AND EVANGELICAL WITNESS.

I III S A FRIETE

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Literary and Religious.

HIGHER.

Oh, I hear your voices chanting through the star-encircled spaces, And I see your white robes trailing in the glory-lader

air: And my heart leaps forth exulting, like the rider at the races, With the goal in view before him, and his triumph

waiting there. 1. S. S. S. S. A.

Oh, Jerusalem, the glorious! grand, eternal, higher city! Where earth's jarring discord melteth into harmon

sublime; Oh, ye saints, white-robed and waiting, look adown

on us with pity, Who linger still and groan beneath the scourging lash of Time.

Here our highest thoughts and holiest, are stained and sin-polluted; Our joys are quickly swallowed by a swift-pursuing

pain All our costliest sacrifices with self are still diluted, And we never walk so upright that we stumble not

again. more independent footing. New Zealand became a part of the Conference which was We never see the sunlight flood the earth in Eden then formed. Four years ago four annual beauty, And happy flowers smile back again the glad thanks

Conferences were established in the Southern giving ray, But shadows lurk like sentinels, who, eager to their world, one of these being in New Zealand, duty, with one General Conference meeting every Sweep o'er the flowers, crush back the smile, and

three years. The recent "Conference Act ' chase the beam away. has given to these Conferences still larger privileges and responsibilities. The Meth-

We never strike the psaltery with our praises and thanksgiving, But the crash of curses round us mingles with the on the strings ;

We never give the thirsty drink and smile at the reviv ing, But walls from lips we cannot reach prick all our

smiles with stings.

Oh! for peace and rest sternal; oh! for light undimmed, unfading: contained an engraving of the handsome Ca-Oh't for harmony unbroken on my tortured ear to

nadian trophy at the Paris Exhibition, confall ; Oh! for purity unblemished, free from earthly line and

cerning which the same paper gives the folshading. lowing particulars: And the love of God, like banners, waving softly over "The beautiful structure is erected under

· Oh, ye saints, white-robed and waiting, looking down on

us with pity, Pierce earth's shadows with your vision, as ye stand

without the gate. one finds one's-self in a magnificent transept, Oh, Jerusalem, the glorious, grand, eternal, holy city ; over 800 feet long and about 80 feet wide, Oh, Lamb I the light, the joy thereof, I yearn, I call divided in the centre by a tower 80 feet I wait!

-Mrs. E. L. Skinner, in Frank Leslie's Sunday Maga sine for July.

METHODISM IN NEW ZEALAND.

are profusely and gorgeously decorated with profuse mouldings, gilding and carvings. It Some facts as to our history and progress is probably one of the largest and richest will be acceptable to your readers. I have already stated that Samuel Leigh was our galleries ever erected. Here the trophy is pioneer missionary. He had labored in New being put together. It is in the form of a tower, with a high pitched roof. The base South Wales for some years with marked success. In 1818 his health gave way, and change of scene became necessary. At the instance of the Rev. Samuel Maunder, the Church missionary, he visited New Zealand, and made himself acquainted with the condition and wants of the natives. He soon came to the conclusion that a direct spiritual and evangelistic mission, and not a mere civilization scheme, was required. In 1820, therefore, he went to England to bring before British Christians in general, and English Methodists in particular, New Zealand as a good field for missionary enterprise. His reception would have damped the ardor of a less devoted man. Our General Secretaries stated with decision that the work could not be undertaken, for the Society was already ten thousand pounds in dobt. Leigh was both anxious and disconsolate. He had passed a troubled and sleepless night, but as the light of the morning dawned a bright thought crossed his mind, and soon took possession of him. The question was suggested to him, " Could not the people of England contribute a good supply of articles suitable for barter among the natives ?" This would probably meet the case as much as if the exchequer had been full. He hastened to the Secretaries with this new idea. They did not encourage it, but said they would not oppose it, and that he might lay it before the coming Conference. He there met with wondrous success; for, having laid his whole scheme before that body, Mr. Leigh found himself armed with this resolution : "That Mr. Samuel Leigh, having been, appointed as a Wesleyan missionary to New Zealand, the Conference authorises the Missionary Committee to direct him to visit, before his departure, any places in this kingdom , where it is probable that he may obtain the present of various articles of manufacture in aid of the South Sea Mission." With this direct answer to prayer, and with the co-operation of both ministers and people, he made his remark. able tour through the manufacturing districts of England. He not only secured sympathy, but kindled enthusiasm. Such a store or museum of missionary, articles had surely never been seen before. There was an accumulation of printed goods and kitchen utensils. of calicoes, and axes, of razors, and fishhooks as troubled, if not alarmed, the porters at the Mission-house in London, to which place they were , forwarded. , The scheme succeeded admirably. Means were provided for several years.

vastly happier the churches and communijoined the first missionary. Then Nathaniel Turner-a name never to be forgotten in the ties would be if we could only effectually missionary records-joined the two. Soon 'muzzle the gossips.'" the band was reinforced by several devoted

Gospel, but to those who needed it most. For

many months and even years the missionaries'

journals are stained with records of savagery,

lust, cannibalism, and murder; but there

are interspersed bright pages both of success

and promise. The foundations were laid of a

most blessed work among the nativos. Colon-

ization then brought thousands which needed

attention. Men were sent by the Committee

to care for them ; noble churches have been

planted in all the settlements. Mr. Young's

visit, twenty-three years ago. led to the estab-

lishment of the Australasian Missions on a

odist system is now a great power in this part

THE CANADIAN TROPHY AT

The Scientific American, in a recent number,

the north-west dome of the Exhibition build-

ing in Paris. On entering the principal

square, and at each end are towers covered

with domes 111 feet square. The ceiling and

walls of this immense transept and its domes

PARIS.

of the globe.

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LETTER FROM PALESTINE. men. The work was carried on in earnest, though in the face of untold difficulties. The We take the following interesting letter tribes of Wangaroa were probably the most from the Cleveland, Herald. It is written by depraved and ferocious of any in the islands. young lady formerly of Canada, but now Assuredly Leigh was a true son of Wesley. elonging to Cleveland. He went not only to those who needed the

DAMASCUS, Syria, April 26.-I commenced my letter the other day while sailing on the lovely sea of Galilee, hoping with such charming surroundings I would gather some inspiration for the effort, but an untimely headache came upon the scene, which caused my poor little letter to be cast aside, and so my inspiration was lost. I trust, though, the beanties of that lovely sea are not forgotten. It was such a perfect day; the sea was so quiet and beautiful for pleasant sailing, and doubly refreshing to us after our hard journeyings on horseback over stony hills and rocky plains. The sea is about thirteen miles long, encircled with mountains and hills, and in between these are nestled the little villages. One in particular, I remember, was called Magdala, the place where Mary Magdalene was born, and not far from this is the supposed site of Tell Hum, a city where our Lord frequently visited during his Christian ministry. It is now a mass of ruins with only some broken remains of a synagogue to tell of its once great splendor. Not far from this is Bethsaida, another ruined city, with nothing to show for itself but a few remaining walls. - We pitched our lunch tent here on a patch of green near by, and refreshed ourselves with a quiet rest of an hour or more contemplating the beautiful our right was what is called Job's Bath.

Leaving the ruins and the weeds and grasses that were growing about us in wildof Capernaum. Though historians differ widely as to the sites of these cities, we know they must be near by, and therefore every spot seems full of sacred interest. It was here that our Saviour ministered so faithfully for three years, and at its close in sorrow and sadness he prophesied the destruction of these great cities, which, in spite of his teachings, repented not. A beautiful pas-

mount after this long ride in the heat, for in sistent with the doctrine that there is no Syria the sun is hot at nine o'clock, and this day was one of the warmest we had yet had. Our surroundings were so, lovely we almost forgot our fatigue in the beanty around usa most lovely valley, with fine shade trees and blocming oleanders growing about in great profusion by the riverside, and just above is the little cataract pleasantly singing its song of the waters, which is always so refreshing to listen to; then the grand old Roman bridge, with its three massive arches, adds greatly to the loveliness of the scene. After a short two hours' ride through a most charming country, rich with fine oaks and other shade trees on a carpet of green, we

reached a hill covered with foliage, and gazed for the first time upon Banias. nestling like a ruin in the valley. The whole scenery was magnificent, the goodly Mt. Hermon towering in the distance with its snowy cap, mountains all around, plains beyond, and a rushing river roaring by. Our tents. close at hand by this river, were finely shaded by some olive and grand old oak trees. It was a lovely spot to choose for spending the Sabbath, as we never travel Sundays; so it was doubly appreciated, as the day was to be spent there. Here I will leave you for a time, and finish this little sketch in another letter. LILLIAN.

ANNIHILATIONISM.

The belief which this term represents may be expressed in the following terms: The wages of sin is death, i.e., extinction of being; the gift of God is eternal life, i. e., immortality. The soul is not inherently immortal. The wicked are destroyed : the disscenery around us. Just a little below to ciples of Christ alone enjoy everlasting life. (Hudson, Ives, Constable, Minturn.)

In behalf of this doctrine it is urged, and with considerable force, that while it deliv. est confusion, our eyes were glad to rest on ers the doctrine of future punishment from the lovely blue lake at our feet, shut in the dreadful feature of endless suffering it doorway from the left bank of the Seine, so gently by the hills beyond. Soon returning does not take away from men the motive to to our boat we were rowed to our camping live a Christian life, since immortality is conplace for the night, a few miles distant, ditioned upon their faith and repentance; called Khan Minyeh, supposed to be the site | that it is more in accord with orthodox thinking than Restorationism, since it does not promise men an opportunity to repent and bolieve in the future life ; that its acceptance does not require one to modify in any partic- point at which we may not throw back the ular his belief in regard to the ill-desert of boundary and enlarge the sphere of direct and republish it, and advertise that its cirsins, the nature of the atonement, the necessity of faith, or even the purpose of God; founded thereupon. There is no point at | He does not believe in endless punishment. and, finally, that it enables us to contemplate which we ought not to so throw it back, ac He does not believe in conditional immorthe destruction of the wicked, as demanded cording to our means and opportunities. Life tality. Page after page of glowing declamage alludes to it in Matthew xi. No place by the exigencies of God's moral government, should be spent in a strong, continuous effort without being compelled to regard evil as a to improve the apparatus for the guidance of lieve. At last, on page 118 he gives us his in Palestine have I enjoyed more than this lovely lake, so sacred with scenes in the life perpetual fact in the universe, and without life, both in thought and action. We must ever of our Saviour. As we neared our landing associating the glory of God with the endless be trying to know more and more what are the misery of his creatures. The doctrine under consideration is not absurd; and it is safe to say that it is far less objectionable than the theory of Restorationism. It is true that the Annnihilationists deny the inherent immortality of the soul, and on this account they have been charged with Materialism, a charge to which of course Restorationism is not open; but this is one of the cases where the a judicious physician. This duty, however, advocates of the orthodox doctrine do not is covered and overlapped by another dutydeal in strict fairness with those whom they oppose; the immateriality of the soul and the limit of our means, to corroborate or test its immortality are different though related authority by inquiry, which finally means to questions. Annihilationism, however, is open to serious criticism. Its advocates have not made an insuperably strong argument out of the passages which they cite in its support ; nor have they given satisfactory answers to the objec-

other punishment except physical death. though it is subject to the same criticism as that which has just been made in argument No. 1.

A THITHE

3. The wicked are to share the fate of the fallen angels. There can be no doubt of that: and the punishment which they endure is suffering They shall be tormented : bazanisthesontai.

4. The punishment of the wicked is described as actual suffering : "vengeance," 'tribulation," "weeping and gnashing of teeth," punishment, kolasis. These are the expressions which indicate the doom of those who make a wretched choice."

5. It is described as endless. The Annibilationist would avail himself of the Restorationist's vocabulary, and say that aionios means " age-long." He admits that ainios is eternal, or as he prefers to say, "irreversible." Indeed the different opinions under discussion may be represented by the different renderings which are given to the words eis kolaisn aionion. The Restorationist says that "kolasis" means "suffering," but that "aionios" does not mean "eternal;" the Annihilationist says that "aionios" means "eternal" or 'irreversible," but that "kolasis" does not imply suffering; the orthodox hold that "aionios" means "eternal," and that "kolasis" implies suffering.

: If there are any passages which teach the terminableness of the soul's existence in the next world we have not seen them. Mr. Constable and those who hold his views will have some difficulty in explaining the passage which tells us that the smoke of their torment ascendeth for ever and ever. They usually discover, when their attention is drawn to it, that the Apocalypse is a very poetical book and that it abounds in figures of speech.-Ohristian Weekly.

AUTHORITY IN MATTERS OF OPINION.

Authority is not an ideal or normal, but a practical or working standard. It may be thought, in the case of a being whose nature is based on intelligence and freedom, to present an anomaly. It certainly presents a phrase) a constant limitation. There is no knowledge, and of conviction and action culation will help the cause of Universalism.

which John led and the confidential office which it was his destiny to fulfil. So, when amid the great tragedy of the Passion, Christ committed His mother to the keeping of the disciple whom he most deeply loved, he

merely expressed at last his trustfulness of the only one who had never, by any shade of conduct, betrayed him. To others he might intrust the gravest duties and most arduous undertakings, but it was only to John that he was willing to commit the delicate charge of caring for his ever-loving mother. We may well suppose that John never forgot this final command. Wherever he went, in his long, later life, he never lost sight of the comfort and the safety of Mary. It was believed in the early Church that she reached an advanced age, and accompanied John to Ephesus, where she died. But whether the legend be true or not, we can well believe that John's tender care of Mary was the most precious charge of his life. May it not have been the case that, when John wrote his matchless Gospel, he was aided, not only by his own personal recollection, but by the memories of Mary herself? Many portions of his Gospel exhibit very decided traces of conversations with the mother of Jesus .-Extract from Article by Rev. John F. Hurst, D.D., in Frank Leslie's Sunday Magazine for July.

CANON FARRAR'S " ETERNAL HOPE."

Things depend so much for their effect upon their locality. Canon Farrar delivered five sermons at the close of last year in Westminster Abbey, London. There is Christendom's loftiest pulpit. The Abbey seems built to create the echoes of that pulpit, cchoes that shall go around the world. If these sermons had been delivered by a man of thrice the Canon's ability in a church in some American city they would have attracted no attention. But now all Englishspeaking people have heard of sermons which, although the rhetoric is glowing, do not set forth anything which has not been preached by many a minister of the gospel in the past years of Christian history.

The book is a statement of the author's limitation; but not (in a mathematical negative beliefs. He does not believe in Universalism. He is very careful to state that: yet our Universalist brethren claim the book

Zealand. Wangaroa, a place forty miles chief makers who will not study to be quiet north of the Bay of Islands, was selected as and do their own business,' whose tongues, the centre of operations. Mr. White soon indeed, are very unruly members! How You may rest assured we were glad to dis--four structure π is the dual to the prince [-3.0] are zero whether well and set here π is gravity of the π is the plant of the plant of the π is the plant of the π is the plant of the plant

occupies a space of 30 feet square, from the centre of which rises the main framework to a height of about 100 feet. This height is divided into four stages. From the angles of the framework, on the ground level, handsome glass cases radiate, designed for the from behind their hiding place of trees and exhibition of manufactured goods. The remaining three stages have projecting galleries, supported by ornamental brackets. Thes galleries will contain the productions of the mines and forests. Access to them is obtained by means of a circular wooden staircase of novel construction in the centre of the trophy. The roof is divided in the centre of its height by a hand, on which the word ." Canada " is cut out in fret-work. The roof is covered in part with slates and in part with shingles and bark. The exhibits will be so arranged that the framing timpers. which are of red pine, will be left exposed to view. The woodwork will be finished in oil to bring out the natural grain of the wood, so that visitors may examine specimens of the different timber grown in Canada."

MUZZLE THE GOSSIPS.

A writer in the Methodist Recorder touches an old subject, an evil that seems to be inborn with many people, and which requires line upon line, as follows :----

"As summer approaches, we begin to hear the cry of ' Muzzle the dogs.' 'A very necessary precaution, no doubt, in many localities; and it is in accord with the apostolic injunction to 'Beware of dogs.' But we think a muzzle is needed about as badly for gossips as for dogs, for they both are dangerous. Hydrophobia is a bad thing, without doubt : but gossipphobia is a terrible affliction, too. We have known whole communities to be violently sick at heart, from being inoculated with the dead virus of the tale-bearer. (No pun is intended, though dogs have, etc.) Churches, in many places, are in a diseased condition, and sorely crippled by the poisonous mischief of gossipers, whose chief delight seem to be in setting their neighbors by the ears. Their manner of approach is very deceiving; they come as friends; draw you out in your opinions, and agree with you exactly; then go right to those of opposite views, and tell them what you said and agree with them exactly. Nothing suits them so well as to neglect their own business and run around among the people with amazed countenance and uplifted hands, to retail, of purchasing, our rich mission property in and to add to the tale, of some gossipy ru-New Zealand, and of maintaining the mission mor, that, in justice to everybody, ought Fall of hope, Mr. Leigh returned to New bodies in other men's matters; these misnever to be repeated. Oh, these ' busy-

place we could see our tents peeping out shrubs, telling us our quiet sail had come to an end. With regret we port our little boat, but pleasant was the walk through the fields to our," home nest," where we always received so hearty a welcome.

Gabriel, our waiter, always had a glass of lemonade for us, and was ever ready to answer every call. We never imagined tent life could be made so comfortable. We had all the necessaries of a hotel, and a far better cuisine than many of them furnished. Most tempting dishes were served us, and in as dainty a manner as you would find in a firstclass hotel. Really it was astonishing how things could be cooked so richly under the shadow of a tent, with only a little charcoal stove. :

We started out from Jerusalem on the morning of the 10th inst., with our traveling caravan in full trim for the journey to Damascus. It was a sight strange and curious. Mules, laden with traps, scampering about here and there, loth to fall into line, and the donkeys were none the better. We sleeping-tents, all nicely carpeted, a cooktent and lunch-tent. Besides our dragoman we had a cook, waiter, escort and eight muleteers, so we were quite a cavalcade. The rapidity with which they take down the tents and pack up is remarkable. In less than two hours our little home would be but a shadow of the past, so quickly is it done.

Early the next morning we took our departure from the beautiful Sea of Galilee and proceeded on our journey, passing over rocky mountains and Roman roads that were worse than none at all, so fearfully rough were they. After a ride of four hours we perched ourselves on a little knoll overlooking the lovely waters of Meron. A short ride from here brought us to our camping place for the night, Ain Mellahoh. As we preferred rising early in the morning to riding in the heat of the day, we rose with the birds, sometimes as early as 4:30. From this last place we had a ride of four and ahalf hours in the saddle, fording streams and across marshy land, and much of it was over a rough pathway of huge stones on the mountain side. We passed a number of huts made of matting which are inhabited by Bedouin Arabs. We reached at last a lovely spot near an old stone bridge by the river Hasbany, where we could pitch our lunch tent gradually wear out. and refresh ourselves by its cooling waters.

tions which are based on other passages of Scripture. The Annihilationists err in affirming that

the orthodox doctrine stands or falls with that of the inherent immortality of the soul; for, this question aside, the Bible teaches, as we believe, that a future existence of happiness had nine mules, seven borses, and three is the reward of the righteous, and that a fudonkeys; a dining-tent, two chambers or ture existence of misery is the lot of the wicked. They fail also in the attempt to show that life and death are always and everywhere in the Bible the synonyms of existence and non-existence ; they ought to see that expressions like "destroy," "blot out," "grind to powder," do not carry with them. metaphorical as they are, the definite and exclusive meaning of cessation of being; and

> inasmuch as the resurrection of the righteous and the wicked is distinctly taught in the Bible, they ought not to gather from Paul's solicitude that he might " attain unto derness and the remarkable example of their the resurrection of the dead," the conclusion that the resurrection is the privilege of a class. These, however, are the arguments on

which Annihilationists mainly depend. On the other hand the position taken by Annihilationists has been denied and very forcibly met by the following arguments. (See Dr. Bartlett's able book "Life and Death Eternal.") 1. The Scriptures teach that the righteous

and the wicked shall be raised from the dead. This is a complete answer to those who say that there is no future 'existence for any except Christians ; but it does not meet the position taken by those who like Rothe, Constable, and others, believe that the wicked suffer for a longer or shorter time in the next life and

grees of punishment. This is clearly incon. Church in all ages concerning both the life may witness its powerful operations."

- New Ye Land Jeff off grades and generally to the could be provided to face with the origination of the second

things to be believed and done. In pursuing this end the exercise of free, intelligent thought may, indeed, greatly enlarge the sphere of authority. For example, in learning facts of physical science, as when we inquire about the results obtained by the Challenger, or in becoming more largely acquainted with the laws of health from the mouth of the duty of constantly endeavoring, within supplant trust by knowledge. And this duty is supreme. But it is insidiously dogged by the danger of mistaking the limit of our means, and thus supplanting trust, not by our knowledge, but by our ignorance dressed out in the carb of knowledge.-Hon. W. E Gladstone, in the Ninetcenth Century.

THE HOMES OF ST. JOHN.

The life of St. John the Apostle presents, in some respects, more attractive features than that of any of his associates. It was a perpetual romance. As he was the most intimate friend of our Lord during his public ministry, so his writings touch, if possible, the divine character and relations more intimately than those of any other of the New Testament writers. Of all the Evangelists, he was the one who wrote a Gospel in an apologetic sense, recognizing the divinity of the Saviour in answer to the objections which had arisen during the last quarter of the first Christian century. His Epistles-not like those of Paul, which aimed at instruction-breathed only the evangel of love; and unified the still incongruous Churches by their sublime ten. aged author. His Apocalypse accomplished the hitherto untouched purpose in the Bible : namely, in an age of violent persecution, it directed the thought and faith of the Church to the rest and the home of all who endured as seeing Him who is invisible. It was, therefore, not without much propriety that the early Christian writers represented John, being the sole survivor of the apostolic group as supplying in his writings what the rest had omitted, and, under the symbol of an eagle, soaring above the ordinary level of human life and aspiration. Adam, of St. pulsed even in quarters where sympathy Victor, who died in the twelfth century, thus pictured him :

When Leonardo da Vinci, in his immortal fresco of the Last Suppor, portrayed the beloved disciple as leaning over nearest the

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ation tells us what the Canon does not becreed-"What I do believe is this: that for every wilful sin that we commit, unless it be repented of, we shall, as we do, feel the heavy and merciful wrath of God, until he have purged the vile dross from us and made us as the fine gold for himself."

An important objection to this book is that it is put up hurriedly. The theme is too solemn, the place in which the discourses were uttered too conspicuous, to allow the publication of a treatise which had not received the closest attention in all its parts. A careless pamphleteer writing for pay, against time, on an ephemeral subject, may put forth such a volume as this, but not a cathedral Canon, on a subject which involves all the dearest interests of man. Canon Farrar may live and die in the eschatological opinions set forth in this volume, and be, withal, a good and useful man, but it will require a very few years to bring him to repentance for the manner in which he has rushed before the public in this volume.

We are gratified to have this subject discussed from every point of view. It is not a question of doctrine, but of opinion. The Bible does not set forth anything on the endlessness of punishment, or annihilation, or conditional immortality, or the restitution of all things through purgatorial fires, as doctrines as what must be believed for holy living and hopeful dying. Men may be saints or sinners, and believe either side of any of these opinions. But one thing the Bible does set forth as a doctrine, rejecting which no man can be a saint, namely : that all sin has inevitable and impartial retribution, that 'the soul that sinneth it shall die"; and Dr. Farrar certainly insists upon this with a clearness and a force which make us feel that, so long as he holds to this revealed truth, wo can let him have what opinion he will on points of theological speculation.-Rev. Dr. Deems; in Frank Leelie's Sunday Magazine for July.

The following extract from a letter which appeared recently in the pages of a Catholic contemporary, on the best way of bringing the Ritualists in England into the " true Church," is interesting. The Ritualists, it appears, are not going to throw off the mask boldlyit is to be gently removed for them :---" Earnest Ritualists are like ripe corn, requiring only reaping and gathering in. Remembering how every good work at its first commencement meets with coldness, and is often remight have been hoped for-as Satan sees the shattering of his foundations in the distance, and is never slow in showing opposition--I am determined, even if single-handed, . to attempt the establishment of such, a feasble auxiliary to the missionary field, hoping 2. The Scriptures teach that there are de Master, he embodied the sentiment of the an organization more ablo, and that time namet og frafarår (franssignal fans gener of ofsta proventing and an and diverse franssigned fre werkundet fre werkundet fre werkundet i sere and i sere

applayers a kine way a farely.

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The Family Treasury.

The Pilgrim. BY E. FOXTON.

A pilgrim am I, on my way To seek and find the Holy Land. ... Scarce had I started, when there lay And marched round me a fourfold band A smiling Joy, a weeping Woe, A Hope, a Fear, did with me go And one may come, or one be gone But I am nevermore alone.

My little Hope, she pines and droops. And finds it hard to live on earth ; But then some pitying angel stoops To lift her out of frost and dearth. And bears her on before, and up, To taste, out of our Saviour's cup, Such cheer as here she cannot find, While patiently I plod behind.

Thus oft I send her from below-Poor little Hope—for change of air. I miss her sorely; but I know That God of her is taking care. And when my earthly course is done, To heaven's gate I'll see her run To meet me 'mid the shining bands.' With full fruition in her hands.

My Fear I give to Faith to still With lullables upon her breast. She sings to him." Our Father's will. Not ours, be done, for his is best," And lays him down to sleep, in bowers-Beneath the Gross-of passion-flowers. But ever yet he wakes in pain, And finds his way to me again.

But Woe-the scarce will loose her hold. She sits and walks and runs with me, And watches. " Fre the sun with gold Pays to the East his entrance fee in She stirs and stares me in the face. And drives me from each stopping-place. A guardian angel in disguise Seems looking through her tearful eyes.

Perhaps she hath a charge from God To see that ne'er, through Satan's camp. I slumber on my dangerous way Too sound or long. A safety-lamp, Meantime, by Joy is carried nigh, Somewhat aloof; for he is shy, Tooshy within my grasp to stay, Though seldom is he far away.

Thus, fellow-pilgrims, fare we on : But, in what mortals call my death, My Fear is doomed to die anon; When Wee shall leave me safe-so saith My sweet-voiced Hope-and turn to bring Some other soul ; while Joy shall spring With me through heaven's strait door, to be Forever of my company. -The Churchman,

***** **Prosperity and Happiness.**

Talking not long ago with a friend, she remarked : "Well, for my part, I find it a great deal easier to be good when I'm happy than when I am unhappy. Misery only brings out my bad qualities."

Doubtless other people have said this or felt it, for (to a certain extent) it is true. There is a sort of "goodness" which is brought out by the sunshine of prosperity. People who are satisfied with their surroundings and themselves, are apt to be good-humored and gracious to their companions. ... Good fortune makes them cheerful and contented, so they advocate cheerfulness and contentment as chief duties. The pleasures and the luxurics of life await them on every side, and they wonder vaguely what makes some people so unthankful or so gloomy! They enjoy their own charities and generosities, forgetting that neither have cost them an effort. They are bright and happy from sheer force of circumstances, and the standard to an over

On the other hand, how many really good

sult. We get it when we follow other things, and lose it when we seek it for itself. If personified, it seems a coquette. It is poetthose who pay no attention to her, and immediately flies from any pursuer. The healthful exercise of the body, intellect and heart, in the work one loves, and is sure will prove profitable, always brings pleasure. The steady discharge of all duties always brings pleasure. The observance of the amenities and courtesies of life always brings pleasure. Recreation, release of one's self from work that one may return to that work with more vigor, always brings pleasure. Pleasure is not an independent sound. Pleasure is the echo of the song which Duty sings while Duty works. You may see the singer and perceive what makes the song, but where are you to go to find what produces the echo? You who go about God's wnnderful world seeking pleasure, while neglecting duty, are voiceless echo-seekers. Silence has no echoes. The echo is the child of sound. ; Go up and down the mountains and valleys of society, singing the songs of Piety and Humanity, and from a thousand unseen heights there shall pour down into your spirit the echo men call pleasure. Pleasure is the answering chant of Nature to the songs of the human soul.--Rev. Dr. Deems, in Frank Leslie's Sunday Mag-

azine for July.

The Victory of Faith.

That is a very great Scripture, "This is the victory that overcometh the world, even your faith." Too frequently we read it wrong. I read it thus for many years. I was wont to read it, "This is the victory that overcometh the world, even your fight." It is not fight, however, which overcomes, but faith. It was thus I discovered the real meaning of the Scripture :-It was one wintry day. The ground was

snow-covered. I was passing along the street. My child, a little girl, was coasting with her sled....Some rude boys seized her sled. She had been in a tussle with them. She could do nothing with the boys of herself; they were too much for her. Just then she saw me coming round the corner. Immediately she left the boys, sled, everything, and ran to me. "Popa," said she, "I want my sled." Then she was quite sure she possessed it, because she knew that I was mightier than the boys. and could get it for her, and would. That was the victory, which overcame the world of that childish trouble-even ber faith. She put the whole matter in my hands, and

by her faith in me was conqueror. Since then I have read the Scripture as it stands. The victory that overcometh is that of faith. Toward the temptations, toward the trials, toward the troubles of our lives, we are as helpless ourselves as was my little daughter toward the boys who had seized her toy. Toward the temptations, toward the troubles, toward the trials of our lives, we may be as conquering as my little daughter toward those boys. ... It is not need: ful that we be vanquished Christians. There is for us infinite resource. It is faith, however, that unlocks it. and not fight. Carry your pain or peril to the Lord, in the same definite actual way in which my child carried her captured sled to me, and the might of

The reason is that pleasure is merely a re. This, in Gentile philosophy, is the same with | with his trunk and laid him gently down the discourse of St. Paul, "I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know ically represented as a sly nymph, who courts how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."-Jeremy Taylor, D.D.

Popular Favor,

Popular fayor is not worth the seeking. It is not to be greatly valued even when it comes unsought. It is rarely based on the best qualities of its possessor. Commonly it is won through a man's manners rather than his character or spirit. He has a pleasing way of meeting people. He has learned to recognize quickly and to adapt himself promptly to their peculiar tastes and preferences; hence he is counted genial and congenial, and is liked accordingly. But manners and modes of speech are by no means everything in a man. They will not always hold those who are at first greatly taken with them. He who is popular to-day may be unpopular to-morrow. A single act of his-even a right and well-considered act-may set against him the multitude which yesterday was praising him. Popularity is a very insecure possession ; and for this reason, if for no other, it is of but small and uncertain value. But the respect and confidence of the community are well worth having, and well worth striving for. The popular opinion which rests on them is likely to abide unchanged. Even when a man goes against the preferences and prejudices of the multitude, if he is respected and trusted for his real worth, he will not necessarily forfeit popular confidence when he loses popular favor. "It is far better to have the respect of the community, without its special favor. than to have all the world pleased with us today for some other reason than that we are worthy of the confidence of all. Leave popularity to politicians. Let us strive to deserve respect for our real characters, and we shall doubtless have all that we deserve. -S. S. Times.

Christian Missions.

Protestant missionary operations in Japan began in 1859, shortly after the opening of the ports of Nagasaki and Kanagawa. The first missionary societies represented were: American-Episcopal, Presbyterian, [Dutch] Reformed, Baptist; and the London Missionary Society. The names of the proneers were, Rev. John Liggins, Right Reverend C. M. Williams, Rev. S. R. Brown, D. D., Rev. Guido F. Verbeck, D.D., Rev. J. C. Hepburn, M.D., Rev. J. Goble, Rev. James H. Ballagh; Rev. D. Thompson, Rev. C. Ensor, Rev. H. Burnside. Other societies now represented are: America-Congregational, A.B.C.F.M.; Woman's Union, F.M.S.; Methodist, U.S.A.; Lutheran; Canadian Weslevan; Cumberland Presbyterian; British - The Church Missionary Society, and Society for the Propagation of the Gospel, United Presbyterian of Scotland. The American, British, and Scotch Societies have also agents in this field.

For nearly ten years the missionaries were anable to make many disciples of the Christian faith, owing to the jealons hostility of the Government. The old anti-Christian allow, with those of very different habits of and a Japanese became a Christian openly, according to their, and not our own, one-sided

again out of his path. He did the same with the second, and third, and so on, until he had made a clear passage, along which the retinue could pass without doing injury to any of them. The brute and the man had made an exchange of their proper sentiments, and humanity triumphed gloriously in the snimal. We question whether another instance of such strong and humane sagacity can be produced from any region in the animalkingdom - Records of Animal Sagacity.

It is all Right!" Here is a Bible.

I remember an instance that struck me wonderfully, that was told me by a missionary from Fiji. It shows what an impression the Bible produces on the minds of men even those who have not fully realized in their own experience its mighty power. This missionary told me that there were some seamen wrecked at a considerable distance from the land; they got into a bost and altogether lost their reckoning, until at last they gained the land. One of them, who had been there before, recognized it as one of the Fiji Islands. It was before the Wesleyans had effected such a mighty change in these islands. They were under very considerable apprehensions, as you may suppose, and every moment they expected to be eaten up. ; They crept into a cottage, and lay in a , corner there for a considerable time. At length Jack crept out to see if they could get anything to eat, when, all of a sudden, he called out, "Bill, there is no fear! It is all right! Here is a Bible. There is no harm; it's all right !". What a strong proof of; the effect produced on the minds of people who feel that where the doctrine of the Bible is received, there is peace and order and safety.-Earl of. Shaftesbury.

Antiquity of Nursery Rhymes.

Many of those productions have a very curious history, if it could only be traced Some of them probably owe their origin to names distinguished in our litorature, as Oliver Goldsmith, for instance, is believed in his earlier days to have written such compositions. Dr. E. F. Rimbault gives us the following particulars as to some well-known favorites :--- " Sing a Song of Sixpence " is as old as the sixteenth century. "Three Blind Mice" is found in a music-book dated 1609-"The Frog and the Mouse " was licensed in 1580. "Three Children sliding on the Ice' dates from 1633. "London Bridge is Broken Down," is of unfathomed antiquity. "Girls and Boys come out to Play" is certainly as old as the reign of Charles II.; as is also "Lucy Locket Lost her Pocket," to the tune of which the American song of "Yankee Doodle" was written. "Pussy Cat, Pussy Cat, where have you been ? " is of the age of Queen Bess. " Little Jack Horner" is older than the seventeenth century. "The Old Woman Tossed in a Blanket" is of the reign of James II., to which monarch it is supposed to allude.

Study of Character.

In this life it is important that we do not shut ourselves up within ourselves; but rather mix, as intimately as circumstances will own age.

Good Mords for the Young. BY COUSIN HERBERT.

A Little Chair. Oh! the children, happy children. Smiling everywhere I go;

Some as brown as antumn berries. Some as fair as winter snow, Some with eyes as blue as morning,

Some with eves as dark as night. Some with faces strangely thoughtful, Some with faces strangely bright.

And the while I gayly greet them, Back my heart returneth where. In my room, amongst my flowers, Stands a baby's little chair.

But clast the laughing darling, That in precious by-gone days Sat there, never more will cheer me

With his pretty, naughty ways. Cunning foot placed on the table-When his noontide meal was o'er Cup of milk poured on the sugar,

Spoon and fork dropped on the floor. Then when "mother's" face grew. cloudy, Little arms around me thrown. Little hands my cheeks caressing, Sweet lips pressed upon my own.

Oh! the children, happy children_ Yes, I meet them everywhere ; But at home, amongst my flowers, Stands a baby's empty chair.

ger A Little Advice. Ser

I want to give you two .. or three rules One is-Always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. . Do not forget this.

Another is-Speak your words plainly. Do not matter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Another is-Do not say disagreeable things If you have nothing pleasant to say, keep silent. - why at both to be a wrant were a school of A fourth is-and, oh, children, remember it all your lives-Think three times before you speak once the second second Have you something to do that you find hard and would prefer not to do? Then listen. Do the hard things first, and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first

and play afterward. Do the thing you don't

like to do first, and then, with a clear con-

science, try the rest .-- Christian at Work.

Vertal of Verticials Bravery.

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One or two young men came out of the Academy of Music when the opera was over, and lingered in the lobby to watch the pass ing of the crowd. Young Fred Saulter came up to them while putting his pearl lorgenette in its case. "Nice house, ch?" he said, languidly. taste for young girls to wear diamonds! What d'ye think of the new tenor, eh? Miserable,

I say." The older men answered him civilly and walked on, leaving him with some lads of his

none but a madman, they thought, would willingly cross.

They sauntered out of the opera-house, and a few minutes before eleven reached the depot, in time for the train that ran out to the suburban town where they lived.

"There he is !" whispered Saulter. "He takes our train out, but the engine is not yet put to it." 🛬 👌 🚕 🤉

The engine was on a siding, puffing and spitting little jets of steam, and Dick Knight, a tall, manly young fellow, was coming at the moment down from the superintendent's room. He caught sight of his old classmates. laughed, hesitated, and raised his hand to his hat. -"Going to speak to him, hey?" said little Billy'M'Gee, anxiously.

The young men grew red and embarrassed. Some of them nodded to Knight awkwardly, and seemed inclined to go and meet him.

"I say no!" said Saulter, peremptorily. If he chooses to leave the companionship of gentlemen, I shall not follow him. I talk to mechanics and that sort of people who never had a chance to be anything better, but Knight is a social suicide, sir ! "

"That's true," said M'Gee. "How well Saulter puts things !" he added, aside. "'Social suicide !' Well, I shall not bring bim to life." For the strong estrates.

Knight saw that the young men wished to avoid him, and turned aside with a bow and heightened color, while they hurried into the train.

It was yet five minutes until the time of starting. • •

The train of passenger cars was on the main track (the engine still being detached), and the people were hurrying in, most of them coming direct from the theatres, and other places of amusement. Inside of the cars and in the depot there was a good deal of jesting and gaiety between acquaintances meeting on their way home, the train being a local one, and running only through suburban villages.

Just then, a short distance up the track, there was a hiss and a cry, and a voice shricked out in horror, "A runaway train on the main track ! A runaway train on the main track ! · Passengers in the depot ! Out of the cars !-- out of the cars !"

A runaway freight-train was on the track. The fireman had started it for the purpose of taking it into the freight-depot. By some accident, before it had left the main passenger track, the man had stumbled as he was at his work, and had fallon nearly upon the ground. Half-stunned, he had jumped up, but could not catch the moving engine, which was gaining speed every second, and had shrieked out his warning.

It so happened that the switch-tender, through fright, or from some unexplained. reason, did not move his switch in season to run the train off the main track, and now the huge machine, with its train behind, was Well dressed. See Fanny Swan. Wretched rushing towards the train in the depot with a speed that promised fatal disaster.

The few officials who were near had time but to gasp with horror. At the moment when the cry of danger was shricked out upon the night air, Dick Knight was attaching his engine to the passenger-train. From

"What would Miss Swan say if she heard the cars and platform rose a yell of frantic edicts (pp. 259, 369) were strictly enforced, feeling. Only in this way can we judge men that cub criticising her?" said Dr. Pomeroy. terror, in which Saulter's voice was the high-"The most insufferable creature in the world est." Death seemed rushing upon the people,

JUNE 12, 1878.

Christian people are sour, fretful, despondent, almost faithless, under the pressure of adversity. They cannot forbear worrying and anticipating, and so they appear at a great disadvantage too often, if they do not cast an absolute reproach upon the Master whose tame they bear a good fiber of the company of

To the unconverted soul, adversity is likely to be an unfavorable experience, for, when the sunshine is withdrawn, the unstable goodness, evoked by its warmth, must vanish away. But to the child of God this must not , cannot be. Faith is commanded to look beyond the cloud and see that "the sun is still shining.". The consciousness of God's love and care and sympathy can outweigh the present trial-can and will outweigh all trials if we hold fast to it.

That it is easier to be good when life is all brightness, we admit, but it is possible to be better when the light is overshadowed, and we reach out through thick darkness for his loving guiding hand. And the reward is not promised to those who find life easiest or pleasantest, but to " him who overcometh !" And the strength to overcome may be ours for the asking .- Christian Intelligencer.

- Pleasure-seeking.

A Pleasure seekers, are dreary mortals. They are worn, without work. They have lost their strength and got nothing in return. One reason of this seems to lie in the fact that pleasure is not something which exists of itself, and can exist apart from other things... It is generally overlooked, that thought can be without pleasure, and so can effort of any kind, physical or moral; but there can be no pleasure without thought, or without exertion that does not aim at pleasure or without the exercise of the moral Dowers.

In this forgetfulness people get up "plea sure parties," and go seeking enjoyment by itself alone. By carriage, by boat, by rail; in crowds, in solitudes, in cities, in woods. these seekers go. They go: on holidays and holy-days. They go in crowds on Sundays to some "grove," where thousands of other people congregate. They drag them. selves, and toil, and dig for pleasure as for hidden gold. They do not find it. Their search is a "vexation of spirit," in the sense in which Solomon probably used the phrase, a beating of the wind. 1 Dr. And

The same is the result with so very many of those who frequent our fashionable watering places, simply because they are fashionable. It is painful to see the toilsome way those people go, in their contrivances to create pleasure for themselves and others. Hundreds come back from the seashore and from the watering-places bedraggled in body, mind, and spirit, more worn than many a soldier when he comes off a campaign.

Christ is pledged you. This is the secret of victorious Christian living. It was Paul's secret. " The life which I now live in the flesh I live by the faith of the Son of God." -Rev. Wayland Hoyt, D.D., in Christian Un-

----The Honest Farmer.

Happy I count the farmer's life. Its various round of wholesome toil: An honest man with loving wife, And offspring native to the soil.

ion.

5, 525

Thrice happy, surely i-in his breast Plain wisdom and the trust in God; His path more straight from east to west Than politician ever trod.

- His gain's no loss to other men ; His stalwart blows inflict no wound ; Not busy with his tongue of pen, He questions truthful sky and ground.
- Partner with seasons and the sun. Nature's co-worker ; all his skill
- Obedience, ev'n as waters run, Winds blow, horb, beast their laws fulfi!.
- A vigorous youthhood, clean and bold ;. A manly manhood ; cheerful age ;
- His comely children proudly hold Their parentage best heritage.
- Unhealthy work, false mirth, chicane, Guilt, needless wos and useless strife-O cities, vain, insane, insane 1-
- How happy is the farmer's life !

-Fraser's Magazine.

Service Contentedness.

Contentedness in all accidents brings great peace of spirit, and is the great and only instrument of temporary felicity. It. removes the sting from the accident, and makes a man not to depend upon chance and the uncertain dispositions of men for his well-being, but only on God and on his own spirit. We ourselves make our fortunes good or bad, and when God lets loose a tyrant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not to be patient, or are proud, or covetons, then the calamity sits heavy on us. But if we know how to manage a noble principle, and fear not death so much as a dishonest action, and think impatience a worse evil than fever, and pride to be the biggest disgrace, and poverty to be infinitely desirable before the torments of covetousness; then we, who now think vice to be so easy, and make it so familiar, and think the cure so impossible, will quickly be of another mind, and reckon these accidents among things eligible.

The old Stoics, when you told them of a sad story, would still answer, "What is that to me ?" Yes, for the tyrant has sentenced you | invalid. The vizier cursed him, the driver also to prison. Well, what is that ? , He will goaded him, and the nabob cried, "Stick put a chain upon my leg, but he cannot bind my him in the ear 1" Ail, however, was vain. soul. No; but he will kill you. Then I will die. More humane than his superiors, the ele-If presently, let me go, that I may presently phant stood firm and refused to violate his be freer than himself: but if not till anon, or better feelings. At length, seeing the poor our suspicious reasoning by displaying afresh to-morrow, I dine first, or sleep, or do what creature helpless and unable to move themreason or nature calls for, as at other times | selves out of the way, he took up the first | arm.-Bonar.

at the risk of his life. The language was, however, being mastered, the work of teaching and healing engaged in, and translation carried on. The Protestant Christian Church | upon their freedom. Besides this, there is in Japan was organized in Yokohama, by the nothing which employs the mind and the Rev. James H. Ballagh, of the American [Dutch] Reformed Church, March 10th, 1872. The church edifice, erected at a cost | matters not much, if these peculiarities are restaurant." of \$6,000, stands on part of the Perry treaty not very strikingly developed; there is al. ground (p. 848). Other churches were organized, the first in Tokio on September 3rd 1863, being the fourth in Japan. In 1878 the anti-Christian edicts were removed, and | But, above all, the giving of this direction to Christian churches were organized in the interior. The native churches gathered by the missionaries of the Presbyterian Church of the United States, of the Reformed [Dutch] Church in America, and the United Presbyterian Church of Scotland, are organized as one Japanese Christian Church, self-governing, and conformed to Japanese customs so far as they are innocent. The missionaries who are not members of the native Church, who meet with the native body only to advise it, have organized them as a Council. This body has only, advisory power. These three societies employ 25 foreign agents; viz., 15; ordained missionaries, 12; physicians, 18 teachers.). They have also the oversight of 3 native ordained ministers, 2 helpers, and 25 students in the Theological Seminary in Tokio. W.E. Griffith. Her. 1980.

A Humane Elephant.

The favorite elephant of the grand vizier under Rajah Dowlah was a noble creature. The great nabob was about to hunt in the neighborhood of Lucknow. The preparations being complete, and a train of Indian nobility assembled, the procession of Nimrods began to move off for the field." After passing through a ravine, the gorgeous sportsmen entered a meadow, which was covered with sick people, who were lying exposed to get the benefit of the pure and fresh air; and they were so distributed as to obstruct the course of the beasts of burden. Rajah Dowlah was intent upon feasting his cruel eyes with the sight that the mangling of the bodies of the miserable creatures would produce, by compelling the huge elephants to trample them under foot. The grand vizier rode upon his own beast, and the nabob ordered the driver to goad him. on, and he went at a quick pace; but when he arrived at the spot of the

indisposed people, though in a trot, the sagacious animal stopped short before the first

and our, unwillingness to put any restraint | proved his right to be alive." apply the measure of our own judgment. whom we are intimate.-Humboldt.

Babies. ..

detest config Americant Different countries have different methods of dealing with their young. The Greenland baby is dressed in furs, and carried in a sort of pocket in the back of his mother's cloak. When she is very busy, and does not want to be bothered with him, she digs a hole in the snow and covers him all up but his face, and leaves him there until she is ready to take care of him again. The Hindoo baby hangs in a basket from the roof, and is taught to smoke long before he learns to walk." Among the Western Indians, the poor little tots are tied fast to a board, and have their heads flattened by means of another board fastened down over their foreheads. In Lina, the little fellow lies all day' in a hammock swung from a tree top, like the baby in the nursery song. In Persia, he is dressed in the most costly silks and jewels, and his head is never uncovered, day or night ; while in Yucatan a pair of sandals and a straw hat are thought to be all the clothing he needs.

How to get up Early.

Place a basin of cold water by the side of your bed ; when you first awake in the morning, dip your hands in the basin and wet your brow, and sleep will not again seal you in its treacherous embrace. to be done to the server

This is the advice given by, an aged, man who had been in the habit of rising early during a long life. By attending to this advice, you may learn to rise every morning at go to bed at one regular, hour. Leave your bed the moment you awake of yourself, after daylight ; nature will thus regulate the aleep to the exact amount required by the system.

Most of our difficulties and perplexities arise from our discussing what belongs to God

He does not reason with us, but replies to

views. On this depends our respect for the to me is a conceited boy, assuming the tone who had not time to get out of the cars bevarieties of opinion entertained by others, of a man of position when he has not yet fore the driving train would be upon them, The officials in the depot watched Knight

"I thought young Saulter had money," said one of the party. "He drives a fine heart so attractively as the close study of horse, wears clothes made by a better tailor character in all its smaller peculiarities. It than I can afford, and lunches at the best

"Money ! " said the doctor, angrily. " Why ways a nature which offers some interior his father is head bookkeeper for Smiles & depths for us to fathom,-to which we may | Son, with a family of six. He strained every nerve to educate this boy, who now looks upon every practicable way of earning his our thoughts has the advantage of making living as plebeian. I'll warrant you the felus the more capable of entering into the in- low never had twenty cents in his pocket of ward existence, as it were, of those with his own earning. His restaurant and liverystable bills come in to his poor old father at the end of the month."

Meanwhile, young Saulter stood com placently twirling his opera-hat and watching the pretty girls as they passed. He caught glimpse of his dapper little figure in a great mirror-the waxed moustache, lavender gloves, wired roses in his button-hole, and looked pityingly after the doctor and his friends.

"How those old fellows must envy us!" he said. "Wine, with life in its sparkle, and dregs, eh? Oh, by the way, I saw a curious thing to-day I Dick Knight-you remember Knight in our class, who took the scientific course to fit him for a civil engineer ? ... Well, it appears that, times being so hard, he could get no proper work to do, so he has taken to improper. Instead of laying by as I have done, waiting quietly for an opening for an educated man to step into, he actually is-I'm ashamed to tell it!" "What? What is he ?" asked his listeners.

"Driving an engine on the Central Road!" "Fact | I saw him, all grimy with smoke in his little caboose to-day. 'Good heavens!' I said ; ' Knight, are you mad ?'

" ' Not so mad as to starve,' he said, laugh-

ing. "I asked him why his father did not, support him and keep him from such degradation? Then he was mad.

"Do you think I, with my big strong body, will be a burden on an old man? he said; and began to talk nonsense about laziness degrading man, and that no man was ever degraded by honest work, with more of five o'clock. I think it to be a better plan to | the same sort of bosh, all very ridiculous and very disgraceful. You'll see him to-night, if von take the 11 p.m. train,"

". Tut, tutl " the lads; said; and " poor Knight | he was a good fellow !" precisely as if he were dead.) francier of or rever Indeed, from the light and brilliancy of the scene about them-the music, the beautiful. low-voiced women, themselves daintily attired, that gay and happy part of the world the love of his heart, and the power of his - there was a gulf like death to the grimy engine-driver in the dark depot, a gulf which one wilderness to another .- M. Henry.

with blanched faces. "He'll be crushed to atoms I" muttered one stout old man standing by Dr. Pomeroy. But Dick had put steam upon his engine. Apparently he did not think of leaving his post. There he stood with his hand on the lever, calm and determined."

His huge machine sprang forward. It metthe coming locomotive with a crash that threw both monsters upward, as if they had risen to wrestle and throw each other. Then Dick's engine was thrown one side, but the force of the runaway train was overcome. and the machinery of the engine so injured that all movement was stopped. Dick was hurled senseless several feet from the place of the collision, the data week, all head to

The stout old man and Dr. Pomeroy, with all the other men in the depot, ran to Knight, picked him up and carried him into the waitieg-room, where he was left with the physicians. and this line we "Well, well," said the old gentleman, im-

patiently, as Dr. Pomeroy came out, " how is it ?-will be live ?"-a tott . . Sub annut fad. "I think so. God forbid that I should have to take him home dead to his old father I". "You know him, then ? Who is he? Why, do you know what I owe him ?" and his voice broke. " My little girl is aboard that train.'

Dr. Pomeroy told Knight's story briefly, informing the old gentleman that he was thoroughly educated, but that he looked upon any work as better than dependent idleness.

"He's the true grit, sir !" was the animated reply. " There's no work so humble that a man cannot show the best qualities of manhood in it, as we have seen to night. It is not the daring courage I approved in him so much as the presence of mind, the keen eye, to see what to do and how to do it. Request Mr. Knight, if you please, to call on me at ten tomorrow," he said to the station-master.

"Who is that ?" asked Fred Saulter breathlessly of the official.

" The President of the road. Dick Knight, if he lives, has an open road to fortune now, and he deserves it."

Fred Saulter crept into the car to go home. His lavender gloves were soiled, and the wired rose in his button-hole was falling to pieces with a sickly, decayed smell. Life itself was sickly and decayed, he thought, with a yawn, and he threw the wilted rose out of the window. Yes; and to all conceited, effeminate natures like his, it is likely to prove what Saulter's imagination pictured it that night .- Youth's Companion.

All our removes in this world are but from

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The London Conference this year held its annual meeting in the pleasant and growing town of St. Thomas. To me the place of meeting gave special interest to this year's Conference, as St. Thomas was my "first" circuit," and it was impossible to visit it without instituting comparisons with the past, and having interesting trains of thought awakened. It is just 25 years since I left have taken place in that time. Instead of the old frame church, there is a beautiful brick church on George Street, and a new church in the eastern part of the town. The town itself has grown greatly. Within a few years St. Thomas has become quite a railroad centre, which has added greatly to the commercial importance of the town. In 1851, when I first saw it, it would have seemed a wild dream at that time to speak of a Methodist Conference being held so far from the centre as St. Thomas. But the world moves. Every minister's "first circuit" continues through life to have a peculiar place in his memory. It suggests experiences that can never be repeated, for there can never be another first circuit. with its trembling beginnings, anxious fears, and first friendships of ministerial life. Three things particularly interested me in

is visit. Many old friends had passed ay from earth to the better land. I found ny whose friendship had cheered and

couraged me in other days, and to whom the flight of years had brought no change of feeling. A few still lingered behind, whom I scarcely expected to see. Among these were Mr. and Mrs. Sharon, who were present on Sunday at the services. Mrs. Sharon told me that she received her first quarterly ticket in 1813.

There is a striking increase in the size of the London Conference since the union, and, in common with the other Conferences, our London brethren seem to be quite at home in transacting their affairs according to the now order of things. I was much pleased to meet in the chair of the Conference Rev. E. B. Ryckman, M.A., a personal friend of many years. Mr. Ryckman conducts the business of the Conference with dignity, ability and modesty. The Conference Love-feast was a season of spiritual power and benediction. Several of the hoary-headed veterans who spoke had been in the work for over half a century. It was truly inspiring to hear such men express their confidence in the religion of Christ and their hope of eternal life after so extended an experience.

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Soven young men were ordained to the

that God will have all men to be saved, METHODIST CHURCH OF CANADA. Guardian, S. S. Advocate, S. S. Banner, or and has provided a salvation sufficient for for Books, together with all orders for the same, all, adapted to all, and offered to all with the grace of his Spirit in the gospel; and also with the responsibility of every man for dealing with the free and unrestricted offer of eternal life." The declaration repudiates the idea of infants being lost, and frees the Church from any explicit judgment on the final fate of the heathen who have not had the light of the gospel. We need not pause to ask whether such principles can be harmonized with the Calvinism of the Creed. Whether consistent or not, we sympathize with this effort to break the iron fetters forged by Augustine in a pastage. The direc-

trine of this movement may be regarded as an unintentional testimony in favor of our Methodist theology.

AN EMINENT STATESMAN.

The venerable Earl Russell, who died, after protracted illness, at Richmond, Surrey, on the 28th ult., was one of the most remarkable men of the present century, and one of the most distinguished statesmen that Great Britain has produced. He was the third son of the sixth Duke of Bedford, and was born at St. Thomas for Port Hope. Great changes | Mayfair, on the 18th of August, 1792. Belonging to an ancient and illustrious family, he possessed the rare advantages of rank and popular favor; and, entering Parliament before he had quite attained his majority. he had ample opportunities of becoming practically acquainted while a young man with the politics of the country, and with the requirements of the people. From the beginning of his career, Lord John Russell, as he was formerly called, and as he is now most familiarly known, was a Liberal; and as early as 1819, not only took a p:ominent part in the question of Parliamentary Reform, but introduced a measure which. although defeated at the time, finally led to the passage of the great Reform Bill of 1882. In the meantime, too, he succeeded in carrying a number of other important measures, such as the disfranchisement of rotten boroughs-although he himself owed, his first election to this borough system-the abolition of the Test and Corporation Acts, and the Roman Catholic Emancipation Bill. On the 9th May, 1828, his motion for the repeal of the Test and Corporation Acts was carried by his energetic efforts in spite of a resolute opposition; and, a short time before his death, Earl Russel received a congratulatory address from a number of the principal Dissenting denominations in England, on the fiftieth anniversary of the repeal of that

> odious measure. In 1889, he was made Paymaster of the Forces ; was afterwards elected Home Secretary, with a seat in the Cabinet, and became Prime Minister in 1846, a position which he held for six successive years. He became Premier again in 1865 for one year, after the death of Lord Palmerston. In 1861, "Lord John " was raised to the Peerage under the Griffin, and James Gray. title of Earl Russell. In the House of Lords, he exercised much influence for several years; but for a long time has lived in comparative retirement, although he has always taken a

deep interest in questions affecting the welfare of the nation. For more than half a century Earl Russell has labored to reform and perfect the British Constitution, and during most of that time his name has been a house-

hold word in England. He was the friend of work of the Christian ministry. The ordi- the poor and the oppressed, the patron of

LONDON CONFERENCE.

FIRST DAY. WEDNESDAY, June 5.

The fifth annual session of this Conference was commenced in George Street Church, St. Thomas this morning. At 9 o'clock a. m., the President, Rev. James Gray, took the chair and announced the time-honored and appropriate hymn : " And are we yet alive !" &c.

The Secretary next read a portion of Scripture, and Revs. Dr. Rice and Alexander Langford led in prayer. The roll was then called, and upwards of 170 of the members of Conference answered to their names.

The Conference then proceeded to ballot for a Prosident. The two highest votes cast were for Revs. E. B. Ryckman, M. A., of Guelph, and W. S. Griffin, of Hamilton. The vote between the two brethren stood 114 for the former and 38 for the latter.

A ballot was next taken for Secretary, resulting in the election of Rev. J. Wakefield, of Chatham. There were 97 votes cast for Mr. Wakefield, 78 for Rev. G. H. Cornish, and several smaller numbers for others.

The President and Secretary elect . then briefly addressed the Conference and entered upon their respective dutics.

The Secretary nominated Rev. G. H. Cornish as Assistant Secretary, and Rev. David L. Brethour as Journal Secretary. The Conference confirmed the nominations.

Revs. Manly Benson, Jos. W. Holmes, R. W. Woodsworth, W. C. Watson, M. A., and J. R. Gundy were appointed a Committee on Statis-

It was then unanimously resolved, on motion of Dr. Sanderson, that "This Conference desires to express and place on record the expression of the esteem in which the Rev. Jas. Grav is held by this body, and also our appreciation of the valuable services he has rendered to the Conference, during the term of his presidency, and we tender him our hearty and cordial thanks for the zeal and devotion which have marked the discharge of all his presidential duties."

Mr. Gray in response briefly addressed the Conference.

A resolution of thanks was also unanimously tendered to Rev. J. B. Clarkson, M. A., for his efficient services as Secretary of the Conference during the past year.

Mr. Clarkson in a few well chosen remarks reponded.

A telegram from the office of one of the secular papers having been received by the Conference, requesting the appointment of a reporter, it was decided, after considerable discussion, that the proper mode of procedure for secular papers wishing a reporter in this Conference, would be to make private arrangements with some member of the Conference, thus relieving the Conference itself of any responsibility in the matter.

Revs. James Harris and T. L. Wilkinson were then appointed as reporters for the GUARDIAN and Halifax Wesleyan.

The following brethren were then elected by ballot as a Committee on Nominations :- Revs. Dr. Rice, Dr. Williams, Wm. Williams, W. S

The noon hour having arrived, the Conference prayer-meeting was held, extending from twelve o'clock till one. Adjournment.

AFTERNOON SESSION.

The session opened with devotional exercises, Minutes of the forenoon session read and confirmed.

Rev. J. Gray next presented the report of the Transfer Committee, which was as follows: Transferred to London Conference: Rev. W. K. Shortt, B.A., Rev. Wm. Taylor, Rev. Leonard Gastz. from Montreal Conference: Thomas

The following laymen were reported as having

Johnson Harrison, J. K. Griffin, J. H. Smith. Niagara. James H. Beatty, Noah Phelps, S. S. Junkins. Brantford.—David Plewes, Alex. McRoberts

udge Jones, James Wilson. London .- Isaac Langford, Geo. Webster. Alex.

ohnston, J. B. Lane. St. Thomas.-M. S. Smith, Benjamin Hopkins, John McCausland. Chatham .- Alex. Wigle, Wm. Latimer, Capt.

. D. Sullivan. Sarnia.-R. C. Palmer, Thos. McKittrick.

Guelph.-Thos. Hilliard, W. H. Storey, and Donald Wallace. Wellington.-Robert Hay, John E. Carson, Wm.

Tasker, Goderich.-R. W. McKinzie, A. S. Fisher, W.

M. Gray, and W. H. Steele. The Nominating Committee next presented their report as follows :-Ministers on the Contingent Fund Committee.-

Revs. Geo. Richardson, J. C. Slater, W. Hay-hurst, G. N. A. F. T. Dixon, James Hannon, Daniel Hunt, Hugh McLean. Memorial . Committee .- Dr. Sandorson, W. Wil-

iams, Alex. Langford, D. L. Brethour, David Savage, H. Christopherson, William Willoughby. Temperance Committee.--W. W. Carson, T. L. Wilkinson, B. B. Keefer, James S. Ross, J. W. German.

Pastoral Address .- W. W. Ross, J. McAlister, W. C. Henderson. Educational Committee.-Dr. Rice, Dr. San-

derson, Dr. Williams, W. R. Parker, M.A., Jno. Baird, G. W. Morgan, W. Laing, G. Casey, M.A., I. McCansland Letter Writers .- Revs. Dr. Evans and C. La-

Church Property Committee .- Thos Cosford, W.

3. Griffin, D. G. Sutherland, Thomas Brock, Wm. Morton, James Harris, Wm. Laird. The Conference confirmed the foregoing nomnation

The following preachers were recommended to e received into full connexion with the Conference and ordained :---

Joseph H. Hodson, B.A., Edwin S. Shibley, Hugh T. Crossley, Wm. L. Hackett, John W. Cooley, Samuel C. Sellery, B.D., A. M. Phillips, B.D., and R. C. Henders. Adjournment.

THUBSDAY EVENING MEETING.

The meeting this evening was in the interest of the Educational Society, and was held in the George Street Church. At the appointed hour the President of Conference took the chair and cpened the meeting with singing and prayer. He then very pertinently stated the object of the meeting and called upon Rev. Dr. Burwash, of Cobourg, to address the audience. He gave an intensely practical, instructive, and able ad-dress in which he reviewed somewhat minutely our educational work, -- its inception, importance, progress, prospects and requirements. He also made a fervent appeal to the connexion in behalf of the young men, that a chance might be given them to acquire a liberal collegiate education. A fuller report of this able and excellent

ddress is held over. Rev. Leonard Gaetz, of Montreal, was next in troduced in place of Dr. Douglas who, from illness, was prevented from being present. The speaker spoke of his being taken by surprise, and consequently unprepared to address the meeting, nevertheless he delivered a very eloquent and effective address, well adapted to stimulate to liberality and effort in the education of the ministry. A collection was taken in aid of the society's

fund, and one of the best of our Conference ed-ucational meetings was brought to a close by singing the doxology and pronouncing the benediction.

THIRD DAY.

FRIDAY, June 7. The business of Conference commenced this norning at 9 o'clock. It was opened with sing-

ing, reading Scriptures and prover. Minutes of former session read and confirmed. Judge Hughes, of the County of Elgin, was in-troduced to the Conference and delivered a brief address, in which he referred to the principles of the Reformed Episcopal Church of which he was the privilege of addressing the Conference. Rev. J. M. Fuller, Prosiding Elder of the De-

troit District and Conference; Rev. I. N. Elwood, M.A.P.E. of the Port Huron District, Detroit Conference, and Rev. J. F. Berry, of Fort Gratiot, Detroit Conference, were also introduced to the Conference.

The following young men were reported as having travelled three years, and recommended d on tri

flamed out with a holy fervor, and a yearning desire to save others. This was often manifest in the person's prayer, utterance, and zealous effort which might be taken as a strong presumption that he was divinely called to the work of the ministry, especially if accompanied with suitable qualifications in other respects. If personally im-pressed in the same direction, their names were ubsequently brought before the lay-boards of the Church, and to afford them an opportunity of proving and improving themselves more fully they were first admitted as exhorters, then as

local preachers, and finally, if they met the Church's expectations, they were recommended to the Conference, to be received on trial. After four years of probation in the litinerant work under the judicious supervision and instruction of a chairman, if they still

came up to the standard of efficiency which the Conference deemed requisite, they were admitted into full connexion and ordained. All the preliminaries had been observed in the case of these young men, and they now came before us for the conclusion of the whole matter, viz .:- to be received into full connexion and ordained.

It was customary on such occasions to call on a few of the candidates to relate their religious experience and call to the ministry, he would

therefore first call upon Bro. A. M. Phillips, B.D., who would address the meeting. He said he looked back twelve years to the time when God converted his soul. In the good providence of God, when he was engaged as a school teacher, he was brought under the influence of Father Brundage, through whose instrumentality he was led to embrace the religion of Jesus Christ. His brethren soon after intimated to bim that they believed it to be his duty to give himself to the work of the ministry. He for a time resisted, as it was contrary to his feelings, instincts, plans, and purposes. He decided to give himself to the temperance work, and while engaged in that work he one evening attended a prayer-meeting, and while in that meeting a deep conviction seized upon him that he must preach the gospel. Next morsing, when the minister of the place met him, he said to him that it was evidently his duty to engage in the work of the ministry. He then resolved that he would no longer resist this conviction, but go at once to Victoria College and prepare himself for the work. He was persuaded by some of his brethren, however, to go into the min-instry on once, and go to college afterwards. He yielded to their solicitations, and wherever he went God blessed his labors and gave him fruit. He now looked back with a grateful heart to Mooretown, Sarnia, Oil Springs, and Frankford circuits, on all of which God had owned his labors in the salvation of souls. For five years since that time he had devoted himself to the

preparation for his work, and now, as he was about to engage in it, he felt that he was a better man, physically, mentally, and spiritually than ever before. He said that the years spent at college were not fruitless years, for he believed that God had given him some souls for his hire during those years. And to-night he felt thank ful to God for these tokens of his approval, and was entirely passive in His hands. He had no other intention than to give himself wholly to this one work of bringing the world to Christ. He said that God had rolled upon him the burden of souls during the past six months as never before Prior to going to college he feared lest his college experience might quench the flames of zeal and love which then burned in his heart, but such had not been the case. The examples and influence of the Professors in the college had been a strength and a stimulus to him. Under a sermon preached by Dr. Nelles, a week ago last Sabbath, he felt that he could do anything to lead if it were but one soul to Christ. He thank ed his brethren for the privilege he had enjoyed of attending Victoria for so long a time, not only for the intellectual benefit he had received, but also for the spiritual advantages he had enjoyed while attending that institution. He could speak in the highest terms of the influences for good that were thrown around the students while prosecuting their studies in that place. He

now desired to place himself in the hands of the Church to be entirely spent in her service. John W. Cooley expressed himself as deeply

usible of all that his Master had done for him and this made him more than willing to bear his testimony for the Master. He referred to the religious literature to which he had had access, a member, and expressed his pleasure in enjoying and the religious influences by which he had been the privilege of addressing the Conference. much to form his character and give him a religious bias; but on leaving home he was led away to those things which produced the most heartfelt regret, and he now felt a deep sense of the awfulness and enormity of sin. During his absence from home he was thrown almost, as if by accident, into a Christian family, where the dutics of religion were so observed and the spirit

emplifie d that t istry. He subsequently returned to Victoria to complete his course, but the last year he had been engaged in the active work, and God had blessed his labors. He now felt like giving himself wholly to God, to be employed in the work to which He had called him.

There being insufficient time for all the young-men to relate their experience, the others were not called upon, but the chairman next introduced. Rev. J. B. Clarkson, M.A., of Brantlord, to move-the reception of the young men into full connexion. with the ministry, which he did in a very able and effective speech, a fuller report of which may hereafter appear in the columns of the GUARDIAN. Rev. S. D. Rice, D.D., with his acoustomed

good judgment, in a few timely and practical re-marks seconded the resolution. He felt the solemnity of the occasion, and realized that he should speak with nothing but measured utterances at such a time as this. Truly God is in his holy temple. The circumstances of the present occasion, he said, were just the same as those of similar cccasions in former years, only with certain variations." The subject about which we are expected to speak is the same old story. He had been im-ed to night, while listening to the young men, that nothing merely intellectual could lead a. soul from sin. It is the moral power of the truth that produces reformation. Defences of the truth rarely do more than to benefit the teacher .. He feared that as Methodist ministers we do not preach some of the doctrines of our common Christianity with the same clear foldness and frequency as we ever did, and instanced the doctrine of future punishment. He here referred to the appalling nature and enormity of sin, and said that just in proportion as the heart had a proper and sufficiently deep conception of sin, and the danger to which it exposed men, would we exert ourselves to save them from it. He referred to the wonderful effects of the faithful preaching of the truth in the early history of this 7 country, and hoped the young men about to be ordained would be faithful to their calling in this respect. Just in proportion as these brethren. studied this truth, and got it into their hearts it. would do them good, and make them useful. There has never been any commentary or expcsition of that truth that can be of the same-service as the truth itself. He paid a high tribute to the truth, insisted that this and only this was the message that ministers were to convey to others ; expressed confidence in the ethren about to be received, and concluded his ddress by seconding the resolution.

Rev. Alex. Sutherland, Missionary-Secretary, which he did in an able and somewhat masterly address. A fuller report of this will probably ap-~ pear hereafter. was next called upon to support the resolution, ...,

The resolution was then submitted to the Conference and unanimously carried by a standing ...

The second draft of the stations was laid be-fore the Conference and received. The meeting closed with the doxology and enediction.

FOURTH DAY.

Sec. Barrow Saturday Morning, June 8. Conference was opened in due form, and the ...

ninutes of previous session read. Memorials and Resolutions from districts being called for, a large number were reported, several of which were recommendations to this Conference to memoralize the General Conference with reference to certain laws and amendments which were considered desirable. A large number had reference to the sale of certain properties upon the various circuits. These vere referred to the Church Property Committee. A number of memorials and other resolutions were referred to the Memorials Committee. Among these was a complaint from the Chatham district against a minister formerly of this ody, for certain irregularities prior to the time of his withdrawal.

At this stage of the proceedings the business was pleasingly suspended while the President introduced to the Conference Rev. Dr. Douglas, of Montreal; Rev. E. H. Dewart, of Toronto, Editor CHEISTIAN GUARDIAN; Rev. W. H. Withow, M.A., Editor of the MAGAZINE; Rev. E. Ryerson. D.D., LL.D., President of the General Rev. S. Rose, D.D., of Toronto, Conference ; Book Steward; and the Rev. Lewis Beaudry. of the Montroal Conference; the Conference rising. o receive them.

The Book Steward next presented the report of the Book Room and Publishing Committee, which showed a very gratifying increase in the circulation of the GUARDIAN, MAGAZINE, and other connexional publications, as well as an encour-aging margin of profit on the Book and Publishing operations. A number of questions were submitted to the Book Steward, eliciting a considerable amount of information relative to the affairs of the Book Room.

man in the 76th year of his age and the 54th of his ministry. As a full report of the proceedings of the Conference is given in our columns, any remarks of ours would probably only cover the same ground covered by that report. A large increase is reported in the missionary contributions for the year. The general reports of the year, as well as the spirit of the men, evince that the London Conference stands in the front rank of Methodism,

EVISING CREEDS.

The discussion in Scotland respecting creeds and confessions continues to awaken considerable interest. In the United Precbyterian Synod a Committee was appointed to consider the whole subject of the revision of the doctrinal standards of the Church. The report of this committee to the synod is very significant, and shows a strong feeling in favor of some modification of these standards: or at least the interpretation of them in a liberal sense. The overture from the Presbytery of Glasgow, which led to the appointment of the committee, was as follows: "Recognizing the right and duty of the Church to revise her subordinate Standards, in order to see that they are in full harmony with the supreme standard, the Word of God, and believing that the time has come when such revision is urgently called for, the Presbytery overture the synod to take the subject into their earnest and most serious consideration, and take such steps as in their wisdom they published in this issue. We have received a deem best for the attainment of the end in view." The committee did not recommend direct omissions or emendations of the Confession itself; but recommended the adoption of of more general interest. other statements of doctrine and interpretations which would very much tone down the offensive Calvinism of that creed. It in-Alicates that the drift of thought is decidedly bability, however, of a satisfactory solution in the direction of Arminianism. They suggest the adoption of a declaratory statement, which, while leaving the Confession as it is, would counteract the extreme Calvinistic plenipotentiaries have already started for points. In this proposed declaration the doctrine of redemption is expounded in harmony with the love of God to all mankind, the gift of his Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction, on the ground of Christ's perfect sacrifice. These are declared to be vital matters to which the Church desires to give special prominence. It is also a clared that the doctrine of hu-

man depravity must not be so held as to destroy human responsibility under the law and gospel, and the divine decrees and election is to be held "in har yony with the truth of the London Conference appointments.

nation sermon was by the veuerable Dr. learning, and did more, perhaps, to promote Ryerson; it was a remarkable effort for a the cause of civil and religious liberty than any other statesman of his time. He was not distinguished for his literary attainments. although he was an earnest student, and published a number of political and historical works. He was of small stature, and was neither eloquent in speech nor graceful in manner, yet he was a ready and effective debater, and wielded a mightier influence in the House than many men of finer presence and greater oratorical powers. He was a religions man, and owed his popularity, not to his affability or courteousness, but to his pure morals, his Spartan-like courage, and his in-

flexible integrity.

This has been a year of terrible colliery disasters in England. Another appalling explosion occurred last Friday in a coal mine near Wigan, Lancashire, when two hundred and eighty-two persons were killed. The particulars that have been received state that upon examination the mine was, to all appearance, safe at the time, so that, as no powder was used about the pit, no reason has yet been assigned for the disaster. The explorers, it is said, have suffered greatly in extricating the bodies, and it will be several days before all will have been recovered.

We give so much space to the proceedings of the London Conference, and the closing exercises of the Hamilton Female College, that we have to leave over a number of things, which would otherwise have been number of personal, complimentary resolutions passed by quarterly meetings, which cannot be inserted without excluding matters

There is little of importance to report from Europe this week. There is still every proof the perplexing Eastern problem. Some progress has been made towards the meeting of the Congress, and several of the Berlin.

In our report of the closing exercises in connection with Victoria College last week. we inadvertently omitted to state that Rev. J. H. Johnson, M.A., was by the College Board reappointed agent for the ensuing year.

Anniversary services were held in connection with the Centenary Church, Hamilton, last Sunday. Rev. John Potts preached morning and evening to large congregations. On our last page will be found the revised list

and the second Jefferis and John S. Evans, from Toronto.

Transferred from London Conference: Revs. Richard Pinch and James H. Stonehouse to Toronto Conference, and Rev. Hugh, Johnston, B.D., to Montreal.

The Conference next entered upon the exam ination of ministerial character.

In the case of Rev. Robert Bell it was resolved that he be deposed from the ministry and ex-pelled from the Church.

The Quebec District Meeting sent greetings to the Conference. The greetings of this Confer-ence were returned. At half past five the Conference adjourned.

SABBATH-SCHOOL MEETING.

A very enthusiastic and successful Sabbath-A very enthusiastic and successful Sabhath-school meetingwas held in Grace Church this even-ing, which was well filled with a delighted audience. The chair was occupied by the President, and music was discoursed by a very efficient choir. After singing and prayer, the chairman intro-duced Rev. J. G. Scott, of Listowell, who inter-ested and edified the audience with a somewhat lengthy address of a very excellent order, on our Sabbath-school work. He was succeeded by Rev. John Philp, of St. Mary's, who gave a very stirring and eloquent speech. Rev. W. C. Henderson, of Chatham, next_addressed the audience in a practical but telling speech, the most prominent feature of which was a plea for Normal classes. We hope to be able to supply a fuller notice of these excellent addresses hereafter for publication in the GUARDIAN. Meeting closed with the doxology and benediction.

SECOND DAY.

Thursday, June 6. Conference opened with devotional exercises. Rev. Hugh Johnston, B.D., of Hamilton, inquired as to his relation to this Conference, he having been transferred to the Montreal Conference, which does not meet for two weeks. The President ruled that Bro. Johnston having been transferred to another Conference and no station having been given him by this Conference, he could not be regarded as a member of this Con-

The examination of Ministerial character was resumed.

Rev. Jno. Sanderson, of Luther, was reported from the Guelph District as having been charged during the year with having been guilty of drink-ing in public places of resort. The discussion of the case lasted during the remainder of the morning session.

AFTERNOON SESSION.

After devotional exercises and reading of the minutes, the case of the Rev. John Sanderson was resumed. It was finally decided to suspend him for one year, during which time the chair-man of the district is instructed to investigate the case more fully and report the result to the next Conference.

The characters of all the rest of the ministers

were reported satisfactory. The following persons were reported as having been elected to the Sabbath-school Committee,

Henderson, Thos. Cobb, James McAlister, J. G. Scott and James Caswell.

The following laymen were reported as having been elected on the Contingent Fund Committee: Thomas Stacey, E. A. Dunham, Wm. Bowman, James Evaus, Wm. Latimer, Jonathan Knaggs and David Plewes.

and David Plewes. On the Missionary Committee the following laymen were reported from the districts :-Joseph Lister, Hamilton; James H. Beatty, Thorold; A. J. Donley, Simcoe; Thomas Mc-Cormack, London; John Baird, St. Thomas; T. C. Renwick, Romney; C. Saunders, Sarnia; Robert McIntyre, M.D., Hespeler; John Ander-son, Arthur; J. S. Fisher, Goderich.

W. Bridgman, R. W. Wright, T. R. Earle, J. E. Ford, R. W. Smith, F. H. Sanderson, Wm. H. Gane, Geo. W. Henderson, G.J. Kerr, C. Harper, John W. Freeman, B.D., D. Rogers, R. R. Mait-land, A. A. Bowers, A. M. McCullough, Jasper Wilson, E. B. Stephenson, Francis Swann, T. B. Leith.

The following young men were reported as have ing travelled two years, and recommended to be continued on trial :--Jas. H. White, Solomor. Cleaver, (who was left without a station on ac-count of ill health.) Wesley F. Campbell, J. G. Foster, David A. Moore, William Fenhall, Augustine Broadway, James A. McLaughlin, Jno. Stewart, George Turk, Charles Deacon, J. A. Williams, (left without a circuit on account of ll health.)

With a view to facilitate the business of the Educational Committee, a report of the young men recommended to attend college was called for, and the following were reported from the Districts:-W.Bridgman, W.F. Campbell, James E. Ford, Hugh T. Crossley, G. W. Henderson, George J. Kerr, James E. Russ, Wm. J. Brandon, as. A. McLaughlin, Jno. McLean, Thomas B Leith, George Turk, Samuel O. Irvine, Alfred A. Bowers, R. R. Maitland, Alfred E. Smith, Samuel G. Staples, Andrew M. McCullough, Jasper Wilson, E. B. Stevenson, Francis Swann, and J. W. Shilton,

Adjournment. AFTERNOON SESSION.

Conference opened in the usual form. A committee appointed to investigate certain differences between Revs. G. W. Calvert and R. Hobbs reported that the difference had been re-moved and the brethren reconciled.

The following probationers were reported as having travelled one year :- Ebenezer Lan-celey, J. H. Hazlewood, William J. Brandon, Charles W. Cozens, Richard Redmond, Samuel O. Irvine and R. J. Treleaven. The following were received on trial:-Henry M. Hall, Edwin E. Scott, Bernard H. Emery,

Thomas Vozden, A. C. Crews, G. W. Dean, E. J. Clarke, W. W. Campbell, Samuel Edwards. Revs. Dr. Rose, C. A. Hanson, and W. H. Withrow, M.A., were introduced to the Conerence.

Rev. R. Fowler, M.D., was called upon by the President to examine the young men about to be ordained, in the doctrines of our Church. They were subjected to a very searching ex-amination, and showed by their replies a clear apprehension of inspired truth. H. T. Crossley's ordination was deferred, and he

was allowed to go to college. The session closed with the benediction.

EVENING MEETING.

A public meeting for the reception into full connexion, of the young men to be ordained at this Conference, was held in George Street Church,

this evening. The meeting was opened by the President, announcing the 744th hymn, after the singing of which the Rev. S. Rose, D.D., led in prayer. The following young men answered to their names :-E. S. Shibley, J. W. Cooley, Samuel Sellery, B.D., R. C. Henders, W. L. Hackett, A. M. Phil-lips, B. D., and Joseph M. Hodson, B.A. Rev. E. B. Ryckman, the President, offered a

few appropriate remarks prior to the introduction of the young men. He said that the office of the ministry was one that could not be assumed by individuals as a mere profession, or for the sake of learned leisure ; it was an office for which father's could not set apart their sons, merely because of any partiality or preference in that direction, but it was an office for which those who entered it must feel that they were divinely called. He briefly sketched the process by which persons among us were usually chosen and advanced to this office, step by step. In seasons of revival in our churches, oftimes the newly converted soul solicitations of the church and entered the min- a "monthly miscellary of periodical literature."

and the state of the

ful influence upon his mind, and led him to give his heart to God. The first deep impression he felt after his conversion was that he should attend class, and the influence of this means of grace upon his heart and life he should never forget. The fear of having to be a minister, 'however, had at one time for about a year kept him away from the class-meeting. He shrank from the ministry, but he was made to feel that "Woe is me if I preach not the gospel." He finally yielded to the leadings of the divine Spirit, and gave

himself to the work. He testified that God had blest his efforts to win souls. And when lying most passive in the Master's hands, and most completely subject to his guidance, he had been the most richly blessed. He was sensible that he ought fully to consecrate himself to God. His feeling of responsibility had been deepened du-

ring the last week while standing by the bedside of two men, one of whom passed away in an instant, and the other one was probably by this time in eternity. With this feeling of re-sponsibility, and a sense of dependence upon

God, he now entered upon his work. Samuel Sellery, B.D., was next introduced to the audience. He said that in vory early life he had felt deep religious impressions and con-victions for sin, but not having yielded his heart to God at that time these impressions gradually wore away as he grow older. But at a special service on the Kincardine Circuit, some years later. he was led to embrace the religion of Jesus. His Christian experience was clear and satisfac-tory at that time. He had no doubt of his conversion. The adaptation of the Gospel to his own case convinced him that it was adapted to the wants of others, and made him anxious to

make it known to them. He could not in all its fulness adopt the Apostle's language, "Woe is me if I preach not the Gospel," but he felt willing to do anything for God. Soon after his conversion he was appointed as Sunday-school Superintendent, then in a short time after as exorter, and subsequently as local preacher, and in the discharge of the duties of these various God, and the more he did for the salvation of souls, the happier he was. He had never stopped to question bis call to the ministry, feeling deeply convinced that it was the will of God for him to engage in this work. He had spent the last four years at Victoria College, and in the light of his present experience if he had those years to spend over again he would spend them as he had done the past. He said he was now going forth trusting in God, in his word and in the atonement of his Son, believing it to be sufficient to save every since who would accept it.

Joseph M. Hodson was next called upon to relate his experience and call to the ministry. He said he had always enjoyed the blessing of a

mother's prayers, yet, in his youth, he had been very wicked. He was satisfied, however, that his mother's prayers had prevailed. When

about eighteen years of age he was about to leave home to pursue the studies of the medical profession. At that time it was desply impressed upon his mind, "Now is the time to give your heart to God, and seek the salvation of your soul." This was a point in his experience. Not long thereafter, at special services on the Drayton Circuit, he was led to make a start in the service of God. He sought a long time before he obtained forgiveness, but it was his own fault. He was not sufficiently in ear-nest. He was deeply thankful to God at the present time for the way in which he had been led. After his conversion he left home, not to attend a medical school as at first proposed, but to en-ter the preparatory department of Victoria Col-lege. He was told before leaving home that he must preach, but he did not want to do so. He felt, however, that he ought to give the pearl that he had found to others. After his return home he had yielded to his convictions and the

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Dewart, edito **еγ**, <u>Б</u>, <u>н</u>, TIAN GUARDIAN, addressed the Conference on behalf of the paper and the periodical literature of the Church. He deemed it a ground of enstringency the circulation of the paper had in-creased during the year. He thanked the ministers for their past sympathy and help, and ap. . pealed to them for the future, as the circulation of the paper depended largely upon their cooperation. As the poison of false and mislead-ing anti-christian theories is circulated through the press, they can best be counteracted by the

agency of the press. The Rev. W. H. Withrow spoke on behalf of the MAGAZINE and Sunday-school literature. He referred to the improvements in the way of llustrations, and the increased circulation that _ has resulted from these improvements, and bespoke the interest of the ministers in the future. The hour for adjournment having arrived, the The hour for adjournment having arrived, the session was closed with the benediction. In order to afford the Stationing Committee a op-portunity of preparing their final report, no scs-sion was held this afternoon. In the evening a holiness meeting was held in Grace Church, when a large number testified to the present enjoyment of this blessing.

LITERARY NOTICES.

The London Quarterly Review for April has been received from the Leonard Scott Publishing Co., 41 Barolay Street, New York. The first article, entitled "The Crown and the Constitution," assumes to consider the nature of constitutional government in general, and the character of the English Constitution in particular, and as illustrated by, its history and working. Then follows an article on "The Church in the West Riding," describing the condition of the church and the prospects of the extension of religious and moral teaching in this large manulion inhabitants. Other articles are a dissertation on the importance of Naval Education ;" The Legislation of the Commonwealth ;" and "The Princes of India and the Proclamation of the Empire." Lecky's History of England in the Eighteenth Century is reviewed at length. "The Aggression of Russia and the Treaty of San Stefano," defines the relative positions of Great Britain and Russia, and strongly denounces the action of the latter power. The biographical articles consist of a comparison of the lives and characters of Giordano Bru-. no and Galileo, and a sketch of James Madi-

We have received from the Leonard Scott Publishing Co. their reprint of Blackwood's Maga-

zine for May. The second part of "John Cal-digate," tells about the voyage to Melbourne and the fourth lady who has fascinated, or been charmed by, the hero. The serial "Mine is Thine" draws to a close, with unabated interest. M. Tis-sot's book, entitled "Vienna and Viennese Life," furnishes the subject for a very pleasing article. describing old Vienna, and the recent improve ments. The poems consist of an Irish legend and the translations from Heine. The review of the "Budget" is followed by a discussion of the position of England, and the Treaty of San Stefano.∵

Appletons' Journal for June opens with an interesting illustrated article entitled ." The Gene-W sis and History of a Silver Dollar," by William H. Rideing. It also has a good variety of brief articles and poems. This number completes the fourth volume of the new series, it having been two years since the Journal was first published as

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WESLEYAN FEMALE COLLEGE. HAMILTON.

JUNE 12, 1878.]

CLOSING EXERCISES.

A Suger Superior

Rev. Mr. Goldsmith then addressed the

colleges could be so endowed as to put

them on the same footing as our endowed

excellent state of this College, and paid a

glowing tribute to the able management of

turn. He then feelingly addressed the gradu

THE ALUMNE RECEPTION.

In the evening the Alumnæ Reception took

place. Like everything that this body of

young ladies attempts, success marked its minutest particulars. The assemblage pre-sented the gayest possible appearance. The

spacious and brilliantly lighted rooms, the youth and beauty of the city, the no less

fair and happy looking students and grad-uates of the college made a spectacle worthy

of remembrance, and one which the scholars

will no doubt carry to their homes as the

most pleasant termination to the term of

At intervals during the evening vocal and

nstrumental pieces were rendered by some

of the most talented musicians of the

city. Rev. Hugh Johnston filling the post

of master of ceremonies, introducing the

several performers in his usual urbane man-

ner. After the completion of the informal

programme of music the guests were shown

into supper. The tables were ladened with

the most delicate viands, sweetmeats, ices,

etc., that the most fastidious could wish for,

and one of the highest compliment that

resumed his seat amidst applause.

mental selection.

1878.

effort.

The following extended account of the close ing exercises in connection with this institution has been chiefly prepared from the reports published in the Hamilton Times .--MUSICAL ENTERTAINMENT.

The concert-hall was filled in every part on Wednesday, May 29th, the occasion of the lect is cultivated the better is he able to enjoy the ideal; demonstrated that all great pupils giving a musical entertainment, which proved to be highly enjoyable. The concert discoveries had been made through an earnwas under the charge of the music master, est search after the ideal; and concluded by Prof. Ambrose. The first part of the prothe argument that all our teaching ought to grammo was begun by Misses Hilliard, E. White, S. Wilson, and P. Brush giving the Soldiers' Chorus from "Ernani" (eight hands lead us to the Great Ideal, the Maker of the universe. Miss McCarthy gave another charming on two pianos), the rendition of which showed musical selection. most careful training. Misses Sykes, L Bryson and Brush followed with Richards' We are Nymphs of the Ocean Spray," a timate at their true value the great results solo and trio, which was given with great flowing from the existence of such an instispirit and excellent taste. After a fine intation as this. In estimating the true construmental piece by Miss Patterson, "Under dition of the country, politically and rethe Snow was cheerfully given by Miss ligiously, we turn to the centres of its vitality, Bongard, who possesses a voice of good comof its educational and religious institutions, pass. Next came Misses Roach and Cumhealth of the body politic. This country vives evidence of great vitality. The springming and Professor Ambrose, who gave "Les Hugnenots," (eight hands on two pi ing up of institutions of an educational and roligious character all over the land give abundant and conclusive evidence that there anos), which brought forth the hearty plaud its of the audience, as did also the efforts of Miss P. Brush, in the pretty song, "Esmeralda," which was very nicely sung. A planc solo, "Maggie's Secret," was well executed by Miss Wilson, who was followed by Miss is vitality at its base. Among these institraining of the female population are what Bryson. The singing of the "Fisher Maiden" by this young lady was vociferously applaudis a marvellous fact that the higher intelleced; she has a sweet voice, which has been tual culture of the female portion of the race most carefully trained, and she appeared to is a matter only just entered upon now, even the best advantage. The second part opened with the singing of the anthem "Praise ye the Lord," by the class of one bundred and among Christian uations. That woman required something more than mere preparation for the drawing-room-that she needed more than an education to undertake the forty students, who sang it in excellent time, drudgery of life—were questions which so-cicty long discussed; but it was not till wo-man partly vindicated her right to all the fields of higher intellectual development open showing the painstaking training they had received. Of the individual performers who followed, reference must be made to the beautiful piano solos by Miss Lillie Lister, a graduate of the college, and one of the best to man that she was permitted to enter them. instrumental performers in the city. This The man would deserve the greatest credit young lady handled the keys of the instruwho would devise means whereby female ment in really an artistic manner, and was loudly applauded. Piano solos were also given by Misses Ada Schofield, Ressor and Roseuniversities. Mr. Goldsmith then spoke of the bright and songs by Misses Rosebrugh, Bryson and Boardman. The song, "Bonnie Wee Wifie," by Miss Rosebrugh, was especially enjoyable. The singing of the National An-them, in which the audience joined, brought its Principal, Rev. Dr. Rice, who loved his pupils, and who was beloved by them in rethe proceedings to a close shortly before ten o'clock.

LECTURE.

On Thursday evening, Rev. Ira T. Bidwell, of Buffalo, lectured in the College on "The Old Log School horse." There was a large ttendance of the alumnæ, their friends and he general public. The lecturer was accompanied to the platform by Rev. Dr. Rice, President of the College, and Dr. McQuesten. The latter presided, and briefly introduced Mr. Bidwell, who began by stating that, shilst he would take for his text the old log chool-house in his native town of Willington, onn., the subject would doubtless be approriate to his hearers, as human nature was retty much the same all over. Having briefglanced at the sterling ideas which permead the early settlers in New England, a sketch as given of the district log school-house, and testrange memories it stirs up. The lecturer ok his audience into the old familiar buildg where he received his early education, aphically detailed the scenes of everyday , and gave humorous illustrations of the elling, reading, and arithmetic teachings of e primitive dominie. He next touched on e ludicrous punishments meted out to offenrs. He held that it was to the excellent ristian principles inculcated into her childa at the public schools that New England ed her greatness, and her pre-eminence in could be paid to so elegant a spread was a United States and the world. The old- given, when all witnessed such ample jus-

thioned district school was the acorn from tice being done to the good things before ich the oak-the present school-has them. The greatest reluctance to disperse wwn. Proceeding to inquire what the old manifested itself throughout the gathering school system has done for the country, . Bidwell contended that it had much t do with the formation of the strong cracter of the New Englanders, because the thus bringing the Alumne day to a close. tching was that of personal contact between tcher and scholar. The golden word for crime and pauperism iEducate! Educate! Manyinfluences were swork trying to take Christianity from the bath morning, when there was a crowded consools, but, for the future of the country, he enestly hoped they would not succeed. The enestly hoped they would not succeed. laurer spoke of the brighter and higher pses of educational life; welcomed the gluates into what ought to be a continual sool for them-the world; and showed that ecation fulfilled a threefold purpose-(1), Inables us to enjoy the world; (2), To con-qr it; and (3), To absorb it. On each of the heads the rev. lecturer suitably dilated, Blafter a beautiful peroration, showing that ecation should go on all through life and fit usor the better life of the future, he resud his seat amid applause. I' the motion of Rev. Mr. Williams, secoed by Rev. Dr. Rice, a hearty vote of thks was accorded to the lecturer, and the ming was brought to a close.

Common Life," and was stated to be an able give facts, man could learn nothing, When Mr. Aldous having very efficiently rendered several selections on the pianoforte, Rev. Hugh Johnston read an essay by Miss Lister on "The Ideal World, and how far it so much was shrouded in mystery, was it not necessary even for the learned to be humble? Miss Jennie M. Beynon, of Weston, next read an essay on "Nature-a Temple," a well-considered, neatly worded effort, which should control our Practical Life." The essay was a beautiful piece of composition, was given in a clear, distinct voice. The next essay was given by Miss Gussie L. Harrison, of Milton. Her subject was and evinced the expenditure of much care and earnest thought in its preparation. The essayist ably set forth that the ideal world

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was necessary to the proper enjoyment of life Country Homes." Its substance showed that the essayist was thoroughly in sympathy by man; showed that the more man's intelwith her subject, and had a deep love for the romantic, the beautiful in nature, and the pleasures and pursuits of a retired country home.

Miss Ida A. Rosebrugh, of Hamilton, then read her translation of "The Walk," from the German of Schiller, which proved to be exceedingly well translated.

Another musical selection was given with aste and precision, and

Miss Alice Evans, of Hamilton, read an ex-Alumnæ. It was, he said, very difficult to escellent essay on "Mystery," which was ex-haustively treated. The composition of this essay showed the mind of an able writer. "Islands" was treated of by Miss Serena Healy, of Drayton, the essay proving very

interesting. Miss Jennie M. Beynon, of Weston, foland we find it is these which determine the lowed with the class poem, an excellent piece of composition, which lack of space alone

prevents our reproducing Miss Maggie C. Rutledge, a lady who showed an excellent faculty for writing, read an essay on "Lakes and their Associations," tutions, those especially set apart for the which gave some interesting information regarding the great bodies of water with which we look to with a great deal of interest. It we are familiar.

The literary portion of the programme was brought to a close with the reading of an essay on the "Fifteenth Century,' Miss Eliza A. Howell, of Jersyville, who also recited the valedictory. Though last, her contribution was by no means the least intcresting contribution to the evening's enjoyment.

The graduating class, which consisted of the ladies who took part in the above programme, were then presented with their dipomas by the rev. chairman, who had a kind and encouraging word to say to each.

Rev. E. H. Dewart, of Toronto, after a few interesting remarks, presented the first prize for an essay on "Heaven, a place of recognition and activity" to Miss Serena Healy.

Drayton. Mr. S. F. Lazier presented the second prize, for an essay on the same subject, to Miss A. Evans, Hamilton.

Both prizes were given by Mr. D. Moore ate class on their duties in the future, and of this city, the first amounting to \$22, and the second to \$18. The interesting proceedings were con-cluded after Mr. Aldous had played an instru-

The speakers spoke highly of the education given at this college, and referred to the excellent management of the institution by Dr. Rice and his efficient staff of teachers.

The National Anthem having been sung the audience separated.

DISTRICT MEETINGS.

LINDSAY DISTRICT. The annual meeting of this district was held on the 29th and 30th of May, in the town of Lindsay, Rev. Dr. Jeffers, chairman, presiding. All the brethren were present in the first morning's neeting. On the morning of the second day, there were 13 lay representatives present. Rev. A. C. Wilson was re-elected district secretary, and Rev. Geo. Washington, M.A., re-elected on the Stationing Committee. Rev. J. A. Jewell, B.A., elected to the Sabbath-school Committee. George A. Norris, M.D., L.R.C.P., London, was re-elected as representative to the Missionary Committee, and elected also to represent the district at the General Conference. J. R. Dundas, Esq., was also elected to the General Conference. The whole of the sessions were marked with the greatest harmony and kindly feeling. At the close of the meeting, a very cordial resolution was unanimously passed by the members

prize. The essay was on "The Poetry of know was insatiable, and man was always position of the district, a resolution was unani- Campbell, 2nd year, were continued on trial, and ference for final action. Memorials on a few points of discipline were introduced and discussed, some of which, by vote of meeting, will be sent to the General Conference. The layrepresentatives to attend that body were duly elected by ballot, viz : Robert Timmins, of Walkerton, and Alfred Schell, of Burgoyne. Rev.

J. Greene was elected representative to the Stationing Committee; Rev. R. Godfrey, the district secretary, to the Sabbath-school Comsession was held on Tuesday evening, when able and fervent addresses were delivered by some of the brethren on "Revivals." This was a highly Rev. W. Tindall, recognizing his ability, cour-

with him during the three years of his office as chairman of this district. CHATHAM DISTRICT.

The annual meeting of this district took place in the town of Chatham, on Tuesday and Wednesday, 21st and 22nd ult. The Amherstburg Echo s.vs :-It was attended by about 20 ministers and as many laymen. Rev. J. Wakefield presi-

ded and Rev. James Harris was chosen secretary. Rev. Wesley German was elected on the Stationing Committee, Rev. T. C. Renwick on the Missionary Committee, and Rev. W. Henderson on the Conference S. S. Committee. The laymen elected to the General Conference, to be held in Montreal next September, were Capt. Sullivan, of Windsor, Alex. Wigle, of Ruthven, and William Latimer, of Selton. The district is composed of 18 circuits and missions, some of \$145,000-and these, with 90 other preaching members of the church and 408 are in office, as leaders, local preachers, stewards, &c. This shows a net increase of members of 153 during the year. The places of worship are supplied with regular preaching by 23 ministers and 53

year. 362 persons : celebrated 172 marriages, attended 162 funerals and have received 572 persons into the church on trial. There are 16 parsonages, of the average value of \$1,000 each. There have been built during the year 6 new churches and 2 parsonages.

COLLINGWOOD DISTRICT. The annual meeting of this district met in the

Methodist Church, Stayner, May 29th, at 10 o'clock a.m., Rev. E. Clement in the chair. The Rev. John Mahan was elected secretary. All 23rd ult. the ministers on the district were present except Bro. Salter. The usual examination of character was carefully gone through. It is a cause of thankfulness to God that all the brethren are blameless in life and doctrine. The following brethren were elected to represent the district on nation. the Conference committee : Rev. John Webster, Stationing Committee ; Rev. James Woodsworth S. S. Committee ; William Beatty, L.L.B., and . B. Ailsworth, M. D., were elected delegates to the General Conference; and Mr. John Dizon Lounder was elected delegate to the Missionary Committee. A cordial resolution was carried by a rising vote, expressing high appreciation of the Christian character of the chairman, Rev. E. Clement, his gentlemanly conduct and his effi-

ciency in the discharge of his official duties. BARRIE DISTRICT. The annual gathering of this District took ult. The Advance says :- Twenty-one minister ial, and about twelve lay representatives were present. The Rev. Reuben Toy, of Huntsville. was elected Secretary. A review of Church work, embracing its religious, financial and statistical departments, on the fifteen circuits comprising the District, evidenced encouraging progress. The several connexional funds were well sustained, and with a few inconsiderable exceptions, were in advance of the previous year, notwith. standing the depression which almost every branch of business has shared. Contributions to the Missionary Funds of the Church are \$1933. as against \$1642 last year; while the membership on the Church records exhibits an increase of about 260 for the same period. R. C. Wilkinson, F. Keam and W. P. Brown, who have travelled the full period of their probation, and have also completed the curriculum of their studies, were recommended for Ordination at the approaching Conference ; G. S. Reynolds, Wm. Marshall and E. Langford are continued on trial; George K. Adams is recommended as a suitable candidate for the Ministry, and Wm. Taylor asks permission to retire from the active work of the ministry for one year, on account of ill health. G. S. Reynolds and Wm. P. Brown apply for permission to attend Victoria. College during the ensuing year. Five additional Ministerial laborers are urgently requested for new and promising settlements in Muskoka. No fewer than six new Churches were completed and dedicated during the year while other Church edifices were considerably improved, and two new parsonages are in process of erection. The cordial thanks of the District Meeting was, on motion, presented to George C. Hazlewood, Esq., of Port Carling, for his generous gift of a building site for a parsonage. The following elections by ballot were made by the meeting :- Rev. Mr. Snowdon on the Sabbath School Committee ; Rev. Mr. Armstrong on the Stationing Committee ; Thomas H. Willmott, Esq., on the Missionary Committee ; and Alfred Hunt, Esq., and Jonathan Sissions, Esq., representatives to the General Conference. The District Meeting, by a rising vote, complimented the Rev. Mr. Bredin for his nntiring zeal and extensive labors, connected with the able and judicious manner in which he has administered the affairs of his Diocese during the three years of his incumbency. NIAGABA DISTRICT. The annual meeting of this district was held on Wednesday and Thursday 22nd and 23rd ult. in Welland Avenue Church, St. Catharines. All the ministers were present, except Rev. E. S. Shibley, who was indisposed, and Revs. R. Phelps and F. Havnes, superannuated. Rev. W. J. Maxwell was elected secretary, and Rev. R. J. Elliott, assistant. The usual disciplianary questions were satisfactorily answered concerning each brother, all having honorably and creditably. fulfilled their year's service for the Church and for God. Trial sermons were preached by two young men who had been employed during the in contition for the Association's prize of all his knowledge, man knows but little. Inso ontents, one of whom, Mr. Voaden, a very promis-succeal essayist, and amidst loud applause and yet, the majority of these could never in connection with the town to be transferred to adjacent circuits. In view of the geographical on trial. Revs. D. Lancely, 1st year, and W. F.

of an enquiring mind from his earliest years mously passed in favor of its transfer to the Lon-till his latest. But if the Creator did not don Conference. This, of course, will come be the second day, there was an excellent represenfore the Toronto Annual Conference, and it is ex- tation of lavmen, nearly every one appointed pected will be forwarded to the General Con- heing present. The greatest harmony prevailed during the entire sessions, and the business of the district was dispatched with marked ability under the able chairmanship of the Rev. A Langford. Port Colbourne asks to be set off as a separate charge, and Smithville, to its credit, asks for a second man. The following were the elections :- Stationing Committee, Rev. William Bryers ; Sabbath-school Committee, Rev. Wm. Kettlewell; Missionary Committee, Jas. Beatty, Esq.; General Conference representatives, Jas. mittee; and Daniel Burwash, Esq., as represen- | Beatty, Noah Phelps and S.R. Junkin. A very tative to the Missionary Committee. An open pleasant and profitable entertainment was afforded the brethren, through the courtesy and generosity of the chairman and his excellent wife, who extended an invitation to "tea" at profitable service, and will not soon be forgotten. the close of the first day's session, in their spa-A very cordial resolution was presented to cious and beautiful parsonage. The affair was the Upper Columbia. unique and enjoyable, and will not soon be tesy and uniform kindness, and the pleasure and | forgotten. The evening was spent in conversaprofit derived by the brethren in intercourse tion upon the temporal and spiritual state of the district, and new plans were discussed for consolidation and extension.

BROCKVILLE DISTRICT.

The annual meeting of this district was held in Kemptville, on Wednesday, the 22nd ult. The Rev. Dr. Elliott presided, and the Rev. R. M. Hammond was appointed secretary. The character and administration of each minister were satisfactory. One young man, recommended by the Winchester quarterly official meeting, seeks admission into the ministry, and three others. whose examinations were creditable, continue on probation. The Revs. G. C. Poyser and E. W. Crane. having completed their probation, go up for ordination. The lay delegates were present on the second day of the meeting and took part in the general review of the work of the district. The Rev. Stephen Bond was elected to the Stawhich are very extensive fields of labor. The tioning Committee. The Rev. Wm. Hall. M.A., 70 churches upon the district are valued at to the Sabbath school Committee. The following lieved to be arranging for the importation of laymen were appointed-to the Missionary Complaces, are attended by 13.220 persons ; 3,482 are | mittee, W. A. Schofield ; Contingent Fund Committee, Reuben Shaver and W. A. Schofield ; as members of the General Conference, Sheriff Patrick, John Adams, A. C. Allison and James Bissell. Changes were made in the boundaries of some circuits that they may be worked with local preachers. These have baptized, during the greater facility. It was especially gratifying to learn that the labors of many of the brethren have been crowned with spiritual success. 200 children of the Sabbath schools are reported as having been converted during the past year, and the net increase in the membership is 224.

PERSONAL

-Rev. Lachlin Taylor, D.D., lectured in Orillis on "The Levant," on Thursday evening, the

Mr. Lavard, British Ambassador at Constantinople, has received the Cross of the Order of the Bath.

-Dr. Falk, Prussian Minister of Public Instruction, has definitely withdrawn his resig-

-Rev. J. F. Ockley was recently presented with a purse of forty dollars by his friends at Newtonbrook, Yonge Street South Circuit.

-Rev. Dr. Carroll recently gave a very in teresting address on " Men and Matters in connection with early Canadian Methodism," in the Wood-green Methodist Church, Don Mount. -On Tuesday, 28th ult., Rev. John Hunt. Superintendent of the Yonge Street South Circuit. was presented with a purse of fifty dollars, the proceeds of a social given by Mr. Thomas Jackson, Newtonbrook.

-The Ontario Gleaner says that the Rev. Dr.

CURRENT NEWS.

-The International Postal Treaty has been concluded and signed. 📖 🗧 -Russia has accepted the invitation of the United States to a monetary Conference. --Orders have been issued for the closing of the Carillon and Grenville Canals on Sunday. -Belleville has been created a port for the exportation in bond of goods subject to excise duty. -The Prince Edward Island herring fishery has . been exceedingly successful, and the cod-fishery \Im promises well.

-The fruit crop in the Belleville district is uninjured by the recent frosts, and promises to be ϕ more abundant than for many years past. -A scheme is on foot for the introduction of

reindeer into Manitoba as beasts of draught. A herd of six has been ordered. -Five hundred men have been despatched to

the scene of the threatened Indian troubles on -The Mexican Chamber of Deputies has decided.

to confer power on the President to contract for 3 the building of an interoceanic railway.

-The President of the Northern Pacific Railroad has authorized a survey for a road to con- v nect that line with the Canadian Pacific. -The United States Senate amendment increasing the army to 25,000 men has been agreed

to by a vote of 39 to 19. -The Pope has appealed to the Powers to protect the interests of Roman Catholics while they

are regulating the affairs of Turkey. -The Council of the Art Association of Montreal have presented to Lord Dufferin a marble bust of "Young Canada," by a Montreal sculptor--The British Parliament has been adjourned for the Whitsuntide recess, the Commons until the 13th tomorrow and the Lords until the 17th. -The first town site has been laid out on the Little Saskatchewan-the town to be known as Rapid City.

- The Lancashire cotton mill-owners are tc-. American labor to take the place of the strikers. -Twenty battalions of Sprnish troops in Cuba have been freed from service on account of the 4 termination of the insurrection. -The threatened difficulty between China and Siam on the question of the payment of tribute by the latter has been averted, China having recognized the independence of Siam.

-Several of the principal cheese manufacturers of Ontario were in Montreal last week arranging for the direct transportation of cheese from the factory to the English markets.

-A collision occurred early on Sunday morning on the Grand Trunk in the vicinity of Brockville, the morning express westward having run intoa locomotive which was backing down the track. Both engines were wrecked, as well as a baggage and an express car, and the firoman of the express train was badly crushed.

-Sir Stafford Northcote declined to move the adjournment of the House of Commons over Derby day because of the opposition to the custom within late years. However, Capt. Chaplin, member for Lincoln, brought up a motion for . this purpose, which, after a long discussion, was adopted by 225 to 95.

-The inquest on the body of McCarthy, the murdered Moneton tavern-keeper, was terminated a week ago Monday, having lasted three weeks. The jury failed to agree, five of the seven jurymen finding that the marder was committed by the Osbornes, and the remaining two not considering the evidence sufficiently strong to con-

BRIEF CHURCH TITEMS.

Don Mount .-- Nearly \$170 were realized at the azaar and literar

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THE ALUMNE ASSOCIATION.

Friday forenoon the annual public ming of the Alumnae Association of the coke took place in the Lecture Hall of the insute. The room was gaily decorated, a larnumber of evergreens, bannerets, etc., adding the platform. Mr. D. B. Chisholm prded, and on the platform were Revs. Hu Johston and T. Goldsmith. Members of (Alumnæ were in attendance from many disit parts, besides a good representation of i ladies of Hamilton, and the pupils of

theresent year. I proceedings were begun by a beau-tifunstrumental duet, rendered skilfully by sees Rosebrugh and Schoffeld. There-

T Chairman said when he accepted his prest position, he did so under the belief hall he had to do was to preside. To his surpe, however, he found he was required to g an address. Previous to 1864 he had alws been quite successful in addressing the lies; but since that time he had proved | indebted to Lather-for our liberties of the a fare, and so he would not pretend to do present day, and claimed for Germany the so tn. He could not omit, however, to promulgation of a great deal of truth. Politics spend the great value the Alumnæ Associ-ationad been to the city of Hamilton. Citizensere very much indebted to the ladies of the day was spoken of. for roducing to us some of the most dis- Miss Sophia B. Hillyard, of St. Mary's, tinghed men from abroad, and he looked uponis as of inestimable value. He trusted theyould meet with renewed success in the

Sutur Mi McCarthy, of St. Catharines, one of the imnæ, sang "My Queen, My Queen," in a arming manner. She possesses a voice thorchly under her control, and her pronuncion was faultless-a desideratum in theseays: 'She was accompanied on the piano Miss Moore, who played with taste and mision.

Misfellwraith then read, in a clear and distin voice, the annual report, which show the society to be in a condition of

greaticiency. Mrsurge then read the report of Mr. Mcllwith. who adjudicated upon the three essaysven by students of the present year, in contition for the Association's prize of

-a sare evidence of the enjoyment that was experienced-but as the hour grew late the necessity to depart forced itself upon all,

SERMON ON SABBATH.

The sermon for the graduates and scholars was given in the Centenary church on Sabgregation, which was thrilled and instructed by a masterly discourse by Rev. Ira G. Bidwell. of Buffalo.

THE GRADUATION EXERCISES.

There was the appearance of unusual in-terest in the hall of the College on Monday night, the 3rd inst., and well there might be, for several hundred of Hamilton's fair daughters, with an appreciable sprinkling of gentlemen, were convened together. It was the annual gathering to take farewell of the graduating class, who, as is customary, were met to receive the diplomas they had striven

hard to obtain. Rev. Dr. Rice, President of the Institution, presided, and on the platform were Rev. Dr. McMaster, Dr. Rosebrugh, Messrs. Dennis Moore, W. E. Sanford, W. A. Robinson, S. H. Lazier, Hon. Frank Leland (U.S. Consul), and Rev. Mr. Dewart, Editor of the CHRISTIAN GUARDIAN, Toronto; the teachers of the Col-lege, and the graduates, who were all tastefully attired in white.

After an opening hymn had been sung, Professor Ambrose accompanying on the piano, devotional exercises were engaged in. Miss Alice Evans, Hamilton, to whom was ssigned the presentation of the salutatory, was introduced. It was in French, and was read with almost faultless pronunciation, To those conversant with the language it

proved highly interesting. Miss Annie L. Pears, of Toronto, followed with an essay on "These Times." The essay showed that the age was a fast one, and that there was a tendency to scepticism. Wonder was expressed that Darwin had not tried to show man that he was higher than his Maker-so pleased was it customary for man to be when he finds himself flattered The essayist then showed how much we are were next referred to; women's rights were debated on, and then the inventive genius

next read a beautiful essay on "Queen Bess and her Times," an effort of great historical merit, dealing with the great events of the 16th century in an able manner.

Miss Mary Currie, of Dresden,' read an essay on "Household Talk and Phrases of the Hearth." In the course of her excellent paper she said the household was the most conservative of all our institutions-no Radicals were allowed there. The essay gave a very clear definition of many of the pretty phrases in use amongst us, and showing that household talk was the key to society and the character of the family.

A charming selection on the piano having been given by Miss Sarah Wilson, Miss Emma Rice, of Hamilton, contributed

her essay on "What Man Knows." In a wel reasoned paper, the writer argued that, with all his knowledge, man knows but little. Changes were taking place all around us,

present, in which they expressed their high appreciation of the talents and labors of Rev. Dr. Jeffers, the chairman, and their gratitude for the able and eloquent lectures and addresses he has delivered in various parts of the district during

the year. OWEN SOUND DISTRICT.

This district meeting was held on the 29th and 30th ult., in Flesherton, under the presidency of Rev. D. C. McDowell. All the ministers of the district were present, excepting one brother who was detained by family affliction. Rev. J. Galloway was duly elected secretary. There was cause for thankfulness that no death nad occurred during the year. The ministerial roll, as usual, was called, and each minister's character passed. The review of the work, as a whole, was encouraging, there being an increase both in the membership and finances. A new mission was recommended to be established at Lyon's Head, and the Kilsyth Mission was recommended to be amalgamated with the Allan. ford Mission. Bro. Powers, who has travelled two years, passed a creditable examination, and was recommended to be continued on trial. A reso lution reiterating the position on the temperance question was passed by a standing vote, and a vote of thanks was unanimously given to the chairman for bis able and loving counsels and for the high esteem in which he is held by his brethren. Rev. C. Shaw was appointed to the Stationing Committee, and Rev. R. Strachan to the Sabbath-school Committee. A. Frost, Esq. of Owen Sound, and J. W. Armstrong, Esq., of Flesherton, were elected as delegates to the General Conference, and J. W. Armstrong was again appointed to the Missionary Board. The district meeting passed off pleasantly and profitably.

The annual meeting was held in Port Elgin, on Tuesday and Wednesday, 28th and 29th ult. The usual examinations of character were soon passed through, as no case requiring the exercise of discipline appeared. Three young men, who have labored under the direction of the chairman, were, after due examination, recommended to be received on trial. After this, these brethren and two probationers were subjected to the usual doctrinal questions, which were fully entered into by the chairman and some of the ministers present, and supplementary questions on the necessity of repentance and prayer on the part of seekers of salvation were introduced. This seems especially necessary now in this age, when Plymouth errors are abounding. The young men could not fail to be benefited by the clear scriptural expositions on these and cognate subjects given on this occasion. On the second day the lay-representatives were in full attendance. The schedules present an increase in nearly ever fund. A resolution in favor of the rapidly-growing town of Walkerton being henceforth supplied with a minister was carried; a new circuit to be formed to be called the Mildmay Circuit, composed of two appointments, the

effers gave a part of his celebrated lecture on Our New Dominion," on the 24th ult., at Wcodville, in connection with the interests of the Woodville Methodist Mission.

-The friends of Rev. C. Shaw, on the Dundalk Mission, to the number of fifty-four, gathered in the parsonage, on the evening of the 24th May, and presented him with two purses of money, in recognition of his useful and unwearied labors among them during the past two years.

-The Montreal Witness of Wednesday, the 28th ult., says :- How to " Paddle Your Own Cance" was presented in a very clear and powerful manner to the people of East End last evening in the Methodist church, Lagauchetiere Street, by Rev. L. Gaetz.

-Rev. W. H. Fife, of Fenwick, sends the following :- On the 13th and 14th ult. Rev. William Williams gave us his two lectures "Waiting" and " Ten Days in London." They are edifying and pleasing, and very creditable to the locturer. Mr. Williams has secured a noble reputation on this circuit.

-A pleasant surprise took place a few evenings since at the house of Rev. J. T. Pitcher, Mon-Some fifteen members of the church treal. waited upon him and presented him with s well-filled purse ; and at the same time he was also presented with a set of Chambers' Encyclo-pædia from his Bible-class.

-Rev. B. Sherlock, of Lucan, writes to express his earnest and heartfelt gratitude to his friends on the London South Circuit for their liberal sympathy with him in his recent affliction, exnibited in the donation of ninety-five dollars, kindly collected and conveyed by Mr. William Rowell, of that circuit.

-In view of his removal from the circuit at the approaching Conference, the friends of Rev. James Graham, pastor of Queen's Avenue Methodist Church, London, recently presented him and Mrs. Graham with affectionate addresses, accompanied with a purse of \$200 to Mr. Graham, and a valuable silk dress to Mrs. Graham.

-At the South Grey Teachers' Association, which was held in Durham on the 30th and 31st ult., William Ferguson, Esq., public school inspector, and local-preacher, and recording steward on the Princeville Mission, was presented with a beautiful gold watch worth over \$100, as a token of the high esteem in which he is held by the teachers of the association.

On Thursday, 30th ult., a number of the young people connected with the Methodist congrecation in Wingham assembled in the parsonage, and, after spending a happy and profitable evening, presented Rev. G. A. Mitchell, B.A., and his wife, with an address expressing their sincere gratitude for the very especial interest manifested by both the minister and, his wife in their welfare. Accompanying the address was a purse containing \$55 in cash, and other articles of value, -

-Rev. William Tranter, Wesleyan minister, re siding at West Harnham, Salisbury, England, completed his hundredth year on the 1st May. He entered the ministry in the year 1803, and after a career af forty-three years, nine of which he was chairman of the Carlise District, retired rom the full work in the year 1846, since which time he has been living at his present residence Until recently, it is said, he continued to pre-ach in the Salisbury Wesleyan chapels, and las's May 12820

in connection with the Woodgreen Church. Collingwood.-A bazaar held on the Queen's, birthday by the Ladies' Aid Society of the church in this place realized the handsome sum of over \$80.

LESLIEVILLE.-A tea-meeting was held in the church here on Tuesday evening of last week. The chair was occupied by Mr. Coatsworth. Addresses were given by the chairman, by Mr. Geo. Vennel, and by Rev. W. L. Rutledge. MOUNT FOREST .-- The social held in the Wellington Street Church, in this place, on Friday evening, 24th ult., was a very pleasant and enjoyable one. The attendance was good, larger it is said, than could be expected considering the numbers who were away from town. RICHMOND STREET CHUBCH, TORONTO. - The Sunday-school in connection with this church recently purchased a new harmonium with about two months' special contributions, amounting to nearly \$140, on the part of the teachers and scholars, the idea having been suggested to the superintendent, Mr. W. H. Pearson, by the lesson for Sunday, February 17th. entitled " Joash Repairing the Temple ; or, Willing Workers," GUELPH.—The social given by the Ladies' Association of the Dublin Street Church, at the residence of Mrs. Husband, on Thursday evening, 30th ult., was a most enjoyable affair. The Mercury says :- The attendance was good, and after an honr or two of pleasant intercourse was indulged in, a number of packages, each containing one pound of something 'unknown to all save the donor, were put up at auction and sold at i such prices as could be obtained. The goods were all sold and quite a sum realized therefrom. Woodstru.- The foundation of a new Tabernacle at Coltam. on this circuit, is completed, and the brickwork will soon be commenced. Our correspondent says :- The first service held there by our Church was conducted on the 16th, ult., by Bro. Henderson, at which he organized a society of twelve-beads of families-and . of a class of persons whom it is a peculiar privilege to receive into Church fellowship. At a meeting held recently in the Lawn Grove, at the residence of Bro. Edwin Smith, Woodslee Circuit, Rev. W. Henderson baptized some children, and four persons who had been converted in the late revival at the Rochester Church. A bountifal table was spread in the temple of nature, i and the meeting was highly profitable to all Dundas .- The anniversary tea meeting held in the church here on Monday evening, 27th ult. passed off most successfully. The tables were tastefully and plentifully spread-the music by the church choir, a delightful entertainment in itself-the speaking a happy blending of the humorous and edifying. The Rev. James Hannon, the pastor, occupied the chair, and the speeches. were delivered by Mr. Crews and the Rev. Mesars. Carson and Gray-Rev. Mr. Laing pronouncing

the benediction. In the course of the evening the President of the Temperance Reform Club read a resolution passed by them, expressive of their obligations to Mr. Hannon for his labors in their behalf, which was suitably responded to by Mr. Hannon. Proceeds amounted to ninety dollars.

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THE TWO RIVERS.

BY HENRY W. LONGFELLOW.

Blowly the hour-hand of the clock moves round : Soslowly that no human eve hath power To see it movel Slowly in shine or shower The pair ted ship above it, homeward bound, Sails, but seems motionless, as if aground ; Yet both arrive at last; and in his tower The slumberous watchman wakes and strikes the

hour, កការ ចេះបើ A mellow, measured, melancholy sound, Midnight1 the outpost of advancing day I The frontier town and citadel of night! The watershed of Time, from which the streams Of Yesterday and To-morrow take their way, One to the land of promise and of light. One to the land of darkness and of dreams!

O River of Yesterday, with current swift Through chasms descending, and soon lost to sight. I do not care to follow in thy flight The faded leaves that on thy bosom drift! O River of To-morrow, I uplift Wanes into morning, and the dawning light Broadens, and all the shadows fade and shift ! I follow, follow, where thy waters run Through unfrequented, unfamiliar fields, Fragrant with flowers and musical with song; Still follow, follow; sure to meet the sun. And confident, that what the future yields Will be the right, unless myself be wrong.

Yet not in vain, O Eiver of Yesterday, Through chasms of darkness to the deep descending I heard thee sobbing in the rain, and blending Thy voice with other voices far away. I called to thee, and yet thou wouldst not stay, But turbulent and with thyself contonding. And torrent-like thy force on pebbles spending, Thou wouldst not listen to a poet's lay. Thoughts, like a loud and sudden rush of wings, Regrets and recollections of things past, With hints and prophecies of things to be,' And inspirations, which, could they be things, And stay with us, and we could hold them fast. Were our good angels—these I owe to thee.

And thou, O River of To-morrow, flowing Between thy narrow adamantine walls. But beautiful, and white with waterfalls, And wreaths of mist, like hands the pathway showing I hear the trumpets of the morning blowing. I hear thy mighty voice that calls and calls, . And see, as Ossian saw in Morven's halls, Mysterious phantoms, coming, beckoning, going1 It is the mystery of the unknown That fascinates us ; we are children still, Wayward and wistful ; with one hand we cling To the familiar things we call our own. And with the other, resolute of will, Grope in the dark for what the day will bring. -The Atlantic,



BEPORTED FOR THE CHRISTIAN GUARDIAN BT WILLIAM WALTON.

- LAME ON BOTH FEET.

Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? So Mophbosheth dwelt in Jerusalem; for he did eat con-tinually at the king's table; and he was lame on both his test. 2ud Samuel, i, 13.

Was there anything ever more romantic and chivalrous than the affiliation of David and Jonathan? At one time Jonathan was up and David was down. Now David is up and Jonathan's family is down. As you have often heard of two soldiors before going into battle making a covenant that if one is shot the survivor will take charge of the body, the watch, the memotoes, and perhaps of the bereft family of the one that dies, so David and Jonathan had made a covenant, and now that Jonathan is dead, David is inquiring about his family, that he may show kindness unto them for their father Jonathan's sake. Careiul search is made, and a son of Jonathan by the dreadfully homely name of Mephibosheth is found. His nurse, in his infancy, dropped him until both his ankles were out of place, and they had never been set. This de-crepit, poor man was brought into the palace of King David. David looks upon him with meltenderness, no doubt" seeing in his face a resemblance to his old friend, the deceased Jonathan. The whole bearing of King David toward he kneels down to pray. After a while, when he him seems to say: - "How glad 1 am to see you, has seen God and seen himself, he throws him-Mephibosheth. How you remind me of your self flat on his face at the feet of the King, just father, my old friend and benefactor. I made a like Mephibosheth. The fact is, my friends bargain with your father a good many years ago, if we could see ourselves as God sees us, we and I am going to keep it with you. What can would perish at the spectacle. You would have I do for you, Mephibosheth I am resolved no time to overhaul other people. God be what to do: I will make you a rich man; I will restore to you the confiscated property of your grandfather Saul, and you shall be a guest of mine as long as you live, and you shall be seated at my table among the princes." It was too for Mephibosheth, and he cries out against ug numselt a dead dog. "Bestill," says "I don't do this on your account; I do it, calling himself a dead dog. "Be still," this for your father Jonathan's sake. I can never forget his kindness. How I remember when I was hounded from place to place, he befriended me. Can I over forget how he stripped himself of his courtier apparel and gave it to me instead of my shepherd's coat, and how he took off his own sword and belt and gave them to me in-stead of my sling? Oh! I can never forget him. I feel as if I couldn't do eucugh for you, his son. I don't do it for your sake; I do it for your father Jonathan's sake." "So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table; and was lame on both his feet.' There is so much gospel in this quaint incident that I am ambarrassed as to know where to begin. Whom do Mephibosheth and David and Jonathan make you think of ? Mephibosheth, in the first place, stands for the disabled human soul. ~ Lord Byron describes sin as a charming recklessness, as a gallantry, as a Don Juan ; George Band describes sin as triumphant in many intricate plots; Gavarni, with his engraver's knife, alvays shows sin: as a great jooularity ; but the Bible presents it as a Mephibosheth, lame on both feet. Sin, like the nurse in the contest, attempted to carry us, and let us fall, and we have been disabled, and in our whole moral nature we are decrepit. . Sometimes theo logians higgle about a technicality. They put up the words "total depravity," and some peobelieve in the doctrine, and some peopl reject the doctrine. 1 What do you mean by total it -" depravity? Do you, mean that every man words as though they were merely the finishing is as had as he can be? Then I do not be stroke of the prayer. They are the most important lieve it, either. But do you mean that sin has let us fall, that it has scarified and disabled and crippled our entire moral nature, until we canwalk straight, and are lame in both feet? Then I admit your proposition. There is not so much difference in an African jungle, with barking, bowling, bissing, fighting quadruped and reptile, and Paradise, with its animals coming before Adam when he patted them and stroked them and gave them names, so that the panther was as tame as the cow, and the condor as tame as the dove, as there is difference between the human soul disabled and that soul as God originally constructed it. 1 don t care what the sentimentalists or the poets say in regard to sin; in the name of God I declars to you to day that sin is disorganization, disintegration, ghastly disfiguration, hobbling deformity. Your modern theo-logian tells you that man is a little out of sorts: he sometimes thinks wrong; he sometimes does wrong ; indeed, his nature needs a little moral surgery, an outside splint, a slight compress, a little rectification. Religion is a good thing to have; it might some day come into use. Man is partially, wrong, not all wrong. He is isme in one foot. Bring on the salts of divine grace. and the cintment, and the pain extractor, and we will have his one toot oured. Man is only half wrong, not alwgether wrong. In what is man's nature right? In his will? his affections? his judgment? No. There is an old book in my house that says: "The whole head is sick and the whole heart faint." Mephiboshethlame in both feet. Your appreciation of the fact that sin has coarified and deformed our souls increases as you go on in years. When you started the palace, for I want to show to him overlasting life you thought that man was a listle marred by kindness for Jonathan's sake." creases as you go on in years. When you started nin, and he was about one-tenth wrong. By the a the left of some sine and a second of a

past few years, since you have been so lied about and swindled and cheated, you have come to the conclusion that man is altogether wrong, and now you can say with the prayer-book, and with the Bible: "There is no health in us." Now you believe with the prophet, "The heart is is deceitful above all things, and desperately wicked." Whatever you may have believed be-fore, now you believe that Mephibosheth is lame on both feet. Zik groaffi

Again: Mephibosheth in the text stands for the disabled human soul humbled and restored. When this invalid of my text got a command to come to King David's palace, he trembled. "The fact was that the grandfather of Mephibosheth had treated David most shockingly, and now Mephibosheth says to himself, "What does the king want of me? Isn't it enough that I am lame? Is he going to destroy my life? Is he going to wreak on me the vengeance which he holds towards my grandfather Saul? It's too bad." But go to the palace Mephilosheth must, since the king has commanded it. With cane and crutches, and helped by his friends, I see Mephibosheth going up the stairs of the palace. I hear his cane and crutches rattling on the tessellated floor of the throne-room. No sconer have these two persons confronted each other -Mephibosheth and David, the king-than Mephibosheth throws himself flat on his face before the king, and styles himself a dead dog. In the East, when a man styles himself a dog,

In the East, when a man styles himself a dog, he atters the utmost term of self-abnegation. It is not a term so strong in this country, where, if a dog has a fair chance, he sometimes shows more nobility of character than some human specimens that we wot of; but the mangy curs of the Oriental cities, I am told by travellers, are utterly detestable. Mephibosheth gives the utmost term of self-loathing, when he compares himself to a dog, and dead at that. Run out the analox. When the compared is given from the analogy. When the command is given from the palace to the human soul to come, the soul begins to tremble. "It says: "What is God going to do with me now? Is he going to destroy me? Is he going to wreak his vengeance upon me?" There is more than one Mephibosheth trembling in this house to-day, because God has summoned him to the palace of divine grace! What are you trembling about? God has no pleasure in the death of a sinner. He does not send for you A Scotch preacher had the following circum-stances come under his observation: There was a poor woman in the parish who was about to be turned out because she could not pay her rent. One picture the base of bud knocking at rent. One night she heard a loud knocking at the door, and she made no answer, and hid herself. The rapping continued louder, louder, louder, bat she made no answer, and continued to hide herself. She was frightened almost unto death. She said: "That's the officer of the law come to throw me out of my home." A few days come to throw me out of my home." A few days after a Christian philanthropist met her in the street, and said: " My poor woman, where were you the other night? I came around to your house to pay your rent. Why didn't you let me in? Were you at home?" "Why," she replied, "was that you "..." Yes, that was me; I came to pay your rent." "Why," she said, " if I had had any idea it was you I would have let you in. I thought it was an officer come to cast me out of my home." Ohl soul, that loud knocking at of my home." Ohl soul, that loud knocking as thy gate to-day is not the sheriff come to put you in jail; it is the best friend you ever had come to go your security. You shiver with terror because you think it is wrath. It is mercy. Why, then, tremble because the King of heaven and earth calls you to his palace? Stop trembling and start right away. "Ohl" Stop trembling and start right away. you say, "I can't start. I have been so lamed by sin, and so lamed by evil habit, I can't start. I am lame in both feet." My friend, we come out with our prayers and sympathies to help you up to the Palace. They call him the Holy Ghost. If you want to get to the Palace, you may get there. Start now. Holy Ghost, help that man to start now. All you have to do is just to throw yourself on your face at the feet of the King, as Mephibosheth did. Mephibosheth's caninal comparison seems extravagant to the world, but when a man has seen himself as he really is, and seen how he has been treating the Lord, there is no term vehement enough to express his self-condemnation. The dead dog of Mephibosheth's comparison fails to describe the man's utter loathing of himself. Mephiboshoth's posturing does not seem too prostrate. When a sonl is convicted, first he prays upright. Then the muscles of his neck relax, and he is able to bow his head. After a while, by an almost superhuman effort, he gets his knees limber, and sake ? " merciful to me a sinner. And again: Mephibosheth in my text stands for the disabled human soul saved for the sake of another. Menhibosheth would never have got into the palace on his own account. He had been provided for by a wealthy gentleman in Lodebor; but he would have always been a mendicant. He had no health to earn his own livelihood. Why did David ransack the realm to find that poor man, and then bestow upon him a great fortune, and command a farmer by the name of Ziba to culture the estate and give to this invalid Mephibosheth half the proceeds every year ? Why did King David make such a might stir about a poor fellow who would never ne of any use to the throne of Israel? It was for Jon. a han's sake. It was what Robert Burns calls for "auld lang syne." David could not forget what Jonathan had done for him in other days. He could not forget the time when Jonathan stripped off his courtier apparel and gave it to him, and took off his sword and belt and gave them to him. Three times this chapter has it that all this kindness on the part of David to Mephibosheth was for his father Jonathan's sake. The daughter of Peter Martyr, through the vice of her husband, came down to penury, and the Senate of Zurich took care of her for her father's isake. Sometimes a person has applied to you for help, and you' have refused him; but when you found he was the son or a brother of some one who had been your benefactor in former days, and by a glance you saw the resemblance of your old friend in the face of the applicant you relented, and you said : ... Oh! sir, I will do this for your father's sake." You know by your experience what my text means. Now, my friends, it is on that principle that we are to get into the King's palace. The most important part of every prayer is the last three or four words of it -... For Christ's sake." Do not rattle off those part of the prayer. When in earnestness you go be fore Gou and say, "For Christ's sake," it rolls in as it were, upon God's mind all the memories of Bethlehem and Gennesaret and Golgotha. When you say before God, " For Christ's cake," you hold before God'a mind every groan, every tear, every orimson drop of his only begotten Son. If there is anything in all the universe that will move God to an act of royal benediction, it is to say. "For Christ's sake." God is omnipotent, but is not strong enough to resist that cry, "For Christ's sake." If a child should kneel behind God's throne and should say, "For Christ's sake." the great Jeboyah would turn clear around on his throne to look at her and listen. No prayer ever gets to heaven but for Christ' The world will never be redeemed but for Christ's sake. Our name, however illustriou it may be among men, before God stands only for inconsistency and sin; but there is a name, potent name, a blessed name, a glorious name an everlasting name, that we may put upon our lips as a saciament and upon our forehead as a prown, and that is the name of Jesus, our divine Jonathan, who stripped himself of his robe and put on our rags, and gave us his sword and took our broken reed, so that now, whether we are well or sick, whether we are living or dying, if we speak that name it moves heaven to its centre and God says: "Let the poor soul come in Carry him up into the throne-room of the palace Though he may have been in exile, though sin may have crippled him on this side and sorroy may have crippled him on the other side, and he is lame in both his feet, bring him up into Again : Mephibosheth in my text stands for

and the second second

believed that man was about half wrong. By even than it is now for common men to get elected as the representative, and although the time you came to midlife you believed that into a royal dining-room. The subjects might meeting was illegal, yet he declared his willingthe time you came to midlife you believed that into a royal dining-room. The subjects might meeting was illegal, yet he declared his willing-man was three-fourths wrong. But within these have come around the rail of the paice ness to accept the responsibility, if they would past few years, since you have been so hed about and might have seen the lights kindled, and only send him. But, notwithstanding there might have heard the clash of the knives and the rattle of the golden goblets, but not get in. Stout men with stout feet could not get in once in all their life to one banquet, yet noor: Menbhosheth goes in ligns there, and no one will the the the set of the building, yet poor Mephibosheth goes, in, lives there, and is every day at the table. Oh what a getting up in the world it was for poor Mephibosheth! Well, my friends, though you and I may be worderfully lowed with in for warding to the wonderfully lamed with sin. for our divine Jonathan's sake, I hope we will all get in to dine with the King. Before dining we must be intro-duced. If you are invited to a company of persons where there are distinguished people pre-sent, you are introduced: "This is the Senator." "This is the Governor." "This is the Presi-dent." Before we sit down at the King's table in heaven I think We will want to be introduced heaven, I think we will want to be introduced. Oh I what a time, that will be, when you and I, by the grace of God, get into heaven, and we by the grace of God, get into heaven, and we are introduced to the mighty spirits there, and some one will say: "This is Joshua." "This is Paul." "This is Moses." "This is John Knoz." "This is Charlotte Elizabeth.": "This is Han-nah More." "This is Florence Nightingale." "This is John Milton." "This is Martin Luther." "This is George Whitefield." Oh 1 will we have any strength left after such a round of celestial introduction? Yea! we will round of celestial introduction? Yea ! we will be potentates ourselves. Then we will sit down at the King's table with the sons and the daughters of God, and one will whisper across the table to us, and say, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God?" and some one of the table will say, "When will this break up? When 'will this scene be gone? How long will it last? All other banquets at which I sat ended. How long will this last?" and Paul will answer, "Forever!" and Joshua will say, "Forever!" and George Whitefield, with the hand with which he gesticulated over. the commons, when, with one gesticulated over shock 20,000 people, will put his hand down on the banquet table and say, "Forever!" And the wine at that banquet will be old wine; it will be very old wine; it will be the oldest wine of heaven; it will be the wine that was trodden out from the red clusters on the day when Jesus trod the wine-press alone. Wine already more than eighteen centuries old. And no one will deride us as to what we were in this world. No one will bring up our imperfections here. All our earthly imperfections completely covered up and hidden. Mephibosheth's feet clear under the table. Kingly fare. Kingly esture. Kingly companionship. We shall reign forever and ever. I think that banquet will mean more to those who had it hard in this world, than to those who had it easy. That banquet in David's palace meant no edg. That builder in David's parts parts meant more to Mephibosheth than to any one else, because he had been poor and crippled, and despised and rejected. And that man who in this world is blind will better; appreciate the light of heaven than we who in this world had good eyesight. And that man who in this world was deaf will better appreciate the music of heaven than we who in this world had good hearing. And those will have a higher appreciation of the easy locomotion of that land who in this

world were Mephibosheths. (Oh! my soul, what a magnificent gospel! It takes a man so low down and raises him so high 1 What a gospell Come, now, who wants to be banqueted and empalaced I As when Wilber-force was trying to get the "Emancipation bill" through the British Parliament, and all the British Isles were anxious to hear of the passage of that "Emancipation bill," when a vessel was coming into port and the captain of the vessel knew that the people were so anxious to get the tidings, he stepped out on the prow of the ship and should be the people, long before he got up to the dock, "Free I" and they cried it, and they should it, and they sang it all through the land, "Free ! free!" So to day I would like to sound the news of your present and your eternal emancipation until the angels of God hovering in the air, and watchmen on the battlements, and bell-men in the town, cry it, shout it, sing it, ring it: "Free! free!" I come out now as the messenger of the palace to invite Mephi-bosheth to come up. I am here to day to tell you that God has a wealth of kindness to be-stow upon you for his Son's sake. The doors of the palace are open to receive you. The doors of bearers have already put the chalices on the table, and the great, loving, tender, sympathetic heart of God bends over you this moment, saying : " Is there any that is yet left of the house of Saul, that I may show kindness for Jonathan's

Correspondence.

was no barrier in the form of one of these obnoxiousministers, still, the gale blew so unpleasantly, it was decided, wisely, that he should remain at home. And though it may, to the perverted vis-ion of "Trustee," be the very "climax of incon-sistency," still, with all his courage, he will not have the hardihood to deny "that a decision was pending in reference to his course of action in certain financial matters connected with the Circuit Board."

What the minister stated to private parties about his intentions of nominating "Trustee," he doubtless will be able to answer for himself but I very strongly suspect that it will bear about the same investigation as the rest of "the dam-aging features" that have been made to appear. It certainly must strike all as a very unan swerable (?) argument indeed, viz., that "50 years' residence in the same municipality should place one's reputation beyond the reach" of susicion-and yet, Mr. Editor, I doubt not that some of your readers will be foolish enough to some of your readers will be routed with parties imagine that they are acquainted with parties who have resided for nearly half a century in their community, and still they are unfortunately compelled to indulge very grave suspicions as to their Christian integrity and couduct. It may be wrong to have a low estimate of men who have resided so long among you, but, alas! such cases sometimes exist. I have not space to notice the expression made about "transient Druids," beyond that I think it reprehensible Drinds," beyond that I think to representation and extremely offensive to the great body of Christian gentlemen who constitute the ministry of the Methodist Church of Canada. Yours, OFFICIAL.

METHODISTIC .-- THE SERVICE OF SONG

One of the most beautiful and impressive parts of divine worship is the service of praise by the melody of the uplifted voice. All through the ages holy men and women have been sing-ing the praises of God. "The ransomed of the Lord returned with songs and everlasting joy upon their heads." And in the far off land of neaven their songs continue in fuller and more heavenly sweetness. But it is of the service of song on earth we propose to speak at length. and particularly as we find it connected with the progress and present status of the Meth-odist Church.

Perhaps no other Church in existence owes more the power and influence of sacred song than to use power and inducted of saved boild that do we, from the simple fact that we have utilized it more than others. The early Methodists, as far back as the Wesleys and their co-laborers, discovered that God was able and willing to awaken slumbering souls, and convert the anxi-ous penitent as the truths of the gospel were sung in their hearing. That discovery was enough to lead Charles Wesley to spend months and years of his time preparing hymns for use in their societies, while others invented tunes, or ransacked creation to find such as would fit the hymn. Hence John Wesley was found on one occasion to listen to a person singing a song in a tavern bar-room until he had learned the tune, when he went on his way, remarking, "The devil may have the words now that I have the tune."

Those sacred songs were used continually by the preachers and leaders of that time, and were one of the greatest aids to the progress and spread of the gospel. And, as in the mother land, so in this new

country. In both, the cospel has been sung as well as preached. It has been preached faithfully, earnestly, and with almost miraculous power and eloquence; but how much the "pioneers of Methodism" in Canada depended on the singing that accompanied the preaching of the Word will never be known until eternity unveils the secrets of time. Who can describe the effect produced hundreds of times by singing-

" All hail the power of Jesus' name,

Let angels prostrate fall, Bring forth the royal diadem, And crown him Lord of alt."

Hundreds of slow, half-doubtful believers have risen to a firmer trust and a holier, happier life in the very act of singing the inspiring words. Who can tell, again, how many reckless, god less young men have stopped short in a life of sin because God touched their hearts by the singing of the old hymn :

" In evil long I took delight, Unawed by shame nor fear. Till a new object struck my sight, And stopped my wild career.

"I saw one hanging on a tree, In agony and blood, Who fixed his languid eyes on me, Though not a word he spoke.

ness the qualities of evanescence and explosiveness that sometimes they burst up and disap-pear at the faintest touch of an unfriendly finger like a bubble of soap and water, or explode and "flare up" like gunpowder or lucifer matches upon very slight provocation. All this would be avoided if those composing them could be prevailed upon to sing wholly and solely for the glory of God, and in the earnest, ardent hope of doing good. With such an sim, and moved by such a hope, the troublesomeness I have spoken of could not exist and the singing could not be wholly vain. God's glory, or the hope of doing good seems to occupy, however, a very small place in the thought of most of our choirs, if we

may judge from their conduct at the time of "practice" or preparation for the public wor-ship of God. We find here the absence of prayer and thoughtfulness, and the presence of much levity and triffing. There is now before my mind one choir that

had so far fallen into the spirit of trifling that promiscuous kissing between the boys and girls had become a common thing among them. Even the leader, a married man and a member of the church, acted in the same way. And when one of the members of the church spoke against the practice and advised the members of the choir to give it up, their indignation scarce knew any bounds, and the leader rated the more serious member of the church soundly for his pains. Now, while it is certain choirs do not allow themselves to go so far as this unless in very rare instances, it is a sad fact that there is often enough lightness to crowd out prayer and solemnity from their midst during practice. This being the case, what wonder is it if souls are not converted by the singing as of It souls are not converted by the singing as of yora? Suppose the preacher prepares his ser-mon without prayer and in a spirit of levity, can he reasonably expect to see souls saved and be-lievers blessed by his word? I answer no. None

but a man in carnest,) anxiously in carnest, terribly in earnest if you will, can be eminently successful as a preacher of the gospel. Just then, as a minister needs to seek God's blessing on the sermon he prepares, so the choir should seek divine aid in the service of song. Choir practice, therefore, should be opened and closed by prayer and conducted in a prayerful spirit if the divine blessing be expected to attend the

Sabbath singing. Is not this a door of usefulness for our minis-isht attend the meetings of the choirs and bring into them the element of religious worship, aid them in choosing tunes suitable for the congregation, and also in select-ing the "Anthem" or "voluntary." They might thus inculcate a spirit of earnestness among the singers, and nothing short of earnest-

ness will make singing powerful. In our prayer and class-meetings, we dispense with instrumental music, and sometimes we get hold of one of the old hymns and tunes, and feel something of the old power of sacred song. At such times the mind is invariably carried backward and we feel a momentary longing for the days gone by; but we should rather endeavor to make the present days better, and hope for still better to come. Above all, let us keep on sing-ing God's praise as well as we can, and showing forth his glory in our lives until the time comes for us to sing in heaven, for truly

"Our days of praise will ne er be past While life and thought or being last. Or immortal ty endures."

J. BIDLASE WILLIAMS. CHILDREN'S FUND vs. SUPERANNUATED FUND. 1 1. 1

Mr. Eprror.-I quite expected opposition to my scheme, and am not surprised at the objec-tions raised thereto. Allow me a little of your valuable space to point out where I deem my critics are in error, and then I will leave it in the hands of my seniors, who, if they see any good in it, will work it out, and if not, I am quite content, at the present, to see it die. "H." pro-ceeds on the supposition that a considerable proportion of the laborers on our poor circuits and poorer missions are married men with large families, and Bro. Starr, from facts No. 1 & 2, in his letter, takes the same ground ; but is this a fact? Rather, are not such fields occupied by men of small families, or no families at all, and is it not part of the labor of the Stationing Committee, each year, to find such men for those hard fields? I will allow for all exceptional cases. Another error of "H.'s." and which underlies his whole criticism, is that the circuits and missions actually pay the C. F., but such is not the case. City ally pay the C. F., but such is not the case. City stations and wealthy rural circuits do, but in those very places where of all others it ought to be the case, the minister pays the tax, even the case, the minister pays the tax, even though he does not get as much from the people; actually, the only gain, if he has a family, is what he receives above what he appropriates from the circuit, while those without families

to secure the sum of five hundred dollars to the widow of a brother. Of course, the permanency of the society will lepend on the continuance of its members; and this supposes that as long as the Methodist Church of Canada continues, which we believe and hope will be to the end of time, its succes-

sive generations of preachers will continue to connect themselves with so useful a society. I remain, dear brethren, yours in Christ,

WM. ENGLISH.

14 "REVIVALS."

MR.EDITOR,-The GUARDIAN of May 15 contains an article on "Revivals," by a " young preacher,' that I should like to answer on one or two points. He speaks for young men who have "a year and sometimes a year and a half's studies to get up." I do not think a man ought to expect the authorities to make provision for irregular work. If a young man does all the work the Conference gives him, it is well; if he does more, it may be better, --but it is his own business. The Conference does not require him to do a year and a half's studying in a year. It asks him to do a year's circuit work and a year's studying; and he has no right to do less than the former, in order to do more than the latter. He also tells us that, as a result of this overwork, " there is a regular cramming process gone through for three weeks, or perhaps a month, before examinations." I am no advocate for overwork; but I have known a great many young men, and I know that in many cases the cramming results from neglect to improve the first part of the year. Lots of people are always in a bustle at the of the race, and would be if they had not half so far to run. In the campaign of life, where one bettle is lost for want of men, ten are lost for want of method. A. L. RUSSELL.

COMMUNION WINE.

DEAR SIR.-In looking over the new Temper-ance Bill, I noticed the clause in reference to the sale of wine for sacramental purposes, and could not help feeling ashamed and sorry that our legis-lators were under the necessity of making such a provision. It seems strangely inconsistent to lay such severe restrictions as are contained in most sacred ordinance of the church. Why should people be forced to banish from their tables that which ministers of the gospel may dispense to communicants in remembrance of the shed blood of their Saviour ? If fermented wine is, as Mr. Moody says, "infernal stuff," should it be placed on the Lord's table as an emblem of his dying tove? Or, does its nature change according to its surroundings; is it "infernal" only in the bar-room? Does it become freed of its objectionable properties when placed in the hands of a godly minister at the sacrament table ? 👘

Many persons urge as a strong plea against the use of fermented wine at the saorament, the fact of its being a temptation to reformed men. I take the ground that if it should be kept out of our homes as a dangerous, unholy thing, it should be banished also from the Lord's table. Until the latter is done we need not look for any very rapid progress in public sentiment on the subject of prohibition.

If those who favor this letter with a reading will look up the accounts given by the gospel writers of the "Last Supper," they will not find the word "wine," it is the "fruit of the wine," and as all "who, "it is the "fruit of the wine," and as all who, have read ancient history are aware, the pressed-juice of the grape was a common bever-age among Eastern nations. If I aid not fear making my letter too lengthy, I should refer to the command laid upon the priests to abstain from wine before entering upon their temple duties, and also to the fact that no "leaven" used at the Passover, the place of which is now taken by the Lord's supper. I believe no true follower of the holy Lord Jesus will say that the wine given to the disciples at the Supper was intoxicating, then why should not we have the pure wine also ? Every housewife who has tried it, knows that grape juice boiled to the c neistency of a syrup will keep in a cool place with-outfermentation. This, diluted with water, makes wine such as was of common use among the ancients. There are many among our ministers and people who feel strongly on this subject, while others again regard it as a matter of small mo-ment. Would it not be well to have the subject broached at the approaching Conference. Yours very sincerely, A. B.

Our Church Mork. WOLFORD CIRCUIT.

"INCONSISTENCY RECOILING."

DELR SIR,-In your issue of the 29th ult., an article appears under the above heading, in which the writer not only manifests the very questionable and unchristian spirit of vindictivemess towards the "minister in charge," but in which also he is guilty of so many misrepresentations that I cannot, allow, the article to go without correction. It certainly seems to us, who know him best, that ordinary prudence would have suggested silence, on his part, to be the better part of valor and discretion. But as he has called it forth, it is but right that your readers should 'know that this "recoiling' trustee has also been a steward. At the November meeting of the board, however, when the time arrived for the election of stewards, although the superintendent did nominate this " anonymous scribbler," (who signs himself " Emeritus" and "Trustee,") yet he was so "honorably discharg-ed" that at least eleven of his brethren deemed him no longer worthy of public confidence, and therefore decided, in the interest of the circuit, that in future he should stay at home. And now, just because the minister was disposed to respect the opinion of these brethren (many of them the oldest and most esteemed on the cir-cuit), and because he did not feel prepared to come to; the rescue of this ambitious brother and array himself against what seemed to be a decided conviction as to what was best, therefore you have this very unchristian manifesta tion of personal feeling towards ." the minister in charge."

n charge." fact the best bely local to charles a But you will permit a few words in reply more particularly to the article of the 29th ult. tee" states that he is noticed a communication signed 'Veritas,' written apparently in extenuation of the undisciplinary proceedings of the minis-ter in charge." Now, Mr. Editor, who this per-son "Veritas" is, I do not know, but that his article was simply a narration of facts, I am per-fectly certain. No one knows, better than your aggrieved correspondent that everything has been done in perfect harmony with the letter, as well as spirit, of the Discipline. Were it otherwise, his conduct for months past is a sufficient guarantee that "Trustee", would have no hesitancy in laying a charge before the proper authorities, whereas, at present, there is none. It must be a source of no small degree of pleasure to our minister to know that the feeling cherished by this embittered brother is not shared by any of his brethren, and they have had equial opportu-nities for scrutinizing his conduct since he has been amongst us. This is evident from the following fact :--- At the last official meeting of the Circuit Board, which was fully represented, there being 26 members present, it was unani-mously resolved, "that, as an Official Board, we cannot allow this opportunity to pass without expressing our unbounded confidence in Rev. as a Christian gentleman and minister; and we would hereby record our gratification with his impartial and Christian administration of duty while on the circuit," &c. This certainly doe not look as though an "extennation of undiscip linary proceedings" were needed, save in the estimation of your correspondent, who was so "honor-ably discharged." Then, sir, as to his version of the trustee-meeting. I may say it is a distortion o facts a correction of which would simply involve direct contradiction, and, as a matter of course, would not interest: your readers. The minister certainly stated at the meeting a very good reason why he could not nominate this brother as a rep resentative; and so far from there being any expression of "indignation at such shuffling." there was no indignation manifested by word or look while there was evidently a division of feeling existing. Moreover, still more recently, this Emeritus," with 'a strange 'consistency, arro-

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"A second look he gave, which said, 'I freely all forgive, This blood is for thy ransom paid, I die that thou mayeet live."

Graphic words like these, and the supernatural influence pervading the house of praise have again and again, unto times without number, been made the "power of God unto salvation." As the stately ship glides peacefully into harbor, urged on by favorable winds and tides, so human souls have been wafted by the gentle. zephyr-like power of gospel song to the haven of true repose in Jesus. Sacred hymns, full to the brim, and overflowing with gospel truth, are still turned to account in Methodistic work.- They have lost none of their power, none of their vi-tality, but are still owned by the Almighty as a means of arousing, saving, and inspirug men. This is exemplified particularly in the newer parts of our work, throughout the whole Douinion.

In the towns and cities, however, the power that has been wont to accompany the singing of God's praise rarely manifests itself. This may e accounted for, at least to some extent, by the fact that the service of song here has lost its simplicity. Heartiness and sarnestness have been pawned for fashionable and artistic performance; and, as a natural and inevitable consequence, there is not the same power in the singing that there used to be. It is comparaivēly rare thing to find the whole audience join in the soug. The choir leads, while here endeavoring to follow. The result, so far as divine worship is concerned, is ignominate

This. I believe, might be remedied simply by hanging the location of our choirs. According to the present custom, the choir is separated rom the congregation-set up above the preachr's head or stowed away in a little enclosure behind his back." In either of these locations they are isolated, and so effectually cut off from the body of the audience that it is difficult to imagine themselves as really a part of it. Now, if we would have congregational singing, the choir should form part of the congregation, so effectually as to make it difficult, if not impossible, to distinguish between them. I have never known this method to fail; and believing, as I do, that it corresponds with common sense and reason, I assume the role of prophet and predict that in the no distant fature - say ten years hence - our church choirs will be assigned their place opposite the preacher, in the first seats before the pulpit, or in the gallery. The artistic singers and musicians will grumble at the change, because less chance for display will be afforded ; but congregational singing will be secured in place of the vapid and ineffectual performances of the present time.

Another thing that may help to account for the lack of power in our present day service of song may be the fact that our cheirs are, in many instances, composed largely of unconverted people. When this is the case, no divine unction. energy, or force is felt by them as they sing those grand old hymns of praise. We cannot reason-ably expect the singing to reach and move others unless those who sing feel, and feel deep-ly, the power, the beauty, and the solennity of he song. Indeed, it is just as reasonable to ex-pect, widespread revivals of religion and hundrede of conversions under an unconverted ministry as to look for spiritual power to attend the performance of unconverted singers.

Church choirs, too, are generally troublesome to amazingly stupid. Ait gether, they deem their - 24 M.

pay it all out, no matter how large their deficien-Cannot "H. " see this ? " Would it be just,"

"I." asks, " to tax a city circuit, and not allow the city pastor to share in its advantages ?" &c. Yes, quite as fair and just, and a little more so, as to tax a poor mission and make the suffering missionary pay it. The sentence beginning with "possibly," I will let pass with the remark that it nnworthy the brother that uttered it, no matter who he may be he can 'afford' to take it back : when he stands childless over four little graves, as some do to-day, he will feel the force of this, then, if not before.

. Let me put the case again. Now, every man with a family receives say thirty dollars per child each year, and manages to spend it-superannuates in a few years, and, when he ought to draw \$300 per year, gets \$200, or less, at a time when he is old and feeble. Other men pay out of almost nothing, at times, 36 cents per member,

yearly, for years, and then when old age comes on, take their \$200, and stroggle to keep the wolf rom the door, after supporting for years the children of others, who in some cases, do not give satisfaction to either their parents or providers, and with whose training they dare not interfere." To take from one man what, he cannot spare without suffering, to supply the wants of another needy one is very much like robbing Peter to pay Paul. My scheme provides certainly for early superannuates, whether they have children or not. For widows, left with small or large families—such as Bro. Starr sympatheses for—and for those whom he seems to overlook, as well as for all regular superannuates and widows, after a long and useful life. Its proceeds on the principle, if there must be privation, let it be at the beginning, and not at the end of a laborious life. Our present mode of raising money from the ministers is very discriminating in favor of large salaried brethren, but as that is not in my scheme,

in the ways I mentioned before, or more abund. antly, if possible. Make, each fund support its own laborers, as it ought to do. Let all special cases, to which Bro. Starr refers, be treated on their own merits, and the early superannuated minister, or helpless widow, would not suffer if a well-filled superannuated treasury were available to meet their pressing necessities. Let the glamour of years be removed, and do not scare us with Dr. Bunting's name, and very soon this much-lauded and nouch-abused C. F. will "stand revealed " before the people in its true character. Until you furnish 'a' better way, pardon me forpressing this upon your attention. Ĵ.

TO THE MEMBERS OF THE MINISTE. RIAL AID SOCIETY.

DEAR BRETHREN.-I beg leave to sugges that at the Annual Meetings connected with the three several Conferences, the following solution be made to Article 3: Immediately after the words "less expenses" add "provided the amount in band shall not exceed, the sum of five hundred dollars."

The aldition of these words will enswer, in my judgment, some good ends, and may secure permanency to the society. It will secure a very useful amount of ready cash to the widow of a member at the most beccasary time. It would prevent the payment of the calls made upon any member proving burdensome in any given year. provided a majority of the members of the three

Conjerences united with it. For, supposing that manage. The "leader" is often concerted. The eight hundred of the brethren in the three Con-organist" has exalted ideas of his or, her. effi-ciency. The chief "bass" thinks the voice of his neighbor is very base." The "soprano" thinks claims of three widows, leaving a surplus of a the "lattes" has d nut he all "tow," she is so hundred dollars. And probably this would be amazingly stupid. Alt gether, they deem their as large an average of deaths as usually tak a performances very superior and quite indispense place. But, should a second call be made in one the you had gone through the early experience the disabled human soul lifted to the King's gated to himself the power of convening the sole to the prosperity of the church for whom year, this would not be distressing; and, in such in such in those times was a gra the ball to the king's gated to himself the power of convening the sole to the prosperity of the church for whom year, this would not be distressing; and, in such in those times the ball to the king's gated to himself the power of convening the sole to the prosperity of the church for whom year, this would not be distressing; and, in such in those times the ball to the trust in those times the ball to the prosperity of the power of getting himself they sing. They possess, too, in such plentiful level was a gra

DEAR BRO. DEWART, -Any information through the CHRISTIAN GUARDIAN from this circuit, will, I doubt not, be acceptable to the members and friends of the Methodist Church of Canada

Three years ago this circuit was set off from We have five appointments. Smith's Falls. Wolford Church appointment is about in the same state spiritually as it was when I came here.

At Jasper, three years ago, there was neither class meeting nor prayer meeting and a very small congregation. Now there is class meeting every Sabbath, and two prayer meetings a week, and a large congregation. Soon after coming to the circuit I reorganized the class, and in the winter I held a protracted meeting which revived the members and added largely to their number. They have built a good and substantial brick church, which is now ready for plastering, and will be finished this summer. The present outlay is covered by good subscriptions, and the trustees have about \$200 towards finishing it. The size of the church is 46 x 32 feet, with tower 12 x 11 feet.

At Bate's appointment there is a large congre gation and a good class. At Putnam's appoint ment, the class, which was organized a little more than two years ago, suffers for want of some person to take charge of it.

For about eight months after coming to the circuit, we did not have any service at Easton's Corners. During the revival service at Jasper : number of persons went from here and wen converted to God and joined the church. They and four others were united into a class. They asked for proaching, and an appointment wa taken up in the Town Hall, where we worshipped God, until our church was built. It is said b some persons to be the prettiest church of it size in the United Counties of Leeds and Gren ville. The church is 50 x 32 feet, and has tower and basement. " The basement wall is a stone, and is built five feet above the surface of the ground. The rest of the wall and tower built of white and green brick, and pencilled with black. There are eight gothic windows, thre on each side, and two in the front.

The church is comfortably seated, and the pu pit and altar are very neat and tasty. The from of the pulpit is open gothic panels, showing piece of crimson cloth fastened on the inside. The communion rail is supported by four post with cast iron brackets for braces. The pulp and communion rail are finished in maple, and the ends and caps of the seats in ash. Th aisles are covered with matting, and the pulp and altar are carpeted, and the bookboard nice cushioned. A table and two chairs are in th altar and a sofa in the pulpit.

The church is warmed with hot air from tw furnaces, which are in the basement. - It is light ed by two beautiful chandeliers, pulpit and sid lamps. The church was dedicated to the wo ship of God, on the second Sabbath in Januar by the Rev. George McRitchie, chairman of the Perth District, assisted by the Rev. Willia McGill, of Smith's Falls. The Rev. G. McRitch preached two sermons which were clear, bean ful, soul stirring expositions of gospel truth.¹¹ the alternoon, the Rev. W. McGill preached powerful sermon-some of his friends say the they never heard him do so well before. "T church was crowded to its atmost capacity all the Sabbath services, and a hallowed fluence rested upon preachers and people."

The tea meeting on the Friday evening before the dedication was a success. The speak were the above-named ministers and the R. W. S. McCullough, M.A., M.D., of Merrickvil The ladies of the congregation and others, p vided such an abundant supply of eatables, fl a sufficiency, remained for a second tea, wh was held on Monday evening, and was a gra

REED VIEW

JUNE 12, 1878.]

THE CHRISTIAN OPARDIAN AND EVANCEDICAN WITCHESS. THE CHRISTIAN GUARDIAN AND EVANGEDICAL WITNESS.

which, added to the old subscriptions, leaves about \$200 of the present outlay unprovided for. The church when finished will cost \$2,500. The site on which it stands was given by J. K. Weir, Esq. At the close of this conference year we will have spent three, pleasant, happy years on this compact circuit. W Simpreson W. SANDEBSON. on this compact circuit.

NORTH AUGUSTA CIRCUIT.

DEAR BRO. DEWART,---As I have frequently been cheered by the prosperity of Zion on other circuits, as reported in your valuable paper, from week to week; and you have requested "brief Church items," I feel obligated to give you a short account of the divine recognition on this circuit during the three years which will soon have closed.

; I observe many changes. Death has visited us, taking away some of our aged and well-tried standard-bearers, and others who were young in years ; and, indeed, some others who knew not the Saviour three years ago, have found him, and died in his love. There has been considerable improvement in

our church property. An extensive shed has been built at Manhard's appointment ; the par-sonage has been made much more comfortable. Our church at North Augusta has been repaired and modernized, and a long-felt want has been supplied in the purchase of a beautiful site for a cemetery, the fance around which is being finished to-day by the contractor. But the best of all is, showers of grace have attended us in our labors. We have received one hundred and eighteen on trial, and twelve from other circuits

from other circuits.

Our quarterly services have been times of re-freshing. We have good local help. The con-gregations are good and attentive. We thank God and take courage. WILLIAM RELANCE.

SHERBROOKE ST. CHURCH, MONTREAL.

DEAR MR. EDITOR,-Kindly allow me a small space in your widely circulated paper, to dis-charge a duty I owe cur Methodist people, and to extol the triumphs achieved through reliance on divine help.

Your readers will remember that about twelve months ago our church, humanly speaking, was left almost a wreck by the suspension of the Rev. Jas. Roy for holding and preaching unsound doc-

 trines. The second state of the people wint out with him and left us to struggle with a considerable debt on the church and comparatively large circuit ex1 penses to provide for.

enses to provide for. At first the few remaining faithful ones felt like Israel, Numbers xiv. 1, but to the great Head of the Church be all the glory. We had, like them, our Joshua, encouraging us to go forward, amid discouragements, but pointing us to the pillar of cloud to answer all objections, and enabled us, though with a faint voice, to say, "We are well able to go up."

glad to say we have met every dollar of our indebtedness, after providing for Trust Fund and all the other connexional funds, so that we enter on another year with a clear sheet, and that, too, at or fully \$300 more liabilities than any previous year, or than we expect it to be in future. All this has been accomplished within our own church and people, who have been wonderfully united; and especially would I mention the united and persevering efforts of our ladies, who, from their adies' Aid, contributed \$525. So, Mr. Editor, we feel humbly grateful to the great Head of the Church for giving such a liberal spirit under such very trying circumstances as we have been called to pass through.

I am glad to say the spiritual aspect of the church is by no means behind. The membership, which last year was 81, is now 106. This is largely due to the unceasing efforts of our esteem-ed pastor the Rev. Jas. Allen, who has endeared himself to his people, and while he continues so faithful in his pastoral duties and reliance on the Master himself. Sherbrooke Street Church will come off victorious.

The Sabbath-school also shows a marked improvement. A year ago, it was reduced to 70 children, but, under the able superintendence of Bro. C. W.Coates, manager of the Montreal Book-room its numbers have increased to 125, and all its funds amply provided for. And now we enter on another year in humble

And now we enter on should year in future dependence on the Master, bringing our weakness, our triumphs, our victories, saying, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Pardon my intrusion on your valuable space. Vours sincerely, JAMES FORD, Recording Steward.

FÁRADÁY HALL.

each blind separately." Prof. Haanel has obviated this difficulty by connecting the whole of the blinds with a lever at his desk, by working which they can either be drawn up or down. He has also attached a key for the purpose of lowering the gas. The desk is commodious and placed on a platform, behind which is erected a massive blackboard. Appliances for the utilization of gas and water are attached to the desk, and in the centre is a perforated plate for ventilating purposes during experiments with deleterious gases. There is also a recess, in which a charcoal brazier can be placed to insure the generation of dry air for electric experiments. At one end a pneumatic trough has been fitted up, and supplied with water under pressure from a large tank plac-ed in the upper story of the building. Access can be easily had from the platform with two rooms used as a laboratory and for the storing of apparatus. In one of these rooms is a glass receas with sliding air-tight doors, in which vessels containing poisonous gases can be placed after use, and the foul odours permitted to escape through a ventilator. To the left of the main entrance are two rooms, replete with mineralogical specimens, and used by Prof. Haanel as a studio, and on the same floor are

two other class-rooms. Ascending to the second floor, in the northwest corner is discovered two class-rooms, one of which is used by Mr. Bain, Professor of Mathe-matics. The room in the south-west corner of the building is called the mineralogy room. It is fitted up with sixteen tables, constructed under the directions of Prof. Haanel, for the windy of determinative mineralogy is quality. under: the affections of Fron. Instant, for the study of determinative mineralogy, *i.e.*, qualita-tive. Each table is replete with drawers, recep-tacles for tubes, -cups, blow-pipe, anvil, etc., so that a student can complete the analysis of any metal without once leaving his seat at the table. This is something new, and the result of one man's fourteen years of experience, and not to be found elsewhere.

THR MUSEUM.

This is a large, lofty room, supplied with eleven dieplay cases, each case admitting of a roomy exhibition of hundreds of mineralogical and geo-logical specimens. A cabinet of Egyptian curl-osities and a case of antiquities have been contributed by Rev. Dr. Lachlin Taylor. Among the former are a well-preserved Egyptian sarcopha-gus and female mummy; relics of mummies; an embalmed sacred cat, and an ibis from Thebes: a tear-bottle, wheat, idates, and ornaments from the same ruins. A meteoric stone discov-ered by Rev. Mr. Macdougall in the Northwest, and for a long time adored by the Indians, is exhibited. It weighs 313 pounds, and when found was the largest ever discovered, but is now next to the largest, as some relic-seeker has de-creased its weight.

THE OBSERVATORY.

The observatory, which is situated in a revolv-ing tower, will be under the control of Professor. Bain, who will give practical lessons in as-tronomy by means of a teloscope seven feet long. The view from the tower over the town of Cobourg and Lake-Ontario is magnificent. Under the direction of Professor Haanel, in the constructing of the building, arrangements were made by which a portion of the flooring can be removed, and an open space had from the first floor to the floor of the turret, which enables the students to have a practical illustration of Foucault's experiment, which proves the rotation of the earth by the oscillation of a pendulum—the latter consisting of a massive ball of iron, sup-ported by a wire 75 feet long, which is attached to the floor of the observatory.

THE APPARATUS.

The Hall is furnished with a complete and modern set of physical apparatus, selected in Paris by the gentleman at the head of the department, and embraces magnetism, electricity, and pneumatics.; The acoustic apparatus was made by Pro. Hasnel. Among the more impor-tant auxiliaries to the, laboratory are:--An induction coil, by Rhumkorff, producing a spark 44 centimetres in length; the secondary coil of which consists of 110 miles of fine wire. This was the largest instrument of the character on this continent three years ago; but it is pro-bable that Prof. Young, of Dartmouth College, bable, that Prof. Young, of Dartmouth College, now possesses a larger. There is also :-- A very powerful Holtz machine ; an electro-magnet for dia-magnetic experiment; a very elegant and powerful air pump of Berlin make; a small spectroscope of Browning's make-everything necessary for organic analysis and experimenting in inorganic chemistry. The most noteworthy fact is, that the College possesses all the appa-ratus necessary for throwing a metallic sneetre ratus necessary for throwing a metallic spectre upon a screen. This is the only apparatus in the Dominion to enable a metallic spea thrown on a screen ; and it was made by Brown

ways been God's method to supersede and bury his workmen, while, with equal vigor and easy, he has carried forward his work in the Church

and in the world. The disease which terminated the earthly career of our departed brother, was of a rather singular and chronic character; and while it subjected him to a very large amount of physical sufferingit did not—until nearly the last—in the least aberrate, or otherwise impair his mental powers. During histe-dious illness the writer frequently visited and con-versed with him respecting hisprospects and hopes for another world, and found him always clear, tranquil, and hopeful, looking for the rest of heaven through faith alone in Christ. As the final cene drew near, his mind entirely gave way, and tropping into an insensible condition-as softly and easily as a weary one falls into a gentle and soothing slumber, our dear brother passed away to be forever with the Lord on the 25th of February last, in his 54th year. A good man, a kind husband, a loving father, an obliging friend and neighbor, and a worthy citizen has gone the way of all flesh. And a bereaved wife and ten children, besides a large circle of other relatives, lament his demise; but their "loss is his infinite gain," for " blessed are the dead who die in the Lord." HENRY WILLINSON.

JOHN ELLIS.

The subject of this memoir was born in the year 1806, in the County of Armagh, Ireland. - He came to Canada in the year 1837, and settled in Hope township, where he was an active official member of the M. N. C. Church for some years. He moved with his family to the township of Ops, and settled on the second line, where he lived the remainder of his life, much esteemed by his neighbors and beloved as a member of his church. Father Ellis was a thorough. Protestant, and second to none as a loyal British subject. He watched with deep interest the politics of his adopted country, and none were more liberal in their, views and more anxious for the prosperity of .Canada. - His sympathy for his native land (Ireland) evinced itself in the stand he had taken, at home and abroad, for her religious rights. During the writer's acquaintance with him on the Oakwood Circuit, he learnt a great deal of the past religious history of Ireland, and found him, well informed on all the great questions of Irish history, and was for years a staunch Orangeman. He was always a true friend of the ministers of Christ, while he would cheer and encourage the superintendent in his work; he would watch with deep interest the welfare of the young man, by whom he was valued as a judicious counsellor and truly sympathizing friend. His home was the preacher's home whenever thought proper to make it such: and his esteem-ed and devoted widow, his sons and daughters, joined him in making such visits most agreeable. Father Ellis was one of the Lillars and main sup-porters of what is known as the Graham's Church, on the Oakwood Circuit, from the society of which he is greatly missed. For some time he had to contend with severe bodily affliction; and when it was thought he had recovered and the worst was over he was suddenly taken with his last attack. He passed through his trials with becoming resignation, anxions to make the best of divine dealings; and could say with Job "Though he slay me yet will I trust in Him." He left a bright testimony behind. His devotion to his family, the cause of Protestantism, his Church, his country, his neighbors, renders his loss to all the greater. He would speak emphatic-ally, and as one established on all the great verities of our holy religion. To questions of importance, relating to his experience and future hopes, &c., he would return the most satisfactory answers, from which his devoted and affectionate wife, his pastor, and his many friends derived great con-solation. To feel as he did that the sting of death was extracted, and to look with calmness and composure on the dissolution of the earthly tabernacle prompts the exclamation, " Let me die the death of the righteous, and let my last end be like his ;" brought down to his grave unexpectedly, yet, like a shock of corn fully ripe in his sea-son. He left a numerous circle of friends, who, with his relations, mourn their loss; who how-ever, are comforted with the reflection that he now rests, and cheered by the influence of the same hope, looking forward to a reunion of friendship at no distant period, where infirmities and decay are unknown. The funeral was largely at-tended; and in the absence of the writer, who was from home, the Rev. Jas. Greener, of Lindsay preached an excellent sermon from 1st Thess. 4th chap., 13th and 14th verses.

"The memory of the just is blessed." "But the fond hope inspired by pious love Draws back the vell where spirits meet above."

Died February 16, 1878. ROBERT HARDY. Books at the Alethodist Book Room. WINNOWED SABBATH - SCHOOL

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

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The following is the Globe's description of the • origin and aims of this institution :----

THE ORIGIN OF FARADAY HALL.

A few years ago it was proposed to remove the Univorsity of Victoria College to the city of Hamilton, but, as might have been expected, the mere suggestion of the idea aroused opposition. The people of Cobourg, the University's friends, and the college students, immediately showed in a practical manner by subscribing the munificent sum of \$22,000 their appreciation of the insti-tution and its present location. A few friends of the University suggested that the sum be expended in renovating the old buildings ; but the donors would not entertain such a proposition, and it was ultimately decided to erect a new edifice. In consequence of several conversations between Dr. Haanel, Professor of Natural Sciences, and Rev. Dr. Nelles, President, it was de-termined that the establishment of a School of Practical Science in connection with Victoria University would materially contribute to its general prosperity. Prof. Haanel visited similar institutions in Canada and the United States, with the view of learning all the latest improvements, and adding to the same if possible. When he returned the whole work was continued under his supervision, the directors allowing him full power to act.

THE HALL NAMED AFTER FARADAY.

An important task was to adopt a specific name for the institution. Similar buildings in the United States have been named after the principal donor, but such a plan was not desi-able under the present circumstances. Victoria College being truly loyal, paid a compliment to scientific experimentalists by naming the hall after their sovereign—Faraday 1 Specially appropriate and happy is this name, when it is re-membered that Faraday, was an eminently Christian scientist, and the present institution is under the anspices of a religious denomination. Faraday was the king of experimental chemists, and the hall is to be solely devoted to precical and experimental science

THE BUILDING.

., Faraday Hall stands (detached from Victoria College, but in the same grounds) on a lofty elevation, commanding a magnificent view of Cobourg and Lake Ontario. There are few finer sites for an observatory in Canada. The building is lofty, though only, two and a half stories high, and it has a capacious basement. The foundation is of limestone, and the body of the structure of red brick. Numerous windows of a structure of red brick. Numerous windows of a peculiar design give the edifice a handsome ap-pearance. The building is one hundred fest in length by fifty fest in breadth, and from the ground to the top of the tower it is ninety-seven feet. The general architects were Messrs. Smith & Gemmell, of Toronto; whilst Prof Haanel planned the interior. . . . i. i.e.

The basement will at some future time be fitted up as class-rooms should further accommo-dation be required. Immediately opposite the main entrance on the ground floor is the lecture hall, which is admirably adapted for, experiments and lectures. It is claimed to be the most com-plete room for that purpose on the continent. It is lofty and roomy. The amphitheatre is con-structed on special optical and acoustic purpose; so that each student (can not only hear every mode but not distingthe every every word, but see distinctly, every, experiment per-formed at the lecturer's table, and yet be seated during the whole of the lecture. There is accom-modation for 122 students, and on special occamodation for 122 students, and on, special occa-sions 200 can be seated. Although there is is gradual rise from the front seats to the rear, the last several years he had be income. The room is lighted by nine windows; former. The room is lighted by nine windows; for the last several years he had the work up, and down, in a groove, in The per-fection of many experiments can only be obtain-d in detraces and much time is lost by drawing



... MRS. REBECCA TANNER. The subject of this short sketch was the daughter of Mr. and Mrs. Glover, who resided in Dept-ford, England. Rebecca Glover was born in the above-mentioned place December 18,1790, and was christened in the old parish church Deptord, England, by the Rev. Milmer Vecker, Episcopa-lian minister. Married to William Tanner, veterinary surgeon, Oct 15, 1815, at the Lambeth Cathedral, England. Emigrated to Canada, with her five sons and two daughters, in 1833, following her hyse sons and two daughters, in 1833, following her husband, who had gone before her about two years. About the year 1833, through the agency of the Divine Spirit, while attending a series of protraced efforts held in the township of Innisfil, county of Since, was awakened from a state of sleeping sinfulness to a hopeful state of righteouness, in which state she continued until the day of her happy departure, the time she had faithfully prayed for and anxiously waited for, and welcome-ly received that guest that removed her careworn and wasted frame. Two or three days previous to her departure she became dead to all communications and unable to receive any nourishment, and slumbered out her final end, being the, 18th and summered out her final end, being the, 18th day of December, 1877, at the good old age of 87 years, on her birthday, at her daughter's Mrs. S. Travises, township, of East Gwillimbury, Ont., surviving her husband's death 11 years, 6 months, 22 days. Six or seven years before her departure, she was seized with chronic rheumatism, and with the exceptions of alight variations, she had un-

abating, and sometimes exerviciating, pain, render-ing her numble to feed, dress or move herself in bed, in opposition to all skilful aid. (Mrs. R. Tanner's early arrival in Canada saused her to suffer many hardships, which she pursued with unflinch-ing activity. She was a faithful partner and af-fectionate mother. Her loss is keenly felt by her auriving five sons and two daughters :- five of the above, through ber instrumentality, have en-tered into the service of the Lord, and hope to meet their mother again on the banks of deliverance: WALCHIPE ALLERING

WILLIAM EDWARD YOUNG, (Belmont.)

The subject of this brief notice was born at Porth, in this Province, in 1824. Descended from a pious ancestry, his early religious training was carefully attended to ; but in his instance, as in that i of thousands of others, on whose early spiritual culture much earnest attention is betowed, the seeds of the life divine, implanted stowed, the seeas of the firs divine, implanted with tears and prayers, did not grow up and be-come developed in him in a life of experimental and practical godliness for many years after-wards, not, indeed, until after he had actiled in business and become the head of a rising family, Like the process of vegetation in certain kinds of soils, the process of vegetation in certain kinds of soils, the springing of grace, in some hearts, is tardy and late; so it was in the case of our de-ceased friend. A'out twenty years since, under the faithful ministrations of one of our pioneer missionaries in this part, Brother Young became savingly interested in religious things, and united with the Methodist Church, of which he continued to be a devoted and valuable member to the end of his life. Being of a retired, reserved, and somewhat diffident turn, there was never much of demonstration in his-manner,-either-in the class-room or elsewhere; still; the uniform steadiness, regularity, and quiet consistency of his char-acter furnished ample evidence of the genuineness and solidity of his religious convictions and experwork up and down in a groove in The per-fection of many experiments can only be obtain-ed in darkness, and much time is lost by drawing real connected with them. However, it has al-

Robert Hardy, late of Park Hill, was born in Norfolk, England, November 13th, 1815. He emigrated to this country thirty-five years ago. Nine years after his reaching this land he married his now lonely partner, who was his second wife. For more than a quarter of a century they to-gether contended with the hardships of a pioneer life. He departed this life January 4th, 1877. Brother Hardy was converted to God, and a member of the Primitive Methodist Church, in his native land, but connected with the Wesleyan Church on coming to this country, in the town-ship of Blenheim. He removed to West Williams, where for many years he was again connected with the "Primitives." Having lately removed to Park Hill, he remained for some time without any Church connection. At a meeting held by us in this, village about a year ago, he presented him-self as a backslider and again found peace. Imbein as a backsholer and again found peace. Im-mediately ho became prostrated with a disease of the liver, which culminated in dropsy from which he lingeringly suffered till the Master brought him through death to the possession of immortal-ity. He constantly gave testimony to his unsha-ken confidence in Christ and longed to depart and enjoy the fall fruition of living faith and realiza-tion of the function of living faith and realization of the frequently seen visions of heaven-saint-ed mother and the innumerable host near the throne of God. It is a matter of great rejoicing that at the close of his three score and three years he should be saved as a brand plucked from the fre par laise is a base the routh dominant J. His McC.

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The	Reformer	and	Vitalizer o	f the Blood.	
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The Freducer and Invigorator of Nerve a Muscle.

The Builder and Supporter of Brain Pow

Fellows' Compound Syrup is composed Ingredients identical with those which co stitute Healthy Blood; Muscle and Nerve a Brain Substance, whilst Life itself is direct dependent upon some of them...

By its union with the blood and its effect a on the muscles, re-establishing the one as toning the other, it is capable of effecting t following results.

It will displace or wash out tuberculous matt and thus cure Consumption.

By increasing Nervous and Muscular Vigor. will cure . Dyspepsia, feeble or interrupted acti of the Heart and Palpitation, Weakness Intellect caused by grisf, weary overtax, or irreg lar habits, Bronchitis, Acute or Chronic, Conge tion of the lungs, even in the most alarming stag

It cures Asthma, Loss of Voice, Neuralgia, f Vitus Dance, Epileptic Fits, Whooping Cong Nervousness, and is a most wonderful adjan to other remedies in sustaining life during th process of Diphtheria.

Do not be deceived by other remedies bearing a similar name, no other preparation is a subs tute for this under any circumstances.

Look out for the name and address J. FELLOWS, St. John, N. B., on the yello wrapper in watermark, which is seen by holdi the paper before the light.

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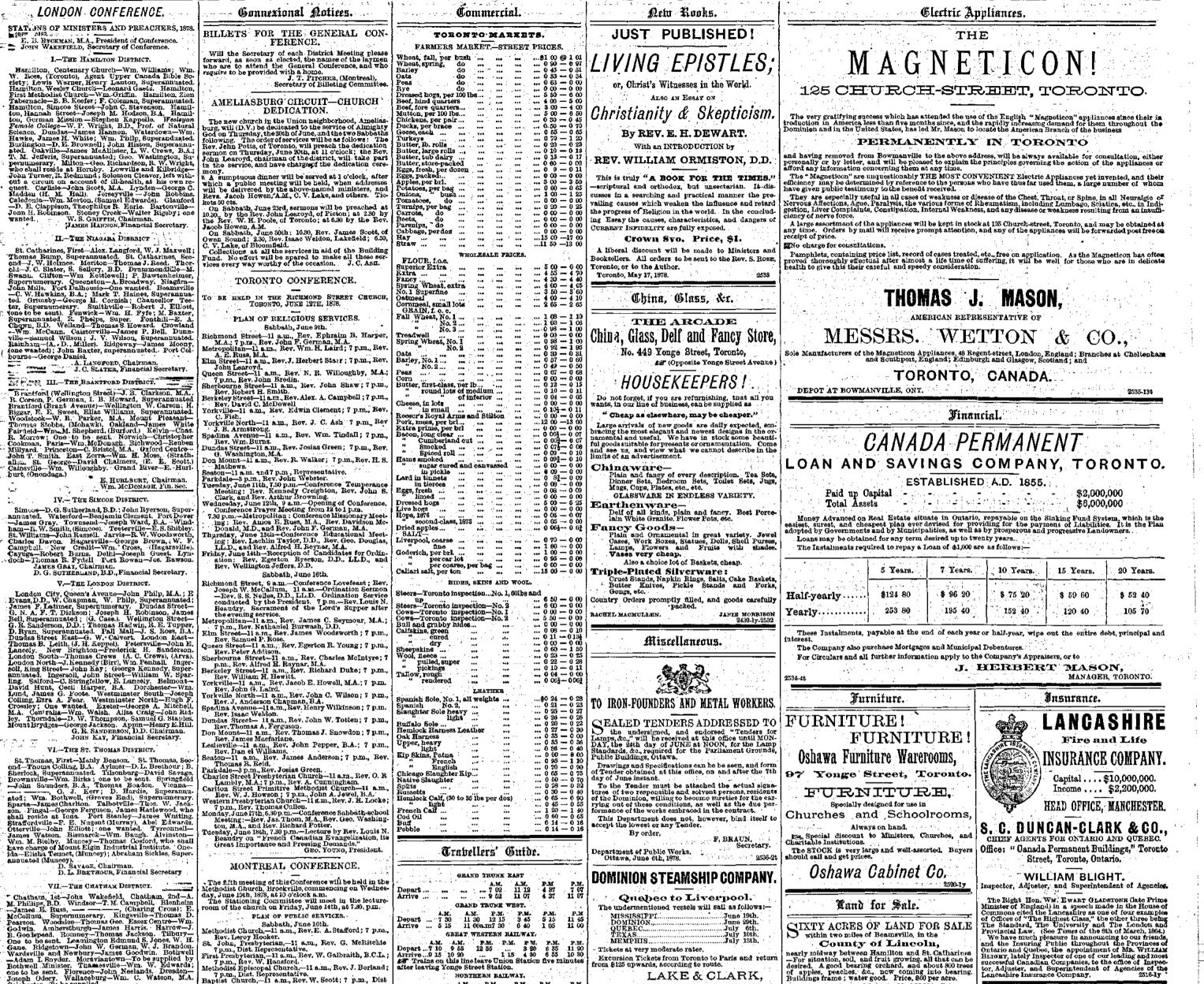
PRICE \$1. Free by mail to any part of the Dominion.

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Bolicitors, 20 Masonic October 17th, 1877

MONEY TO LOAN

IMPROVED FARM PROPERTY. Interest, 8 per cent. BOSE, MACDONALD & MEERITT. 78 King Street East.



VIII.-THE SARNIA DISTRICT.

VIII.-TRE SARNIA DISTRICT. Saraia.-W. C. Henderton, M.A.; Solonnon Waldron, Superamuated, (Francis Berry.) Foint Edward-Rich-ard Eason. Strathroy-Alfred Andrews; J. K. Willis-ton, J. A. Ivison, Superamuased. Adelaide-Win. Shannon. Kerwood-Robert Smiley; one to be sent. Vatiord-Wm, Ames, E. J. Clarke). Wyoning-Wm. J. Ford, Camlachie-Wm, T. Durie, Petrolia-Thomas Cobb. Brigden-Thomas R. Clarke. Oil Springs-J. R. Kay. Marthavile-Reuben J. Tyler, (Oopleston). Park-hili-James H. McCartney, Grand Beud-(G. W. Dean). Under Superintendence of Parkhill minister, Arkona-Petor W. Jones. Forest-Alex, G. Harris, Ravenswood -George A. Schram. Stoney and Kettle Points to be supplied by the Bavenswood minister. Corrunna-James R. Orme. Sombra and Courtright-James Gun-dy, Lambton-Joseph. Hill. St. Clair-F. G. Weaver. Walpole Island-Thomas Hanakt, (Wallaceburg.) W. C. HENDERSON, M.A., Cheirman. THOMAS COBB, Financial Secretary. IX. Two GHELPH DISTRICT.

IX .- THE GUELPH DISTRICT.

IX.—THE (HUELPH DISTRICT.
 Guelph, First (Norfolk Stroet)—E. B. Ryeman, M.A.
 Guelph, Second, (Dublin Street)—Thomas Brock. Elora
 Edward Korshaw. Ponconby—John C. Stewart, under
 the direction of Superintendent of Elora. Fergus—
 Thomas L. Wilkinson. Galt—John Y. Smith. Hespeler
 —Edwin Holmes, J. W. Freeman, B.D. Georgetown—
 Hugh McLean; Nolson Burns, left without a station for
 one year, at his own roquest. Washington—Isaac Crane.
 Plattsville—David Auld. Berlin—Richard W. Williams.
 Elmira—J. W. Cooley : Samuel Fear, Superannusted.
 Nassagaweya—Daniel M. McKenzie. Acton—Richard
 Holbs. Rockwood—James Masson. Erin—J. J. A. Lover,
 C. W. COUZEUS. Garafraxa—James Laird.
 THOMAS BROCK. Financial Sectorary.

THE WELLINGTON DISTRICT.

J --THE WELLINGTON DISTRICT. Drayton --James E. Dyer, David A. Molr; Ezrs A. Healy, Supernumerary. Peel-John Hough, (Glenallen), Samuel O. Irvine, (Hollin); Honry Reed, Superannuated Howiok --Edwin Fessant, (Gorcie), One to be sent; E. Curry; Supernumerary. Pordwich-Robert J. Husband. Mount Forest-G. Buggin. Kenilworth-E. Teskey. Listowell-J. G. Scott. Harriston --Joseph R. Gundy. Palmerston--Charles Lavell, M.A. Cillord--Wn. Savage. Arthur-Wan. Mills, George Turk; John B. Williams, left without a station.at his.own request, Holstein--Joseph Beacon. Vernon Emory. Trowbridge--Joseph Stimson. Moorfield--John R. Isauc. Wailane--Henry Berry, (Listowell); John Armstrong, Superannuated. Luther--W. Willmott. A. J. E. Dres, Financial Scoretary.

XI.-TUS STRATFORD DISTRICT.

21.-118 STRATTORD District. Stratford-John A. Williams, D.D., R. B. Maitland. Mitchell -II. Christopherson; A. Hurlburt, Superannuated. Harmony-Samuel Tucker. Fullerton-John S. Fisher, R. Treleaven. Moncton-Wm. J. Hauter. Brussels-Wm. Hayhurst, David R.gers. Waiton-John G. Falls, Seaforth -James Graham. St. Mary's-S. D. Rice, D.D.; Joseph Messmore, Joseph Shepley, Superannuated. Kirkton-J. L. Kerr. One to be sett. Granton-Charles Barltrop. Lucan-Alfred Russel, R.D. Kintore-R. H. Hall, New Hamburg-Wm. L. Hackett. Millbank-Robert Phillips. Weilesley-Wmaiton Freston.

Walton Preston. Jours A. WILLIAMS, D.D., Chairman JAMES GRAHAM, Financial Secretary XII.---THE GODERICH DISTRICT.

Goderich-James Preston; Clinton-Robert Fowler, M.D. Holmesville-Joseph Bhilp. Baydeld James Broley, W. Williams, Kippin-James Livingston, Londesboro-James Caswell. Blyth-George Clark, Belgrave-Andrew Edwards. Wingham-Wim Eryens, Luckinow-Robert H. Waddell; J. Waiker, Superannusted. Ashfeld-Andrew Milliken, (Lucknow) Teeswater-O.E. Stafford, One wanted. Uister -R. C. Henders, Dungamoua-Robert Davy. One wanted. L. O. Rice, Superannusted. Kincardine-R. Forman. (Bervie-O. Hamilton, Alfred E. Smith; James Geddes, Super aumerary. Super numerary. Robert Davy, Chalrman. Robert Davy, Financial Secretary.

The following to go to Victoria College :- Andrew Mc-Cullouch, Jasper Wilson, E. B. Stephenson, Francis Swann, John W. Shilton, John Miclean, W. Bridgeman, Hugh Crossley. To Montraul :- R. H. Salmer, James A. McNaugh-ton, Alfred A. Bowers, James E. Ford, Geo. W. Henderson,

day, June 19th, 1878, at 10 o'clock a.m. The Stationing Committee will meet in the lectu room of the church on Friday, June 14th, at 7.30. pm eet in the lecture GRAND TRUNE WEST. PLAN OF PUBLIC SERVICES. A.N. A.M. P.M. P.M. P.M. ... 7 30 11 30 12 15 3 45 5 15 ... 5 15 11 00a.m7 30 6 40 1 05 Sabbath, June 16th. Methodist Church,—11 a.m., Rev. E. A. Stafford; 7 p.m., Arrive Methodist Church, -11 a.m., Rev. E. A. Stafford; 7 p.m., Rev. Leroy Hooker.
St. John, Presbyterian, -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. GREAT WESTERN RAILWAY A.M. A.M. P.M. P.M. P.M. P.M. Depart ... 7 10 9 55 12 55 3 20 6 25 11 20 Arrive ... 9 15 10 20 1 15 4 30 6 55 10 30 Arrive Lins on this line leave Union Staticu five minutes after leaving Yonge Street Station. NOBTREBN BAILWAY.
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 June 13th, --Lecture by Rev. D. V. Lucas, M.A., at 7.30 p.m.
June 19th, --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, M.D., George Forsey.
June 20th, --Anniversary of the Educational Society at 7.30 p.m. Addresses by Revs. W. J. Shaw, LL.B., A. Lee Holmes, M.A., G. Douglas, I.L.D.
June 20th, --Reception of Candidates for Ordination at 7.30 p.m. Revs. H. F. Bland, W. Jackson---, June 21st, --Reception of Candidates for Ordination at 7.30 p.m.
Sabbath, June 23rd.
Tune 23rd --It am Ordination Sermon Rev. G. Douglas, Inc. 21 (2019) TOBONTO AND NIPISSING BAILWAY. A.M. P.M. P.M. Depart ... 700 3 30 ... Arrive ... 10 25 6 45 ... TOBONTO, GREY, AND BRUCE RAILWAY.
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 HOUR OF CLOSING MAILS FROM TOBONTO P.O. Por Grand Trunk West Grand Trunk East Great Western Railway ... Northern Bailway Western States Sabbath, June 23rd. June 23rd.-11 a.m., Ordination Sermon, Rev. G. Douglas, IL.D.; 2.30 p.m., Service for the young. Addresses by Revs. B. Longley, B.A., A. A. Smith; 7 p.m., Rev. J. M. Hagar, M.A. Park Street Church.-7.30 p.m., Rev. J. Crozier. St. John, Presbyterian, -11 a.m., Rev. A. Campbell; 7 p.m., Rev. E. Robson. First Presbyterian, -11 a.m., Rev. H. Johnston, B.D; 7 p.m., Rev. T. G. Williams. M. E. Church.-11 a.m., Rev. S. Bond; 7 p.m., Rev. W. D Brown. Births. Marriages and Deaths. Notices of Births, Marriages and Deaths to insure insertion must be accompanied by 25 Cents each—sent to the Book-Steward. Brown.
 Baptist Church..., 11 a.m., Rev. W. S. Blackstock; 7 p.m., Rev. J. T. Pitcher.
 June 2ith. - Anniversary Missionary Society, Revs. A. Mc-Cann, L. N. Beaudry.
 June 25th. - Anniversary Temperance Society, 7.30 p.m.
 Addresses by Revs. A. B. Chambers, R. M. Ham-mond, M. L. Pearson. GEO. DOUGLAS, President. MARRIED. On the 28th ult., by the Rev. J.A. Mcflung, at the re-sidence of the bride's father, Mr. George Kellam, of Vanghau, Mr. Henry Thomas, of Etobicoke, to Miss Lucy Haanah Kellam. METHODIST MISSIONARY SOCIETY. On the 29th ult, by the Rev. A. Armstrong, assisted by the Rev. Mr. Clarke, at the residence of the bride's father, Mr. George Hutton, of Collingwood, to Sophronia Victoria, youngest daughter of Samuel Saunders, Eeq., of St. Vincent. The Treasurers acknowledge with thanks the receipt of St. Vincent. On the 4th inst., by the Rev. Hiram Fowler, in the Methodist Church at Portage du Fort, Wm. B. Stophene, of Montreal, to Annie, third daughter of G. A. Purvie, MLD., of Portage du Fort. On the 5th Inst., by the Rev. John C. Stevenson, st the residence of the bride's mother, Mr. Robert Angell Parne to Miss Georgins Morley, both of New Hamburg.

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