gazette.—Sold only in Packets labelled—"James Erps & Co., Homeopathic Chemists, London, Eng."

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Books at the Methodist Book Room. WINNOWED SABBATH - SCHOOL

LIST Wo. II. A Catalogue of Winnowel Sabbath-School Books-Alphabetically arranged.

N.B.—Each Book in this Catalogue has been carefully cad and reported upon by one of our own Ministors during the past year, and certified to the Board in every case, as being suitable for our Sabbath-school Libraries.

REV. A. Andrews, Secretary Library Committee of the Methodist Church of Canada. January 28th, 1878.

BoldFrontierFreacher 0 50
California Life. Illustrated 1 00
Call to the Unconverted 0 50
Canada Methodist 0 50
Catechism of Baptism 0 50
Chatelsian Mattyrs 0 40
Catechism of Baptism 0 50
Chair Pulpit, The 0 33
Charles Awell 0 30
Charles Russell 0 50
Chairles Russell 0 50
Children at Old Park 0 40
Children, The, and The 1 50
Children's Book of Sermons 0 40
Children's Book of Sermons 0 40
Children's Book 0 50
Child's Anti-Sluvery Book 0 50
Child Anti-Sluvery 0 50
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Hannah's Path 0 40
Happy Mike 0 0 40
Happy New Year 0 45
Harry Ashton's Wish 0 45
Harry Ashton's Wish 0 45
Harry Ashton's Wish 0 45
Holly Boy, The 0 25
Harry the Saller Boy 0 45
Havelock, Sir H 1 00
Heardley Vicers 1 00
Heart Little 0 nes 1 00
Heart Thought Vol. 5
Helen Maurice 0 65
Helpful Susan 0 60
Henry's Fireside 0 40
Home Pictures for the Little Ones 40
Home Thoughts 0 30
Hour and a-half n a Country S. School 0 55
Helpful Susan 0 60
Henry's Fireside 0 40
Home Thoughts 0 30
House in Town, 00 & 1 25
House in Town, 00 & 45

Dot 0 30
Fish Pedlar 0 45
Jessie's Work 0 35
Jos Ashton 5
Johnny Mabel's Friends 0 45
Mary's first and Last Falsehood 0 45 Lectures to Young Letters to Little Chil-Life and Labors of 0.90 Ashworth Life of Duncan Mathe-

0 30 and 1 00 Times 100 Lost Money Found Light for the Line 0 35 Local Freacher (0 45)

 Mammon
 0 50

 Manners of Israelites 0 65
 0 60

 Marcia and Helen
 0 60

 Marcia and Helen
 1 25

 Margaret Browning
 0 40

 Margaret Craven
 0 50

 Margaret Muxham
 0 45

 Mary of Toulouse
 0 25

 Mary Woodman
 0 40

 Mattie
 0 35

 Mattie Gregg
 0 50

 Maysie's Star
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 Maysie's Star
 0 25

 Memoris, Mrs.A. Sears
 0 60

 Memorials of Prison

Things for Little

Ned Franks 0 45 | Pains 0 85 |
Objections to Methodism 0 50 | Our English Bible 0 25 |
Old Humphry's Country Pictures 0 30 | Our English Bible 0 25 |
Old Paths 0 35 | Our Father in Heaven 1 25 |
Our Father in Heaven 1 25 | Our Katie 0 0 40 |
Our Next Door Neighbors 1 25 | Our Father in Heaven 1 25 |
Our Father in Heaven 1 25 | Our Katie 0 0 40 |
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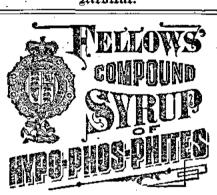
Tales and Sections of Christian Life	100	
Telescope and Microscope	0 45	
Temperance Boys	0 45	
Temptation in the Desert	0 40	
Theobald the Lion	100	
Three Chits	100	
Tim Doolan	1 00	
Tode Mall	125	
Traiting	1 25	
Traits and Legends of Shetland	0 35	
Trees	Fruits	100
Trees	Truits	10

0 40 | Untitled Nobility 0 90 0 55 | Victory, The 0 35 Village in the Mountains Voices from the Mountains V ence of tains 0 30
Voices from the Old
Elm 0 55

plained 0 55
Waif from the Riverside 0 40
Walks in Canaan 0 75
Walker and the Prize 0 45
Wanderings over Bible
Lands 100
Watson's Conversations for the Young 0 25
Woo Davie 0 30
What Catherine did 0 40
What do I Leve Best...
What now? for Young
Ladies 0 40
What Bobbie was good for 0 35 What Robbie was good for 0.5 Whither the Could, 21 & 1 25 World of Water 0.6 World of Wat

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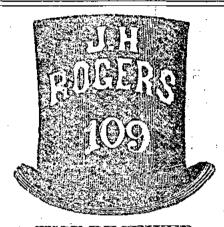
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BILLETS FOR THE GENERAL CON-· FERENCE.

Will the Secretary of each District Meeting please forward, as soon as elected, the names of the laymen who are to attend the General Conference, and who require to be provided with a home.

J. T. PITCHER, (Montreal), Secretary of Billeting Committee.

TORONTO CONFERENCE.

The Toronto Annual Conference of the Methodist Church of Canada will be held in the Richmond Street Church, Toronto, commencing itssession on Wednesday, June 12th at 9 am. The Stationing Committee will meet in the large comreom of the church on Friday, 7th of June, at 5 Gzorge Young, President.

LONDON CONFERENCE.

Any member of the London Conference not intending to be present at the Conference in St. Thomas, will confere a favor by an intimation to that effect sent to the undersigned.

REV. J. A. WILLIAMS.
REV. THOS. COLLING.

NOTICE TO CHAIRMEN OF DISTRICTS AND SUPERINTENDENTS OF CIR-CUITS AND MISSIONS IN THE LON-DON CONFERENCE.

DEAR BRETHREN.—In examining schedules, I find an unaccountable omission in regard to Burying Grounds. Will you kindly fill up the schedules under the following headings and present to District Meetings? And will Chairmen of Districts see that this matter is proven attended to: perly attended to?

Quantity of Value of iand land when not when not embraced in praced in and properly in whose pos-church Deed Church Deed registered?

MINISTERIAL ASSOCIATION, QUEBEC DISTRICT.

The Association will be held in the Methodist Church, at the city of Sherbrooke, on Tuesday, June 4th.

The Association sormon will be preached on Monday evening, June 3rd, by the Rov. E. A. Ward, of Danville.

The session on Tuesday a.m. will be occupied with the reading of a paper on "Our Children," by the Rev.

J. Scanlon of Lennoxville. Discussions, sketches etc.

The p.m. session will be occupied with the reading of a paper on "Christian Purity." Sketches of sermons etc.

In the evening a lecture will be delivered by Rev. W Jackson of Sherbrooke. W. J. CROTHERS, Secretary.

PROGRAMME OF NORMAL CLASS WORK -LONDON CONFERENCE.

The following programme of lessons is proposed to be carried out in connection with the sessions of the London Conference to be held at St. Thomas. The times of and places of meeting &c. to be appointed by the Con-ference provided the subject be favorably entertained. Lesson No. 1, Part 1st, Bible construction, Part 2nd, Place and purpose of the Sabbath-school. Lesson No. 2, Part 1st, Bible evidences. Part 2nd, Organ-ization and management of Sabbath-schools. Lesson No. 3, Part 1st. Bible history. Part 2nd, Lesson systems Lesson No. 4, Part 1st, Bible geography - Part 2nd, Teach

or's preparation.

It will be proposed to hold these classes in the mornings from 7 to 8 o'clock am., providing the Conference will sanction it. The object cought is simply to make a beginning in this good work.

ALFRED ANDREWS, Sec. of the S. S. Board.

CORNER-STONE LAYING AND SOCIAL. The corner-stone of the church to be erected at Bally-duff will be laid by the Chairman of the District (D.V.) on Thursday, the 6th of Jnne, at 1.30 o'clock p.m. Social at 3 o'clock p.m. Tickets 25 cents each. W. C. JOLLEY. SAUGEEN INDIAN CAMP-MEETING.

A camp-meeting will be held on the Saugeen Indian Beserve, commencing on Thursday, July 11th, 1878. The various bands of Indians and their missionaries are hereby invited to attend. By order of the Council, George Jacques,

LONDON CONFERENCE.

The Fifth Session of the London Annual Conference of the Methodist Church of Canada will commence in the St. George Straet Church, St. Thomas, on Wednesday, the 5th day of June, 1878, at 9 o'clock a.m.

The Stationing Committee of the Conference will meet in the bassment of the above church on Thursday, May Soth, at 7 o'clock p.m.

PROGRAMME OF PUBLIC SERVICES.

Marwell.
Sunday, June 9th—Presbytorian Church, 11 a.m., Rev.
John Key, 7 p.m., Rev. Hugh McLean.
Baptist Church, William Street, 11 a.m., Rev. John
Mills, 7 p.m., Rev. C. Cookman.
Baptist Church, East St. Thomas, 11 a.m., Rev. Wm.
J. Ford, 7 p.m., Rev. G. Buggan.
Bible Christian Church, 11 a.m., Rev. W. C. Watson,
M.A., 7 p.m., Rev. David Auld.
M. E. Church, 11 a.m., Rev. J. Ridley, 7 p.m., Rev. J.
W. Holmes.

W. Holmes.
Reformed E. Church, 11 a.m., Rev. Alfred Andrews,
7 p.m., Rev. James Goodwin.
JAMES GRAY, Pres.
JOHN A. WILLIAMS.
THOMAS COLLING.

TORONTO CONFERENCE.

To BE HELD IN THE INCHMOND STREET CHURCH TORONTO, JUNE 12TH, 1878.

PLAN OF RELIGIOUS SERVICES. Sabbath, June 9th.

Sabbath, June 9th.

Richmond Street—II s.m., Rev. Ephraim B. Harper,
M.A.; 7 p.m., Rev. John F. German, M.A.

Metropolitan—II a.m., Rov. Wm. H. Laird; 7 p.m., Rev.
A. E. Russ, M.A.

Elm Street—II a.m., Rev. J. Herbert Stair; 7 p.m., Rev.
John Learoyd.
Queen Street—II a.m., Rev. N. R. Willoughby, M.A.;
7 p.m., Rev. John Bredin.
Sherbourne Street—II a.m., Lev. John Shaw; 7 p.m.,
Rev. Robert H. Smith.
Berkeley Street—II a.m., Rev. Alex. A. Campbell; 7 p.m.,
Rev. David C. McDowell
Yorkville—II a.m., Rev. Edwin Cloment; 7 p.m., Representative. presentative. Yorkville North-11 a.m., Representative; 7 p.m., Representative.

Spadiua Avenue—11 a.m., Rev. Wm. Tindall; 7 p.m., Representative.

Espadina Avenue—11 a.m., Rev. Wm. Tindell; 7 p.m.,
Representative.

Dundas Street—11 a.m. and 7 p.m., Representative.
Don Mount and Leslieville—11 a.m. and 7 p.m., Representative.

Seaton—11 a.m. and 7 p.m., Representative.

Parkdale—3 p.m.,

Tuesday, June 11th, 7,30 p.m.—Conference Temporance
Meeting: Rev. Kennedy Creighton, Rev. John S.
Clark, and Rev. Arthur Browning.

Wednesday, June 12th, 9 a.m.—Opening of Conference.
Genference Prayer Meeting from 12 to 1 p.m.

730 p.m.—Conference Missionary Meeting; Rev. Amos
E. Russ, M.A., Rev. Davidson McDonald, M.D., and
Rev. John F. German, M.A.

Thursday, June 13th—Conference Educational Meeting; Rev. Luchlin Taylor, D.D., Rev. Geo. Douglas,
Lil.D., and Rev. Alfred H. Reynar, M.A.

Friday, June 14th—Reception of Candidates for Ordination: Rev. Egerton Ryersen, D.D., Ll.D., and
Rev. Wellington Jeffers, D.D.

Sabbath, June 18th.

Sabbath, June 18th.

Sabbath, June 18th.

Richmond Street, 9 a.m.—Conference Lovefeast; Rev.
Joseph W. McCallum. If a.m.—Cordination Sermon—Rev. S. S. Nelles, D.D., LL.D. Ordination Service conducted by the President. 7 p.m.—Rev. Louis N. Beautry. Sacrament of the Lord's Supper after the evoning service.

Metropolitian—Il a.m., Rev. James C. Seymour, M.A.; 7 p.m., Rev. Nathaniel Burwash, D.D.

Elm Street—Il a.m., Rev. James Woodsworth; 7 p.m., Rev. Samuel P. Rose.
Queen Street—Il a.m., Rev. Charles McIntyre; 7 p.m., Rev. Peter Addison.

Sherbourne Street—Il a.m., Rev. Charles McIntyre; 7 p.m., Rev. William H. Hewitt.
Yorkville—Il a.m., Rev. Richard Duke; 7 p.m., Rev. William H. Hewitt.
Yorkville—Il a.m., Rev. Jacob E. Howell, M.A.; 7 p.m., Rev. John G. Laird.
Yorkville North—Il a.m., Rev. John C. Wilson; 7 p.m., Rev. J. Anderson Chapman, B.A.
Spadina Avenue—Ila.m., Rev. Henry Wilkinson; 7 p.m., Rev. Isaac Woldon.

Dundas Street— 11 a.m., Rev. John W. Totten; 7 p.m., Rev. Thomas A. Ferguson.
Don Mount—11 a.m., Rov. Thomas J. Snowdon; 7 p.m., Rev. James Maciarlane.
Leslieville—11 a.m., Rev. John Pepper, B.A.; 7 p.m., Rev. Dan el Williams.
Seaton—11 a.m., Rev. James Anderson; 7 p.m., Rev. Thomas R. Reid.
Parkdals—3 p.m., Rev. Josias Green.
Western Presbyterian Church—11 a.m., Rev. J. H. Locke; 7 p.m., Rev. Thomas Callen.
Monday, June 17th, 6.30 p.m.—Conference Sabbath-school Meeting:—Rev. Charles Fieh, Rev. George Washington, M.A., and Rev. Richard Potter.
Tusslay, June 18th, 7.30 p.m.—Lecture by Rev. Louis N. Beaudry on "French Canadian Evangelization, its Great Importance and Pressing Demands."

Geo. Young, President.

MONTREAL CONFERENCE,

The fifth meeting of this Conference will be held in the Methodist Church, Brockville, commencing on Wednes-day, June 19th, 1878, at 10 o'clock a.m. The Stationing Committee will meet in the lecture-room of the church on Friday, June 14th, at 7.90. p.m.

PLAN OF PUBLIC SERVICES.

Sabbath, June 16th.

Sabbath, June 16th.

Methodist Church,—11 a.m., Rev. E. A. Stafford; 7 p.m.,
Rev. Leroy Hooker.

St. John, Fresbyterian,—11 a.m., Rev. G. McRitchie
7 p.m., Dist. Representative.
First Presbyterian,—11 a.m., Rev. W. Galbraith, B.C.L.;
7 p.m., Rev. W. Hansford.

Methodist Episcopal Church,—11 a.m., Rev. J. Borland;
7 p.m., Dist. Representative.
Baptist Church,—11 a.m., Rev. W. Scott; 7 p.m., Dist
Representative.
June 18th,—Lecture by Rev. D. V. Lucas, M.A., at 7.30
p.m.

June 18th.—Lecture by Rev. D. V. Lucas, M.A., at 7.30 p.m.

June 18th.—Conference Prayer-meeting, 12 noon. Anniversary of Sabbath-school Society at 7.30 p.m. Addresses by Revs. W. Hall, M.A., W. S. McCullough, June 20th.—Anniversary of the Educational Society at 7.30 p.m. Addresses by Revs. W. J. Shaw, I.L.B., A. Lee Holmes, M.A., G. Bouglas, I.L.D.

June 21st.—Reception of Caudidates for Ordination at 7.30 p.m. Revs. H. F. Bland, W. Jackson—.

June 22nd.—Promotion of Holiness, Rev. L. N. Beaudry, at 7.30 p.m.

Sabbath, June 23rd.

Sabbath, June 23rd. June 23rd,—11 a.m., Ordination Sermon, Rev. G. Douglas, LL.D.; 2:30 n.m., Service for the young. Addresses by Revs. B. Longley, B.A., A. A. Smith; 7 p.m., Rev. J. M. Hagar, M.A.

M. Hagar, M.A.
Park Street Church, -7.30 p.m., Rev. J. Crezier.
St. John, Presbyterian, -11 a.m., Rev. A. Campbell; 7 p.m.,
Rev. E. Rotson.
First Presbyterian, -11 a.m., Rev. H. Johnston, B.D;
7 p.rs., Rev. T. G. Williams.
M. E. Church, -11 a.m., Rev. S. Bond; 7 p.m., Rev. W. D.
Brews. Brown. Baptist Church.—11 a.m., Rev. W. S. Blackstock; 7 p.m. Rev. J. T. Pitcher.

Rev. J. T. Pitcher.
June 24h,—Anniversary Missionary Society, Revs. A. McConn, L. N. Beaudry.
June 24h,—Anniversary Temperance Society, 7.30 p.m.
Addresses by Revs. A. B. Chambers, R. M. Hammond, M. L. Pearson. Geo. Douglas, President.

METHODIST MISSIONARY SOCIETY. The Treasurors acknowledge with thanks the receipt of the following:—

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Ducks, per brace ...
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Butter, lb. rolls ...
Butter large rolls ... Butter, large rolls ... Butter, tub dairy ... Butter, store-packed

may 50th, at 7 o'clock p.m.

Frogramme of Public Serviczs.

Sunday, June 2nd,—St. George Street Church, 11 s.m., Rev. Rev. Church, 11 s.m., Rev. Church, 11 s.m., Rev. Church, 12 s.m., " "—Graze Church, 13 a.m., Rev. R. J. Forman; 7 p.m., Rev. John Wakefield.

Tuesday, June 4th.—Grace Church, 7.30 p.m., conversation on the state of the work, conducted by Rev. James McAlister.

Wednesday, June 5th.—St. George Street Church, 12 to 1 p.m. noon,—Conference Prayer-meeting.

Grace Church, 7.30 p.m. Annual Sabbath-school Meeting.—Addresses by Revs. J. G. Scott, John Philp, M.A., W. H. Henderson, M.A.

Thursday, June 6th.—St. George Street Church, 7.30 p.m. Conference Educational Meeting, addresses by Revs. L. B. Ryckman, M.A., N. Burwash, S.T.D., George Douglas, Li.D., Samuel D. Rice, D.D.

Friday, June 7th,—St. George Street Church, 7.30 p.m. Public reception of candidates into full connection with the Conference. Addresses by the Revs. the President of the Conference, John B. Clarkson, M.A., Alex. Sutherland, Samuel D. Rice, D.D.

Saturday, June 9th,—St. George Street Church, 7.30 p.m. Meeting for the Promotion of Holiness, conducted by the Rev. David Savase.

Sunday, June 9th,—St. George Street Church, 7.30 p.m. Conference Conference, 3 p.m., Addresses by the Rev. the President of the Conference, 3 p.m., Addresses to the Sabbath-school by Revs. E. W. Williams, T. D. Poarson, B. Clement, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 11 a.m., Rev. W. Williams, T. D. Poarson, B. Clement, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 7 p.m., Rev. E. H. Dewart, Editor of the Church, 7 p.m., Rev. E. R. Dewart, Editor of the Church, 7 p.m., Rev. E. R. Dewart, Editor of the Church, 7 p.m., Rev. E. R. Servick, R. S. Earley, No. 1 Eggs, fresh, per dozen
Eggs, packed...
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Onions, bush... WROLESALE PRICES.

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BIRTH.

On the 23rd inst., at the Methodist parsonage, Minden he wife of the Rev. F. Johnson, of a son.

MARRIED.

On the 14th inst,, by the Rev. Newton Hill, in the C. M. Church, Sunderland, W. A. Hall, Esq., of Layton, to Mary E., eldest daughter of John Hoskins, Esq., of Pinedale.

On the 22nd inst., by the Rev. T. S. Howard, assisted by the Rev. Wm. Meikle, in the Methodist Church, Oak-ville, Henry Langford Loncks, Esq., of Hull, County of Ottawa, to Miss Florence Isabel McCraney, M.L.A., daughter of Wm. McCraney, M.P., of Oakville.

On the 23rd inst., by the Rev. George Leech, of Newtonville, at the residence of the bride's brother, Thos, Bellamy, Esq., Mr. Wellington M. Allen, of Newcastle, to Miss Alice Bellamy, of Clarke. DIED.

On the 14th of April, at the residence of her son in-law, Rev. A. Falkner. Colebrook, Ohio, Ciarissa McFar-land, aged 76, wife of the late J. D. McIlmoyi, Esq., for-merly of Edwardsburg, Ont.

On the 20th inst., at the family residence, Menford, of diphtheria. Mary Elizabeth, second daughter of the Rev. Isaac Baker, aged 14 years, 1 month and 20 days.

Periodicals.

THE CANADIAN

METHODIST MAGAZINE

For June, 1878.

CONTENTS; TRENTON FALLS (Illustrated).

How IRON IS MADE (Ilustrated)-W. H. Withrow, M.A. THE KING'S MESSENGER-A Canadian Story. HEAVEN NOT FAR-M. B. Knight, M.A. THE ROMANCE OF MISSIONS-W. H. Withrow, M.A. COMMODORE GOODENOUGE. .

SACRIFICED-Miss M. R. Johnson. THOMAS A KENPIS—A HERALD OF HOLINESS. THE U. E. LOYALISTS-Leroy Hooker. RELIGIOUS BOOKKEEPING.

ETERNAL PUNISHMENT—H. B. Pope, D.D., President of Wesleyan Conference. SUDDEN END OF A BEAUTIFUL LIFE-J. Carroll, D.D. CURRENT TOPICS AND EVENTS: -- Our Colleges; Notes of Travel; Death of Judge Wilmot; Our Progress and Prospects.

RELIGIOUS AND MISSIONARY INTELLIGENCE.—Rev. E. Barrass, M.A. Book Notices-Tuttle's History of Canada; Dewart's Living Epistles; Wray's Nostleton Magna, etc.

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