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Literary and Religious.

MOSS ROSES.

White with the whiteness of the snow, Pink with the faintest rosy glow, They blossom on their sprays; They glad the borders with their bloom, And sweeten with their rich perfume The mossy garden-ways.

The dew that from their brimming leaves
Drips down the mignonette receives,
And sweeter grows thereby;
The tall June fillies stand anear,
In raiment white and gold, and here
The purple passies ite.

Warm sunshine glitters over all, On daisied sward and ivied wall, On lily, ransy, rose, While fitting round each garden-bed, With joyous laugh and airy tread. A fairer sunbeam goes.

A little human blossem, bright With childish, innocent delight Of life yet in its dawn; With sunshine prisonel in her hair Deep eyes unshadowed by a care, She gambols on the lawn.

She checks the light elastic tread. And stays to hear, far overhead, The lark's song to its close; Eyes shaded by two tiny hands— We pray God bless her as she stands, Our little daughter Rose.

Yea, bless the Rose, dear God, since we Have given the Lily back to thee That bloomed with her awhile; Yea, bless her deeply, doubly now For her dear sake, whose angel brow Reflects thine awfal smile.

How often in her childish face Our hungry, longing eyes can trace The looks of one away; How often in her merry tone A music wakes, more sad than moan, Of accents hushed for aye!

God bless the child to blossom here,
Our chinging human hearts to cheer,
Till life has reached its close;
To grow in sweetest grace and bloom,
To beautify the dear old home,
Our precious daughter Rose!
—All the Year Round.

THE ECCLESIASTICAL LAWS

On the 10th of December, 1871, a law was

passed by the Empire, which threatened

two years any of the clergy who, in the pub-

OF GERMANY.

syoke of political questions in such a way as to endanger the public peace. A second law, dated the 5th of July, 1871, dissolved all the institutions of the Jesuits, with the orders and fraternities associated with them, within the German Empire, forbade all action on the part of the members, and expelled all jous newspaper do read the Bible less than 4th of May, 1871, threatens all clergymen who continue to exercise their functions after being deprived of their office by a judicial of which was to protect the rights of the State against the Churches-especially the Romish Church. The scope of them may be some no taste for reading? Is it because and private schools is accorded to the State; the institution of clergymen, whether permanent or temporary, can only be made after notice has first been given to the Government. which has the right, on legal grounds, to proat a German university, and passed an examination in history and German literature beforc a state commission. All ecclesiastical seminaries are to be nuder the oversight of the State. Otherwise they must be closed. New schools for boys or for students are not to be built, nor youths received into those already existing. A clergyman who is punished for any crime or misdemeanor for which the penalty is imprisonment with hard labor in a house of correction, or with the loss of municipal rights or public offices, is not to be reinstated. 'The same is to be the case with a clergyman from whose conduct it may be premised that he will oppose the laws and regulations of the State and endanger the public peace. Actual discipline is only to be thorities. The accused must be heard, an ordinary trial must be held, a written judgment given, with the grounds on which it rests. Corporal punishments are forbidden and fines are not allowed to exceed 90 marks. Imprisonment in a domus demeritorum is not to be for longer than for three months, and these institutions to be under governmen. surveillance; the appeal to be made to the State when the sentence is illegal. If a clergyman has so seriously violated the laws of the State relating to the clerical office and its functions that his remaining in office seems incompatible with public order, then on the proposition of the state authorities he shall be dismissed from his office. No penalties are permitted except for ecclesiastical offences or those concerning religion. They cannot be inflicted because political or civil rights in a particular way. The public announcepunishable. A royal court of ecclesiasiical affairs decides concerning appeals, dismisses from office, and so forth. Bishopries which nues provided by the State for the clergy (or are withheld if the receivers do not declare, with unusual attention. At the close, after perfectly separated that it was where His good and bad doing, as invariably as gravity on so important a subject, and it is to be ble to suppose he will.—Sunday Afternoon.

of the community. The property of benefices ard chosen by the community. The State erty. All orders and fraternaties, except those devoted to the care of the sick, are to be dissolved at the latest by the 3rd of June, 1879, and those which remain are to be under the supervision of the State. This summary will be sufficient to show the great importance of these laws .- Contemporary Review.

THE RELIGIOUS NEWSPAPER. Let us look at the case. It would cost

them little over a half cent each day to have

the weekly visit of our Church paper, Isit possible that in a family of from three to seven there could not easily be saved of that which is expended for little or no benefit ten times this daily amount-at least this amount? Again, how many families suffer to go to waste those things which would readily bring ten times the cost of the paper. But where is the family which could not earn, with little effort, ten times the cost of the paper, additional to that which they now earn, and this often by simply rendering utility the strength or skill of some of its members who are the worse off for want of labor? But if we look at the value of a religious newspaper, the absence of it from a Christian family is the more to be wondered at and deplored. . Such a family is informed as to the affairs of the Church in general, and even concerning portions of it quite near him. Some of the most important events in all the Christian worldevents which fill all heaven with joy or commiseration—are transpiring, and this Chriswith imprisonment for a perisd not exceeding tian family care nothing about it, and of course know nothing about it. Revivals ochic exeacise of their office in the Church, cur, not only in pirces of which the members of the family had no knowledge, but also in places which they have known well, and they know nothing about it. But some say it is beeter to read the Bible. We would not have a family read the Bible less, but more : and it is a fact that those who do not take a religforeign Jesuites. A third law passed on the such as take such a paper. This is especially true of the children. The religious paper not only increases the taste of the children to read, but it also calls their attention sentence, with confiscation in certain districts to subjects which lead them to consult the or places, and eventually with the loss of Bible and become regular readers of it. But German nationality and banishment from it may be said by some that that few of their Germany. In the years from 1872 to 1876 children have any taste for reading. Well, Prussia passed a number of laws the object has one of them a taste for it, and if so, will it not pay, for his sake alone, to take that which is food to his mind and heart? But why have thus summed up. The oversight of all public such taste has been uncultivated in consequence of want of a newspaper in the house, or by the careless example of the parents as to the reading? Is it not time to do all that can be done to remedy this want of a taste for reading? Is it a taste that grows with test: clergymen must possess the rights of daily food? Give yourself and children cur-German citizenship, have attended a German rent religious reading, which you can find gymnasium, studied theology for three years | nowhere so well as in your own Church paper. -Exchange.

THE NYANZA MISSION.

The Rev. Mr. Wilson, the surviving mem ber of the original mission to Lake Nyanza. writes to the Church Missionary Society an account of his Sunday services at Mtesa's palace, at Uganda, which he was compelled to leave. He says:

"As in all tropical countries, we are early here; so about half-past seven every Sunday morning I set off for the palace, the fact of its being Sunday being announced to the public by the king flying his flag from the flagstaff by his palace. This flag is a nondescript sort of thing, consisting of pieces of red, blue, and white calico sewn together. exercised by the German ecclesiastical au. The service begins with a chapter from the Old Testament. I read three or four verses in English, and Mufta then reads them in Kisuahili—the king generally translating into Kiganda. I then explain and comment on the verses just read and answer any questions that may be asked; then three or more verses are read and explained, and so on till the chapter is finished. A chapter is then read and explained in a similar manner from the New Testament: and I give a short address, consisting principally of a sort of summing up of what we have just read and drawing particular attention to anything of special importance. This keeps the people's attention better than reading long portions at a time, and also gives them more opportunities for asking questions, of which I am glad to say they avail themselves pretty, freely. We then conclude with some prayers from are not exercised, or to enforce their exercise | the Prayer Book, in English and Suabili, the people (except the Arabs) all kneeling and ment, performance, or proclimation of them joining in the 'Amens.' The people, as a to the congregation in an injurious way is | rule, are very attentive, and seem to take an interest in what is read, especially in our Lord's parables; and the hearty expressions of assent which come from them when anyare unlawfully occupied, as well as other thing comes to them with special force are places, are to be administered as to their very pleasant to hear. I was much pleased temporalities by a state commission. Reve- last Sunday with what the king did. The passage from the New Testament was the arising from funds administered by the State) raising of Lazarus, which was listened to

either by word or deed, that they submit to speaking of our Lord's power and willingness the laws. Benefices that have been vacant to save all who came to him, I urged them to longer than a year may be filled by the patron | come to Christ at once, while yet there was time. As soon as I had finished the king took is administered under State laws, by a stew. it up and spoke most eloquently to them, telling them to believe in Christ now, saying exercises an oversight of the diocesan prop- they could only do so in this life. When they were dead it would be too late. These serthe aristocracy of Uganda but it is a great thing that in so young a mission we can give some, at any rate, the opportunity of hearing regularly the Word of God, and we have God's promise to encourage us that his Word shall not return unto him void. I, of course, do not confine my work to Sundays; but whenever I go up to the king's court, which I do several times a week, I take my Bible, and generally contrive to read or say something about religious matters. At these courts the attendance is more mixed and there are people present from all parts of Uganda, so that one cannot but hope that the seeds thus sown may be carried far and wide, to spring up in due time, to God's honor and glory."

POPULAR EXEGESIS.

Peter iil. 19. "By which also be went and preached to the spirits in prison."

This whole passage is one in which the lifficulties are created by our desire to know certain things not revealed rather than by our inability to understand what is revealed. Let us first of all, look at the scope of the Apostle's discussion.

He is urging patience under affliction when suffering comes from well-doing. Such affleton likens us to Christ and such patience conforms us to His image. If any should be spared suffering, surely it was Jesus Christ: yet He suffered, and suffered for sins, and those sins were the sins of others.

This statement brings to the Apostle's mind the death of Christ; "being put to death in the flesh, but quickened by the Spirit." That seems to mean that as to His flesh He died, and as to His Spirit, He was made alive. Death affected only the sensuous, fleshy part of His nature. It was real flesh, not a phantom, as some heretics taught; and there was a real death, a real departure of the spirit from the bedily organism, so that if the spirit of Jesus had not returned, His body would have gone to to decay like any other dead man's and by the operation of the It laid His body down. It took that body up tion. A full purse and a lavish expenditure

This passage settles the Christian doctrine that spirit is not matter, as some modern writers, following some ancient writers, do vainly teach. The spirit can live separate and apart from the physical body. It has a psychic basis. Apart from the flesh it can perform acts. Jesus Christ's Spirit "went and preached to the spirits in prison."

These "spirits" were men. We are told the very men they were, namely, those who heard Noah's preaching in which he warned them of the impending flood. They "were disobedient " "sometime." or "one while," that is formerly, during a portion or the whole of Noah's preaching; indeed, through so much of it that really the flood caught them and they were drowned. The spirits of these men were in a prison, not simply, as Bishop Horsley represents, in a place of safeguard. The word here must be rendered prison. In this sense it is used repeatedly in the New Testament Scriptures.

It has also been indicated that they might have been disobedient up to the outbreak of the deluge and have then repented. But no intimation of this is given either in the Old Testament or in the New; certainly not in the passage before us. It is also a mere fancy, set forth, however, by men of great name, that Christ preached to the good in Hades, announcing the accomplishment of His sacrificial work. That were superfluous. It were also superfluous that Christ should have delivered such a damnatory discourse to the bad; and, moreover, such a thought is open to the of the Divine Redeemer that He should occupy the time between his crucifixion and resurrection in harassing the feelings; of those already damned.

The best exegesis goes to establish the passage in the Apostolic Creed, "He went to the place of departed spirits"; or, as it is expressed in some versions of the Creed, "He descended into hell," or Hades, the place of spirits. What did He do there? This passage says He preached. What? The Gospel. How? We do not know. It is not revealed. All that is revealed is that between went to the place of departed spirits, and means that; See Matt. iv. 17, Mark i. 38, Luke iv. 44, Romans x. 14] to those who had heard Noah, and had been disobedient to the call made through him.

Certainly there is not taught in this passage the notion of purgatory, nor universal recovery, nor a second probation after death. The Apostle was intent upon setting forth the fact that Jesus Christ was really, truly, thorwas perfectly separated from His body-so

body could not be and was performing dis- produces its results. Even its ancestortinct and energetic acts of personality. Beyoud that, nothing is taught and nothing is revealed. But in this teaching the vail over mortal part, but it is a material element that the other world is lifted and dropt in an in- is immortal. Buddhism deals with abstract stant, and we have a glimpse of the Divine Redeemer standing before sinners in the underworld, and preaching to them the Gospel vices are attended only by what may be called of salvation from His immense heart of love. -Rev. Dr. Deems, in Frank Leslee's Sunday Magazine for September.

ENGLISH SOCIETY.

The London Record, in an extended article comparing the present state of society in England with what it was a quarter of a century ago. savs:

"Since the untimely removal of the Prince Consort, and the consequent withdrawal of the Queen from the part which she formerly played in the social world, matters have changed sadly for the worse. It is only now that we fully appreciate what the nation gained in the picture of virtue, of decorum, of a taste for all that was noble, of all that was refined, presented by the English Court for twenty short years. The atmosphere which we breathed was sensibly purer. The pulses of the national life beat more evenly. The bright example of a Court, which they only new by repute, leavened the whole mass of English society. It is so no longer. Her Majesty has ceased since her affliction to be the real leader of society. The place of guide and monitress, which she once so worthily filled, remains vacant. What might have been expected has actually occurred. We have fallen back upon a lower and less exclusive rule of conduct. There is no longer a settled discouragement of all that is ignoble and tainted. Laxity of morals, if not encouraged by society, is not frowned down as it once was. Above all, complete publicity prevails. The mistaken policy which opened the Divorce Court to the public reporters furnishes a harvest of congenial garbage to a certain portion of the daily and weekly press. The most leathsome details are reproduced by the caterers for the education" of the masses who are taught to believe that such episodes are merely a part of the daily life of the classes among whom they occur. The passport to society is no longer the possession of an honorable name, distinction in the public service, an unvery same forces. But His spirit never died. | blemished character, or intellectual reputasupply the place of all other qualifications Even the certainty that wealth has been illgotten does not invariably act as a bar. And social dishonor is not always associated with personal or commercial dishonesty. Above all, it is now an acknowledged maxim that the only way to get on in the social world is to push. The dignified moderation of former times has been cast to the winds, Selection

> by those really worthy of the honor. "We speak advisedly when we say that the change to which we have called attention is sapping the vitals of society. The state of things to which we allude is not of yesterday, nor could the cure of the evil be speedy or easy under any circumstances; but at present it is not even attempted. Those who have the power to take the initiative appear to lack the will. We are just now drifting with the stream. The time may come when we may discover that we have insensibly neared the rapids, and have to face the consequences of our own negligence and folly,"

is no longer by merit, and those who come to

the front do so by means which are scorned

WHAT CHRISTIANITY CON-QUERS IN CHINA.

Just now wheil the Chinese ambassador is attracting public attention afresh to the may ask ourselves whether Christianity is the land of Sinim. It is also important that we understand fully the notions and princiobjection that it would be below the dignity | ples of the people with whom we have to do, and must have much more to do.

All we propose for attention just now is the religious three-sidedness of every Chinaman, who is not a Moslem, Jew or Christian. When a Chinaman becomes a Christian, Christianity wins a triumph such as she gains nowhere else on the globe. She conquers three opposing faiths at one and the same time, in one and the same individual. No

each, separate objections to Christianity op. H. W. Holland, and John Bond, (Convener.) posed by each, while each has its own hold teaches rightness and wrongness in ethics.

worship is based on filial obligation, i. e., on a moral basis. Taoism cares for the immetaphysical ideas.

Confucianism ignores God yet defiles ancestors. Buddhism with its abstractions makes God inconceivable and hance is atheistic, yet has gods which are personified ideas. Taoism, with its materialism, makes star-gods and deifies hermits, jugglers, and spiritualists.

Confucian notions of sin have only reference to violation of filial and frateral obligatious, and the punishment of it is seen in every kind of calamity, blindness, poisoning, lightning-stroke or other sort. The Buddhist notion of sin pertains to the destruction of insect and animal life or the desecration of writing. Taoism is like Confucianism, but teaches that the results of bad doing may be averted by ceremonial observances. Confucianism is theoretically the only religion of the State, yet all the State gods-the god the towns and the cities are Taoist. Everycity is required to have its temples, and Buddhist priests must be invited to assist in the observances.

The real, outright, thorough spiritual con version of a Chinaman to Christianity is. therefore, a conquest over all three of these faiths, an Eschol encouragement to go up and possess the land, an earnest of Christiauity's triumph in all the land.

THE BRITISH CONFERENCE AND THE ECUMENICAL COUNCIL.

The subject of an Ecumenical Council was brought before the British Wesleyan Conference, July 31st, by Dr. E. O. Haven, by invitation of the President. Dr. Haven presented the Address of the Committee of the General Conference of the M. E. Church, which was read.

Dr. Haven then, in substance, said that this subject had been entrusted to him, and that he was anxious that it should be fairly. understood. Two great Churches had spoken definitely on this subject—the Methodist Episcopal Church and the M. E. Church. South, Their action was unanimous. He could not improve the statement of reasons presented in the paper just read, but he wished the Conference to observe that the American Churches recommend an Ecumenical Conference, not with any reference to a proposed fusion, nor with any reference to the ecclesiastical authority. Nor was their object mutual admiration. But they wished representatives of all the Methodist bodies in the world should come together, and devise means, through our common Methodism, the more to glorify God. He, therefore, respectfully asks this mother Conference to appoint bring it to a successful result.

Rev. Dr. George Osborn, one of the expresidents, inquired whether, should the Wesleyan Conference conclude it was not wise to call such a council, would the American Methodists proceed in the matter?

. President Rigg said Dr. Haven could answer. Dr. Haven said it was the deliberate conclusion of the M. E. Church that such an Ecumenical Council would be profitable, and wanderings from city to city while the "Dithat, in his opinion, the branches of Methodism entertaining this view would be likely to hold such a meeting-[hear, hear]-but we desire above all, that this mother Conference-[hear, hear]-should take the direction of the matter.

Dr. Osborn then remarked that the reply to the address of the M. E. Church had been adopted by the committee the evening belore and requested that that the paragraph rulawonderful land and people he represents, we tive to this subject be read. It was read, and in substance it commended the spirit of whether the time had yet arrived for the holding of a Pan Methodistic Synod.

> Dr. Haven then requested that a select committee be appointed to consider the matter thoroughly, and proceeded to urge the subject. On motion of Dr. Geo. Osborn, seconded by several others, such a committee was ordered, whith instructions to report at the next Conference.

The committee consists of the following persons :- The President of the Conference, Dr. James H. Rigg; the Secretary, M. C. Chinaman is wholly a Confuciasist; no Osborn; the ex-Presidents, W. B. Pope, Chinaman is wholly a Taoist nor Buddist. D.D., A. M'Aulay, Gervase Smith, D.D., W. Berghaus and others who state the Budd- M. Punshon, D.D., William Arthur, M.A., hists at 31.2 per cent. of the population of the John H. James, D.D., George Osborn, D.D., His crucifixion and His resurrection Christ | globe, necessarily put Taoism and Confuct. | John Farrar, John Rattenbury, John Bed. anism at no per cent., i. c., throw them out ford, F. J. Jobson, D.D.; also W. M Mullen. there preached the Gospel [the word always of the list altogether, counting all Chinese as of the Irish Conference; Ebenezer Jenkins, Buddhist and nothing else, whereas every M.A., Samuel Coley, Benjamin Hellier, Ben-Chinaman may be counted in either category. jamin Gregory, W. J. Tweddle, R. N. Young, There are separate phases of thought in John Baker, M.A., T. B. Stephenson, B.A.,

This committee embraces the men holding on the Chinese community. Confucianism | the most responsible stations in the Conference, at the heads of departments, and of but only between man and man, and not be their institutions of learning, and is altotween man and God, and the great popular gether the strongest committee appointed oughly, entirely dead—so dead that His spirit | conscience is held to morals, through its | for any purpose. It is well that this Conferteaching of good and bad results following ence should take suitable time to deliberate

hoped that the committee will not only report faverably, but draft a plan, and, after the approval of the Conference next year, proceed to carry the enterprise into execu-. tion .- N. Y. Christian Advocate.

TAKING THE STONE AWAY.

Now, it is a remarkable characteristic of: Jesus that He never spoke an unnecessary word nor performed au unnecessary deed, He never did for another what the person could do himself. There seemed to be omnipotence at His command. He claimed that that there was. He performed acts which go as far as acts can go to prove the possession of limitless power. All disease was under His control. He could instantaneously heal lepers, open the eyes of the blind, and give tone and health to chronic paralytics. All nature seemed under His command. He could still storms, and multiply bread a thousandfold, even indefinitely, and change water into. wine. He was master of the grave. He sent. His summons through its gate into eternity and called back the spirits of the long-departof literature, of war, and the patron gods of ed to re-inhabit their former bodies. There is no perceptible limit to His power.

And yet He never performed a miracle to. gratify His own passion or those of others, He never exerted His great power for display. If Jesus were a mere man to whom Almighty God had for a season delegated His almightiness, it is inconceivable that He should not at some time have put forth His hand to gratify the curiosity of His beloved friends, or to indulge His own desire for display, or bind the hands of his fees, or destroy them with His word of power. But He never did. I never k: ew a man, never heard of a man, find no record in any history of a man, so continent, so gloriously self exptrolling, that he would not, at least once in his life time, break over the bounds and exert this delegated power selfishly. Jesus never did. Then God never does. It is the merest fanaticism to desire and pray that God will give us a sign, do a wonder, and set the universe agape at His monstrous power. He never did. He never will. If His power seems glorious to us, it is because that power is glorious. All that men see is what Habakkuk calls " the hiding of His power." God does only what God cannot leave undone .- Rev. Dr. Deems, in Frank Leslie's Sunday Magazine.

LITERATURE OF SUFFERING.

Cassell's Family Magazine calls attention to the following facts in illustration of what has, not inaptly, been called "The Literature of Suffering:

It is a curious fact that two of the greatest historical works in the world were written while their authors were in exile—the "History of the Peloponnesian War," by Thucydides; the "History of the Rebellion." by Lord Clarendon, Fortescue, the Chief Jugtice in Henry VI.'s reign, wrote his great a committee to consider the subject, and work on the laws of England under the same circumstances. Locke was a refugee in Hoiland when he penned his celebrated "Letter concerning Toleration," and put the finishing touches to his immortal "Essay on the Human Understanding." Lord Bolingbroke had also " left his country for his country's good" when he was engaged on the works by which he will be best remembered. Everybody knows Dante's sad tale, and his miserable vine Comedy" was in course of production. Still more melancholy is it to review the formidable array of great works which were composed within the walls of a prison. First come the "Pilgrim's Progress" and "Don Quixote;" the one written in Bedford Jail, the 6ther in a squalid dungcon in Spain. Sir Walter Raleigh's "History of the World' was composed in the Tower. George Buch. anch executed his brilliant Latin version o the Psalms while incarcerated in Portugal. Tasso wrote some of the loveliest of his sonnets sufficient for the triumph predicted for her in the union, but expressed an uncertainty in a mad-house, and Christopher Smart his " Song to David "-- one of the most eloquent sacred lyrics in our language-while undergoing imprisonment in a similar place. Poor: Nathaniel Lee, the dramatist, is said to have evolved some of his tragedies in lucid intervals within the walls of a lunatic asylum.

LAW AND CHARACTER.

The discipline by which character is perfected is a discipline under law. God requires man patiently to study the laws which he has impressed upon nature,—to investigate physical laws and social laws, and economial laws, and mental laws and moral laws,and to conform to them in all his conduct. In getting gain, and not less in doing good, he must study and obey God's laws, It is only thus that he learns foresight, patience, self-control. If he could get everything he wanted by simply asking for it he would be a moral weakling; it is vastly better for him that he should be obliged to study and labor anc wait for it,-to work out his own fortune and his own salvation. If his livelihood or his gain came to him as the result of asking and believing, rather than as the result of thinking and planning and striving and denying himself, there would be no such chance as now exists for the cultivation of his manhood. The man who makes the "faith principle" his reliance in conducting his business, is simply asking God to set aside the condi-tions which he himself has ordained for the development of character. Nobody doubts that God can do this; but it is not reasona-

The Family Treasury.

Home Treasures. BY MONTGOMEBIE RANKING.

When day with its trouble and toil is over And the red light glows in the west; When each brown lark in the springing clover Lies huddled in close-hid nest-When the kine have trooped to the milking pail. And the hens have settled to sleep; When silent are whips, and scythe, and flail, And folded the floory sheep-'Tis pleasant to rest for a while and play; Rest is for evening and toil for day.

I have a good wife past compare. Thrifty, and true, and gay, Match her wha can, with her nut-brown hair, And her cheek like the budding May. We have a bairn, and but one only, Father and Mother's pride; And never can I be sad or lonely, Or want for pleasure beside. Who has the wealth that such bliss can buy As, happy in wife aud child, have I?

Crow now, little one! let me hear Your chuckle of full delight, And see in your eyes so blue ond clear The innocent laughter bright; Clutch the flowers with tiny fist, And stretch to your mother's arms-Or your laugh that sadness charms? Of riches of blessings what lack have I, My boy in my arms and my wife hard by?

We are young, my dear, and our hearts are blithe, Our life-thread glitters with gold; But Time moves on with his ruthless scythe, And age may be sad and cold. Then heap we a store of joy to-day, By garnering love and trust, To glad us, when gold shall be turned to gray, With memories fair and just: That both on the earth and above the sky We still may be one—thou, be and I!

Our Need of Sympathy.

—Frank Leslie's Magazine

There is no human being strong enough to stand alone. We must have sympathy, and in our joys and sorrows alike we turn to those help. It is a mistake to suppose that the worst and hardest ills of life are those which affect material interests. Long ago the wisest of men said. "Better is a dinner of herbs where love is than a stalled ox and hatred therewith." To spend one's days amid uncongenial associates, to have one's tastes disregarded, one's motives misunderstood, and -this would be misery indeed. Because to many a man and woman there comes some measure of such an experience, it is a necessity of happiness that the person who desires | residence. to surmount adversity shall have at least one sympathizing friend. There is just one in the universe of whom we can be always sure. Our Saviour is "touched with a feeling of in a pet, or in a sudden liking for some new our infirmities." Go to Him when we will, preacher he has heard, or some new congresecret heartache soever that presses us down, we shall receive comfort and encouragement. The hymn says:

Earthly friends may fail and leave us. One day soothe, the next day grieve us, But this Friend will ne'er deceive us,

There are among us those who need to be reminded of the strength that can be obtain-Peace is borne down by the tempest. We do not comprehend men's methods. We are desolate and forsaken, and we are ready to yield to despair.

Thrice blessed are they who have never, even remotely, felt the pangs of such soulbitterness as this. They are few. Most people go now and then through deep waters. When the time comes for us to taste draughts against which the lips rebel, let us recall the Master and His precious words, "The cup which My Father hath given Me, shall I not drink it?" Let us rest with trust unshaken on the certainty that His love lasts always, that He never loses sight of us for a moment, and that to the very end we may be sure of His presence and His sympathy -- Christian

The Workman's Holiday.

But poor folks are the servants and often the drudges of time. They never think of killing their master. They obey him night and day, as they are required. They observe sun, moon, and stars as his signs in the heavens. Away they run to labor when they hear his morning summons, whether it be drum or horn, bagpipe or bell. Away they run to the fields, the factory, the workshop, the counting house, or whithersoever they are called. The servants of time, laborers, mechanics, artisans, and the whole tribe of industry, love, serve, and honor him. From him, as the creature of God, they get all their comforts. When he says to the laborious, the weary, and the worn out, "I give you a holiday to-morrow, my lads, and shall be at your service,"-what rejoicing. Down go the tools and implements of toil, up springs the son of industry, and, laughing, dons his jacket and his bonnet, turns his back on care, on toil, and work, sets his hardy face homeward, and pacing on briskly, can hardly help shouting, " Hurrah for to-morrow."

What a bustle on a holiday morning ere the matron get her little ones arrayed in their must tender them our hospitality. When " braw class." They are dancing round about | they stay, and stay after we have exhausted her. Every one will be first. She has enough all common topics, we secretly wonder durto do, good woman to keep temper and order | ing the long pauses which ensue, why they among them, they are so amusingly unruly. do not improve so good an opportunity to She goes through her work, however, as good- take their leave. But we try to be polite humouredly as she can. She pushes one, and smile, though with such an effort that pulls forward another, and by washing, combing, and brushing, she makes them all clean and tidy. She and her husband at last find a into a seat to rest, quite worn out with the little space to put themselves in order for the | strain. With others, however, we never lack day's excursion. There is a pause, a solemn for subjects of conversation, our tastes are lull, in this domestic hurricane of frolic. The family in praise and prayer go up to God, and | rapidly, and when the visit is ended we go seek his blessing on their holiday excursion. Their morning meal ended, away go father feel rested, cheered and invigorated. There and mother, brothers and sisters, by steam are reasons for every mental and moral emoon sea or land, by cart, or car, or waggon- | tion. We may not have the time nor the | cepted in Christ; the other makes us acceptaway they go in high giee, far from the wish to study them, but we may apply to able in him. When a man is justified, to the sake of company.

smoke, and din, and bustle of the city. The senses reel with joy. Everything is new to the youngsters. They are in a world of wonders. Mountains, valleys, fields, woods,everything seems instinct with life. Childhood is an idolater—a worshipper of enchantment, and believes there is a spirit in everything it sees. In that echoing rock, that waving tree, that crystal fountain, that pretty flower, in all things the invisible lurks under the visible, and childish curiosity would put his hand behind Nature's looking-glass, to catch the many-figured glories which she re-

They are set down at last in some quiet nook offairy-lann; around them are hills and ing in others, but can be acquired by all. By woods; over their heads a bright blue sky; behind them rocks, bushes, flowers; at their feet a little wandering rivulet, singing its liquid song. It warbles like a living thing, prattles like a playful child-tinkling, jingling, as if every silver bell on its surface enclosed "the spirit of a lovely sound." - There are diamonds in every every eye, roses on every cheek, gladness in every heart, and melody on every tongue, on account of "this glorious holiday." I bid you all good day in passing. Joy to your hearts !-- From " Lays and Lectures for Working Men and Women."

Church Letters.

Perhaps a little more care should be exercised in the matter of Church letters. When a member of a Church, who deserves to be recognized, passes from one town or neigh borhood to another, his pastor should insist that he take his letter of dismission and present it to some Church near which he is to reside. This should be done if the absence trouble to take another letter on return. The failure to have a regular edclesiastical connection often allows men to fall into lax habits who understand us, and therefore can give us and sometimes to abandon all religious duty and enjoyment. This is especially the case York. Hundreds thus make shipwreck of faith.

There are said to be probably more persons in New York and the vicinity with Church letters in their trunks, than there are mem bers of any Church in the city. This is melone's acts regarded as foolish and mistaken ancholy. There are in addition hundreds who have come from home with no letter. The pastor should insist that the letter be taken from home and presented at the new

Moreover, pastors should be careful in granting letters. There may be a disagreeable or worthless member of a Church, who, carrying what burden we may, telling what gation he has visited, asks for his letter. Perhaps the pastor dislikes to refuse it. Perhaps he is glad to be rid of his member so easily. This is all wrong. He ought not to impose on another Church a man who is troublesome, a woman who has an ugly way of keeping all about her in hot water. A Church letter ought to mean as much for the Christian character of the bearer as a letter ed by this drawing on the sympathy of Je- of recommendation from one merchant to ansus. Leaning on the Beloved, we come up other does for the financial reputation of the out of the desert lands of life. It may be that | person in whose favor it is written. A Church those around whom our affections were most | which gives a letter ought not simply not to | tenderly entwined have proved unworthy. know anything against a member, but ought Dear voices which were melody in our ears to know that the person who secures its in- tion. He, then, who would fling his power finence upon their hearts. Under such cirare hushed. Hopes droop. Faith falters. dorsement is worthy to be a member of any into the longest lines must project himself in cumstances it is scarcely possible, it is at Christian society.

> Pastors in cities are so apt to be imposed upon, that they should take special care to know who are in their Church and why any one leaves .- Rev. Dr. Deems. in Frank Leslie's Sunday Magazine for September.

Some People.

Contact with other minds has often a strange and powerful influence upon our feelings and actions. We have all felt this, and can readily call to mind people of our acquaintance, in whose society we always feel awkward and constrained, with whom we can neither feel easy nor be natural.

It does not follow that we dislike them; on the contrary we may feel such an interest in them, and a certain sort of admiration for them that we wonder why it is that we should appear to such disadvantage in their

Though they be bright and witty, still we cannot relish their jokes. We can, perhaps find no manifest objection to word or manner, yet we quiver with pain as we listen to the gay jest, which so delicately flays us alive: and to the soft words of lavish, fulsome compliment, which, like the scorpion, carries a sting in its tail.

There are those, our confessed inferiors in many respects, but who excite in us a strange, nervous timidity, and uncertain confidence in our own powers, and a difficulty in asserting our independence of thought or action, which is both annoying and inexplicable. There are others, and those whom we look up to and respect, and who know infinitely more than we do, who do not thus oppress us. With them our thoughts are free and untrammelled, our language is fluent, and we appear

at our best. With some people we can never seem to find anything to talk about, and the time seems very long which we may be obliged to spend in their company, Especially so if we we know it must look forced and ghastly. When at last the final word is said, we sink congenial, thought elicits thought, time passes about our duties with a lighter heart, and we

ourselves the lessons learned from those things, good or bad, which happen to us. If we have undergone such experiences, we

ought at least to be willing to avoid inflicting the same upon others. If everybody would do this, what a different world this would be. For our share, therefore, to this end, let us each cultivate in ourselves that " sixth sense' -that peculiar sensitiveness to the moods and susceptibilities of others which is called tact. It should be spelled in capital letters if by that means its importance in all the intricate duties of social life might be expressed. It is a most serviceable and necessary quality. It is inborn in some; utterly wantits aid we can smooth over many of the rough places in life; and if we keep it, with its quick and nice perceptions always in use, we shall not be likely to do anything which will hurt the feelings of those with whom we associate.-Intelligencer.

The Lack of Invention in American

Poetry. Why is it that American poetry has asser ted so small a place in the great world of young woman who, in consequence of a fright literature? It is simply because it is irredeemably petty. The cutting of cameos may be done by men who are capable of great work, but it is not great work in itself, and no man can establish a claim to greatness charged with theft, but on the advice of upon it. The writing little poems-jobs of Dornbluth was released and eventually cured. an evening, or happy half hours' of leisurecan make no man a great poet. Unless a man use this kind of work as study for great inventions and compositions, and actually go on and compass these supreme efforts of the poetic art, he is but a small experimenter. be for only six months. It would give little He may enjoy a little notoriety, but he can win no permanent place in art. Shapespeare, | of the convent where the incident happened): and Milton, and Dante, and Goethe-the king of song-were creators. They wrote brief poems of great beauty, but their reputation for greatness rests entirely on their broad his features were contracted, and he carried with those who come from the country to New | poetic inventions, which embraced a great | in his hand a large knife. Going straight to variety of elements. Tennyson, Browning | the bed, he had first the appearance of exand Swinbourne, of the Englishmen now wri- amining whether the prior was there. He ting, stand above the great mass of English | then struck three blows, which pierced the verse-writers, or verse-writers in the English | coverings and even a mat which served the language, because they are more than clever | purpose of a mattrass. In returning his writers of brief poems. They are inventers. composers, creators. They have called into being and endowed with vitality great poetic organisms .- J. G. Holland ; Scribner for Au-

Gunnery.

The Rev. Dr. Henson, of Philadelphia, in his recent address before the Alumni of Richmond College, said some excellent things on the subject of "gunnery." We quote a passage: "the world's grandest battles are fought not with lead and iron, certainly not with words alone, but thoughts, for thoughts are things, and fly farther and faster, and strike deeper and harder, than any missiles that ever went hurtling through the air, demolishing not merely ships of iron and strongholds of stone, but systems of superstition heavy with age, and thrones of despotism intrenched in power, having this to distinguish them from shot and shell: that they are productive as well as destructive forces, and where they strike they spring, spring into the flower an interruption of the congregation at large. and fruitage of the worlds's grandest civilizathe solid shot of thought. No matter where the materials come, just so they have the ring of the true metal. Men do not create iron, they only dig it up and fuse the mould. So even the world's noblest sons of genius do not create the materials of thought. They only dig them out of mountain chains upheaved along the centuries, or gather them up on historic battle-fields, where the ground once trembled beneath the tread of the Ti-

further direction: "Let him gather his materials wherever he will, but fling them into the furnace of his own soul's feeling, and then mould them into forms adapted for his own soul's projecting." In concluding his address. the orator wisely observed that "the finest gun that was ever mounted, and the choicest ammunition that was ever manufactured. will amount to nothing uniess there be a proper Aim." .

Justification and Sanctification.

To what extent are Justification and Sanctification related to each other? Their relation is manifold. They have the same origin. They are the bestowment of the same unmerited mercy. They flow to us through the same meritorious medium of Divine reconciliation. They have reference to the same end. They are inseparable parts tested to us by the same infallible witness. They are received on our part by the same instrumental act.

In what particulars do justification and sanctification differ from each other? Justification we have stated, is directly from the merits of Christ; Sanctification is from the Spirit of Christ. The former makes a relative change; the latter a real change. Justification gives us a title to heaven; Sanctification makes us meet for heaven. The one takes away the guilt of sin; the other defication is a righteousness without us; Sanctification is a righteousness within us. The former is merely imparted to us, but the latter is actually implanted in us. Justification is one act; Sanctification though received as to the destruction of sin by faith in a moment, is constantly progressing. The one is complete in a moment, the other may be ever increasing. The former is the same in all; but in renewed believers, the latter differs much according to their faith and diligence. In Justification we are mere receivers; but in Sanctification we are diligent workers. The former removes the curse of the law; the latter enables us to walk in its sacred requirements. The one makes us ac-

what extent is he then sanctified? He is not then entirely or wholly sanctified. This the scriptures plainly teach. This sound Christian experience abundantly confirms. When a man is justified, and receives the spirit of adoption, he is then, in a good measure sanctified to God, He is "born again" a babe in Christ. He possesses all the members which will constitute the spiritual man. He has every Christian grace; but these graces are weak, and each of them has yet its opposite. And when perfected in holiness the ungracious opposite is nestroyed, and the graces have their full development and their healthy maturity.

Somnambulist Murderers.

According to the daily papers, a prisoner was recently convicted at Edinburgh of having, while in a state of somnambulism, murdered his child, and has since been set at liberty. Cases of this kind are very rare, but assuming the somnambulism to be clearly proved there can be little question of the correctness of the course thus adopted. Dornbluth, the German psychologist, tells of a occasioned by an attack of robbers, was seized with epilesy and became subject to somnambulism. While in that condition she was in the habit of stealing articles, and was Steltzen (cited in Warton and Stille) gives an account of a somnambulist who clambered out of a garret window, descended into the next house, and killed a young girl who was asleep there. And the same learned writers quoto from Savarin an account of a somnambulist monk (related to Savarin by the prior "The somnambulist entered the chamber of the prior: his eves were open but fixed: the light of two lamps had no impression on him; countenance was unbent, and was marked by an air of satisfaction. The next day the prior asked the somnambulist what he had dreamt of the preceding night, and the latter answered that he had dreamt that his mother had been killed by the prior, and that her ghost had appeared to him demanding ven geance; that at this sight he was so transported by rage that he had immediately run to stab the assassin of his mother." Savarian adds that if the prior had been killed the monk could not possibly, under these circumstances, have been punished. - Solicitors' Journal.

Public Worship.

An habitually late attendance upon public worship intimates something wrong in the person's own mind, and is the occasion of much annoyance to others. It necessarily interrupts the minister, whose mind should be composed, and steadily fixed upon the solemn work in which he is engaged. And it is whose eyes and ears cannot but exert an inworshipper to pursue his devotions without distraction. Let each worshipper, then, scriously ask himself-Was I present before the commencement of the service, with my thoughts prepared for the solumn duty, to discharge which I went to church? and have I thereby proved my sense of what is due to the honor of God, and to myself? Or, by a late attendance, have I dishonored God, disturbed my fellow-worshippers, and volunta-Mr. Henson gives the young gunner this rily deprived myself of a portion of my religious advantages? The arrangement of our Liturgy is admirable; and yet many persons in almost every congregation, by an habitually late attendance, seem to say, that prayer and praise, and reading of God's Word, are not matters of very great importance. Let us bear in mind that God not only commands us to worship him in the assembly of his saints, but that he most closely inspects the manner in which our duty is discharged.-Episcopalian Recorder

What Shall it Profit?

A man may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their course and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate be the meteor's, that blazes for a of the same great salvation. They are at- little while, and is then lost, quenched in eternal night; he may know all about the his soul may resemble its troubled waters, which, lashed by storms and ruffled by every he took him at his word, and Damocles breath of wind, cannot rest, but throw up mire and dirt; he may know how to rule the thing delightful about him -- delicious rule his own; he may know how to turn aside | music, but a sword with the point almost at the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short. This was to show the way in which a usur that man's genius has discovered or his skill per lived. Dionysius lived in constant fear invented, but if you do not know Jesus Christ, | and dread of everyone. He had a very bad stroys the power and polution of sin. Justi- if your eyes have never been opened to a saving knowledge of the truth, what will that avail you, when they are fixed in their sockets glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser's that ever ground the faces of the poor, there is room and reason for the solemn question, What shall it profit a man, if he gain the whole world-all its learning, its pleasures and honors-and lose his own soul?

> The smallest and slightest impediments are the most annoying; and as little letters most tire the eyes, so do little affairs most disturb us.

It is better to go with a few to heaven than with a multitude to hell, and be damned for

Good Mords for the Pouna. BY COUSIN HERBERT.

The School Boy.

We bought him a box for his books and things, And a cricket bag for his bat: And he looked the brightest and best of kings Under his new straw hat.

We handed him into the railway train, With a troop of his young compeers; And we made as though it were dust and rain Were filling our eyes with tears,

We looked in his innocent face to see The sign of a sorrowful heart, But he only shouldered his bat with glee And wondered when they would start.

'Twas not that he loved not as heretofore, For the boy was tender and kind; But his was a world that was all before And ours was a world behind.

Twas not that his fluttering beart was cold, For the child was loval and true, And the parents love the love that is old. And children the love that is new.

And we came to know that love is a flower Which only groweth down: And we scarcely spoke for the space of an hour As we drove back through the town

An Incident of Prince Albert's Boyhood.

A German duchess, distinguished for her good sense and goodness of heart, was celebrating her birth-day in the palace of a small German capital.

The court congratulations were over, and the lady retired from the scene of festivity to the seclusion of her boudoir. Presently she heard light footsteps coming up the stairs. 'Ah." she said, "there are my two little grandsons coming to congratulate me."

Two rosy lads, of ten and eleven years of age, came in, one named Albert and the other Ernest. They affectionately greeted the duchess who gave them the customary present of ten louis d'or to each and related to them the following suggestive anecdote:

"There once lived an emperor in Rome who used to say that no one should go away sorrowful from an interview with a prince. He was always doing good and caring for his people; and when, on one evening, while at supper, he recollected that he had not done one single act of kindness to any one during the day, he exclaimed with regret and sorrow: "My friends, I have lost this day!"

"My children, take this emperor for your model and live in a princely way like him." The boys went down stairs delighted. At the palace gate they met a poor woman, wrinkled and old, and bowed down with grioving and trouble.

"Ah, my good young gentlemen," she said, bestow a trifle on an aged creature. My cottage is going to be sold for debt, and I shall not have where to lay my head. My goat, the only means of support I had, has been seized. Pity an old woman, and be charitable."

Ernest assured her he had no money and so passed on.

Albert hesitated: he thought of her pitiable situation a moment, was touched by her pleading looks, and tears came into his eyes. The story of the Roman emperor came to his mind. He took from his purse the whole ten

louis d'or and gave them to the woman. Turning away, with a light heart, he left

the old woman weeping with joy. That boy was Prince Albert of England justly entitled Albert the Good.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will preserve him and keep him alive, and he shall be blest upon the earth, and thou wilt not deliver him unto the will of his enemies."

The Two Friends of Syracuse.

"Three hundred and eighty years before the birth of our dear Lord Jesus Christ. Syracuse was a great Greek city, built in Sicily, and full of all kinds of Greek art and end! learning, but under the rule of a usurperthat is a man who was ruling in the place of Gospel itself saves some, and condemns the real king or ruler.

This man, whose name was Dlonysius, had risen from a very humble station in life to be it easy to get possession of this great city, Grecian cities, governed by a council of magistrates. Dlonysius contrived to make every one afraid of him, but he felt all the while that he was holding a position that did not belong to him, and that every one hated him for it. This made him very harsh and suspicious.

"This man even had a room hollowed in the rock near his State prison, with galleries to conduct sound like an ear, so that he might overhear the conversation of his captives. Once, hearing a friend of his whose sea, and be a stranger to the peace of God: name was Damocles say he wished it were possible to be in his position for a single day, found himself at a great feast, with everyspirit of the elements, and not know how to food, costly wine, flowers, perfumes, and his head and hanging by a single horse-hair temper, too. His anger and the punishment that fell upon the person that aroused it was stern and terrible, and among those who came under his displeasure was a Pythagorean called Pythias, who was sentenced to death according to the usual fate of the poor men whom he suspected of treachery toward him. "Pythias had lands and relations in

Greece, and he begged Dionysius to let him go home to see them once more, promising to come back before a certain day, on which he was to suffer death. The tyrant laughed at this. 'Once outside of Sicily who would answer for your return?' he said. Pythias answered that he had a friend who would become security for his return, that is, stay in prison in his place until he came back. And while Dionysius, the miserable man who

trusted nobody, was ready to laugh him to scorn, another Phythagorean, whose name was Damon, came forward and offered to become security for his friend, promising if Pythias did not: come back as he had promised, to die in his stead.

"Dionysius was very much astonished, but let Pythias go, wondering how it would all end; if Damon's friend would really come back. Time went on, and Pythias did notappear. Syracusans watched Damon, but he showed no uneasiness. He said he felt sure of his friends truth and honor, and that if any accident should prevent his coming back in time, he would be glad to die to save the life of one so dear to him. "Even when the last day came, Damon

continued happy and contented, even when the hour that was fixed for the execution drew near and no Pythias appeared. His trust was so perfect that he did not even feel sorry to die for a faithless friend who had left him to die while he saved himself. It was not Pythias's own will, but the winds and the waves, he still declared, when the decree was brought and the instruments of death made ready. The hour had come, and a few more minutes would have ended Damon's lift. when Pythias appeared, embraced his friend, and stood forward, himself, ready to die: calm, resolute, and glad that he had come in time. Even the cruel tyrant's heart was touched at the sight of so much love and trust, when he, poor man, felt that he could trust no one. And do you wonder that he was ready to pardon Pythias and let the two friends go away happily together? But you have another friend, all of you, dear children, whom you can love, trust, and believe in, more truly, more surely than Damon could trust in Pythias. Can you tell who it is? I mean the Lord. He is your true friend, the truest and best a child ever had, because he laid down his life that you and all people who love and trust him might have life eternal. Never forget it, dears. Trust him always, and when he calls you home, there will be only joy and peace before you, because then you will be with and see the face of the heavenly friend."—Churchman.

The Sails of a Vessel.

One fine Sunday afternoon, Clara and her father were seated on the balcony of an hotel. overlooking the sea. They had come to spend a few weeks, and they enjoyed watching the great ocean, the waves of which broke at their feet.

Vessels of all shapes and sizes were sailing before them—some going north, some south some lighted up by the sun, others under the shadows of the clouds, but all in movement.

"Father," said Clara, "I never could understand how the wind should drive the vessels in more than one direction at the same time. Look there are two with their sails filled, and yet one is coming nearer to us while the other is going away from us."

"Everything depends upon the way in which the sails are set," said her father, and he explained the various ways of setting the sails. Clara became very much interested in the direction in which the different vessels in view were sailing, and her father, pleased by her attention, continued:

"It is just the same with men and their lives in the world. Some are going toward heaven, driven by the same wind that sends others to ruin. To become rich makes one man generous, and another mean. Sorrow hardens some and softens others. I have been thinking of poor Fred. Merrill, who appeared to learn so much that is bad in the same school in which our Edmund was only taught good."

"I understand now," said Clara; "I remember going to church with one of my friends, and I was much interested in the sermon. I came out of church full of what I had heard, and resolved to practise it. I was astonished when my companion said, 'What. a stupid sermon! I thought it would never

"Yes, my dear," said her father; "the others. It is a solemn thought that every good we refuse is no good to us. Every warning that we attend to is a benefit; but if a general in the army, and then he had found it is neglected we only grow hardened in evif. Every gift of God is good if we use it without which ought to have been like all the other abusing it. We ought to try to get some good out of every experience we have, and then we shall grow, and be strong."

Among the Flowers.

Happy, happy children, As ye pluck the flowers Thank God for the sunny time, Thank him for the showers; Thank him for the seasons Summer and the autumn time Winter and the spring. For his love is boundless,

Sending us so many flowers, Each and all so fair. About Venice.

Tonder is his care.

It is a beautiful city, very different from Boston, New York, or Chicago; for it is built, not on the land, but on the water. The streets are all water, instead of brown

earth or wooded pavements; and the boys and girls going to church or to school, have to go in queer looking black boats, called "gon-dolas."

The gondola is rowed by a man who stands. in one end of it, paddling with a long oar, and calling out, to warn other boatmen, when he turns a sharp corner or passes under one of the dark and narrow bridges. This queer old city was once very wealthy;

and its merchants built many beautiful marble palaces. Now, the merchants are all gone, and little beggar children swarm the grand old houses, scamper over the marble floors, and sleep under the frescoed ceilings. When you grow up to be men and women, I hope you will all go to Venice and see the strange and beautiful things there. You will see for the first time, I am sure, a large

city which contains only five horses, and four

of those made of bronze.

The fifth horse, which is a real live one, is kept in the public gardens on one of the islands, and is as much of a curiosity as an elephant in the menagerie is to you. The boys and girls think it is a great treat to ride around the garden on his back.-The Nur-

Our Sunday School Mork

Sabbath, September 1st, 1878. (THIRD QUARTER.)

INTERNATIONAL BIBLE LESSON. No. .9 RETURN OF THE SEVENTY .-

Luke x. 17-24.

GOLDEN TEXT:-"Blessed are the eyes which see the things that ye see."-Luke

Toric:—Rejoicing in Discipleship.

HOME READINGS.

M,-Luke x. 17-24. Rejoicing in discipleship. T.—Luke x. 1-16. Mission of the seventy.
W.—Matt. x. 1-15. Mission of the twelve. T .- Acts xvi. 16-40. Power over evil. F.-John ziv. 15-23. Acknowledged of God. S.-Matt. xiii. 10-17. Seeing Christ's kingdom. S .- John xx, 21-29. Faith without sight.

OUTLINE.

Our lessons overleap a full year in the earthly life of the Redeemer; a year crowded with many wonderful events—the stilling of the tempest (Luke viii. 22-25); the restoration to life of Jarius' daughter (Luke viii. 20-39): the murder of John the Baptist (Matt. xiv. 6-12); the miracle of the five loaves (Luke ix. 10-17), and the transfiguration (Luke ix. 28-36). We are now brought down to the closing months of his ministry, with its nearing shadows of the garden and the cross. A company of heralds, whom he has sent forth to proclaim his coming, return to meet him—perhaps in the temple—and relate with joy their triumphs through his name. He answers them with a still bigher strain of rejoicing over the approaching fall of Satan's kingdom, and the gospel revelations to God's lowly ones.

NOTES.

(17.) Returned again: From the mission stated v. 1-16. Probably some time had elapsed. With joy: They rejoiced in the supernatural power which was vested in them, as manifested by miracles. Even the devils: Greater success than we read was promised. The twelve (Luke ix. 1) had express power to cast out devils. In thy name: When we declare thee as our authority. (18.) I beheld Satan as ligthning fall from heaven: Read: I beheld Satan falling, as lightning out of the heaven: i. e., I beheld the destruction of his power, sudden as a lightning flash in the sky. (19.) Beheld ... scorpions: Since Satan is fallen, and the power is mine, I give still more power: over physical evils as well as unclean spirits. The enemy: The Greek translation of Satan. Same expression Matt. xiii. 25, explained Matt. xiii. 39. And nothing shall by any means hurt you: Better, And in nothing shall it (i. e., the power of the enemy) by any means wrong you. (20.) In this rejoice not . In this rejoice not chiefly. Compare Prov. viii.10, for the expression, and 1 Cor. xii. 29-31 for the doctrine. (21.) Rejoiced in spirit: The better text read: " in the Holy spirit." Compare Isa. xlii. 1. I thank: In the Old and New Testament connections, the word includes confession, acknowledgment, praise, and thanksgiving. Babes: In simplicity of faith. The seventy were men grown. (22.) All things: He speaks now What is his nature, mind, will, etc. Same as to Who the Father is: but compare John xiv. 9. (23.) Privately: So in sundry declarations of his Messiaship, to avoid hindrance in work from the thronging multitude. (24.) A clear declaration that he was the longexpected Messiah. Have desired have not seen have not heard : Better, Desired did not see.....did not hear.

The Seventy.

These were a company of messengers whom Jesus had dispatched among the whom Jesus had dispatched among the cities and villages to prepare the minds of the people for his own approach by proclaiming His sospel. They were sent out just before he commenced his last journey, as if to show that he would do all possible to bring the truth before the people before his departure. They went in pairs, having received substantially the same charge as the apostles, but briefer. Their mission was temporary, and Luke alone of the evangelists records it. The precise number seventy was the one usually chosen among the Jews for a a large delegated body; thus there were seventy elders, seventy in the company that translated the Old Testament into the Greek. and seventy seats in the Sanhedrin.

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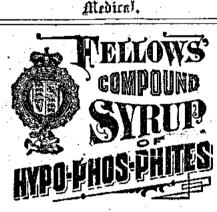
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If reduced raves can be had on other routes, information relative thereto may be obtained from the Secretaries of the Several Annual Conferences.

Christian Guardiau AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, AUG. 21, 1878.

THE OUTLOOK.

The Chautauqua Assembly opened on Saturday, August 3rd, and was attended by thousands of visitors. The Assembly Herald, published at Chantauqua, gives daily reports of the sermons, addresses, lectures and other enterteinments connected with the gathering. An interesting letter from Rev. J. W. Totten, describing a Sunday at Chautauqua, will be found in another column. The exercises partake largely of the nature of teaching on various classes of subjects. In fact the range of topics is so wide, that they cannot possibly be mastered in so short a time. The attempt seems almost to ambitious; but doubtless the discussions are adapted to stimulate thought. ful enquiry on many important questions.

The British Parliament was prorogued on the 16th inst. In Her Majesty's speech on the occasion, the pacific solution of the difficulties in the East is attributed largely to the support of Parliament. The peace concluded by the Congress at Berlin is declared to be satisfactory and durable. The independence of Turkey has been secured, the integrity of her territory guaranteed, and reform in her administration pledged by the defensive convention between Her Majesty and the Sultan, in accordance with which Cyprus is occupied by British forces. The Queen praises the spirit and alacrity of the land and naval forces, and refers with especial gratification to the conduct of the Indian army and loyal attitude of the Indian Princes.

Several events indicate that the socialist movement against religion, law, and the established order of things an extensive'y spread through Europe; and embraces countries politically separated in the net-work of its organizations. A special despatch from Germany to a London paper says that the attempted asassination of the Russian Chief of Police is the subject of comment there. The theory is advanced that it was the work of secret societies, and was in retaliation for the execution of Hoedel, at Berlin. A bond of sympathy is said to exist between the disappointed in looking for articles of high secret societies of Russia, Germany, and literary merit, which throw light on current France. The fact that Hoedel's sentence was to be carried out was known in St | editorial discussions embrace all the great Potersburg this morning, and it is said that living questions in the religious world, rather both Hoedel and Dr. Noebling, who is soon to meet Hoedel's fate, were in association with Russian societies. There is doubtless some degree of exaggeration in the popular reports about the strength of these organizations; and yet the vote in several electoral districts in Germany proves that the minds of certain classes are extensively poisoned by socialistic

Although Lord Dufferin's term of office has expired, and he might justly free himself from any obligation to spend his time in special visits through the country, yet he pursues his course with the same unremitting energy as though he were to continue Governor for many years to come. He has been making a tour through the Eastern townships, meeting deputations and replying in the same happy manner that characterized his speeches in Ontario. At each point that His Excellenev has visited, enthusiastic demonstrations have taken place. Yet this visit has not been a mere idle tour. Lord Dufferin has done much to bring the resources of the country before the public. He is directing more extensive attention to its great capabilities for manufacturing, farming and other purposes. Each section has its own special resources; and as the Witness properly says: One section produces minerals; another produces wheat and other cereals; a third is specially adapted for grazing; and some parts possess more than one of these special adaptations. It is by such tours as this of His Excellency that these matters are brought in a plain and popular manner before the public of our own and other countries; and in his efforts in t' is manner to contribute to Canada's advantage, the Governor-General deserves no little thanks from the people of the Dominion.

The general election of members to the House of Commons is announced to take place about the 17th of September; so that the next month will be a pretty stirring time throughout the Dominion. We are not of those who think it best for Christian men to keep from taking any active interest in politics. We believe that the Methodists of Layard has had to abandon some of the Canada have not exerted as great an influ. | claims of England, which the Porte considered ence in the political affairs of our country, as as touching its independence. The Turks their numbers would naturally lead us to are willing that England should fight Russia expect, mainly because many of them have for them, and give advice; but the carrying taken so little interest in political matters. But, assuredly, the making of our laws and deep interest. Government by parties has

best promote the true interests of the country. We are sorry that the time of the elections will interfere with our General Conference, and may possibly prevent the attendance of some of our Methodist laymen. This would be a cause of deep regret; as the interests of our Church which shall come under consideration are second to none in im-

Several American papers direct attention to the great ignorance of the first principles of political economy, shown by the witnesses who have testified before the Hon. A. S. Hewitt's committee of investigation respecting the cause and cure of the hard times The committee spent the first two weeks in hearing the grievences of workingmen, and the remedies they suggested for the prevailing distress. They were all agreed as to the present state of things. Times are fearfully hard, wages are very low, and business very dull. Many are out of work, and some in positive distress. On these points there is no difference of opinion; but when they come to give their views of the cause and remedy of this state of things, they differ very widely; and some express the most crude and amusing notions. They mostly all think the government is to do something that will supply their wants. One man thought if the government would lend a few hundred millions of dollars, free of interest, to working men, giving \$5,000 to build a house, to every man who wanted it, till he could pay it back, all would be right. The truth is, that most men in times of financial distress are like people suffering from a painful disease: too ready to accept the nostrum of any quack who promises them relief.

OUR CHURCH PAPER.

We once more take the liberty of asking our brethren in the ministry, and the friends of the GUARDIAN generally, to lend their aid in obtaining new subscribers for the last four months of the year. Some may be induced to take the paper on trial for this length of time, who might not be so ready to pay for a year in advance. And we have strong confidence that any family that read the GUAR-DIAN, carefully and without prejudice for a few months, will be convinced that it will be greatly to their benefit to continue to read it in the future. Many families do not know how much they lose by not taking our Church paper. We try to make its weekly contents varied and instructive. Our selections are made with great care from the best religious and secular periodicals of Britain and America. In this department, we prefer articles that are thoughtful, pithy, and containing valuable information, or suggestive truths and profitable. We keep up each week a depart-

lessons for the conduct of life, to what is sensational and entertaining, but frothy and unment of entertaining reading for the young, in which they will find many valuable lessons and timely warnings against common evils. In the "Family Treasury" will be found counsels and illustrations of life, adapted to help in building up Christian character, and making life more happy and useful. On the first page, our readers we think will not be questions of great practical interest. Our than dry essays on abstract topics. We have aimed to be loyal to the principles of our own Church, without being sectarian or intolerant towards those from whom we differ; and liberal in tone and spirit, without being latitudinarian or indifferent to the value of truth. While we desire to give special prominence to the work of our own Church, we deem it desirable also to let our readers know what is being done in other churches; as well as to give a birds eye view of the most important passing events of the day. Having labored faithfully to make the GUARDIAN an educating and inspiring force in the families of our Church, we feel justified in asking all who are in sympathy with our work, and who believe the wide circulation of the GUARDIAN will do good. to help us to get it introduced into all the families of our congregations, who do not already take it. We purpose publishing full

As the Montreal and Toronto dailies will publish pretty full reports of the Conference, and as the expense and difficulty of publishing a Conference daily in Montreal would not be small, it is thought not expedient to undertake such a publication during this Conference. But every thing of interest appearing in the GUARDIAN will be an additional ground of appeal for new subscribers. We do not think it best to leave the whole effort for increasing the circulation to one period of the year, even though that be admittedly the best time. We therefore carnestly request our brethren and friends to give us a practical expression of their good will, by bers now in Society, 380,876; net decrease speaking a good word for the GUARDIAN and sending us the names of new subscribers.

and reliable reports of the proceedings of the

approaching General Conference, which will

be of great interest to all Methodists.

THE PEACE OF BERLIN. the eastern question seems to be somewhat premature. The settlement was one that left nothing settled. Turkey repudiates the construction which the English put upon the it a very serious matter, that while they able deliverance. military occupation of Cyprus. Already Mr. out of reforms must be left with the Turkish Government. Turkey refuses also the rectithe administration of our national affairs, are | fication of the Greek frontier, which was conmatters in which every patriot should feel a sidered as a part of the agreement at the Congress; and the Greeks are looking to doubtless its evils; but it exists in all free Germany and Italy to enable them to take countries, and it is not easy to see how it can | by force what they cannot get by concession. be prevented. Every man should give his Russia deems it necessary to keep a large best attention to the public questions of the army on the frontier, ready to strike, if the measures which he honestly believes wil But the opposition to the Austrian occupation coming very act ve in the villages, and they quire into these cases.

of Bosnia is the most serious trouble of all. had a great advantage over them because of It has already swelled to the diminensions of the number of clergymen employed—they a serious war. The Porte has evidently been could look after the people, visit them in in sympathy with this opposition to Austria. their homes, and could offer them a cheaper Thirty Turkish battalions stationed in Bosnia including five battalions of regular troops. have joined the insurgents. In Eastern Bosnia alone, newspaper correspondents report the insurgent army at 16,000. Recent | something like three quarters of a million of telegrams state that the chief corps of the Austrian army of occupation under Phillipovich numbered 30,000 on the 14th, after deducting all the garrisons left en route. Gen. annually. How many of these were brought Szapary received reinforcements, it is said, a whole brigade, to enable him to force his way to Zwornick. Serious difficulty is apprehended | themselves into the most intimate connection in advancing beyond Serajevo. The insur- with their schools, and to strive by some gents in northern Bosnia were still active on | means to gain those young people to Christ. Mr. the 14th. They attacked the Austrian garrison at Banjaluka, but were unsuccessful-They have taken up a position near Buzovoca, where an engagement is expected. To our leaving classes was not satisfactory, and that untutored minds, the attempt to force upon these principalities a foreign military government, which is so utterly hateful to them that, the true position of Methodism, never was it they are ready to sacrifice their lives in resisting it, is a strange policy, to be carried out | many adherents, never so many children in by those who maintain the right of a people to choose their own form of government. fluence in the country so great as now. He Those Englishmen who deem it right for hoped serious attention would be given to the Austria to persist and subjugate Bosnia by force must have very different notions as to what is best for Bosnians from what they If they could get their leading men to be have for themselves. And what makes the class-leaders, there would be a large increase case worse, is the fact that there is no reason of members. to suppose that it is any special love for Turkish rule, which inspires the opposition to Austria. It is the protest of a people aspiring after political liberty against a new form of serfdom about to be imposed upon them. Their wishes seem to have been utterly ignored in the arrangements of the Congress for their future political condition. The seeds of several future wars have been

THE WESLEYAN CONFERENCE.

sown by the Congress of Berlin.

We give a further report of the doings of the British Wesleyan Conference, condensing some of the most interesting points from the reports in the English Methodist papers.

THE PRESIDENT'S ADDRESS.

an inaugural speech at the time of his introduction to the chair, but afterwards addressed the Conference at considerable length. He acknowledged warmly and gracefully the kindness and goodwill of his brethren, which had placed him by so large a majority in the Presidential chair. The gist of his speech went to show that this pastoral which he is now presiding, is the real old historical Conference of John Wesley and his immediate successors; that no revolution has been wrought, and that no improper innovations have been made. Quoting from one of his own books on Methodist polity, published thirty years ago, and which was then regarded as thoroughly orthodox, be proved that the duties of the present Conference are altogether in accord with those which obtained then, and that all the changes which have been wrought since have been simply on the lines of development, and that Methodism is still safely and surely "broadening down from precedent to precedent." In fact the changes have been so carefully guarded and so cautiously introduced that even this much of apology or defence was unneces-

A LARGE BEQUEST.

Dr. Jobson reported on a bequest of some £6,000, residue of his estate, by the late Mr. M'Naughton, of Australia, but recently resident in London, to the President for the time being, for distribution by the Wesleyan Methodist Conference as it may direct. A trust had been formed to deal legally with the matter, consisting of Drs. Pope, Jobson, Williams, Punshon, Rigg, and the Rev. Thomas Akroyd, who had obtained much of the residue from the executors, and invested it until distributed. On the proposal of Dr. Jobson, the amount of £4,000 was appropriated among the general funds of the Connexion, giving, from the accumulations by interest upon reserves for minor legacies, £500 to the trustees of the Belfast College, when they shall certify that with this the college will be entirely free from debt. After observations on the proposed appropriation, the proposal was accepted by the Conference, the residue of the bequest being left to the trustees named, to be appropriated by them as it shall be realised, in like proportion to the same objects.

NUMERICAL RETURNS FOR THE YEAR.

Mr. Robert N. Young presented the numerical report. The totals were as follows:-Admitted on trial in March, 24,096; new members fully received, 42,051; deaths, 5,-487; ceased to be members, 24,328; total number received on trial, 65,860; total numthe largest decrease are: Cornwall, 898; Birmingham, 460; Hull, 385; Halifax and Bradford, 384; Macclesfield, 237; Bolton, The rejoicing over the pacific solution of 172; Newcastle, 172; Liverpool, 117. A lengthy conversation took place on these returns, especially directed to find out the cause of the decrease. The President thought have multiplied their congregations, the ratio of increase in their Societies is by no means in proportion to the increase of power and variety and educational finish in the various evangelical instrumentalities that they employ. Mr. Andrews, speaking for Cornwall, regretted the decrease in numbers in that section where a large increase was reported depression in trade, causing some to withdraw because they did not want to be members without paying; besides this, a great effort was being made by the Church of England. They had a bishop in Cornwall who

religion. But they were not discouraged in Cornwall. Mr. B. Brown suggested that the leakage consisted in not securing their young people as members. He said that they had young people under their pastoral charge as Sunday scholars. He supposed that upwards of 100,000 were leaving their schools into Church fellowship? He held it to be their privilege and duty as ministers to put Holland thought there must be times of sowing as well as of reaping on all circuits. Mr. Garrett thought the manner of joining and the attendance at class was not a true test of prosperity. If they looked round upon so high as it was to-day. There were never so the Sabbath-schools, and never was their in class-meeting; so long as it was a test of their general prosperity, the test was false

DEATHS DURING THE YEAR. "

Forty-one ministers died during the yearthirty-seven in the home work, and four in the foreign field. Several of these were men of mark; of whom the most prominent were David Hay, George Maunder, William Hurt, Frederick F. Woolley, William W. Rouch, Robert Balshaw, John G. Cox, and othersbut foremost in wisdom and in all the endowments of a sanctified intellect and heart, in ever attribute that makes the theologian, the preacher, and the saint, must be placed the name of John Lomas. A large proportion of these had rendered long service in the work of the ministry-Joseph Hargreaves, after a career of forty-nine years; Thomas Hodgson, who has also travelled forty-nine years, thirty nine of which have been spent under The President, Dr. Rigg, declined making the suns of India; Mark B. Bird, who has spent forty-three years in the West Indies: and along with these, younger men whose strength has been cut off in the midst of their days. As some set-off to thirty-nine becoming supernumeraries, eleven supernumeraries are returning to active work.

A very solemn and unique event-a death in the Conference-took place during this department of the Mixed Conference, over Bradford Conference. The Rev. P. C. Horton had, during the morning session on Thursday been bearing his testimony with deep emotion to the excellencies and services of two attached colleagues with whom he had been long associated in intimate friendship and official duty, and had referred in a very touching manner to the habitual preparedness for the coming of the Master which Mr. Haydon endeavored to maintain, and which it behoved all continually to cherish and cultivate, when a few minutes afterwards he fell on the Conference platform in an epileptic seizure, accompanied by a serious affection of the heart; which terminated fatally. He was carried into the vestry, where he died at ten o'clock that night. The relatives were communicated with, one of them being the Rev. T. G. Horton, an esteemed minister in Bradford, and on Friday night was held a service of unusual solemnity. After singing and prayer, Dr. Pope was asked to address the Conference, which he did most impressively.

FRATERNAL DEPUTATION.

It is gratifying to notice the growth of more fraternal relations with other Nonconformist bodies on the part of our Wesleyan brethren in England. We witnessed the introduction of the Nonconformist deputation that was received by the Conference at Newcastle-on-Tyne in 1873. This custom has become an established one at the yearly Conference. This year, a deputation was received for the first time from the Primitive Methodists. Both the address and the speech of Rev. T. Smith, ex-President, were full of expressions of kindness. Dr. Campbell read an address from the Nonconformist ministers of Bradford, which was followed by an address by Principal Fairbairn of Airdale College. To these addresses Dr. Pope and Mr. Coley made fitting replies. The next Conference is to be at Birmingham. The Conference was invited to meet in London next year; but it was the turn of Birmingham. And as the Congregational Union had deferred its meeting there, because the Wesleyan Conference was expected, it was thought best to meet in Birmingham in 1879. At what is called Conference Love-feast on Saturday evening in Kirkgate, fully two thousand were present-The meeting lasted three hours and was a season of spiritual blessing. The correspondent of the Methodist says :- Bradford Methoon the year, 1,413. The districts showing dists had a high day on Sunday—everywhere the congregations were large, and the general testimony on all hands is that good times were fairly plentiful among the preachers-The ex-President's sermon is especially spoken of, and as it is to be printed, a wider Methodist public will have an opportunity of perusing what must have been a very remark-

One important sign of Church life is the fact that the large number of 105 candidates for the ministry has been received at the Conference. The ages of nearly all of these ranged between 20 and 25 years. Dr. Punshon read the list of candidates on foreign stations. Of these there are eight, four of whom are Italians. He also stated an interesting fact last year. He accounted for it by the great in connection with the work in Spain. They were embarrassed by the very success of that work. In the Balearic Isles, where they had only a lay agent, there were no less than five candidates for the ministry, and these were well reported of by the agent there. He well knew how to set his clergymen to work | (Dr. Punshon) suggested that a senior minday, and independently vote for the men and promised concessions are not carried out. and to keep them at work. They were be- ister should be sent to those islands to in-

THE RECENT ECLIPSE.

The eclipse of the sun, which took place last month, excited the special interest of astronomers and scientific men in all parts of the world, though it was visible only on this continent. The total eclipse was visible on a line crossing Texas, Colorado, and Wyoming, and running through the Western part of British America. Though in some places, the weather was too cloudy, at several points the observations were highly satisfactory, throwing light on questions that have for some time past engaged the enquiries of astronomers. The observations on the Atlantic coast were a failure, but those in the West afforded data for important conclusions. The main value of these solar eclipses to scientific men is that they afford means of arriving at important conclusions respecting the sun, The observations have proved the incorrectness of existing astronomical tables. The time of the beginning of the eclipse was later and the duration shorter than was predicted. But it is a great testimony to the precision of astronomical science that the calculations are so accurate as they are proved to be by the event. In the words chanism of the universe, and affords convinthat God has merely put into action immutable laws which bring about such results, how much does this magnify the power and wisdom necessary to adjust so minutely the system of laws, that harmony, and not chaos. should be the result."

One of the finest views was at Denver, Colorado, where as the period of totality approached, the sight from elevated stations was grand. An extremely dark shadow fell on Long's Peak, seventy-five miles distant, and sweeping rapidly southeastward, covered the plain like a gray pall, while to the northeastward, clouds could be seen bathed in sunlight, simulating a beautiful sunset. During the period of obscuration, the moon appeared like a huge black ball surrounded by a beau tiful circle of light, and, when the sunlight again burst forth, the cocks crowed as though norn had dawned.

One of the questions sought to be settled by recent observations was whether the "corona", or crown of light which shoots out around the dark moon during the total eclipse, is a solar appendage, or the effect of the passage of the sun's rays thro' the moon's atmosphere. As far as reported, most of the obervations appear to favor the latter theory, but those of Dr. Draper favor the former. During the eclipse, Prof. Watson saw what he believes to be a planet of the fourth magnitude only two degrees from the sun, or about 15,000,000 miles, which may account for the previous failures to discover it. The absence of certain protuberances or spots formerly observed, in the opinion of Prof. Lockyer of England, indicates a decline in the temperature of the sur, which must inevitably be followed by serious results and important climatic variations.

OUR MISSIONARY WORK.

The Canadian Missionary Notices for August.

letters. The first article, (from the Boston Missionary Herald), "Why send the Gospel to Japan?" by Rev. M. L. Gordon, M.D., answers this question by several sententious reasons which may be summed up in the concluding sentence; "We send to the Japanese the gospel of Jesus Christ for the same reasons that our infinitely loving Father sent his only begotten Son into the world 'that whosoever believeth in him may not perish but have everlasting life." There is a letter from the Rev. George Cochran, dated Tokio, May 16th, 1878. In this letter he gives a statement of the present condition and needs of the work there. Rev. Charles S. Eby, B.A., also writes from Tokio. He speaks very encouragingly of the prospect there. He had recently baptized four converts. He says: I am living in the central capital, a fine enterprising city as large as Hamilton, Ont. The possibilities of the work here simply appal me; a parish of 320,000 souls is no small affair. If Providence continues to lead me and give me the confidence and affection of the people, great good may yet result. God only knows.

Rev. Dr. Wood has an article on "The Centenary as it Was." He sketches the outgrowth of the old Centenary church at St. John, N. B., showing how the various obstacles in the way were overcome. There are several letter from our missionaries in in the Northwest. Rev. Thomas Crosby writes from Fort Simpson, June 5th, 1878. He speaks very earnestly of the needs of the work out there. Rev. A. E. Green, writing from Naas River, large, nearly all the ministers on the district B. C., speaks of thousands of souls redeemed | being present, and representatives from sevby the blood or Christ, yet without any minister. Headds:—Can no one be found to tell them the story of the cross? Crying for help, must they die in despair, without a knowledge of Jesus, the Truth, the Way, the Life? My heart is moved by the solemn thought that God has chosen our Church as his instrument to use for the salvation of these distant tribes Shall we neglect our duty? Shall they rise in " the day of the Lord " and say, "No man cared for my soul?" It is a glorious field for a missionary. The harvest is ripe! Oh for the reapers!

The work in the Red River District is also progressing. Rev. J. Semmens writes, reviewing the work of the year. From the Saskatchewan District, Rev John McDougall sends an encouraging report. He says that the people are making advancement in real Christianity. Often has the heart of the missionary been cheered by evidences of the leaven working, notwithstanding that during the last year there have been many dissipating influences brought to bear on this people. The extensive reading of the facts here given

cannot fail to awaken a deeper interest in the work of our missionaries, who are laboring in these more distant fields.

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Just as we go to press we receive the following note from Rev. W. H. Laird: The Rev. Conrad Vandusen passed away peacefully on the evening of yesterday, He had been in very feeble health for some monthsexpectantly waiting for his release. Our venerable friend hailed the hour of his departure

AND THE PROPERTY OF THE PROPER

In the course of the Governor General's tour through the Eastern Townships, he visited Stanstead, the seat of the Weslevan College, where a large company gathered to welcome His Excellency. After receiving and replying to an address from the municipality, an address setting forth the character of the institution was presented on behalf of the College by Rev. A. Hardie, M.A.; to which His Excellency made a kindly and courteous reply, in which he said that he hoped the more material interests in the disof a contemporary :- "That so minute and trict would not fail to appreciate the excelaccurate predictions can be made is also a lent services which the college was render. proof of the wonderful harmony of the me- ing them and others, and that the stream of benevolence which had already established vincing evidence of the wisdom and power of the college would continue to support it, and its Creator, by whom and for whom and to to extend still further the range of its usefulwhom all things were made. If it be said ness. He was sorry the season of the year precluded him from seeing those who were being educated within its walls, as it would have been a more gatifying sight to Lady Dufferin and himself, but he must trust to the Principal the task of bearing to them the message of his warm esteem for them, and that upon them, and the degree of energy with which they applied themselves to the : advantages offered at the College, depended. not only their own personal success in life, but also, to a great extent, the future welfare of the country. These remarks elicited a hearty applause from the audience.

> A correspondent of the London Methodist. . writing from Bradford says :- " During the transaction of these important matters of business, the Rev. Gervase Smith, D.D., made his appearance on the platform after his. twelve months' journey round the world, and . was greeted, as might have been expected, with two or three hearty rounds of cheers, in which, despite the mild protest of Mr. Bedford, hands were clapped and feet were stamped, as well as a volley fired of welcoming "hear, hears.' I am unable to report as I. could wish any great improvement in the traveller's physical appearance. I thought that the silver in his short cut hair was a little more plentiful, and that there were lines upon the face that suggested weariness and a lack of vigor-lines, however, which were there before he went away. Everybody hopes that when the turmoil and excitement. of the Conference is past, Dr. Smith will show ... himself materially advantaged by his change. With that marvellous considerateness which the Methodist Conference always shows for its foremost men, the Doctor's modest request to be permitted to occupy, fifteen or twenty minutes in the "Open Conference" was refused, and it is understood that he is to have. a whole evening to himself at a sort of adjourned "Open Conference," on which occasion he is to go through his travels in detail for the delectation of his brethren and the Bradford public. This is very kind, but may be just a little cruel."

We have more than once expressed the opinion that the apparent success that has attended the zealous labors of Mr. Moody and other evangelists should not lead us to accept all their doctrinal views with unquestioning confidence. In recently speaking of Mr. Moody's adventism. President Porter of Yale College says: "It don't follow that. because he is successful that his expositions. and interpretations of Scripture are true; and if we conceal this fact we are untrue to our trust. I am not called upon to believe in his second coming of Christ. This belief tends to bring back the spirit of Judaism. I feel bound, as a minister of Christ, to pronounce this conception of the kingdom of Christ to be most dishonorable to that kingdom and injurious to its interests. We are not bound to accept these beliefs, although we stand shoulder to shoulder with Mr. Moody and are honored to labor with him. The study of the Scriptures is not to be abandoned because of the success of these movements; but all should be warned that unless. the earnest study of the Scriptures accompanies this work of zeal and ardor, there may come a serious reaction of fanaticism, charlatanism, and folly."

A Sabbath-school convention was held in the: Methodist church, Stirling, on Tuesday, 13th inst., in connection with the financial meeting of Belleville District. The attendance was eral of the Sabbath-schools. Rev. N. R. Willoughby, M.A., was appointed chairm: D. and Rev. J. H. Locke secretary. Appropriato addresses on subjects of vital interest were delivered by several brethren. A fuller report came to hand too late for insertion

The Rev. Samuel Coley has been appointed fraternal delegate from the British Conference to our Canadian Conference. Mr. Coley has been for several years theological tutor. He is a popular and impressive preacher, full of fire and fervor. He is well known to many of our readers, as the author of the excellent life of Thomas Collins; and will. be heartily welcomed by our ministers and. people.

Mrs. Annie Wittenmeyer, of Philadelphia, President of the National Woman's Temperance Union, is in the city. She is the historian of the great Women's Temperance Union which swept over the States a few years ago. She is also editor of the Christian Woman, and has a high reputation as an earnest and christian woman.

NOTES AND GLEANINGS.

Socialism in Germany. The Bill for the purpose of preventing the spread of socialism has been submitted to the German Federal Council. It prohibits associations, meetings, and publications in furtherance of Socialistic or Communistic objects. The central authorities of the Federal States are declared competent to deal with all offences against this law. Appeal Rareau, to be created for the purpose of considering questions concerning public meet. ings and the press. The penalties range from a fine to a year's imprisonment. Socialistic agents may be expelled from towns, and forbidden to pursue their trades as printers, booksellers, or innkoepers. The central safety is endangered, prohibit public meet-

The Great Bridge.

arms, and expel unemployed persons.

The railway bridge across the Tay at Dundee is over two miles long. Including the length is 10.612 feet—that is to say, it is longer than the Victoria Bridge, Montreal, and the Britannia Tubular Bridge taken together. This great length is taken in eightyfive spans of varying width. There are longer viaducts over marshes and meadows, but there is no bridge of the same length over a running stream. The greatest difficulty which the engineers encountered arose from the varying character of the bed of the river. Near the shore, the rocky bed was easily reached, and on it piers were built of brick throughout. Further out it was found that the rock suddenly shelved away to a great depth under clay and gravel. There the cylinders, filled with concrete, which form the foundation, were made of much greater diameter, and, above the high-water level. iron pillars were substituted for brick. The level at the shores is between seventy and eighty feet above the sea; in the middle it is 130 feet above high-water mark. The platform on the top of the bridge, which carries the single line of rails, is only fifteen feet wide.

A Liberal Episcopalian.

Amid so many instances of sectarian intolerance, we are pleased to give prominence to a case in which a better spirit is evinced. A correspondent of an English paper sends an account of a funeral in a Yorkshire village, which was the occasion of a pleasing and instructive manifestation of catholicity of sympathy and feeling. A respected member of the Baptist congregation at Gill having died, the burial was arranged to take place in the parish churchyard, and the service was conducted by the vicar of the parish, the Rev. S. H. Ireson, M.A., and the Baptist minister, the Rev. T. Bennett. The first portion of the service was conducted at the house of the deceased gentleman, when both the officiating ministers assisted; in the parish church the Burial Service was read by the Vicar, the Baptist minister reading the Scripture lesson and leading the responses, and the service was brought to a close at the grave. Surely, such an incident, instead of being likely to injure the Established Church—a result which many prophesy will follow inevitably from the admission of Dissenting ministers even into the parish graveyard-can only tend to strengthen its true infinence; and such a fraternal spirit manifested on both sides must also tend to-what is more important-the increase of Christian faith and

Relying on Carnal Weapons.

The Church Quarterly Review, in a somewhat elaborate article, discusses the state of religion in Madagascar. After giving some interesting information respecting the Government and the social condition of the Malagasy, the writer discusses the present state of the various missions which are at work in the island. Whilst thinking it impossible that Independency may be elected as the religion of the State, and admitting-that the Malagasy do not like the idea of a new church any better than that of a church whose teaching is not in accordance with that of the Bible, the reviewer proceeds to defend, in an apologetic way, the appoint ment of an Anglican Bishop at Antananarivo. on the ground that it was imperative for the Church Mission to be represented in the capital, and then adduces various reasons for believing that the Malagasy will ultimately repudiate Independency and pass over to the English Church. The sacramental doctrines of the High Church party will, he holds, find ready acceptance, which is, after all, no compliment to the doctrines, for it is admitting of culture. Episcopacy, too, this sanguine the form of government of "Queen Victoria's | ple. Church." This is, to say the least, relying upon somewhat carnal weapons for success Anglican worship, with its frequent kneeling and standing up, will, however, he fears, meet with some opposition, arising out of the indolence of the Malagasy.

Burials in France. .

Mr. James Howard, writing from Paris to the Daily News, says :- " An English friend of mine, resident in Paris, has had the micfortune to lose his wife during my stay here. Having resided some years in Normandy, he near Lisieux, and where the burial took place over next Sabbath. on Wednesday last. Being a Protestant, he invited the Rev. A. B. Spaight, M.A., of the Marbœuf Church, Paris, to go down to offi-

just the same freedom as though he had been in an English churchyard. I naturally in: quired whether an exception in this case had been made, my friend having formerly been an extensive employer of labor at Lisieux; but I learned, to my satisfaction, that when a Protestant is buried in a churchvard attached to a Roman Catholic church the choice of the officiating minister and the service are left entirely to the friends of the deceased. Surely the time cannot be far disfrom their decisions will be to an Imperial | tant when Englishmen shall in this respect enjoy the same freedom as the French."

The Famine in China.

A Chinese writer attributes the famine in his country largely to the culture of opium. The drug has had a debilitating effect upon the people, and they have been less indusauthorities may with the sanction of the trious than heretofore. Large tracts of their Federal Council, in districts where public most productive soil have been given up to cultivation of poppies, the supply in store had ings for a year unless the meetings are same- | become greatly reduced, and a season of extioned by the police authorities, prohibit the cessive drought necessarily resulted in the sale of interdicted printed matter in the starvation of millions. In some districts the streets, restrict the sale or possession of officials have forbidden the cultivation of the poppy, and threaten to confiscate the land of those who violate the edict. The Government will not attempt to interfere with the use of opium, and will encourage its importation because of the revenue thus derived. extension of the northern shore, the exact but it will increase the production of grain as a safeguard against famine, and by increasing the cost of opium its use will be lessaned.

The Aberdeen Heresy Case. The Scottish correspondent of The Nonconformist writes that the case of Prof. Smith will be again proceeded with in September in the Presbytery of Aberdeen. There are, he says, two strongly marked parties in the Free Church with respect to this question-the thick-and-thin" supporters of the Professor, who want him not only cleared of all charges of heresy, but triumphantly reinstated in his chair as an entirely trustworthy teacher; and those who, while admiring his genius and learning, are not willing to entrust him with the difficult and delicate business of training ministers. The point in dispute thus seems to be narrowed to one of a vote of confidence in Professor Smith's fitness to settled in the negative.

The New Version.

1. The translation will be made from a greatly improved text. Since our present version was made several hundred manuscripts of the Greek Testament have been discovered and compared, chief among which are the Vatican and Sinaitic. 2. Errors of typography and grammar which are found in the present will not be found in the new version. For example, "strain at a gnat' will be correctly rendered "strain out a gnat." 8. Inexact translations, many instances of which are found in our Bible, will be corrected. 4. Words which are obsolete, if they have a meaning that is not understood, and words which are still used, though with a changed signification, such as prevent and let, will not be retained. 5. The new Bible will have a different arrangement from the old one. The prose portion will be printed in paragraphs, as the sense shall require, and the poetical portion will be printed the form of poetry, according to the laws of Hebrew parallelism. The arrangement | - A book descriptive of the island of Cyprus, is of chapter and verse may be retained on the about to be published by a London book-selling

Rev. Dr. Prime has the following remarks on the progress of the Bible in Rome during the last twenty-five years :- When I was in Rome, nearly twenty-five years ago, 'it was not possible to find a Bible in a book-store, and its circulation in the Papal States was probibited. Now it is as freely sold, distributed, and read as in any other country. In my room at the Hotel Quirinal, and in each room of this the largest hotel in the city, is a copy of the Bible in the English language—a large octavo, gilt-edged and handsomely bound Oxford Bible! Such a copy in New York would cost \$2.50 or more. An agent of the British and Foreign Bible Society resides in Rome and attends to the distribution of the Scriptures in hotels, institutions, and and much improved and enlarged edition of his are employed to go about the country and cities. One of them will be fitted out with a horse and cart, the cart being so constructed as to be converted by night into a bedchamber for the colporteur to sleep in. He goes into a city, gets a license to sell his books in the market-place, draws a crowd about him, reads the Gospel and sells the truth, or gives it away if he thinks it wisest to do so.

We call attention to the advertisements of the Ontario Ladies' College, Whitby, and the | _R. Worthington has bought advance sheets of, former opens September 5th, the latter, Sep. popular scientific writers-" Pleasant Ways in tember 2nd. A communication from Rev. J. Science," by Richard A. Proctor, and " Leisure-E. Sanderson, M.A., of Whitby, received too time Studies," by Dr. Andrew Wilson. that they are specially adapted to a low state late for this issue, will appear next week. We commend both these excellent institutions writer thinks, will be welcomed, because it is to the confidence and patronage of our peo-

In our notice of the death of of Rev. Asahel ... Macmillan's Hurlburt, we stated that he was engaged in perannuated at Mitchell.

The Rev. J. H. Johnson, M.A., was engaged on the Brussels Circuit last week. The first two days he obtained \$200 in subscriptions to the Endowment Fund of Victoria College, and had then seen only a few persons.

The Grimsby Camp Meeting opened last desired to bury his wife in the same ground Thursday. A large number of excursionists in which one or two other members of his from Toronto was present. Rev. William family had been interred, viz., the Roman | Taylor preached both on Sunday and Mon-Catholic churchyard of the village of Livet, day. The meeting will probably continue

In the Guardian of last week, mentioning the address given to Rev. Thomas Cullin before leaving Belleville, we should have said ciate, and at the burial the Church of Eng-that a supper and a purse of money were land service was read by this gentleman with

LITERARY NOTICES:

Our South American Cousins. By William Taylor, author of "Seven Years Preaching in San Francisce," etc. New York: Nelson & Phillips. London: Hodder & Stoughton, 12mo, 318pp., with a Frontispiece Likeness.

Nearly every one has heard of "California Taylor," and those who have read his former books need not be told that he is a lively and racy writer. Taking steerage passage in order to save expense for his South American Mission. Mr. Taylor and a fellow laborer sailed from New York in 1877 for Peru. The book is a free and gossipy account of the trip, and is stored with useful information concerning Peru, as well as inspiring stories of evangelization in that country. Having travelled about 11,000 miles, and opened twelve important centres of educational and evangelizing work in South America, crowding his time with incessant toil, an observant man like Mr. Taylor would, of course, have something interesting to tell, and his book is interest. ing and instructive.

Bantisma; a Three-fold Testimony: Water-Baptism, Spirit-Baptism, and the Baptism of Fire. By Rev. John Lathern. Halifax, N.S., Rev.

A. W. Nicolson, Publisher. This book by Brother Lathern is an enlarged and revised edition of a smaller work previously ssued by him. It deals in a searching and trenchant manner with the common assumptions of immersionists, who, while they repudiate Romish ritualism, have themselves become extreme ritualists in regard to the mode in baptism. Mr. Lathern carefully examines the Scripture references to water-baptism, Spirit-baptism, these references give no ground for the assumption that immersion only is baptism. In the same manner, the question of infant baptism is examined in the light of Scripture teaching, and amply vindicated. "Baptisma" deals in an effective way with nearly all the points at issue between the immersionists and other Christians. We heartily commend the book to our readers. It is often complained, that Methodist writers do not contribute their full share to the theological literature of the times. It is very desirable, therefore, that when Methodist authors publish works of real merit, they should receive an appreciative reception from the Methodist people.

-Among the noteworthy papers in the Septem-

ber number of Frank Leslie's Sunday Magazine is

an interesting and admirably illustrated account of the "Summer School at Chautauqua," by be a Free Church Professor; and this ques. Rev. Theodore L. Flood. The department of tion, the writer thinks, will ultimately be fiction is represented by the concluding part of 'The Manleton Plan,' a temperance story, by S. Bates; "How he Learned Charity," a sketch with a much-needed moral, by Frances E. Wadleigh: and two scrial tales. "Michael Airdree's Freehold," and " In Mischief Again," which are commenced in this number. Mrs. Ethel Lynn Beers, author of "All Quiet on the Potomac," contributes "Better than Diamonds," one of the best among her very many excellent poems. Among the more solid articles is an account by Mr. Alfred H. Guernsey of the "Escape of Grotius." The theme of the regular Sermon, by the Editor, is " Taking the Stone Away." Besides giving a full summary of the religious intelligence of the month, notices of several new books, and popular exegesis of some difficult passages in Scripture, the Editor discourses, among other things, concerning "Defrauding the Rich" and 'The Sign and the Thing Signified." In all. this number comprises about forty separate articles, illustrated by more than seventy en-

LITERARY ITEMS.

It is said that a Canadian edition of the Marauis of Lorne's works will be printed here.

-John G. Whittier and Oliver Wendell Holmes will both contribute poems to the September A.

-Miss Florence Nightingale will contribute to the next number of the Nineteenth Century an article on the condition of the people of India. -A life of Earl Beaconsfield, by Mr. T. P. O'Connor, will shortly be published by Mullan & Son,

-The report of the Copyright Commission, so far as it would affect Canada, if made law, would, undoubtedly, prove a great boon to Canadian

-The International Presbyterian, which the Pan-Presbyterian Council decided to establish, will appear with the new year. Dr. Blaikie, of Edinburg, has been appointed editor.

—Dr. F. H. Stratmann has just published a third wherever it will be received. Colporteurs "Dictionary of the Old English Language, Compiled from Writings of the 12th. 13th, 14th, and 15th Centuries.

> -The enterprise of J. B. Magurn, subscription and reasonably priced edition of Stanley's Across the Dark Continent."

-Mr. George Stewart, Jr., the author of " Evenings in the Library," and editor of the Rose-Belford Canadian Monthly, is busily engaged on his great historical work, " Canada under the Administration of Earl Dufferin."

Wesleyan Female College, Hamilton. The and will soon publish two entirely new books by

-Mrs. Burnett's new novel, "Haworth's," which is to begin as a serial in the November Scribner. is to be more fully illustrated than is the custom of that magazine. It is to be published in England contemporaneously, as the leading serial of

-One of the curiosities at the Paris Exposition active pastoral work for 35 years. It should is the smallest book that was ever printed in any have been 38 years. For he was received on language—a marvel of typography. It is a micro trial in 1828, and had been twelve years su- scopic copy of Dante's " Divina Comedia," printed at Padua, bound in red velvet and silver, and so small that it may be worn as a charm, hang-ing from the watch chain. A microscope is need-ed to read it.

—A discussion of the question. "What is Inspi ration?" is to appear in the September-October number of the North American Review. The writers will be Rev. Dr. F. H. Hedge, (Unitarian), Rev. Dr. E. A. Washburn (Episcopalian), Rev. Chauncey Giles (Swedenborgian), Rev. Dr. J. P. Newman (Methodist), the Rev. James Gibbons Roman Catholic Archbishop of Baltimore), and ohn Fiske (Independent).

FRENCH CHURCH, MONTEAL.

The following have been received at the Misthe proposed French Church in Montreal:-

Mrs. D. Arnott, Toronto, in full...... Rev. James Norris, balance in full, E. Fessant,..... A. SUTHERLAND.

BRIEF CHURCH ITEMS.

Berlin.-Plans have been adopted for a new Methodist church at Berlin.

ST. THOMAS.—The lawn social of the First Methodist Church, which was held at the parsonage grounds on Tucsday evening, passed off

NEWMARKET .- The Ladies' Aid Society of the Methodist church held a bazaar, opening on Tuesday last, with considerable success. The ladies offered large varieties of both useful and ornamental goods for sale, as well as refresh-

Brownsville. The St. Thomas Journal says At the quarterly meeting which was held at Brownsville Mothodist church on the 4th inst., Rev. J. Elliott, of Otterville, was taken suddenly ill in the pulpit, and had to be taken to the parsonage. He afterwards rallied, and was able to drive home on the following day.

London.-An entertainment was held in the Wellington Street Methodist Church, on Tuesday evening, 13th inst., under the anspices of the Band of Hope. Mr. George Webster gave an excellent address, besides which there was an excellent programme of dialogues, readings, etc., provided. The attendance was large and appreciative, and all went away satisfied.

LONDON SOUTH .- The Advertiser says: - The children of the London South Methodist Sabbath-school held their annual pic-nic on Wednesday last, on the banks of the river, a short distance west of the city. The little folks spent a merry time. The school is in a very flourishand the baptism of fire, proving conclusively that | ing condition; under the superintendence of Mr.

PEMEROKE.—The annual Sunday-school picnic was held on Tuesday Last. The excursionists were conveyed to Fort William, where a very pleasant time was spent. A band added to the enjoyment of the occasion. Nearly 300 went on the excursion, and not one jar or accident of any description happened to detract from the pleasures enjoyed.

CANFIELD.-Last Thursday evening, between forty and fifty persons met at the residence or Harmon Weaver, Esq., Canfield. In the course of the evening, Mr. Weaver was presented with a very handsome copy of the holy Bible, valued at \$16.50, accompanied by an address, in token of the high appreciation which is held of his willing and efficient services as leader of the Canfield Methodist choir. Mr. Weaver replied in appropriate terms.

TILSONDURG. - A successful lawn social was given on the evening of August 9th by Mrs. E. D. Tillson. The commodious grounds and residence of the hostess were placed at the service of a large company, who thoroughly enjoyed the entertainment provided. The brass band of the town was in attendance, adding to the interest of the out-door recreations. The proceeds were passed over to the treasury of the Ladies' Aid Society of the Methodist church.

ROUD EAU .- The Rond Eau News says :- Rev. Mr. Bell, of London, is at present on a visit to his friends in this village. He officiated in the Canada Methodist church on Sunday evening last, and also delivered discourses in the same place on Tuesday and Thursday evenings. In his sermon on Sunday evening he referred to the great improvements that have taken place in the village since he was stationed on this circuit some thirty-five years ago, when he was compelled to hold religious services in a log school-

PORT ELGIN. The Times says: The Methois of a light buff with dark colored panelling grey stone color, and blocked in imitation of stone. A gothic arch with imitation pilasters immediately behind the pulpit. The church was re-opened on Sabbath last, the pulpit being occupied in the morning by the pastor, Rev. W. Tindal, and in the evening by the Rev. T. E. Allen, student of the Methodist Theological College, Montreal.

THORNBURY .- A correspondent writes :- The new Canada Methodist church on the Third Line of Euphrasia, Thornbury Circuit, was dedicated to the worship of Almighty God on the 21st of July. The Rev. J. H. Starr, Chairman of the Collingwood District, preached a beautiful sermon in the morning, and the Rev. D. U. Mc-Dowell, of Owen Sound, preached in the afternoon and evening two very excellent and soul moving sermons. The congregations throughout the day were very large, and the services rendered by those brethren will not soon be forgotten. The church is a very tastefully-finished frame building, 28 x 40, erected on a solid stone book publisher, Toronto, deserves the thanks of foundation. Our congregations are more than all reading Canadians for bringing out such a fine | double what they were in the old house. What we now want at this appointment is the down-shedding of the Holy Ghost, and and God's people are praying and trusting for it. The Brick church at White's appointment is fast approaching completion.

PERSONAL.

-Rev. William Schofield, the oldest Wesleyan minister in the Australian colonies, died June 9th, aged 84. -Two Methodist ministers in Michigan have

been nominated for Congress: Rev. A. J. Eldred, of Three Rivers, and the Rev. Ira B. Card, of Hillsdale.

-The Governor-General has been pleased to summon to the Senate Mr. W. H. Brouse, M.P. for Prescott, in the room of the late Hon. James

-Mr. Šankey, whose evangelistic labors have been unremitting for the past five years, has accepted an invitation to revisit England, and will sail for that country in the latter part of Sep-

-The Rev. W. Arthur, M.A., during his recent visit to Belfast, took part in a service in the Rev. Hugh Hanna's (Presbyterian) church on Sunday evening. The Rey. Alessandro Gavazzi preached, and at the close Mr. Arthur gave a most interesting account of what he had seen of the work of evangelization in Italy. The building was crowded.

-The Baltimore Methodist Protestant of August 10th, says: "Bishop E. Ames, of the Methodist Episcopal Church, who has been seriously sick for some weeks past, is now convalescent, and, sion Rooms since last announcement, in aid of had the weather permitted, would have driven out yesterday. His strength is increasing daily, his appetite is good, and he rests well. He is has been for eighteen months."

RELIGIOUS INTELLIGENCE.

REV. DR. ALLEN, for nineteen years a missionary of the Southern Methodist Church to China. having translated for the Chinese Government several English works and papers, has been invested by it with the dignity and rank of a man-

THE Queen of England as head of the Church as appointed a commission of noblemen and clergy, to inquire into the law and existing practice as to the sale, exchange, and resignation of ecclesiastical benefices, and to recommend remedies for abuses if any are found to exist.

THE Japanese, Chinda and Kawamura, whom Pro. John Ing introduced to Indiana Asbury University for a theological education, are being passed around among the charges of the ludiana Conference. They draw large audiences, lecture on missions and assist in good collections. An increase in missionary money may be expected at the session of the conference, at least from sever al churches, as a result.

THE American Baptists have a theological seminary in India. It is located at Ramapatam. and is called the Brownson Theological Semio ary. The native assistants of the Teleogoo mission receive their training in it. The first class, consisting of seventeen men and four women, was graduated this year. The women are wives of some of the graduates, and have made as good a record in their studies as any of the men. All he graduates are said to have passed good examinations.

A SPEAKER at the late anniversary of the London Missionary Society stated that the whole Malayo-Polynesian race had to a great extent become Christian, that heathenism had disapneared from most of the islands in Eastern and Central Polynesia, that the youth of these islands had never seen an idol except as a curiosity, and that there are about 40,000 members of the church connected with the London, Weslevan, and American missions, representing a population of between 20,000 and 30,000 nominal Christians.

THE Madras Athanaum and Daily News says . The report for the past year of the American Arcot mission shows that Tinnevelly is not the only part of Southern India where considerable numbers of the lower castes are inclined to give up heathenism for Christianity. The Madras paper says: "During the last year (we read) beween 800 and 900 families, numbering about 6,000 souls, and residing in sixty different villages in North and South Arcot, have renounced their idols and formally accepted Christianity. 'The movement, although principally among the pariah caste, is by no means confined to them."

THE "Protestant" element appears at last to have obtained the upper hand in the management of the affairs of the notorious Church of St. James's, of Hatcham. Recently, at the election for parishioners' churchwarden, the "Protestant" candidate was chosen over the Ritualistic, by a vote of 160 to 22. The Rev. Mr. MacColl presid-

ed. The vestry afterwards passed the following resolution: "That the parishioners of St. James's, Hatcham, in vestry assembled, hereby protest against and condemn the continuance of ritualistic practices at public worship in the parish church, and they further desire to express their regret that, by ill-advised acts, Mr. MacColl should have rendered the re-establishment of peace in the parish more difficult than ever."

THE United Prestyterian Church has missions in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, Algeria, and Japan. In these nine missions there are 48 ordained European missionaries, 6 European medical missiondist body in this place have had their church aries, 5 European male teachers, 11 European thoroughly renovated, and a very handsome in- | female teachers, 9 ordained native missionaries, terior is the result of their enterprise. The ceil- 90 native evangelists, 179 schoolmasters, 30 native female teachers, 10 other agents, 63 principa and heavy fresco border. There is also a colored stations, 123 out stations, 8,427 communicants. border on the centre pieces. The walls are of a 1,820 inquirers, 186 week-day schools, 10,308 pupils, with a total educational agency of 388. For some years past the United Presbyterian and sky blue ground work occupies the space Church has devoted one-tenth of its entire income to foreign mission work.

THE American Lutheran Mission in India re. ports a year of progress and encouragement. This mission now has a force of three ordained foreign and two ordained native missionaries, three catechists, thirty-one itinerant preachers, and three colporteurs. The stations are at Guntur and Palnad. The former has 1,186 members, including children, and the latter 2,354. The number of communicants is 1,300; and of baptisms since the opening of the mission 4,572. The baptisms of 1877 amounted to 488, of which 276 were of adults. There are 520 candidates for baptism. The High School and the Vernacular and Caste Girl's Schools have been well attended. The missionaries are pleased with the large net increase of members (about 350) and with the growth of the Sunday-schools. In the course of a speech delivered recently by

the Rey. William Gaskell, of Manchester, to the Annual Assembly of the Unitarian body in Lancashire and Cheshire, the speaker said that it eemed to him that there was a call upon them to make known the real aims and pretensions of Roman Catholicism, and to do what they could to prevent the turning back of religious belief to what Lord Macanlay called an "ex ecrable superstition "-(applause)-and what, in some of its forms, appeared to him little better than semi-Paganism. The Church of Rome was an organized tyranny, formed to crush all independent thought and spontaneous action in the human mind, and, as was shown by the condition of the countries in which it was dominant, its influence on the mass of the people was in a high degree unfavorable to morality and virtue. In the course of a powerful and masteriv ser-

mon, preached by the Bishop of Pennsylvania at the closing service in connection with the Pan-Anglican Synod, in St. Paul's Cathedral, on Saturday last, the Bishop remarked that the introduction of lay-helpers, both men and women, into the active services of the Church, proved that the Church was reviving from her languid state, when it was too much the fashion to regard the clergy of the Church, and rather to frown upon lay effort as trenching upon clerical preogative. It was this spirit which lost to the Church of England the fruit of that uprising of life and zeal under the Wesleys and Whitfields which had it been recognised and utilised and taught to work in Church channels as it now would be, would have rooted the Church of England tenfold more in the hearts of the toiling classes, kept them from drifting away into fragmentary divisions, welded together social elements which would admirably supplement each other, and make together a gigantic power for Christ and his Church which would have made the disestablishment and denational. now in some respects in better health than he isation of the Church of England utterly impos.

* CURRENT NEWS.

-The deaths from the recent famine in India are officially given at 1,850,000. -A revolutionary movement has broken out in

Ecuador. -The Pope is strongly recommended to go to

Perugia to recruit. -The socialists of Russia, Germany, and France are believed to be acting in concert.

-Over two hundred Icelandic immigrants reached Winnipeg on Friday. -Servia is endeavoring to raise twenty-four million francs in Paris to defray the war debt.

-A Bill containing stringent provisions against the Socialists has been submitted to the German. Federal Council. The London Correspondent of the Scotsman

visit her at Osborne. -The Italian Government has replied to over-tures from the Vatican that it cannot abate the royal prerogative in the least.

says the Queen has invited Lord Beaconsfield to

-The Rhodope International Commission have met with full confirmation of the reported Russo-Bulgarian cruelties. -A despatch from Rome says:-No special con-

vention will be concluded between Germany and the Vatican. Declarations will only be exchanged. The temperance men of Essex met at Essex Centre on Wednesday last to consider the pro-

priety of submitting the new Temperance A to the county. -It is announced that several insurgent leaders in the Turkish Provinces had laid down their

arms, and further submissions are shortly expected. -A correspondent at Larnaca continues to as-

sert that fever rages in Cyprus. He says that one-fourth of the wnite troops and two-thirds of the doctors are stricken with fever. The disease. however, is not of a fatal type. -During the progress of the second balloting for-

member of Parliament at Harburg, Honover, the Socialists and Guelphists created a riot, which troops were called upon to quell. One of the rioters was killed and several wounded.

-Sir Stafford Northcote, replying to an inquiry in the House of Commons, said :-- No communications have been exchanged with the Vatican regarding the re-establishment of diplomatic relations between Great Britain and the Holy

-A Paris correspondent of the London Times says:-It is understood that the Danish Minister of Foreign Affairs has assured the French representative that the report of the marriage of the Princess Thyra to the Prince Imperial is unfounded. -The United States consul at Bankok, Siam.

writes that he has closed over three hundred. liquor establishments formerly under American protection through licenses sold by his predecessor. There is now not a single shop within consular jurisdiction.

-A despatch from Geneva says:-The convention of the Young Men's Christian Associations. in session here average an attendence of a thousand delegates from America, Belgium England, France, Holland, Spain, and the Protestant cantons of Switzerland.

-John Bright has represented Birmingham in the British Parliament for twenty-one years, and it is proposed to commemorate the event. The celebration will take place toward the close of September or the beginning of October and occupy two days. It is proposed also to erect a statue of him in some conspicuous place.

-Yellow fever is committing its ravages in the South. Each day reports of new cases and sev eral deaths come to hand. So great has been the plague that thousands have left the largecities. Memphis and New Orleans seem to be the worst sufferers by the scourge. The prospect generally would appear to be clearing.

-A despatch from St. Petersburg says :- As General Mezentzow, Chief of the Emperor's private police, was leaving a shop at the corner of the Place Michel he was stabbed above the heart by two persons, and fell wounded. The assassins drove off and have not yet been arrested. Mezentzow was conveyed home, where he died of his wounds.

-It is stated that since the 2nd of June, the date of the attempted assassination of the Emperor William by Nobeling, there have been 563 arrests of persons in Germany, for insulting the Emperor. Of this number 521 have been convicted, including 31 women. The aggregate of the sentences of imprisonment imposed is 811 years. Five of the accused committed suicide before trial.

There was a hail-storm at Pakracz, Slavonia, last month, which lasted four hours. One person was killed, twenty-three were fatally and one hundred and fifty-slightly injured. About four hundred head of cattle were killed. The harvest was destroyed and fruit trees broken. and even large large oak and fir trees were uprooted. Among the hailstones, weighed by the authorities, were some of six kilogrammes apiece, about 131 pounds.

-German Ultramontane and Progressist journals bitterly oppose the new anti-Socialist Bill now pending before the Federal Council. The National Liberals are undecided about the policy they should pursue. They say the present Bill is an improvement upon the former measure, and they think it possible their party may compromise and support the Bill with some modifications. The support of the National Liberals would secure the adoption of the Bill.

-A despatch from Constantinople says instructions have been sent to Caratheodori Pasha to sign the Convention if Austria will agree that Austrian occupation shall cease when the Powers declare the reforms promised by the Porte have been satisfactorily applied; but the Austrian press and people are so extremely bitter against Turkey that nobody now countenances the idea of the eventual restoration of the occupied trovinces to the Porte, and public opinion is unanimous against the conclusion of the Convention...

-The Royal Humane Society have issued a notice warning bathers not to enter the waterwithin two hours after a meal, or when exhausted by fatigue, or from any other cause, or when the body is cooling after perspiration. The strong and vigorous, we are told, may bathe early in the morning on an empty stomach; the young and those who are weak, had better bathe two or three hours after a meal. The best time for such is two or three hours after breakfast. The numerous bathing fatalities led to the issuing of these instructions. Dr. Munro, of Manchester, warns parents against allowing children to exert themselves violently during the hot weather. Parents are also urged not to overclothe their children which is one of the causes of a good deal of diarrhee and general derangement com-

TWO CITIES.

Side by side rise the two great cities Afar on the traveller's sight, One black with the dust of labor. One solemnly still and white. Apart and yet together, They are reached in a dying breath, But a river flows between them. And the river's name is death.

Apart and yet together, Together and yet apart, As a child may die at midnight, On the mother's living heart. So close come the two great cities, With only the river between, And the grees in the one is trampled, But the grass in the other is green.

The hills with uncovered foreheads. Like the disciples meet. While ever the flowing water Is washing their hallowed feet. And out on the classy ocean The sails in the golden gloom Seem to be but moving shadows Of the white, enmarbled tomb.

Anon from the hut and palace, Anon from early till late, They come rich and poor together. Asking alms at the beatiful gate. And never had life a guerdon So welcome to all to give In the land where the living are dving-As the land where the dead may live.

O silent city of refuge! On the way to the city o'erhead. The gleam of thy marble milestones Tells the distance we are from the dead. Full of feet but a city untrodden, Full of of hands, but a city unbuilt. Full of strangers who know not even That their life-cup lies there spilt.

They know not the tomb from the palace, They dream not they ever have died, God be thanked, they never will know it. Till they live on the other side. From the door that death shut coldly On the face of their last long woe, They came to thy glades for shelter Who had nowhere else to go,

Correspondence.

SUPERANNUATION FUND.

DEAR SIR,-Will you allow a small space in your valuable paper, to bring before your numerous readers especially members elect of the General Conference, a few remarks on the present constitution of the Superannuation fund. According to the Superannuation fund. ding to that, as recorded in the Discipline, Page 112, each superannuate has a claim for \$12 for every year of effective labor. A generous allowance with sufficient funds. But it is provided that payments shall be made in proportion to income, which unfortunately has been so small that the Treasurers have to reduce payments to two thirds of the above scale; really less than under the former constitution. It is also provided (Page 114) whether the income be great or small five per cent. shall be deducted from each years' income for investment. With surplus funds,

this would be a wise provision.

But during the past four years of failing current income, the superannuate has found its operation a hardship. The caso is this: Saya ministor has rendered twenty-five years of effective service, then retires, his chim would be \$300. But this is first reduced to \$210.50 by insufficient incomo; then by five per cent. investment to \$200. Thus out of his diminished receipts are taken \$10.50 per annum, for which he has no credit, to build up the fund for next century. While his brother in the active work very properly receives full credit for the \$10 he is required to pay. If it be replied "The five per cont investment is not taken from the claimant because he never received it. Whereas the min-ister in the full work pays his \$10 out of actual receipts." Yet, are not both required by connexional law? In the one case it is taken from what would have been received, in the other from what has been received. Furthermore a minister whose salary is \$1,000, contributes one per cent. of it to this fund; but out of the superannuate's small allowance is taken five. If the former gave in like proportion his annual payment would be \$50. more, but to show how, with such large deficiency the law operates. It is well known that many of the widows and aged ministerial elements of the widows and aged ministerial elements. of the widows and aged ministerial claimants are mainly or entirely dependent on this fund for means to live. Yet during the past four years \$6000 of what would have been disbursed among them have been deducted for investment. Even with its distribution they still would have been largely deficient. Surely the wise and good men who compose the General Conference will not allow this to continue. Doubtless the best remedy would be adequate and permanent im-provement in the fund. If our Church legislature can devise a reliable plan for this, all our objections will cease. By the blessing of God, and in answer to prayer, the Methodist Church will prosper as much during the next century, both in religion and wealth, as in the past. The present aged brethren, who will soon pass away, in their day labored hard; often with inadequate

CHILDREN'S FUND.

support, to make the Methodist Church what it

is, a praise in the earth. Why then take so largely from their scanty allowance to enrich a

future generation? Doubtiess had its operation

been fereseen, it would never have been enacted.

No such regulation would be tolerated in any other connexional fund; and it is earnestly

hoped this will soon be rescinded.

Mr. EDITOR.—I hope that you will not object to hearing something more about the Children's Fund. It is a very important subject and even the shade of the great Dr. Bunting will not terrify us from its discussion. In my opinion, no opinion, no better article than the one over the signature of justice has yet appeared in our paper. There is no doubt that some ministers with large families, and poor, experience a great relief from this fund. I suppose that no one affirms that it does not afford needed relief to some. But where does this relief come from? Is it raised so as not to be a hardship and injustice to others? No. To take from one man in want to relieve another man in want is wrong. For there are men in want, in poverty, in distress, who have to assist in making up this money. But it is said the wealthy circuits when the membership is large pay the most into this fund. But do not the ministers on those circuits receive out of the fund in the same proportion as those on poor circuits and missions, whereas independently of this fund they receive a good salary. It is supposed by some that only wealthy circuits pay more into the fund than they take out. The Funnial Secretary of the district on which I am stationed informs me that for several years he has paid out of the district into the general fund more or less, and the district is one of the poorest in the whole and the district is one of the profession the work, being composed almost entirely of poor missions. This state of affairs is explained by the fact that, on account of the poverty of the place and the hardships to be endured, young men and men with small families are sent there. It may be said they are able to bear this tax for the Children's Fund. Isay no. For example a young newly married man is generally sent to the poorer parts of the work, for very few are placed at once on flourishing circuits. He is under the necessity of buying furniture, &c.: poor missions do not possess furnished parsonages. Now out of a small pittance of say \$450 or \$500 to have to pay into the Children's Fund and receive nothing out of it, has the appearance of hardship. It has the reality of hardship to those who are passing through it. I know an instance in which a brother and his colleague, a young man, paid into the fund \$100 out of their pockets; and after doing so the superintendent of the mission had only \$480 left as his total receipts for the year. I say pay out of their own pockets, for on all wealthy circuits the membership pays the salary of the minister, and over and above that, they pay the Children's Fund

the fund; and if he receives out of the fund largely he is by so much the gainer, Not so on poor circuits and missions. The Quarterly Board makes an estimate of what the min ister ought to receive, the circuit or mission raises what it can, and in some cases the Contingent or Missionary Fund affords some aid. This always falls short of the amount which the minister ought to receive, and when he goes to the District Meeting, no matter how great his deficiency may be, he must pay into the Chil-dren's Fund; and if he receives anything out, he only receives what he paid in ; he does not re ceive that amount over and above his salary as in the case of the brother who is on a wealthy circuit. I do not say that the fund ought to be abolished, but I do think a change should be made; My object is to convince our legislators that there is some injustice, and many well-meaning persons seem to be ignorant of that fact. When I hear ministers boast of never having had a deficiency, I am led to believe that they are in a measure disqualified from knowing what many worthy brethren bear. It is a very serious matter, by positive law, to inflict a wrong upon any. There always will be some that will suffer, but let there be no law taxing the rich and poor alike for the benefit alike of those who need and those who do not need it. I remember reading that in old times our sturdy forefathers rose up in rebellion because a polltax was enacted, compelling the poor to pay as much as the rich. Yours, &c.

WRITTEN AND UNWRITTEN DIS-CIPLINE.

Ma. Entros.—In a recent editorial, you apparently quote a paragraph from the Methodist Quarterly, from the pen of Dr. Haven, stating that the M. E. Church is mostly governed by a written constitution; Dr. H. also expressing his belief that "this has some serious disadvan-tages." "In England," he continues, "the State and the Wesleyan Church are much more governed by usage and precedent." Of course, considerable may be said on both sides of any question; and while we agree with you that "much of what is said of American Methodism is equally applicable to Canadian Methodism," yet there is the fact that our Canadian Church is constitututed by union of three different organizations, each having had its own distinct rules and usages, and it is sometimes found to be exceedingly difficult to find what the usage on certain points has been, and in cases where usage has differed so much, in the absence of a disciplinary rule or resolution of the Conferact. While there has been no authoritative action of Conference requiring such a course, I think the custom has been to follow the usage of the larger body; but in this a serious difficulty has been felt, as in many instances the rule of action exists in a resolution of the late Wesleyan Canada Conference, passed perhaps many years ago, and duly recorded on the journals, but never printed in the Minutes of the Conference. How, in such a case, can a Superintendent, however wisely he may have administered discipline under the "written constitution" of the late New Connexion, be sure that he does not err? Indeed, I have met several who were Wesleyan superin tendents for years, quite unaware of certain unwritten usages, and who, in some instances seriously erred by want of such knowledge.

Many are free to acknowledge that the growing diversity of action in the different Annual Conerences, the conflicting decisions sometimes given by different "functionaries," and the dargerous tendency to weaken the consecrated unity, only too evident would have been prevented by General Superintendency with powers even more absolute than that presented in the Basis of Union, but rejected by the Wesleyan Conference of 1873. The time may come when the Church, in its united wisdom, may find its interest in re turning somewhat in the direction of original American Methodism. It would seem very de-sirable that the approaching General Conference should appoint an able committee of the "fathers and brethren," well acquainted with both written law and usage, who might prepare a much more complete " digest" than is found in our present Discipline, and which might be printed separately or incorporated appropriately with the matter of the next revision of that work. What say Dr. Carroll and the venerable seigniors so much be loved in the Church to this?

W. TINDALL. P. S. The Discipline says, "The General Conference only shall have the power to make rules and regulations for the Church." It also to be to the District meeting, yet in two recent instances appeals by memorial from local preachers have been received and acted upon by the Toronto Annual Conference. More than one or two other instances of "irregularities" involving the breach of their disciplinary prerogatives by Annual Conferences might be given, which strengthen the conviction of the importance of a general superintendency of some kind, or the investiture of the General Conference with executive powers, with authority to review the action of the law courts, and to veto unconstitutional acts.

A NEW USAGE WHICH SOLVES A DIFFICULTY.

Those whose memories of Canada Methodism go back beyond the year 1832, will remember that up to that time, and indeed till '33, at the sacrament of the Lord's Supper, the local preachers were always invited to "come forward" be fore the prayer of consecration, and they always communed with the ministers, apart from the people. This was not the British Wesleyan usage, with whom the local preschers, though numerous and efficient, being considered only laymen, although "lay preachers," communed with the British Connexion, and the liberal effective of Wesleyan years this practice (of not adoption of Wesleyan usages, this practice (of not inviting the local preachers forward) began to provail, particularly in towns and cities; and after awhile, it became the rule throughout the Connexion, and the old usage, of local preachers being invited forward, became, perhaps, the ex-

ception, rather than the rule.

Then also, the practice of the administrators of the ordinance was varied. One minister pursued one course, and another one pursued another. So that the practice has been variable in the same circuit at different times, according to the taste or judgment of the minister in charge. This diversity has given rise to embarrassment, and sometimes to heart-burnings. Some local preachers, in their modesty, shrink from being thus singled out from the rest of their brethren (especially official brethren) in secular life. Some however, are not so constituted; they "magnify their office," and think they have a right to take rank with all who preach the Gospel, whether given fully up to the work or not. Sometimes the private members take part in the quarrel, for so I may call it. I know a place where the usage has been to call forward the local brethren, and where they expect to be invited; but this has been demurred to on the part of at least one prominent layman, who would not go forward when the "locals" enjoyed this distinction. In another place I could mention, the opposite of this is the case. Here resided several able and laborious local preachers, very valuable in working the circuit. These brethren expected to be called forward, not only around the communion rail, but wishin it, around the table itself, alone with the ministers; and it has seriously prejudiced the worthiest of ministers when he did not meet their expectations in this respect.

Now, in my humble opinion, the whole has

arisen from an unwarrented assumption, namely a lingering remnant of the old popish doctrine o priestly character on the part of preachers. What imaginable warrant is there from the Scriptures, or from any one orthodox doctrine of Protestant Christianity, for even ministers communing apart from the people? There is none:
"All ye are brethren." When I say this, however, I do not surrender anything of the conceded authority of pastors to govern the Church according to the laws of Christ.

I have been therefore, glad to observe a new

and sensible usage springing up under the adand above that, they pay the Chindrell's rain and sensible usage springing up under the sign and talented leader out of the fund he feels it no hardship, for he has already received his salary and he does not have to pay out of that salary into discipline has left out the mysterious, or rather fail to be of vast advantage.

unmeaning, manipulation of the elements) the ministerinvites the brethren and sisters, irrespec-tive of the grades of office to come forward and fill the communion rail, by which means he communes in company with his flock. And how pleasant is this, especially when he is without ministerial companionship or aid. This is simple and becoming, and there is nothing in our liturgy or book of Discipline to prohiblt it. This has been my own practice of late years, and I am glad to see it also pursued by others. It is a plan that will completely meet the objections from the two extreme points above referred to, and is good and safe in itself.

Hoping that my humble memories, cogitations and overtures may find a place in our valuable organ, I remain a friend of the Church in all its JOHN CARROLL.

N. B. By the mistaken use of "m," instead of "n," in my article on the German work, the reader has been carried to the County of Algoma, instead of the Township of Algona, in the County of Renfrew.

OFFICERS AND ELECTIONS OF THE GENERAL CONFERENCE.

The subject indicated by the above title, is one around which gathers a good deal of attention, among both the ministry and membership of our Church. The interest will probably gain its highest point in connection with the election of Editors, Book-Stewards, Missionary Secretaries, Editors, Monk-Diewards, Missionary Decretaries, &c. In these arrangements, as well as a General Superintendency, the members of the General Conference are bound to discard all sectional and selfish considerations, and select in their "godly judgment" the best men for the propos place. In the selection of those officers, it would seem to me, there are certain principles by which the judgment should be governed. I may be allowed perhaps to call attention to some of

those.
1. No office should be created to furnish place, but the officers only positively required should be elected. The offices in the gift of the General Conference are numerous, and every one of them is a place of distinction. Those offices may be, perhaps, much sought after, yet involve hard labor when honorably filled. Sometimes the occupants com-plain of hard work and poor pay, yet seldom do they resign, or even decline re-election. Without any particular case in view, certainly I do not think the General Conference can add any to the number of salaried officers unless in a case of imperative requirement. It is acknowledged, the most rigid economy is necessary at present in all the great corporations of the country, busiences of the reconstructed body, superintendents ness houses as well as our government offices. To of circuits have been at a loss to know how to elect any officers not absolutely necessary would be unjust to benevolent societies, and a sin against the Church. Some of our funds are already greatly overburdened. Would not any additional burden, by the way of working machinery, tend to dry up the springs from whence those streams of benevolence flow? Would it not be a wise thing for the General Conference to fix the emoluments of offices before the occupants are elected?

2. Members of the General Conference should not be regarded as having any "vested right" in those offices. Fitness, or qualifications to perform the duties of office, should be the chief consideration. Politicians may act on the theory, that " to the victors belong the spoils," and thereby become a curse instead of a blessing to the country; but this will not "once be named" by honorable Christian gentlemen. After being elected to the General Conference, to parcel out the several offices among the members only, without regard to fitness or ability of any others, is evidently all wrong. Let qualifications for serving the Church, whether found in or out of the General Confer ence, be taken into the account.

3. Men of ordinary ability sometimes show amazing swength as candidates, cancessing for for office: these should not be elected. I have met with men who were exceedingly anxious to be class-1 aders. I have never committed the sin of arpointing one of this sort, as far as I know; and by the help of the Lora I do not intend to incur this guilt. Adaptation to fill the office of classleader, on the part of such, would very similar sn the part of those who develope a sort of mys-terious strength while electioneering for more prominent positions in the church. It is nothing against any man that he is head and shoulders above his fellows. Applied either to intellect or heart, it may prove to be a great blessing. Such a one will always come to the front somewhere along the line. But that class of men who must attract attention by climbing some eminence, We sometimes hear however that their legitimate work is not as well done as might be. Notwithstanding the availability of this class as candidates, the General Conference will do well to-

Some political hacks are willing to sacrifice themselves upon any official altar, like the ancient maiden praying for a husband, who be-came so arxious and earnest that she cried "anybody Lord, anybody." Relative to official position, let not this be said in Montreal of any dethodist preacher during the next month. We hope not to hear of any who are candidates for agencies, Secretariate, &c. Such officers will be equired, but let the best men be selected withont canvassing or caucus. I am impressed with the conviction that the above suggestions deserve attention. I offer them modestly for the consideration of all concerned.

SUNDAY AT CHATAUQUA.

The day was ushered in with the sound of thunder, followed by a slight shower, which served nicely to lay the dust. Being deter-mined to see and hear all I could, I started out very early. Leaving Morris Avenue, where I have a comfortable home, I pass through different avenues bearing such names as Wesley, Summerfield, Simpson, etc. Early as is the hour, I am not alone in my rambles. Our American cousins seem to be wide awake. It is hard to catch them sleeping. That is, no doubt, one reason for some of their grand achievements. A more beautiful scene than this it would be difficult to imagine. A lovely grove, beautifully arranged in streets, walks, etc., built with attractive cottages, and tents, quietly reposing on the bank of a most lovely little lake, amidst the solemn stillness of that delightful Sabbath morning, presented a scene that might well attract the Christian's thoughts away to the blissful bowers of the "Eden above." Now and then as I walk amidst this well-nigh enchanting scene, I hear the voice of holy song, and ferrent prayer. I resolved to visit the holy land, and return in time for breakfast. I soon find myself at Bethlehem, and Nazareth, and Jerusalem, and at the foot of Tabor and Carmel. There is a silent monitor warning us not to ascend; so I content myself with gazing towards the summit those grand old mountains. This I can do with the naked eye. I walk the entire length of that goodly land, calling up with devout gratitude the scenes entwined around its hallowed memory. This miniature holy land is very ingeniously arranged; and scholars say it very aptly serves to give us an idea of that which it is aptry serves to give us an idea of that which it is intended to represent. At length nine o'clock arrives. The large Chatauqua bell peals forth notes of invitation and warning—invitation to the Sabbath-school, and warning to be in time. It was held in the children's temple, the ded cation of which, by Bishop Foster, I had witnessed the day before, one pleasing feature of the dedication being that there was neither collection nor debt. The temple is 101 ft. by 94, with a seating capacity of 1,500, and built at a cost of about \$4,000, I take my place in a class taught by one of their preachers. He is a very interesting teacher. At length the organ sounds the note of warning, and all is silent. The school of over one thousand persons is soon addressed in a very pleasing and profitable manner by a very young looking man. The singing, by Prof. Case and his large choir was a very interesting feature of the school. I was charmed with their singing all through. No doubt they sing with the understanding, although I do not attempt to indee their control of the control of th the understanding, attnough I do not accomply to judge on that point. Of one thing I can judge, they sing with the spirit. It was really inspir-ing to hear those vast numbers, led by an ex-perienced and talented leader, as they made that vast temple resound with those grand songs of Sion. Sabbath-schools conducted thus cannot

After a short intermission, the clear tones of the great bell is again heard, and some thousands assembled at the auditorium, to listen to a sermon by Rev. Dr. Knox, of Elmyra. Dr. Knox is a Presbyterian, and a bold, fearless champion for the truth. Before the sermon, Dr. Vincent extended an invitation to all his ministerial brethren (not forgetting the lone wanderer from Canda) to take seats on the platform. During the sermon, some of the witty turns of the preacher were greeted with evident applause and hearty laughter. The sermon was a review and refutation of some of the leading objections offered against Christianity. In the fternoon we had a sermon by Rev. Dr. Hatfield, of Chicago, on "Home Piety." I wish all Christian people could hear it. He came down very severely on those professing Christians who have no family prayer, no religious paper in the hands of their children—who are very nice and good when abroad, but, to use his own words, like sore-headed bears" when at home. He dealt out some excellent thoughts on home-training. In substance, he said:—"I would rather my son would push a wheel-barrow, and be a day laborer and be a Christian, than occupy the highest social position and be a servant of How different that from the sentiments and actions of many professing Christians.

Should my pen not get rusty, there were a few other things to which I would like to refer again. J. W. TOTTEN.

FROM THE MISSION ROOMS.

The Rev. J. McDougall writes from Morley, July 1st, 1878, as follows —

As an opportunity occurs I hasten to drop you a note. All is well thus far, kept by the providence and mercy of our Heavenly Father. Our number is still intact, and we have great reason to greise God for all his goodness. Most of the Indians are away just now, but will soon begin to come in to attend to their gardens, and as these enlarge they will become more settled, and by and bye, seldom leave the mission. As a mission party we are trying to set a good example and encourage the Indians in the matter of house-building and planting; this we look upon as one

essential part of our missionary work.

I have just received word from the brothren of the north. They all write encouragingly. From

Whitefish Lake Bro. Strahan writes:—
"Our religious matters are going on in the right direction; our public services, class, and prayer-meetings are good and truly refreshing. We have moveable prayer-meetings from house to

Bro. Walton, from Edmonton, says: "We are happily and comfortably settled here; as yet we have not seen any souls saved, but the seed is being sown and we expectantly wait until the Lord of the harvest gives us sheaves to garner for him. In temporals, the Lord is greatly

blessing ua.' From Woodville Bro. Manning writes :- " The experiences of the members are encouraging There are about 20 children at the mission con stantly, and an average of 14 or 15 in the Sunday school; our prayer-meetings are well attended Both Mrs. Manning and myself are contented and happy, kept by the grace of God." And this from a place which has been so much neglected.

Respecting Fort McLeod, the following will be read with some interest, containing a summary of facts descriptive of the place and different tribes of Indians to be found in the North West:

I opened my school with eighteen scholars. Since the first day I have never had under twenty but once, and then it was raining heavily, and but once over thirty as the daily attendance. The average is 22. There are only twenty, though, that can be considered as permanent residents. A year ago the population was about double what it is now, but they were principally public gamblers and the train that follows in their wake. For awhile a few ct the leading spirits among them carried things all their own way, and civilians and policemen alike were being drained and brought to ruin. At last the commissioners interfered and closed every house of the kind in the place. Of course these human, or rather inhuman, vultures soon Sapped their dark wings and flew away to more congenial climes, leaving their smaller attendants to follow after more slowly. One poor fellow, who left here a short time ago and who, I have no doubt, was one of their crowd, had made his way as far as Sun River, when he was caught, along cource your hear of such men in the East to-day, and next week in the West, and they complain of being almost wrought to death, and they only consent to go because the "dear sisters" and brethren "would have no one else but me."

We sometimes hear hewever that their legitimate work is not as well down the months of the state of affairs resulting to the state of affairs resulting to the stayed about a week each time. The first time he got permiasion to have his meeting in my school house, the second time I don't think he had any. "He had about completed the purchase of a large building for his school but concluded that the present state of affairs required reperting to his beautiful to the stayed about a week each time. The first time he got permiasion to have his meeting in my school house, the second time I don't think he had any. "He had about completed the purchase of a large building for his school but concluded that the present state of affairs required reperting to him they will hang him too. The place is thus getting rid of its worst characters. Three American mercantile first time he got permiasion to have his meeting in my school house, the second time I don't think he had any. "He had about completed the purchase of a large building for his school but concluded that the present state of affairs rewith four others one dark night by the Vigilants, who hanged the whole five there ing and removing to Butte. There is besides a grocery store and saloon. A town hall is in course of erection. There are also blacksmiths, tailors, carpenters, butchers, a gunsmith, barber, &c. Altogether there are about sixty houses, exclusive of storehouses outside the fort. A very few of them are at present without occupants. I have counted myself and taken down the names of fifty-five householders. Perides these there are about twenty families of half-breeds, who consider this neighborhood their home when not hunting buffalo. If the schoolis continued they will probably move in next fall, and avail themselves of its advantages. The Police Force num-bers 120 men whose homes with the exception of four families are all within the fort or barrack square. The entire force in the N. W. is 300. There were only sixty-five vacancies last fall, and to fill these they received no less than 600 written applications from the East, to be permitted to join the force.

Macleod is and island formed by Oldman's River on the north, and a branch of it called the Slough running off to the south and then curving in and rejoining it about a mile and a half far ther down. The island contains perhaps 1500 acres. The Rocky Mountains are fifty miles distant though they do not appear more than twen-ty. They shirt about one half of the southern horizon, and often appear magnificent, especially about sunset, when their snowy caps appear like so much burnished gold, and they themselves like grim veterans going to rest after the weary day is over, one by one putting out his light as the sun sinks lower and lower. We cannot see very far in any other direction, the island lying just a little lower than the surrounding plains. We are one day's travel or fifty miles from the boundary, and 140 from Morley. We are between two and three days journey from Benton, the head of navigation on the Missouri, which, to-gether with its tributaries, drains the entire dis-trict of Montana cast of the Rockies. I forgot to say that within a radius of twenty-five miles from the fort are no less than thirteen ranches or farms under cultivation, and as this territory forms the entire southern boundary of the Sas katchewan District, I thought it might not be out of place to mention a few facts concerning it. which I have culled from the speech of Hon. Martin Maginnis of Montana, and Chairman of the delegates from the territories before the House of Representatives, U. S. A., some two months since. Speaking of the Indians, he says they have on the west of Montana, the Flat-heads, Cootenays, Pen d'Oreills, and the passing Indians from Idaho; on the south the Bannacks and Shoshones; on the east the Crows, and on the north the Blackfeet, Piegans, Gros Ventres, and Assinaboines; and over the border the refu-gee Sioux ane Nez Perces. These Indians exclusive of the Sioux over the border, can put into the field five thousand warriors well mounted. Total number of Indians in the Territory, 25,000, while for defence from the same are two small regiments of infantry, and three companies of cavalry under General Gibbon. On the Missouri from thirty to forty steamers ply, but not a single soldier, though thousands of lives, and millions of property are constantly subject to attack. A few figures from the other Territories might also be interesting to you. In Idaho, 300 coldiers be interesting to you. In Idaho 300 soldiers, under Wheaton, watch 5,600 indians. In Dakota are 58,911 Indians. In the Indian Territory are some 50,000 civilized Indians, while 700 soldiers guard 19,000 wild Indians. In Arizona are 20,-848 Indians in charge of 1006 men. In Washing-ton Territory 709 troops under General Sully, stand guard over 13,722 On our own side of the line there was to have

been on the 1st af June a conference of all Sioux hostiles and renegades from the American gencies, together with the Blackfeet, Bloods,

the co-operation of the different nations, in the west, of their having to ask for 'o'd from the English Government. They had understood it would be refused. A formal request would be made, and upon its refusal they would have to r s rt to force and take it where they could get it. It is said that Sitting Bull has over fifteen hundred lodges, and nearly 7,000 warriors under his command. At the conference, it was estimated that there would be represented a fighting force of 28,000. Sitting Bull says all he wants is peace and buffalo; but the Indians must live. They are abundantly supplied with arms and ammunition. While preparing for peace, they have been filling their cartridge belts. In former times, when the Indian was obliged to war with his own weapons, numbers were not of so much account, especially as they were constantly on the war-path, preying upon each other; but now that they are learning that union is strength, and when every warrior may be armed with a breech-loader, I think it anything but wise to be quietly content to let things take their own course, hoping that somehow they will, in the end, right themselves. Of course they will; I have no doubt of that. But I believe there will be a desperate struggle first, and that before long. The only thing that averts it now is the presence of the buffalo in unusual numbers. Over at Cypress, the next post to this, there were 900 tents of Sioux, who were almost reduced to a starving condition when the buffalo (providentially) made their appearance. My opinion is, that should there be a successful uprising among them, the oppression and wrong they have been so long enduring across the border will be visited indiscriminately and without stint upon the devoted head of every White that falls into their hands. Neither religion nor civilization have even the shadow of a hold on the tribes I have just montioned. What a wide field-white unto the harvest,-I cannot say, but waiting for the husbandman to gather out the stones, and break up the rocky soil, ere even the seed of the harvest can be cast in; and who in this great land is trying to do this? Verily the answer must be, "Few, very few." And all of these but two, our devoted chairman and the venerable Mr. Steinhauer, lacking the most important qualification, viz., a knowledge of their language. That the labors of these two (not forgetting those of the late lamented chairman) have been incessant and indefatigable, is clearly evident, in the improved condition of the two tribes; Wood Crees and Mountain Stonies, among whom so many years of faithful labor has been spent. Now, their faithful and upright walk often call forth the admiration of those who, though knowing better, set a widely different example themselves. And just here permit me to say, that among all the professed friends of the Indian in the North-west, there is not one, in my opinion, that can begin to compare with the Rev. J. McDougall (excepting, of course, Father Steinhauer). He is devoted to them, and has gained an influence over them that I do not believe any other white man in all this land They look to him for counsel in everything, temporal as well as spiritual; and he is patiently leading them on step by step as they are able to hear. Some of the older memmers are noble types of Christian character, considering the darkness out of which they have just emerged. Their cesseless enquiries after the truth, and the childish simplicity with which they take in that which refers to their own daily walk, and they follow on to cut off the right hand and pluck out the right eye sins is often very touching indeed, especially when it comes to the dividing of families, where there has been more than one wife. I camestly hope that many of the unfortunate waits that have thus been scattered, as well as many others, without

a responsible friend, may soon be gathered into the home for which Mr. McDeugall has been planning and laboring so long.

In looking over my letter I see that I have omitted to mention that a Roman Catholic priest from the Elbow, where Mr. McDougall had a little church, has been visiting this place from time to time with an eye to establishing a mission. I am told that quite an amount was raised for him, so that he might send the people a teacher. The people waited until they were tired to see the promised teacher arrive from Ireland, and then they requested Mr. McDougall to send one. The priest has visited this place twice since I came. I think he watched my movements pretty closely, although he did not wisit the school. I seldom ever stirred out but I would see him within a very few minutes somequired reperting to his bishop before he so for committed himself. The bishop has been on a visit to Ireland, and is expected to bring a teacher with him, whose destination was this place. Time alone will tell what the bishop will decide to do. My own opinion is that the priest as well as his religion has a very loose hold on the peo-ple, with the exception, perhaps, of a very few illiterate Indian and half-breed women, the wives of white men. The children in every case attend my school Sundays and week-days. At first a few were kept from Sanday-school, but now their fathers insist on their children attending.

What the effect of the opening up of the rich old mine in the Bear P. Mountain will be on this place is very uncertain. It is about 30 miles from Benton and 30 from the border and perhaps 15 from the new post on Milk river, where I suppose you will have heard a U.S. regiment s to be established, which will relieve a good deal of anxiety with regard to the Indians.

NOTES FROM ALTON.

Mr. Edwon.—As the achievments of Christian enterprise, in any department of Church-work, are deemed to be of general interest, 1 beg. with your permission, to chronicle a few items relative to the statics of our beloved Methodism in this locality: premising my observations by a brief sketch of this promising field of labor.

This charge formerly belonged to the Orango ville Circuit, from which it was detached at the Conference of 1873, and with other appointments not now connected with it, formed into a separate field under the designation of "Alton Mission." In its present form it is rather circumscribed, comprising simply within a radius of five miles, the villages of Alton and Charleston, both situated on the Toronto Grey & Bruce line of Railway in the Township of Caledon, the latter being distant from Toronto forty miles.

Owing to its superior water advantages Alton contains three fine flouring and grist mills, a wollen factory, foundry and several other manufacturing establishments; and once enjoyed a flourishing trade in these several industries. With the revival of trade which a bountiful harvest will do much to ensure, it will doubtless again become a good business centre.

The denominations are well represented here -the Methodist Church of Canada, Canadian Presbyterian, Congregationalists, Episcopalians and other union bodies all occupying the ground. the three former possessing each a good church

Methodism in this neighborhood, through many adverse causes, was for years doomed to a languishing existence, but during the incumbency of my predecessor, the Rev. C. W. Watch, it was blessed with gracious revival influences. which time our interests have materially strengthened and advanced till at length they have culminated in the building of a new church at Alton, and a large addition to our member-

ship.

The building itself is a frame, veneered with brick, having a basement story from which it is heated by a hot air furnace. The main audience room is 32 x 50ft. with 21ft. arched ceiling and entrance porch. The pews have cast metal ends with draw seats attached; they are arranged in two rows with centre and side aisles and afford seating room for 280. The orchestra is in the rear of the pulpit, which together with the space inclosed by the altar railing is elegantly, though not extravagantly furnished. But without entering into detail suffice it to say that this fine structure is a model of neatness and comfort and gives to our cause in this place a prestige which it had not heretofore attained. From the inception to the completion of the

undertaking occupied only about six months. The corner atone was laid Sep. 14th, by our beloved ex-president the Rev. George Young, and Piegans, Assinaboines, Crees, Big Bear, and Chip- loved ex-president the Rev. George Young, and mutual interest, first of all in furnishing a stimupewas. Sitting Bull was the moving spirit. The the dedicatory services were performed Dec. 24th. Tus to perseverance in the Biblical and Theel g

object was to arrive at some understanding as to by the Revds. A. Sutherland, Miss. Treasurer, and J. H. Starr. chairman of the district. Of the services of these excellent brethren I shall say nothing further than that their discourses were eminently spiritual and practical, and doubtless contributed much to those awakenings which during the eight weeks special services which followed, resulted in the conversion of many souls; twenty-two of whom have united with the membership of the church. Thus the consecration of this beautiful sanctuary to the service of God proved the happy augury of the consecration of souls to the Redeemer's service. The entire cost of the church including the ground, tencing &c., is \$3,000 all which (with the exception of \$500) is covered by bona fide sub-

scriptions and free will offerings, contributed within the bounds of the church; and principally by the Alton congregation. Our people here, Mr. Editor, are by no means religious paneers and in this matter have shown a spirit of liberality, independence, and self-denial which is deserving of the highest praise and worthy of emulation.

I beg here to record my high appreciation of the valuable services of the Building Committee viz. Messrs. Holden, Meek and White, through whose energy and hearty co-operation mainly this enterprise has been brought to a successful

completion.

DEAR SIR,-At our last Conference, I did not ask for aid for any of our churches in Manitoba in particular, for I did not, in the first place, think, that because Toronto wasthe seat of Conference, therefore her congregations were under any special obligations to give to every worthy cause; and secondly, because so many strong appeals were made by other breth-

MANITOBA.

J. GOLD.

However, I believe there is no other mission field in all our work, that has such strong claims apon the generosity of friends throughout the Dominion, as Manitoba. I shall have space to mention but one reason. Nearly all of the thousands who are coming to this province, are from other parts of the Dominion. In this statement I except the Mennonites, and the Icelanders mongst whom no missions are as yet established. Many of the immigrants are young men, or newly married couples, just commencing to care or themselves.

The great majority of the families who come have rather limited means, and when they sustain the large expenditure necessary to bring them here, and to secure an outfit for living and farming, most of them are in debt, or have little left for benevolent purposes. If they assist to sustain the missionary for the first year or two,

it is about all we can expect. There is one settlement that is, at present, in especial need of help. I refer to Morris, situated on Red River, about forty miles south of Winnipeg. A town plot has been surveyed, and a small village is now in existence. About a year ago, I took up an appointment here, and since then with the assistance of Revs. Bell and Har-rison, have supplied this and adjacent settle-ments as best we could. Conference very properly sent them a missionary this year. But in the spring, it was evident we ought to have a church in Morris. The friends promised over \$200, and, relying upon external aid, I engaged the necessary materials, and we proceeded to build a frame church 30x40, of approved style, and on a very desirable site. It will cost about \$1400, We could not have gone on as we have, had it not been for the great kindnes of Messas. Dick and Banning of Winnipeg, in furnishing us with bout \$600 worth of material, and waiting an unusually long time for their pay. However, it will not be just to ask them to wait much longer. If we had help to make the first payments we could manage the balance. He ought to have \$500 at

Now, Mr. Editor, I venture, through the GUAR-DIAN, to make a strong appeal to our dear friends throughout the Dominion, to help our people at Morris. I honestly think they are doing all we can expect from them. Morris is doubtless destined to become an important centre, and this mission is one of our most promising.

Rev. A. B. Hawes is on the ground, is most

cordially received, and is working zealously. If Morris has a little help this year in church building, I am sure the mission will give a good report of itself in the future. Ve y much has been done by friends in the

east for missions in this country, but I do not think there was ever a time when assistance given, would render a better return than at pre-

Other denominations are helping their branches in this country most liberally, and I am satisfied the Methodist Church of Canada will not be second to any in liberality when the

Any amounts sent me at Winnipeg, or to Rev. A. B. Hawes at Morris, will, through the kindness of the Editor, be acknowledged through the Guardian, and expended as may be specified.

Hoping to hear from you very soon, I am &c.,

John F. German.

Winnipeg, August 5th, 1878.

JAMES FLINTOFF.

The Recording Steward of the Sarnia Circuit sands us the following copy of resolutions passed by the Quarterly Official Board on the occasion of the death of the late Bro. Flintoff, which took place on the 1st of July last, he having filled the position of Recording Steward there for the period of twenty-three years :-

Whereas, in the providence of God, Brother James Flintoff has been removed from us by

by death since our last official meeting, Resolved that this Quarterly Official meeting desire to record their testimony to the very great services and aid rendered so freely and heartily by our late brother, at all times and upon all oc-casions, during the many years in which he held the offices in this church of Trustee, Recording Steward, Class-leader and Treasurer—to his un-swerving fidelity to the ordinances and institutions of the Church of his choice—to his marked faithfuluess and zeal, and his great kindness of disposition and manner in the discharge of all the many responsible duties which devolved upon him, and to his gentleness and earnest Christian character and deportment, not only as an hon-ored member and office bearer of this church, but also in all his public and official as well as private relations of life, and the members of this official board tender to Sister Flintoff their heart-felt sympathies in her great bereavment, and their earnest prayer that the God of all grace and consolation may so sustain and comfort her that she may be enabled even in the greatness of her grief to rejoice in the assurance that our dear departed brother is now forever with the Lord in whose presence there is fulness of joy.

Resolved that a copy of the foregoing resolution be sent by the Recording Steward to Sister Flintoff and also a copy to the Ceristan Guardan, for publication therein.

THEOLOGICAL UNION OF VICTORIA COLLEGE, COBOURG.

The first Annual Sermon and Lecture, deliver-before the Union May 1878, by Revs. Nelles and Burwash, respectively, has been forwarded to each enrolled member of the Union, and any member not receiving a copy will please notify the undersigned. As there seems to be some doubt regarding the objects of the Union, we would call attention to the accompanying Circular published in connection with the Sermon and Lecture. We would also add that the Union seeks to secure an annual gathering of ex-students at the College, for the discussion and investigation of questions intimately connected with Ministerial and Theological work. The Sermon and lecture will add to our Methodist Theological literature, and the Fellowship it is hoped will stimulate Theological study. By re-ferring to the Constitution it will be seen that a course of reading is laid down for those wishing to receive the Diploma of a Fellow, which we wish shall represent as much among Theologians in Canada, as F.R.S. does among the men of science and letters in Britain. TO EX-STUDENTS OF VICTORIA COLLEGE IN THE MIN-

ISTRY OF THE METHODIST CHURCH OF CANADA. It is hoped that this Society will form a bond of union to each other and to our Alma Mater. Such union, we think, will be promotive of our mutual interest, first of all in furnishing a stimu-

rising ministry; thirdly, in developing among ourselves permanent theological work, which may be a humble contribution to the elucidation and furtherance of the truth. The Fernley Lectures in England, the Yale Lectures on Preaching, the Bampton Lectures, the Boyle Lectures, and the Morse Lectures are examples of what valuable work may be accomplished in this way. It is hoped that the Fellowship of the Union, and the distinction of Preacher or Lecturer, will be an honor worthy of the best effort on our part; and we feel assured that if such efforts are put forth, the result will be honorable alike to our Church and our College. You are most respectfully solicated to lend your influence to this good work by becoming a member. It is only necessary to forward your name and subscription to the Secretary,

REV. A. M. PHILLIPS. B.D. Secretary-Treasurer.

Chatham, Ont.
P.S. The Union is devoting the fees of this year towards paying off the debt on "Jackson Hall" which is the representative hall of the Theological department. It is hoped all exstudents will put one dollar in this hall.

A M P

The Righteons Dead.

JOHN STREET.

The subject of this sketch was connected with one of the oldest families in Canada. He was born in St. Davids, in the Niagara County, on the 12th day of June, 1800. In the year 1825, he married and removed to the Township of Trafalgar, then a wilderness. He was converted to God in 1832, and immediately afterwards united with the Church. He took a deep interest in everything affecting the prosperity of the Church of his affections and choice. His house was opened to the weary itinerant of those days in his long and tedious journeyings through the new settlements. Some of the old pioneers who still linger on earth will remember the hearty welcome that always awaited them at Father Street's hospitable mansion. There was no place on their long routes where they were more kindly received, or more hospitably enter-

flis connection with the Church continued for period of 36 years, and terminated only with his life. During these years he was consistent in life, faithful in all religious duries, and loyal to the core to all the interests of the Church. His piety was not of the demonstrative kind, but deep, constant and controling. It was shown more in deeds than in words. In his later years his health was not very robust. He was sometimes brought apparently to the tomb. At these times he was subject to mental discouragement. His opinion of his own religious attainments was never very high, and Satan, on these occasions, took advantage, of his bodily weakness and mental depression to rob him of the "joys" of God's salvation. Though he never lost confidence in God, and his brothren never lost confidence in him, yet a sense of his unworthiness often troubled him. When he was enabled to look above himself to Jesus these doubts vanished, and he could rejoice in conscious salva-tion. He died in the city of London at the residence of his son George, on the first day of April, 1878, in the 78th year of his age. Pre-vious to his death he overcame all his gloomy forebodings. His sky was clear, his faith stron", and like a shock of corn fully ripe he was gathered into the heavenly garner. He passed away joyously from the sorrows of earth to the rewards of heaven.

James Gray.

SAMUEL KELLY

Was born in the Township of Thorold near to the old Beaverdam Church, on the 10th of Sept., 1803. He was the seventh son of John and Olly Kelly. His parents died when he was quite young. Subsequently his ten brothers and three sisters passed on before him to the spirit world. On the 3rd of May, 1878, Father Kelly died in the faith of the Gospel. He was married to Miss Sarah A. Sitzer, March 27th, 1827, and came to live in Old Wyndham the same spring, and lived in great peace and comfort with this woman, the wife of his youth. They had six children, four sons and two daughters. Two of his sons are ministers of the Word in connection with the M. E. Church of Canada and the United States Five of these stood at his bed side, with several grand children, and saw the old man sweetly remove to the heaven of love. For over fifty-one years he lived a much respected man, on the same farm, long the scene of labor, and success-of trial and deep afflictions. Yet greatly sustained by the grace of God through Jesus Christ our Lord. Here his first and second wife died, and in this same kind home his third wife, a careful and faithful woman, saw him die in great peace. She deeply feels and mourns his departure. May the Lord sustain her by his almighty hand. He lived for others, held several offices both in Church and State, was a lover of peace, settled many difficulties by his wise counsels, was one of four to form the first class in his neighborhood. He loved Methodism, was ardently attached to the late M. N. C. Church, was twice elected to a seat in Conference. Greatly did he love the ministers of this body, and all faithful ministers of the cross found a home with him and his kind family. His last illness was short but sharp, yet he endured it all with great resignation to the Divine will. When asked as to his prespects beyond the boundaries of time, his laconic reply was, "Bless God, packed up and ready." He had no fear of death, but with unflinching confidence in God's power to conquer the "last enemy," he died in holy tri-umph and sweet delight. We laid his body in the Bookton Cemetry in hope of a glorious resurrection unto eternal life. A large concourse of sympathizing friends paid their last respects to his memory. The writer enjoyed his confidence and kindness and had the mournful pleasure of conducting his funeral obsequics.

> "Oh, may I triumph so, When all my conflicts past, And dying find my latest foe Under my feet at last." JOHN ELLIOTT.

THOS. NICHOLSON, ESQ.

The subject of the following obituary notice was born in the County of Down, Ireland, August 12th, 1825. He died at his residence in the Township of Arran, Ontario, July 8th, 1878. In the 18th year of his age, Brother Nicholson emigrated to Canada. He settled in the Town-ship of Holland where he was married to his now bereaved and sorrowing partner, March 2nd, 1848. About twenty-three years ago, they came into the Township of Arran, where by God's blessing upon their industry and frugality, they have been greatly prospered in their secular interests. In the year 1852, under the labors of the Rev. Mr. Baskerville, Brothsr Nicholson was converted to God, and united with the New Connexion Methodist Church, of which he remained a worthy and honored member until the Union, and in which he was a class-leader for several years, and was also, on three different occasions, Conference Delegate. In the United Church, he occupied the office of a steward, the duties of which he performed with exemplary diligence and faithfulness. In the meetings of the Quarterly Official Board, it became manifest that he was wise in counsel, as well as prompt in action. By those who know him bost, it was observed that in the most hurried seasons of the year. he would leave his farm work, and hasten to attend to the interests of the cause of God; and to him was fulfilled the conditional promise:—" Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Brother Nicholson was also entrusted with the duties and rerponsibilities of political official positions. For several years he was elected a member of the Township Council, and during part of the time represented the Township in the County Council. He also, during a number of years before his death, occupied honorably the office of Magistrate. He was greatly respected in the community generally as an honest, industrious, frugal, enterprising, intelligent, and public-spirited man; as a kind and obliging neighbor; and as an earnest, liberal, and devoted Christian.

ical studies commenced at College; secondly, ilege to visit him and to hear his testimony to in maintaining a living and continuous interest the power of the blood of Jesus to cleanse from in the work of the College as an educator of our all sin, to remove the fear of death, and to open up a glorious prospect of immortality and endless blessedness. Many expressions of the pre-ciousness of Jesus, are treasured up in the memories of those who lovingly watched around his bedside. On one occasion when I visited him, I intimated my intention of coming again the next day, he exclaimed; "If I am not bere when you come my happy spirit will be with Jesus and the redeemed in youder bright world above." The day before he died, when I called, he apreared unconscious, still I repeated in his ear the words found in Romans xiv. 8. Shortly after I retired, he uttered them aloud. He had been daily longing for his release, and at length the final summons came, and he being "absent from the body" was "present with the Lord." He has left a widow and ten children who "sorrow

not, even as others which have no hope." His funeral sermon was preached to a very large congregation, in the Invermay church from: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Job 1. N. S. Burwash.

NELSON AND JANE A. MANHARD

Only children of D. Henry and Frances Manhard of Elizabethtown. The writer had no acquain-tence with Janie, as the Master had called her to Home in Heaven" on the 26th of March, 1874, the year before I was appointed to the North Augusta Circuit, but I have been informed that though she was only twelve years old she knew Him "whom to knew is life eternal." Soon after I went on the circuit I found an acquaintence with Nelson, who was then a stranger to the love of God. At our four days' meeting at Manhard's appointment, his watchful mother was pleased to overhear a remark which Nelson made to one of the servants that he would "rather go to the prayer meeting in the afternoon, than to the ball play," of which he had been fond.

The armor of truth had pierced his heart, and it soon became apparent that he was under deep conviction. He made application to the great physician and found a

"Balm for every wound;" A cordial for every fear."

A few weeks after this he was taken down with heart disease, and expired in his father's arms, on the 30th of October, 1877, at the age of fourteen years. A few minutes before he died, he expressed a gladness that he had "gone forforward at the meeting" and a joy at the sight of heavenly realities, as the gates of the City were opening, and the convoy of angels were meeting hom to welcome him to their celestial meeting ham, to welcome him to their celestial

DR. BURNS, THE NEW GOVERNOR OF THE WESLEYAN FEMALE COLLEGE.

The following is from the Iowa State Register: The Board of Trustees of Simpson Centenary College, Indianola, held a session in Des Moines resignation of Dr. Alexander Burns as President of that institution. It had been hoped that the Doctor would withdraw his resignation or postpone it. But he was determined, and insisted upon its acceptance. The Board then accepted of it by the adoption of the following preamble and resolution:

"Whareas, the Rev. A. Burns, D.D., has resigned his position as President of Simpson Centenary College and accepted the charge of an institution in the East.

Therefore, resolved, That the long period of

the Doctor's connection with the College as its President, embracing a decade from the begin-ning of the institution as a Conference College until this date, through years of unparalleled success in growth and usefulness, has united us as a Board to him in personal esteem and high regard for his fitness for the position he has so ably filled. And that we consent to the sever-

ance of these relations with sincere regret.

Resolved, That the great success that has attended the institution since Dr. Burns has been associated with it has been very largely due to the earnest faithful work he has given the College and his executive ability as its President.

Resolved, That we commend Dr. Burns to any educational institution with which he may become connected as an educator of scholarly attainments, possessing in a high degree qualifica-tions for educational work in any position to which he may be called and a Christian gentle-man of rich endowments, and a man of rare social worth."

This news will be heard with very general and deep regret throughout Iowa. Dr. Burns has long been held in the most popular esteem, and ranked as an educator second to none in the State and equalled by only one or two. To lose him from the State is a great and positive loss. He has made thousands and thousands of warm friends and admirers in Iowa, whose profound respect and cordial good wishes will attend him wherever he may go. If he shall indeed got to wherever he may go. If he shall indeed go to his newly-offered field in Canada it will be to preside over a Female College at Hamilton.
We hope that he may not go, but that he will stay in Iowa, and give to this State the benefit of hi swell-nigh invaluable services.

2546-1t

> Periodicals. THE CANADIAN

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OPINIONS OF THE PRESS.

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the will be sadly missed in the neighborhood, in the Church; but, especially in his own family.

During the few months of his final illness, he was wonderfully cheered and sustained by the presence and favor of God. It was a great priving the few months of God. It was a great priving the few months of his final illness, he was wonderfully cheered and sustained by the presence and favor of God. It was a great priving the few months of his final illness, he was wonderfully cheered and sustained by the presence and favor of God. It was a great priving the few months of his final illness, he was wonderfully cheered and sustained by the presence and favor of God. It was a great priving the few months of his final illness, he was wonderfully cheered and sustained by the presence and favor of God. It was a great priving the few months of his final illness, he was wonderfully cheered and sustained by the presence and favor of God. It was a great priving the few months of his final illness, he was wonderfully cheered and sustained by the presence and favor of God. It was a great priving the few months of his final illness, he was wonderfully cheered and sustained by the presence and favor of God. It was a great priving the few months of his final illness, he was wonderfully cheered and sustained by the properties of the few months of his final illness, he was wonderfully cheered and sustained by the properties of the few months of his final illness, he was wonderfully cheered and sustained by the properties of the few months of his final illness, he was wonderfully cheered and sustained by the properties of the few months of his final illness.

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2516-1y

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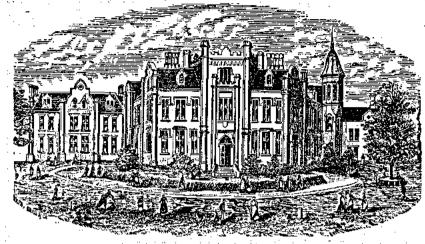
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REV. J. E. SANDERSON, M.A., Governor; or, REV. J. J. HARE, B.A., Principal. * 2542-6t

First Term-September 5th to November 13th.

Second Term-November 14th to February 7th.

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JOURNAL OF GENERAL CONFERENCE

Delegates to the General Conference, both Lay and Clerical, will need a copy of the Journal of the last General Conference,—price 30 cents post free. Imme diate attention will secure a copy before they are all

THE MINUTES.

. The Minutes of the Toronto, London and Montrea Conferences for 1878, are now ready for delivery. Price single copy, 20 cents; per dozen, \$1.75 net. Ministers and five-dollar subscribers to the Superannuation Fund will

receive their copies by mail. Those who desire the Minutes of the three Confer ences bound together in one volume, should send in their orders at once, as only alimited number are print •4d Price 75 cents net, with name in gilt letters on

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FARES TO GENERAL CONFENCE. Alexander Milloy, Esq., of Montreal, the manager of the Richelieu and Ontatio Navigation Company, au thorizes me to publish the following:— From Hamilton to Montreal, 88 50 — Return, \$14 50

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JOHN BREDIN.

Walkerton, Ont., August 15, 1878.

MISSIONARY CENTRAL BOARD. In accordance with the resolution of last year the Central Ecard of the Missionary Society of the Methodiat Church will meet in Dorchester Street Church, Montreal, on Tuesday, September 3rd, 1878, 'to receive quadrennial Report, and transact such business as may be necessary to close the affairs of the preceding year.' The Board will meet to make appropriations for the current year after the election of lay members by the General Confeser.

eneral Conference.

ENOCH WOOD,
A. SOTHERLAND,
Mission Rooms, Toronto, August 17, 1878.

GENERAL CONFERENCE, 1878.

Onder of Services.

The second session of the General Conference of the Methodist Church of Canada will be opened in the Dorchester Street Methodist Church, Montreal, on Wednesday, September 4th, 1878, at 3 a.m. The ordinary sessions of Conference will be held in the said church, and the public evening meetings in the St. James Street Church.

Wednesday, September 4th, 8 p.m.—The Sacrament of the Lord's Supper will be administered in the St. James St. Church, the service to be conducted by the Rev. Dr. Ryerson.

Friday, September 6th, 8 p.m.—A pulsaious and the St. James St. Church, the service to be conducted by the Rev. ORDER OF SERVICES.

St. Church, the service to be conducted by the Rev. Dr. Ryerson.

Friday, September6th, 8 p.m.—Amissionary love-feast will be held, under the direction of Rev. Dr. Wood, Missionary-Secretary, Those who have been engaged in missionary work are especially expected to take part. Moulay, September 9th, 730 p.m.—A general missionary work are especially expected to take part. Moulay, September 9th, 730 p.m.—A general missionary work are especially expected to take part. Moulay, September 9th, 730 p.m.—A general missionary meeting will be held, to be addressed by Rev. A. E. Russ, M.A., from British Columbia, Rev. D. McDonald, M.D., of Japan, Rev. A. Sutherland, Missionary-Secretary, and Hon. E. White, of St. John's, Newfoundland the chair to be taken by John Macdonald, Esq. M.P., of Toronto. The representative of the M. E. Church of the United States, and Rev. W Taylor, of India, are also expected to speak.

Thursday, September 12th, 730 p.m.—An educational meeting will be held, to be addressed by Rev. S. D. Rice, D.D., Treasurer of the Educational Society, Rev. G. S. Milligan, M.A., President of the Newfoundland Conference, Rev. S. S. Nolles, LL.D., President of Victoria University, and J. R. Inch, Esq. LL.D., President of Sackwille College, the chair to be taken by D. Allison, Esq. LL.D., Superintondent of Education for the Province of Nova Scotia. The representative of the W. M. Conference of Great Britain and Rev. Eishop Pierce, D.B., of the M. E., Church South, are also expected to speak.

The sessions for the public reception of fraternal delegations from Great Britain and Rev. Eishop Pierce, D.B., of the M. E., Church South, are also expected to speak.

The sessions for the public reception of fraternal delegations from Great Britain and the United States will be appointed.

at church, to be addressed by speakers to be hereafter appointed.

Saturday, September 7th and 14th, 8 p.m.—Meetings for the promotion of holiness will be held in the lecture-room of the St. James Street Church, the leaders to be hereafter appointed.

It is recommended that Prayer be offered throughout the extine Church that the assiston of Conference may be an occasion of Divine manifestation and of great spiritual blessin.

A prayer-meeting will be held each morning in the lecture-room of the D. r. bester Street Church for half an hour before the opening of the session. The Committee to have charge of the meeting to be appointed at the opening of Conference.

PREACHING SERVICES.—SEPTEMBER STM.

PREACHING SERVICES.—SEPTEMBER STH.

St. James Street, H. a.m., Rev. Bishof Pierce, P.T., of the M. E. Church South; 7 p.m., Rev. W. Taylor, of India.
Dor hester Street, H. a.m., Rev. J. H. Robinson; 7 p.m., Rev. H. Sprague, M.A.
Ottawa Street, H. a.m., Rev. Joseph Hart, President of the N. B. and P. E. I. Conference; 7 p.m., Rev. E. H. Dewart, Editor of the Christian Guardian.
Palace Street, H. a.m., Rev. E. B. Harper, M.A., President of the Toronto Conference; 7 p.m., Rev. A. W. Nicholson, Editor of the Wesleyan.
Sherbrooke Street, H. a.m., Rev. R. A. Temple; 7 p.m., Rev. J. Elliott, D.
St. Joseph Street, H. a.m., Rev. J. Taylor, President of the Nova Scotia Conference; 7 p.m., Rev. D. Savage.
Point St. Churles, H. a.m., Rev. J. Droy; 7 p.m., Rev. J.

Point St. Churles, 11 a.m., Rev. J. Dovo; 7 p.m., Rev. J. Borland, President of the Montreal Conference.
Douglas Church, 11 a.m., Rev. T. W. Jeffery; 7 p.m., Rev. D. McDonald, M.D.

SEPTEMBER 15TH.

SEPTEMBER 15TH.

St Jumes Street, 11 a.m., the Representative of the M E Church, U.S.; 7 p.m., the representative of the W. M. Church of Great Eritain.

Dorchester Street, 11 a.m., Rev. J. A. Williams, D.D.; 7 p.m., Rev. T. B. Sergeant, D.D., of Baltimore, U.S. Ottawa Street, 11 a.m., Rev. G. Young, D. D.; 7 p.m., Rev. C. Stewart, D.D.

Palace Street, 11 a.m., Rev. H. Fickard, D.D.; 7 p.m., Rev. E. B. Ryckman, M.A., President of the London Conference.

Sherbrooke Street Church, 11 am., Rev. J. Lathern; 7 p.m., Rev. G. R. Sanderson, D.D.

St. Joseph Street, 11 a.m., Rev. W. Jeffers, D.D.; 7 p.m., Rev. C. Jost, M.A.

Point St. Charles, 11 a.m., Rev. J. Learoyd; 7 p.m., Rev. C. Fish.

Doughag Church, 11 a.m., Rev. S. F. Huestis; 7 p.m., Rev. Douglas Church, 11 a.m., Rev. S. F. Huestis; 7 p.m., Rev. A. Langford. E. RYERSON, President.

GENERAL CONFERENCE.

For the information of all intending visitors at the ensuing General Conference, the following reduced rates of hotels are announced:— Windsor Hotel, Dominion Square, \$2 per day for al lelegates and for clerical visitors.

St. Lawrence Hall, St. James Street, \$1 50 per day. Vigitors to produce certificates from the Secretary of Conference of their attendance at Conference. Ottawa Hotel, St. James Street—European plan— Rooms 50c, per day. Visitors to produce certificates as above.

Albion Hotel, McGill Street, \$1 50 per day. Temperance Hotel, St. Henry Street, \$1 per day.

Temperance Hotel, St. Henry Street, \$1 per day.

It is probable that rooms will be available in several private boarding houses at \$1 per day. Enquiries relative thereto may be addressed to the undersigned within eight or ten days of the opening of Conference.

The above favorable arrangements are made with the hope that many visitors will avail themselves of the privilege of attending the 2nd session of the Gaueral Conference, which is likely to be one of very great interest.

Commutation rates with Railroad and Steambeat Companies will be aunounced as soon as possible. Ample billeting accommodation is available for delegates, both clerical and lay, in private houses, and the Committee are striving to observe, as far as possible, the expressed wishes of delegates relative to their billets.

WILLIAM I. SHAW, Secretary,

WILLIAM I. SHAW. Secretary, 22 Windsor Street, Montreal.

TORONTO DISTRICT. The Financial District meeting of Toronto District will be held in the Minister's Vestry, Richmond street Church, on Tuesday, 27th August, at 10 o'clock s.m. GEORGE YOUNG.

COLLINGWOOD DISTRICT CAMP-MEETING.

MLE ITMU.

Will (D.V.) be held on the same grounds as last year, two miles from the Thornbury R. H. station, commencing Thursday, September 12th, 1878.

Persons wishing texts will please send in their applications before the let of September, to Rev. Jno. Mahan, A. Davidson, or T. McKenuy. Thornbury P.O.

Single tents \$2.00, doucle \$4.00. Provision will be made to take parties from the station to the Camp ground at nominal rates. A provision test will be on the ground.

JOHN MAHAN Secretary

CAMP-MEETING.

The Kettle and Stony Point Indians are to hold a camp-meeting on the Kettle Point Reserve, to begin on Thursday, September 12th, 1878.

An invitation is heartily given to the Indian missionaries and their people to attend. All Indians from other reserves will be provided for while at the meeting. There will also be a boarding house for strangers.

G. A. SCHRAM.

CLARENCEVILLE TABERNACLE MEETING.

Tabernacie services will be held one mile and a half south of Clarenceville, P. Q., to commence on the 23rd of August, 1878, and will likely be closed on the 2nd or 3rd of Soptember. Fersons desiring tents, or positions for tents, will communicate with the Rev. John Stewart, Clarenceville, before the 15th day of August. And those desiring conveyances from West Alburg, or Lacolle stations will communicate the day and hour they will arrive two days before, and suitable conveyances will be sent to meet them, at a reasonable charge. A provision tent will be kept on the ground by proper persons, and accommodation for horses can be had near the ground at moderate rates.

John Stewart.

CAMP-MEETING.

The Union Camp-meeting between the South Mountain, Kemptville, and Spencerville Circuits, will be held (D.V.) in a grove belonging to Joseph Cook, Esq., 2; miles directly east of Oxford Station, on the St. Lawrence and Ottawa Railroad, commencing on Wednesday, 23th inst., at 2 pm. Single tents furnished with table and seats for ±3.00 and double do., for \$4.50. Application for tents to be made to Rev. W. Rilance, Heckston P.O. by 20th inst. An express will meet the 9 a.m. train from Ottawa and the 5.30 train from Prescott, fare 25 cents. A cordial invitation is extended to surrounding ci cuits to tabernacle with us and labor for the salvation of souls, Joseph M. Hagar.

J. Wilson.

J. Wilson.

W. RILANCE.

PETERBORO' DISTRICT CAMP-

MEETING.

A Camp-meeting under the direction of the Peterboro'
District will be held (D.V.) on the old Camp-ground on
the farm of T. H. Richardson, Esq., in the 6th Concession of Cavan, and two and a half miles from Bethany
station, to commence on Friday, September 6th.

Parties desirous of securing tents will please communteate with the Rev. J. W. Wichen or with W. H. Coulter,
Esq.

Esq. \ There will be a suitable provision tent on the ground, also plenty of water. Pasturage convenient. \ Ministers and all Christian workers on the District and surrounding Districts are cordially invited to come and help in this work. E. B. HARPEN, Chairman. J. W. WICHEN, Superintendent.

Missionary Anniversaries, 1878-79.

CHATHAM DISTRICT.

CHATHAM DISTRICT.

Chatbam, 1st and 2nd.—Sermons, November 10th, Rev. T. M. Campbell, W. Goodwin.

Windsor—Sermons, January 19th, Rev. James Harris, Beputation: Revs. J. Harris, W. Goodwin.

Clenhiem—Sermons, February 2th, Revs. J. W. German, J. B. Lambly, T. Jackson, W. W. Edwards.

Kingsville—Sermons, February 19th, Revs. J. W. German, J. B. Lambly, T. Jackson, W. W. Edwards.

Kingsville—Sermons, January 12th, Revs. E. S. Jones, T. D. Pearson. Deputation: Revs. E. S. Jones, J. B. Goodspeed, W. Godwin.

Woodslee—Sermons, October 15th, Rev. J. B. Goodspeed. Deputation: Revs. J. W. German, J. B. Goodspeed. Deputation: Revs. J. W. German, J. B. Goodspeed. Deputation: Revs. J. W. German, J. B. Goodspeed. Essex Centre—Sermons, November 24th, Rev. A. M. Phillips, R.D. Deputation: Revs. T. D. Pearson. A. M. Phillips, R.D. Deputation: Revs. T. M. Campbell, J. B. Ocodspeed.

Harrow—Sermons, October 6th, Rev. Thomas Gee. Deputation: Revs. Thomas Gee. W. H. Gane. Deputation: Revs. Thomas Gee. Deputation: Revs. Thomas Gee. Deputation: Revs. Thomas Gee. Deputation: Revs. Thomas Gee. Deputation: Revs. J. Goodwin, W. H. Gane, J. Waksfield, W. J. Brandon.

Tibury—Sermons, January 19th, Rev. E. S. Jones. Deputation: Revs. W. Henderson, E. S. Jones. Deputation: Revs. W. Henderson, Thomas Gee. Wardsville and Newbury—Sermons, November 17th, Rev. J. Waksfield. Deputation: Revs. J. Harris, T. D. Pearson, T. Jackson.

Bothwell—Sermons, October 27th, Rev. J. Waksfield, A. J. Snyder.

Bothwell—Sermons, October 13th, Rev. M. C. Watson, J. E. Russ, A. M. Phillips, B.D., W. J. Brandon.

Florence—Sermons, October 13th, Rev. Adam J. Snyder. Deputation: Revs. J. Goodwin, J. Neelands.

Thamesville—Sermons, October 13th, Rev. Adam J. Snyder. Deputation: Revs. J. Odery, A. J. Snyder.

Deputation: Revs. D. Odery, A. J. Snyder.

Deputation: Revs. J. Geodwin, J. Neelands.

Thamesville—Sermons, October 13th, Rev. Adam J. Snyder. Deputation: Revs. J. Odery. A. J. Snyder.

Deputation: Revs. J. Geodwin, J. Neelands.

Thamesville—Sermons, October 13th

QUEBEC DISTRICT.

QUEBEC DISTRICT.

Quebec—Local arrangements.
Foint Lovis—Local arrangements.
Three Rivers—Local arrangements.
Three Rivers—Local arrangements.
Meibourne—Sermons, December 18th, Revs. J. Kinez, W.
Timberlake, Meetings: 16th, 17th, 18th. Deputation: Revs. J. Kines, W. Timberlake, W. H. Lambly, Esq.
March 16th, 1879. Sermons, Rev. J. Lawrence Meetings 11th, 12th, 13th. Deputatation: Revs. W. J. Cuethers, J. Lawrence, Danville—Sermons, December 8th, W. D. Erown. Meetings: 9th, 16th. Deputation: Revs. L. Hooker, W. D. Brown.
Windsor Mills—Sermons, January 12th, — Meeting: 18th. Deputation: Revs. L. Hooker, W. D. Brown.
L. Hooker. Meeting: 18th. Deputation: La. Hooker, W. D. Brown, G. H. Porter.
Lenoxville—Sermons, January 12th, Revs. Leroy Hooker, W. D. Brown, January 5th, Rev. J. Henderson.
Meetings: 8th, 9th, 16th. Deputation: Revs. W. Austin, G. H. Porter, J. Henderson.
Cokshire—Sermons, January 5th, Rev. J. Crothers, M.A. Meetings: 6th, 7th. Deputation: Revs. G. H. Porter, U. Ausin, G. H. Porter, J. Henderson.
Sermons, January 5th, Rev. J. Crothers, M.A. Meetings: 6th, 7th. Deputation Revs. G. H. Porter, U. Ausin, C. Grothers, M.A. Henderson, Jas. O'Harts.
Marbleton—Sermons, October 18th, Rev. J. Chamber, Jas. O'Harts.
Robinson—Sermons, October 18th, Rev. Geo. Stenning, Meetings: 16th, 17th. Deputation: Revs. W. D. Brown, Brother Or.
Leeds—Sermons, December 1st, Rev. J. Lawrence, Meetings: 2nd, ard. Deputation: Revs. J. Lawrence, Meetings: 2nd, ard. Deputation:

December 4th and 5th. Deputation: Revs. J. Law-

December 4th and sett. Department Avers.

sence, Moses Scott
Inverness—Sermon , December 1st, Rev. Moses Scott.
Meetings: 2nd, 3rd4th, 5th. Departation: W. D.
Brown, W. Timberlake, and W. H. Lambly, Efg.
Durham—Sermons, October 6th, Rev. G. H. Porter.
Meetings: 7th, 5th, 5th, 5th.
W. Timberlake.
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On the 13th inst., by the Rev. John Elliott, father of the bride, at the Methodist parsonage, Otterville, Thos. Purvis, Esq , merchant, to Cecelia, second daughter of the Rev. John Elliott.

of the same place.

On the 14th inst., by the Rev. R. N. Adams, in the Sandy Hill Methodist Church, Bell's Corners Circuit, the Rev. F. McAmmond, B.A., of Stirling, Ont., to Miss B. C. Hare, M.E.L., daughter of R. Hare, Esq., of Nepeau, Ont., and sister of Rev. J. J. Hare, M.A., Principal of the Ontario Ladies' College.

On the evening of the 15th inst., by the Rev. Wm. W. Shepperd, in the Fatfield Methodist Church, in the presence of a large audience of well-wishers, George E. Taylor, of Paris, to Miss Augusta Sophia Metcaif of Fairfield.

On Tuesday, the 6th inst., in great peace, Charlotte Malvina, beloved wife of John Chapman, Post Master, of Frankford, in the 36th year of herage, and a member of the Wesleyan Church from childhood.

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MARRIED.

On the 13th Inst., at the residence of the bride's father, Geo. R. German, Esq. Prinyer, by the Rev. John W. German, Methodist minister of Ridgettwn, Ont., uncle of the bride, assisted by the Rev. Mr. Perry, Joseph B. Wright, Esq., of Marrysburg, to Miss Eliza C. German, of the same place.

On the 14th Cont.

DIED

On the morning of the 7th inst., of chronic bronchitis and asthma, Mary Helen, wife of Chief Wawanosh, of Sarnia, and daughter of the Rev. S. Waldron, passed away triumphantly to her "long-sought rest" after many years of suffering borne with Christian fortitude, much beloved and greatly regretted. On Saturday, 17th inst., at the parsonage Lucan, William Arthur Ross, youngest child of the Rev. A. J. Russell, B.D., aged nearly seven months.

25 FANCY CARDE, Snowflake, Oriental, etc., in 25 styles, with name, loc. J. B HULSTED, Nassau, N.Y. 2532-2543-1y

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Retroit, do
Rutter, store-packed
Regs, fracked...
Regs, reacked...
Regs, per doz
Regs, per doz
Retroit, do
Ryersen, do
Rutter, store-packed
Regs, reacked...
Regs, per doz
Retroit, do
Ryersen, do
Rutter, store-packed
Regs, reacked...
Retroit, do
Ryersen, do
Rutter, store-packed
Regs, per doz
Retroit, do
Retr

"round lots of medium
"of inferior
Cheese, in lots
"in small
Resear's Royal Arms and Stilton
Pork mess, per bri...
Extra prime, per bri
Bacon, long clear
"Cumberland cut ...
"Smoked
"Spiced roll ...
"Hans smoked
"sugar cured and canvassed
in pickle
Lard in timets
in tierces
Eggs, fresh
"limed ...
Dressed hogs
Live hogs
Hops, 1976
"second-class, 1875
Dried apples ...
SALIT
Liverpool, coarse ...

ETDES, SKINS AND WOOL. Steors—Toronto Inspection...No. 1, 60lbs and

buffalo Sole Hemlock Harness Leevier Cuk Harness Upper, heavy

Scaled Tenders, addressed to the undersigned and endorsed "Tender Pacific Railway," will be received at this office up to non of Wednesday, the 1st day of Jan-uary, next, for the Grading, Trackleying and other works of construction required to be executed on the following sections of the Canadian Pacific Railway:— 1. From the westerly end of the 26th contract at English River to Kaleigh, a distance of about 50 miles.

2. From Raleigh to Eagle River, a distance of about 68 miles. 3. From Eagle River to the Easterly end of the 15th contract at Keewatin, a distance of about 67 miles.

Plans, &c., may be seen, and Specifications, approx mate quantities, & rms of tender, and other information obtained at the office of the Enginee in Chier at Ottawa

No Tender will be entertained unless on the printed form, and unless the conditions are complied with. The general Tender for construction of whole line under Railway Act of 1874, covers above sections; but separate tenders are asked under the ordinary conditions of the Department.

Department of Public Works. Ottawa, 13th August, 1878.

Lectures on 1st October. Total expense for board, tuition and incidentals, from \$120 to \$140 per annum. Calendars to be had on application.

To supply the want felt by the closing of the Dundas Institute, Rev. N. Eurns, B.A., with the approval of his Conference (London), has taken the spacious buildings in the town of Georgetown known as "The Academy," and will open them for the reception of boarding-scholars on the 9th of September next. The Principal is a gold medallist of Toronto University, and has been High School Headmaster for upward of twelve years. sity, and has been High School Headmaster for upward of twelve years.

The location of the College is excellent, being retired, healthy, and convenient of access (at the Junction of the G. T. & N. W. R. R.)

Scholars prepared for all the leading examinations.

Boysreceived at any age.

A liberal discount made to all ministers.

For further particulars, terms, &c., address e43-5t.

REV. N. BURNS. Georgetown, Ont.

Sheepskins ...
Wool, fleece ...
pulled, super pickings
Tallow, rough
rendered

Splits Russetts Hemlock Calf, (30 to 35 lbs per doz)

Miscellaneous.

CANADIAN PACIFIC RAILWAY.

Tenders for Grading, Tracklaying, &c.

From Yale to Kamloops Lake, in British Columbia, a distance of about 125 miles.

A bill of quantities will be ready on or before Dec-ember 1st, at the Dept. of Public Works.

By order, F. BRAUN,

Secretary. .

Victoria University. MATRICULATION EXAMINATIONS

Wednesday, 18th September.

S. S. NELLES, President. Cobourg, Aug. 6, 1878. GEORGETOWN COLLEGE.

REV. N. BURNS, Georgetown, Ont.

R. FOWLER'S EXTRACT OF WILD

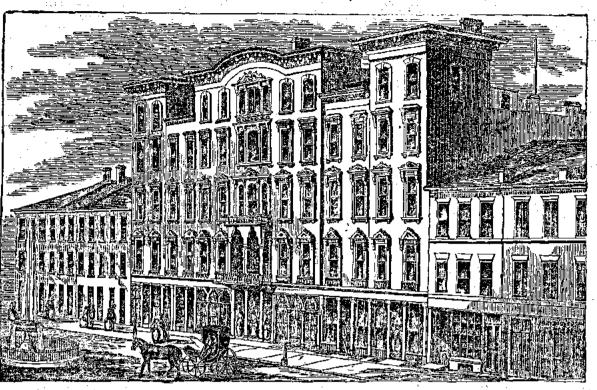
STRAWEERRY.—This preparation stands peerless as a remedy for all summer complaints. Have you
diarrnae? It will positively cure you. Have you coliera
morbus? It will positively cure you. Have you colie
or cramps in the stomach? It will positively cure you.
Is your stomach sour? It will positively cure you.
Are you going on a sea voyage? Be sure and take a
bottle of the strawberry in your haversuck, for use in
sea-sickness, vomiting, and other irritations of the
stomach and bowels; it will positively cure you. Every
one speaks highly of it. "I have no healtancy in recommending Dr. Fowler's Extract of Wild Strawberry,"—
G. W. Earl, St. Catharines. "I would advise any one
suffering from summer complaints to give Dr. Fowler's
Extract of Wild Strawberry a fair trial."—Carman M.
Gould, M.D., Castleton. "Dr. Fowler's Extract of Wild
Strawberry gives perfect satisfaction."—Thomas DoueLas, Cambray. "Can recommend Dr. Fowler's xtract of Wild Strawberry with confidence."—Judges
S. Peer, Minden. "My customers boar high testimony
to the virtues of Dr. Fowler's Extract of Wild Strawberry,"—T. Steversson, Orangeyille. Milluan, Bontley
& Pearson, Proprietors, Toronto.

o iw-2541-1y-2548 REV. N. BURNS, Georgetown, Ont.

Special Potice.

WESLEYAN FEMALE COLLEGE.

HAMILTON, ONT.



FACULTY OF INSTRUCTION.

REV. ALEXANDER BURNS, M.A., D.D., LL.D., GOVERNOR AND PRINCIPAL

COLLEGIATE DEPARTMENT. REV. ALEX. BURNS. M.A., D.D., LL.D., Principal and Professor of Montal Science and Evidences

REV. W. P. WRIGHT, M.A., B.D., Professor of Natural Sciences. MISS L. O'LOANE, M.E.L., Mathematics MISS M. PATERSON, M.E.L., Moral Science, &c. MISS I. WALTON, M.E.L.,

ACADEMIC DEPARTMENT. MRS. M. A. WRIGHT. MISS CARRLE A. ROBERTSON. MISS JENNIE M. BEYNON.

MODERN LANGUAGES.

FINE ARTS. MRS. M. A. MACCARTHY, Drawing and Painting.

R. C. AMBROSE, Esq., Prof. of Music. MISS ANNIE E. BOOTH.

ITEMS OF SPECIAL IMPORTANCE.

Since its beginning in 1861 the College has sent out 183 Graduates. Nearly 2,000 Students have been enrolled in its catalogues. There is a noble building, with spacious halls and convenient, airy, and well-furnished rooms.

PREPARATION FOR TEACHERS. Especial attention will be given to the studies of those who wish to prepare themselves to

receive Teachers' Certificates. EXPENSES.

FOR COMPLETE LIST OF PRICES SEE ANNUAL CALENDAR. 20 PER CENT. DISCOUNT TO MINISTERS OF ALL DENOMINATIONS.

OPENING. The College was amounced in the Annual Catalogue to reopen on August 24th, but in consequence of the warm season the date has been postponed to SEPTEMBER 2nd. It is specially important that students should be in at the opening, but pupils are admitted at any time.

For Annual Catalogues, giving all particulars, address HAMILTON, AUGUST 12rh. 1978.

REV. W. P. WRIGHT, M.A.

TO THE FRIENDS AND PATRONS OF THE WESLEYAN FEMALE COLLEGE, HAMILTON, ONT.

The Board of Directors of the Wesleyan Female College in this city announce the pleasing intelligence to the friends and ratrons of the Institution, that they have been successful in securing the invaluable services of the Rev. Alexander Burns, D.D., LL.D., for Governor and Principal of the College. Dr. Burns occupies a leading position among the educators of our time. Under his able management the College will prove a great success, as ne combines in an eminent degree the elements essential to the attainment of a prosperous issue to all his unfertakings. The testimonials accompanying place this beyond the shadow of a doubt. He and his assistants will constitute a corps of instructors capable and efficient. The education of the College will be thorough and complete.

Rov. S. D. RICE, D.D., St., Mary'r.

I have known Dr. Alex. Burns many years, and I know also that he has proved himself a very superior educator, having had charge of an institution having University powers for the last ten years, which he has conducted most successfully. Rev. E. RYERSON, D.D., LL.D., Toronto. Rev. E. RYERSON, D.D., LL.D., Toronto.

I am glad to learn that the Board of Trustees of the Hamilton Ladles' College have succeeded in obtaining the Rev. Alexander Burns, President of the Simpson College, Lowa, as Governor and Principal of their institution. Dr. Burns is a distinguished graduate of Victoria University at Cobourg. He was distinguished for excellence in all respects as a student, and graduated with the highest honors. His strong attachment to Canada and its institutions has much to do with his return among us. I wish him every possible success in his new and important position as the successor of Dr. Rice.

Rev. S. S. NELLES, D.D., LL.D., Cobourg. The College Board are most fortunate in securing the services of the Rev. Dr. Burns as Governor and Frincipal of the College. He justly ranks with the first educations lists of the day. He is one of our strongest men, and will not fall for want of scholarship or energy.

Rev. Dr. G. DOUGLASS, LL.D., Montreal, and Profe BURWASH, Cobourg. We are greatly pleased to learn that you have secured the services of Dr. Burns as Frincipal of your College. Few men could be found so competent to carry on the great work so successfully commenced by Dr. Rice,

or. Burns is a man of great ability, and takes high ank as an educationalist. B. M. BRITTON, M.A., LL.D., Barrister, etc., Kingston, I am very glad that you have secured the services of my friend and fellow-student, Dr. Burns, as Principal of the Wesleyan Female College. Dr. Burns has gifts and graces which have advanced him comparatively early in life to the front rank of teachers.

Dr. E. WOOD, D.D., Mission Rooms, Toronto,

Rev. A. M. PHILLIPS, Chatham.

Rev. JOHN LEAROYD, Pictor.

I do not think you can speak of Dr. Burns too highly. I consider the committee most fortunate in having secured his services. H. VAUX, Esq., M.D., Brockville. It was my good fortune to be under the direct sere and tuition of Dr. Burns for some years, and I sen truly say that I believe you have the right man in the right place. Gentle yet firm he was always a favorite with his pupils, whilst his indomitable energy inspired them to make exertions which otherwise they might not have made.

Dr. Burns is able, energetic, persevering, and enthusi-astic, both as a scholar and teacher. I shall have no hesitation in recommending parents to place their daughters under his charge and instruction. GEO. WRIGHT, Esq., M.D., Toronto. Dr. Burns is an old and very highly esteemed friend of mine. I was delighted to see that he had been appointed Principal of your College in Hamilton, Nothing could give me greater pleasure than to say what I know of Dr. Burn's peculiar adaptability for the position he now occupies. He is a ripe scholar, possesses superior

Rev. D. G. SUTHERLAND, M.A., Simcee

executive talent, is exceptionally apt in communicating knowledge, and possesses in a marked degree that kind of temperament which, while it commands respect, specifly and increasingly acquires the confidence of the student.

Dr. Burns is a man of vigorous thought, able, scholarly, and a profound thinker. He has the faculty of winning the love and esteem of his pupils. W. H. W. CLIVE, Esq., M.D., St. Catharines. Dr. Burns is one of the most successful and brilliant of our educators. He is a man of active and sympethetic habits, and would instil in the minds of his pupils a lervent desire to acquire knowledge. He and L were

Rev. HUGH Johnston, M.A., B.D., Montreal.

JOHN C. DETLOR, Esq., M.A., Goderich.

Rev. WILLIAM WILLIAMS, Centenary Church, Hamilton.

Under the able management of Dr. Burns success is ertain. WM. BEATTY, M.A.

Dr. Burns stands prominent as an educator.

From what I have heard of his success in late years, I am satisfied that Dr. Burns would fill ably any courational position entrasted him. Rev & SUTHERLAND, Mission Rooms, Toronto. Rev A SUTHERLAND, Mission Rooms, Toronto. When it was anneanced that Dr. Rice, had retired from the Principalship of the Female Colleget confess a feeling of apprehension crossed my mind in reference to the future of the institution. I was unable to see where a successor could be found who would in all respects supply the Doctor's place. But when light et all respects supply the Doctor's place. But when light et dath the choice of the Directors had fallen upon my old friend Dr. Alaxander Burns, every feeling of apprehension vanished. The Directors could not have made a better choice. Dr. Burns will bring to the work ripe scholaship, wide exprisues, and a faculty- for teaching and organizing such as few possess. I abitipate a successful career for the institution under Dr. Burn's administration.

Rev. E. HARTLEY DEWART, Editor CHRISTIAN GUARDIAN, Toronto. I congratulate the Board of Directors of the Handlyton Female Co lege on their good fortune in securing the services of the Rev. Dr. Bains. The experience and success of the Rev. Dr. Bains. The experience and success of the Rev. Dr. Bioc had so, extensively won general confidence that it is of the utmost importance to the College that the place rendered vacant by his retirement should be filled by a first-class man. We know of so man whom we deem better qualified to fill this position than Dr. Saums. His brilliant satural abilities, thorough libers quilture, and practical success in educational work give good grounds of confidence that he will meet the highest expectations in his new position.

REV, E. B. RYCKMAN, President London Conference. REV. E. B. RYCKMAN, President London Conference. I regard the selection of Dr. Burns as Prescribed of the Hamilton Fernals College as exceedingly wise and fortunate. Naturally gifted, he excelled as a student—was gold medallist of his class. He won for himself very speedily a position and a reputation as College Professor, and President, seldom accorded to a mau of his years. He is thoroughly furnished, indefstigable, genile, gentlemanly, all alive, and will bring to the College quodwments of experience and good sease such as will an sure its continued success and usefulness.

Rev. JOHN POTTS, D.D., Toronto. Rev. Dr. Burns is a Canadian, and one of the honored graduates of Victoria University. His toaching power is well known to us, and emineutly fits him for the pos-tion to which you have called him. The appointment of Dr. Burns will give great satisfaction throughout Canada.

Rev. W. BINGGS, Metropolitan Church, Toronto. Rev. Dr. Buras, who has just accepted the position of Principal and Governor of the Wesleyan Fernale College, Hamilton, is a man of eminent ability, accurate scholarship, and, for years, has been well known as a popular and successful educator.

Rev. JOHN B. CLARKSON, M.A., Brantford, Rev. JOHN B. CLARKSON, M.A., Brantford,
The Rev. Alexander Burns, D.D., L.L.D., gold medallist of Victoria University in 1961) is a man of groat
ability, an enthusiastic and brilliant teacher, and for
the past tenyeurs, has been the most successful Principal of ones of the largest Western Universities. The
cipal of ones of the largest Western Universities. The
Doctor combines superior administrative powers together withs a rare geniality of nature, arge sympathy,
and those sacial excellences which eminently qualify
him for the Governorship of the Young Ladies! College.
I congratulate the Roard on having secured the services
of so eminent a minister of Christ.

Rev. W. JEFFERS, D.D., Lindsay.

Hev. W. JEFFERS, D.D., Lindsay.

I have no sort of hesitation in saying that in my opinion you will achieve a very important means, and assurance of prosperity if you succeed in obtaining the Rev. Dr. Burns as Principal and Governor of the Ham itton Ladies College. His vigor, great talents, and profound and extensive learning, as well as his success as President of a University, have given him a very high reputation throughout the Westers States, and his personal, qualities will always command the coundence and respect of all who know him. Rev. J. PHILP, M.A. London. Kev. J. PHILP, M.A., London.

Your Institution claims a Principal not only of eminent, scholarship, but of commending Christian influence,; such an one it will undoubtedly find in Dr. Burns, Under his guidance there is every prospect of his even, arguesing the proud position of former years, Dr. Burns was one of nry warmast College friends, whose removal from this country I greatly regretted, and whose resum I now hall with real delight. As an educator of youth he has but few equals. You are exceedingly fortunate in securing, him as Principal of your leatington.

Rev. MHN BMEDIN, Walkerson, I have known Dr. Berras all through his college-course. Have watched his career with great interest. I congratulate the Board of Directors in securing the services of so occumplished and successful an educa-tionist.

Rev. S. BROCK, Guelph. Dr. Buns his man of finished scholarship, broad cul-ture, and a very attached personal friend. I hall his re-turn to Canada with delight. You have made an ad-mirable choice.

We are pleased to learn that you have secured the services of the Rev. Dr. Burns for the Weeleyan Female College, in the place of Dr. Rive. His gast pistory warrants ug.in believing that ha will be exhinately successful in the important educational week committed to, him.

others,

ful in the important educational work committed him.

New, J. Borland, St. John's Que.

EDWIN CLEMENT, Waterford, Opt.

E. S. Rupert, M. A., Cantor

A. E. Rost Victoria, B. C.

W. W. Canson, Brentford.

A. C. Chambers, Naponee.

L. Hoomer, Quebec, Que.

Maily Benson, St. Thomas.

Goo Young, D.D., Toronto,

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J. W. Holmes, St. Catharines.

B. C. Chambers, Market,

M. H. Burkholm, Bortister.

S. F. Lazier, M.A. L.L.B., Barrister.

H. Burkholmer, M. A.

M. L., Pearson, Montreal, Que.

Lichthy Taylor, D.D., Toronto, Ont.

N. R. Willoughby, M.A., Belleville, Ont.

H. Christopherson, Mitchell, Out.

A. Langford, St. Catharines, Opt. And many 2516-25.