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AND EVANGELICAL WITNESS.

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Literary and Religious.

FRENCH CANADIAN EVANGELIZATION.

The Lord of the harvest is evidently favoring our difficult, yet promising work. By his kind Providence we have just been enabled to purchase a church, which is the first French Methodist church in this Dominion, and which is ready for our occupancy. Attached to the church is a parsonage and another building used as a book-store or Bible depository. The property is centrally located on the corner of Craig and St. Elizabeth Streets, opposite the *Champ de Mars*. Some repairs are needed on both the church and the parsonage, especially the latter. The purchase price is \$10,000. It may possibly cost two or three hundred dollars, perhaps more, to make the necessary repairs. We are now in pressing need of money to enable us to make the first payment and the repairs. I have issued a circular, which I send you with this communication, and which I hope you will publish as a postscript to this letter. We hope that this appeal for help will be generously responded to, not only by those who have already subscribed, but by all the friends of the cause to whose knowledge this matter may come. As the Lord opens the door for us let us cheerfully enter in.

Our many friends in Montreal are delighted with this favoring Providence. Let us not slight this opportunity. If our friends throughout the country will rally to our help, we believe that a great harvest will be gathered in. Since the last 12th of July there has been a marked reaction among our French Canadian fellow-citizens. More strangers, and especially young men of the Roman Catholic Church, attend our services now than before. There is a great unrest among them. It is evident that the meaningless mummeries of Rome cannot satisfy their waking spirits.

Now is the time for a general advance throughout the lines of our evangelization, especially in this Province. "There is the sound of a going in the tops of the mulberry-trees." Let us bestir ourselves.

I have reason to believe that the recently-closed session of our General Conference, bringing its members, as it did, face to face with the overshadowing power of Rome, has been the means of leaving a salutary impression upon the minds of our representative men. As they speak of these things among their friends in their respective localities, I shall pray that the fire may burn and run from heart to heart, until from ocean to ocean there may spread an inextinguishable blaze.

We expect to commence services in the Craig Street Church next Sabbath. This church has been occupied for nearly sixteen years by the missionaries of the French Canadian Missionary Society. It has been closed only one Sabbath. It is expected that many of the old attaches of this society will continue to worship with us.

The friends of the cause will watch this movement with interest, and, I trust, pray earnestly for our success. Our motto is, "Ora et labora." LOUIS N. BEAUDRY. Montreal, Sept. 27th, 1878.

METHODIST QUADRENNIALS.

The Quadrennial Conferences of the Methodist Church and of the Methodist Episcopal Church in Canada during their recent meeting attracted considerable attention. The proceedings of these large and influential denominations are full of interest and instruction, and it is a sign of the happy times in which we live that Presbyterians, Congregationalists, Baptists are found amongst the willing listeners to the eloquence of their Methodist brethren while in Conference. If any meaning is to be attached to the Evangelical Alliance, of which adherents of the Protestant churches are members, if weight is to be given to what is acknowledged on all hands that our Methodist friends are earnest workers in the vineyard, if our professions of brotherly love are real; then the proceedings of any church court are to be viewed as of common interest to all Christians. It is our prayer that God may bless the labors of our Methodist brethren, especially in their grand enterprising work as pioneers in the cause of Christianity.

Our Presbyterian brethren of the United States are at this moment eager and earnest in the discussion of the size and constitution of their General Assembly. With this increase and development of their Church since the re-union, the supreme court has become so large that few cities are found big enough to hospitably entertain it. There is a great outcry, too, about the expense of travel and living caused by the large representation that is made necessary by the present plan. They have been talking of reducing the number of members by representation of Synods rather than Presbyteries, while many are seemingly inclining to the suggestion of making actual members the basis. What will they do if ever the Presbyterians, south and north, are incorporated in one body? what is to be done should the United Presbyterians and Reformed Churches become tributaries to the

great Presbyterian Church of America? to what expedient shall they resort should the dream of many be accomplished—of uniting in one all the Presbyterians of the American Continent? Why not take a leaf out of the book of our Methodist brethren? Besides the Synods as now constituted, let there be annual local assemblies—say a northern, southern, eastern and western assembly. Then have a triennial or quadrennial conference with representations from all to Presbyteries or Synods, which shall have the discussion of matters of general importance, and have before it all questions pertaining to legislation and government. We cannot see there is anything against this in Presbyterian theory. Certainly it is not so objectionable as departing from the constitutional plan of representation by Presbyteries. A Conference of this kind freed from keen discussions of a local kind would present a magnificent platform for the consideration of the missionary enterprises of the Church.

Like our own church, the Methodist Conference at Montreal has been taken up with the question of hymnology. It is instructive to find a powerful party in this Church determined upon reducing the number of hymns in their book. They say they have too many hymns and many of them are weak and trashy. We are sure that the committee of our assembly having in charge the preparation of a hymn-book will not err on the side of having too many hymns. What is wanted is a careful selection. Let there be sufficient variety but of such a kind as will admit only hymns that are distinguished by their poetry and by fidelity to the doctrines of the Bible.

The business transacted at the Montreal Conference was of a very varied description. The debates were conducted in a dignified and yet spirited manner. The presence of the Master was evidently felt in all their deliberations. The entire assembly seemed bent upon the one thing, namely, obeying the Lord's command—"occupy till I come."—*Canada Presbyterian*.

THE THREE GREAT REVIVALS IN ENGLAND.

The remark is not new, the fact is obvious: England has passed through three great evangelical revivals. The first, the period of the Reformation, whose tones were latent here, even before the pen of a monarch, and that monarch a haughty Tudor, to enter the lists of disputation with a lowly-born son of a miner of the Black Forest. What that Reformation effected in our country we all very well know; the changes it wrought in opinion, the martyrs who passed away in their chariots of fire in vindication of its doctrines, the great writers and preachers to whose works and names we frequently and lovingly refer. Then came the second great evangelical revival, the period of Puritanism, whose central interests gather around the great civil wars. This was the time and these were the opinions which produced some of our most massive and magnificent writers of the language. The whole mind of the country was stirred to its deepest heart by faith in those truths which believe ennoble human nature, and enables it to "endure as seeing Him who is invisible." There can be no doubt that it produced some of the grandest and noblest minds, whether for service by sword or pen, in the pulpit or the cabinet, that the world has known. Lord Macaulay's magnificently glowing description of the English Puritan, and how he attained, by his evangelical opinions, his stature of strength, will be familiar to all readers who know his essay on Milton. The third great evangelical revival has produced greater and more lasting results than either of the preceding. The story has less, perhaps, to excite some of our most passionate human interests; it had not to make its way through stakes and scaffolds, although it could recite many stories of persecution, and it unsheathed no sword. "The weapons of its warfare were not carnal," and on the whole, it may be said its doctrine "distilled as the dew;" yet it is not too much to say that from the revival of the last century came forth that wonderfully manifold reticulation and holy machinery of piety and benevolence we find in such active operation around us to-day. All impartial historians of the period place this most remarkable religious impulse in the rank of the very foremost phenomena of the times. The calm and able historian, Earl Stanhope, speaking of it as "despised at its commencement," continues, "with less immediate importance than wars or political changes, it endures long after not only the result, but the memory of these has passed away, and thousands (his lordship ought to have said millions) who never heard of Fontenoy or Walpole, continue to follow the precepts and venerate the name of John Wesley." While the latest—and still more able and equally impartial and quiet—historian, Mr. Lecky, says, "Our splendid victories by land and sea must yield in real importance to this religious revolution; it exercised a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation, and even on the course of its political history."—*Sunday at Home*.

SUBORDINATE REVELATIONS.

In several quarters recently the idea has been presented that the epistles of the New Testament are of inferior authority to the Gospels which contain the words and works of Christ. We take the following forcible and timely remarks on this subject from a recent article in the *Chicago Interior*:

It is alleged that Christ's own words and actions, the great facts of his life and death, and his wonderful character are of higher authority than all other teachings, and constitute the supreme revelation. But how do we know anything about Christ, his character, his actions or his words, except on the recorded testimony and by the divine inspiration of these very men who are now represented as merely disciples and subordinates? If they have sufficient inspiration and authority to tell us in the Gospel history with unerring certainty, what Christ did and said and suffered and was, so that we may take his person and character as a true revelation of God, how is it that in other parts of Scripture, when writing of the same things, they so lose authority as to make their record and testimony only subordinate revelations, thus making St. John in his Epistles and Apocalypse subordinate to St. John in his Gospel, and St. Luke in the Acts of the Apostles subordinate to St. Luke in the history of Christ. It strikes us that this is either a distinction without a difference or else it is one which goes very deep, so deep indeed, as some of the writers intimate, that if true it would revolutionize our received theology. It would clearly revolutionize the received doctrine of a plenary inspiration of all the Scriptures.

Nothing could better illustrate the untenability of this distinction than the fact that two of the sacred writers, Luke and John, would belong to each of the two classes. Are we to suppose that St. Luke's account of what Jesus said and did, as given in the first chapter of the Acts of the Apostles, including the ascension to heaven, is of less authority than his account of the resurrection in the last chapter of his Gospel? This would be to make him subordinate to himself in the very act of recording substantially the same history. Still further St. Luke tells us of some things in the Acts of the Apostles, and St. Paul tells us of many things in his epistles respecting Christ, including the very words and actions of Christ, which are not recorded in the four evangelists. Take, for example, the words of Jesus, as preached by Paul to the Ephesian elders at Miletus, and recorded by Luke, who as Paul's travelling companion, probably took them from the lips of Paul. "I have showed you all things how that laboring ye ought to support the weak and to remember the words of the Lord Jesus how he said, 'It is more blessed to give than to receive.'" Acts xx. 35. Could these words be more of a supreme revelation, if they stood in one of the Four Gospels, than they are standing where they do in the address of St. Paul?

Look again at the Apocalypse. It is entitled "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His servant John." From this opening sentence to the closing one, "Surely I come quickly," it consists largely of the words of Jesus. Is it also a subordinate revelation, because the words are not found in the Gospel history?

Take another instance. On the institution of the Lord's Supper we have three separate accounts, in the three synoptical Gospels, giving the very words spoken by our Lord on the occasion. St. Paul gives us a fourth independent account, which he tells us he "received of the Lord," containing some important additions to the words of Jesus. This we have in I Corinthians xi. 23-25. Now is there any sense in which this fourth inspired record, received directly from the Lord Jesus, can be said to be subordinate to three, equally, but no more inspired, accounts of Matthew, Mark and Luke? And those important, precious words added by Paul, in the twenty-sixth verse—"For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come"—will any man venture to relegate such words, whether spoken by our Lord on the occasion, or written by Paul as received from the Lord, to the domain of subordinate Scripture?

If not, how is it possible to relegate any other inspired words of Paul, or other New Testament writers, to the class of subordinate revelations, or merely subjective teaching, while holding at the same time, that all these holy men alike spake and wrote as they were moved by the Holy Ghost? And how again are we to reconcile this novel theory of subordination with the plenary authority given by Christ to his apostles, on the one hand, and their explicit assertion of such authority, on the other. Let a single text from Paul, as one of many suffice, Eph. iii. 2-5 "If ye have heard of the dispensation of the grace of God, which is given me to you-ward, how that by revelation he made known unto me the mystery, as I wrote afore in a few words, whereby when ye read ye may understand my knowledge in the mystery of Christ,

which in other ages was not made known unto his holy apostles and prophets, by the Spirit."

In fact this whole distinction between supreme and subordinate revelations in the New Testament, as drawn upon a line separating the books or the writers into two different classes, is so inconsistent with the great truth that the Holy Ghost is the inspiring author of all the books, and so in conflict with the teachings of the sacred writers themselves, that it becomes a matter of surprise, how men of acknowledged ability and learning could have seriously propounded it. If the gospel history had been an autobiography written by Christ himself, there might be some ground for distinction. But so far as we know Christ wrote nothing. We know what His words, actions and character were only on the testimony of inspired men, who recorded them; and who if infallible in this record, could not have been less so in all the others.

DEAN STANLEY IN AMERICA.

It has been somewhat of a surprise to a great many to learn that the celebrated Dean of Westminster—Dr. A. P. Stanley—was in America. We regret to learn, however, that he is in delicate health, and does not feel equal to taking part in such public services as might be expected of him from his popular fame. On the 22nd ult., however, he preached in Trinity Church, Boston, U. S., the church of the Rev. Phillips Brooks. The following outline of the Dean's sermon will be read with interest by many of our readers. He selected for his text Psalm cxxxix, verses 9, 10: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me." These words of the Psalmist, he said, expressed his belief in the omnipotent power of God. The traveller who passes from one part of the globe to another finds that the encircling sky which ends in the ocean is but the type of the unseen power which surrounds us all. It is the expression of the same truth as that which sustained the first navigator who from the shores of England reached the shores of America, that God is on the sea as on the land. Howard and Wilberforce, Elliot and Channing, were alike sustained by the thought that in the highest types of humanity and in the lowest depths of human degradation God was with their efforts, because in the better part of every human being was a spark of the Divine Spirit. The philosopher who endeavors to trace out the utility of mankind and the unity of all creation, conscientiously or unconsciously embraces the same truth. But in the especial form of the words there is peculiar force, which it is my purpose on this occasion to bring before you. The Psalmist appreciated that the spirit of which he spoke would manifest itself even in those regions of the earth into which it was least likely it should penetrate. He knew that if he took the wings of the morning, if he were to mount on the radiance which in the Eastern heavens precedes the rising of the dawn, if he were to follow the sun in his outward course, and pass with him from lane to ocean until he reached the uttermost parts of the sea, far away in the distant and unknown West, even there, incredible as it might seem, the hand of God would lead him and the right hand of God would uphold him; even down also beyond the shadow of the setting sun, even down also beyond the farthest horizon of the Western sea, would be found the divine presence. * * * We must not look eastward, we must not look backward, if we would know the strength of human progress or of Christ's religion. Westward, even unto the westward, was the prophet looking when, after having seen the dromedaries and the camels of Arabia coming towards the West, and then turning to that distant horizon he exclaimed:—"Who are these that fly as a cloud and as the doves to their windows? Surely the isles shall wait for me"—that is, the isles, the coasts, the promontories, the creeks, the bays of the Mediterranean and Atlantic seas—"and the ships of Tarshish first"—that is the West, with all its ships of war, its ships of nationalities, the ships of Tarshish first, and the ships of Carthage and Spain which first brought our own shores of Cornwall and Britain within the range of the civilized world—all these were coming to build up the walls of the heavenly Jerusalem. So in point of fact it has been westward where the apostle of the Gentiles has gone out to tell the story of Christ; westward the apostle still advanced when he passed down through Asia and comes into contact with the Greeks; westward yet again when he stretched his yearning gaze towards what was then called the last limit of the world, the Pillars of Hercules. And so it has been since the beginning of the history of the religion of Christendom. Eastern churches, in spite of their interest, have not yet learned the true significance of the Church. They may have their peculiar task and their peculiar notion; but it is in France, in Germany, in England and in America that the cause of Christian civilization has risen. Christianity born in

the East has become the religion of the West even more than the religion of the East. Only by travelling from its early home has it grown to its full stature. The Jewish religion expired when its local sanctuary had disappeared. Mohametanism had its first conquest almost entirely within the limits of the East. Christianity has found its shelter and its refuge in countries where it could hardly have been reared at all. From these Western countries, in spite of the manifold complications with Oriental religions, it still sways the destinies of the human race; under the shadows of that tree which grew up from a grain of mustard-seed have been growing the nations of the earth. The Christian religion rose on the wings of the morning and has flown to the uttermost parts of the earth because the hand of God was in it and the right hand of God has upheld it. * * * The freedom, the growth, the progress of the West contrast so strongly with the stagnation of the East as the greenness of our fields with its arid plains, and the freshness of our breezes with its burning suns. It is this vast contrast which Christianity has exhibited which is God's gift to us to be developed as our special contribution to the treasures of our common faith. Let us be of good heart. Let us not be unlearned. Wherever hollow watchwords are used like sounding brass or tinkling cymbals they are the shadow of barbarism that is still upon us. Wherever language is used as a veil to conceal our thoughts, wherever we allow ourselves to employ words without meaning, there the light of the truth has not yet dawned upon us. It has been truly said that the great theological controversies which have agitated the Churches, and which have so riddled the surface again and again, turn on words which, not being defined, were therefore not understood. The moment the words have been defined and their meaning appreciated, at that moment the excitement has been quelled and the passions evaporated. So it was with the scholastic disputes concerning the Trinity; so it has been with many of the scholastic disputes concerning predestination and justification. Western enlightenment has now turned its light upon them, and they have disappeared, or are disappearing, like shadows, because the day-spring of light has risen in our hearts. * * * Thus far all that he had observed is applicable to the whole western world; on the other side of the ocean, as well as on this, we are all in this respect the common children of a mighty nation which formed the centre of the religion and civilization of mankind. But did not every word that had been spoken, he asked, apply in a higher degree of force to a son of the Old World, standing here, as for the first time he looks upon this new world, of which, in their loftiest ideas of inspiration, the apostle and prophet never dreamed. Is it possible for him, as he descends from his flight on the wings of the morning to light on those shores where the race of his fathers has struck such deep root, not to think again, and yet again, of those famous words, "Westward, the star of empire holds its way." Far, far be it from any of us to anticipate the secrets of Providence. We cannot, we dare not forecast the future; but we cannot repress the thought that for this West, beyond the West, a West which even beyond itself looks forward to a yet further west, a future vast and wonderful for good or evil must be in store for those descendants of our race to whom this mighty intelligence is given.

STATISTICS OF THE BATTLE-FIELD.

From some interesting statistics given by the *Army and Navy Gazette* it appears that the Turks lost altogether in the late war about 150,000 men in killed and wounded at the two seats of war in Europe and Asia. The *Invalids Review* lately gave a trifle over 10,000,000 as the number of cartridges fired by the Russians from first to last, and the proportion of his would therefore be one in every sixty-six shots fired. Now at the battle of Spicheren the Prussians only brought down one French soldier for every 279 cartridges expended; at the tremendous conflict of Worth, there was one killed out of every 147 shots fired, and at Colombey-Neuilly 114 cartridges were used to place a single opponent hors de combat. Taking five of the greatest battles during the war, including that of Sedan, we find that the Germans expended very nearly 7,000,000 cartridges, or within about a third of what the Russians fired away during the whole of their prolonged campaign against the Turks. If these figures may be trusted, they would seem to show either that the Russian soldier is more economical with his ammunition than the German, or that the weapon with which the former is now armed cannot fire so quickly as the rifle carried by the Teutons when fighting against the French. Of course, it has to be remembered that a large number of the casualties given above resulted from artillery fire, but as the effect of this arm was probably about the same during both wars, the relative merit of the shooting is not much altered. It is worthy of note that the Russian cavalry expended about an eighth of the total number of car-

tridges, a very unusual proportion in that branch of the service. Artillery fire was also employed rather more largely than is customary, while there is cause to believe, we fear, that the bayonet was sometimes used freely by the Russians after their opponents had surrendered. This would partly account, of course, for the unusually large proportion borne by killed and wounded to shots fired. It can scarcely be believed that the Russian soldier is an immeasurably better marksman than the German, as those statistics would seem to show at first sight.—*Globe*.

GAMBETTA'S STAND.

M. Gambetta has made a decided sensation in France by a speech in which he intimates that the time has come for energetic action on the part of the State against the assumptions of the Romish Church party. Gambetta is the leader of the Republicans, and is the most prominent of the candidates for the Presidency. With his party his views are supreme. These are his sentiments: "I denounce the ever-increasing danger society runs from the ultramontane spirit; the spirit of the Vatican, the Syllabus, which is nothing but abuse of ignorance with the purpose of enslaving it. I have spoken of the relations between Church and State. I am perfectly aware that to be correct I should have said the relations between the Churches and State. But, from a governmental and national point of view, it is only ultramontanism which persists in opposition to the State. The clerical spirit endeavors to filtrate into everything; into the army, into the magistracy, and there is this that is peculiar to it: it is always when the fortune of the country is falling that Jesuitism rises. Far be it from me to wish to put shackles on Liberty. I am an obstinate partisan of liberty of conscience; but the ministers of religion have duties to the State, and what we exact is the fulfilment of those duties. Apply the laws—all the laws—and abolish indulgences."

He proposes to exact military service from all, which means that candidates for the priesthood, as others, shall serve their year in the army. Next, he would withdraw the salaries of priests now paid by the State, and leave the support of religion to the voluntary action of the people, as it is with us. Protestants are ready for this, but the Romish Church dreads it.

Gambetta sees that Jesuitism and Liberty are incompatible; one or the other must be suppressed in France, and he strikes for Liberty. Well would it have been for France had the lesson been learned long ago. But the school of experience, though severe, is good, and at last the French are learning that the Church of Rome is her worst enemy, worse than Protestant Germany.

PROPOSED CONFERENCE.

The London *Christian Signal* says that "among the more important decisions arrived at, at the recent Wesleyan Conference at Bradford, was the appointment of an influential committee to consider and report to the Conference of 1879, to be held in Birmingham, on the advisability of convening in London an Ecumenical Methodist Conference of all the various branches of the great Wesleyan family throughout the world. The thought of holding such a synod originated with the Methodist Episcopal Church of America, and the suggestion was conveyed to the British Wesleyan Conference by the Rev. Bishop Bowman and the Rev. Dr. Haven, Chancellor of Syracuse University, U. S. and has been well received by leading Methodists on this side of the water." In such a Pan-Methodist Synod it is proposed to include representatives from the following organizations: Great Britain: British Wesleyan Methodists, Irish Wesleyan Methodists, Primitive Methodists, Methodist New Connexion, United Methodist Free Churches, the Bible Christians, and the Wesleyan Reform Union. United States of America: Methodist Episcopal Church (North), Methodist Episcopal Church (South), Methodist Protestant Church, Methodist Church American, Wesleyan Church, Free Methodist Church, African Methodist Episcopal Church, African Methodist Zion Church, Colored Methodist Church of America, the Evangelical Association, and the Church of United Brethren. Dominion of Canada: The Methodist Church of Canada, the Primitive Methodist Church, and the British Methodist Episcopal Church.

In addition to the above, representatives are to be invited from the French, German, Italian, and Australian Wesleyan Methodists, together with those of other countries. It is suggested that the Ecumenical Conference be composed of ministerial and lay members in as nearly equal numbers as possible, selected by the highest executive authority. These various sections of Methodism, in their united capacity, form a community of fifteen millions of people, of whom rather more than four millions are recognized Church members. As nearly as can be ascertained, there are in connection with the various branches of Methodism 30,000 preachers and about 60,000 lay preachers. It is a remarkable fact that, sub-divided as Methodists are into so many sections, each has been faithful to the doctrine of Methodism as it was preached by Mr. Wesley, and this for a period extending over more than a century and a quarter. Of the numerous divisions that have taken place during that time, not one has been caused by divergence from doctrine, but all on Church discipline and order."

The Family Treasury.

Under the Cross.

BY PAITH BERNARD.

God of my life, bear up this shattered frame! The flesh weighs heavy on the spirit's zeal; My eyes are dimmed, I cannot see the path, And yet Thy presence in my heart I feel.

Be Hopeful.

It is neither manly nor Christian to be always desponding. No advantage comes from always dwelling on the dark side of things. At the worst our calamities are far fewer and much smaller than our blessings.

We have had days gloomy to an appalling degree. Great storms have burst upon us. Fortunes and reputations have been suddenly swept away. Trade has been depressed; manufactories have been idle; great corporations have been hampered; and multitudes have not been able to obtain bread where-with to feed their wives and little ones.

We are free from war with other nations, and our civil strife, at least from the old causes, is ended. The balance of trade with foreign nations is immensely in our favor. The crops this year in this country will be larger than ever before; and food and clothing will be cheaper than for many years.

Our manufactures are gradually reviving. People have ceased to run from the country to the city in search of employment, and the surplus population in the cities is gradually finding its way to the country. Those formerly only consumers are becoming producers.

In view of these things let us take courage, toil cheerfully and wait hopefully. The lessons the past few years have been teaching us concerning the folly and sin of extravagance, fast living, inordinate speculation, disregard of the rights of others and forgetfulness of God, should be instructive to us in all time to come, and should lead us to expect success only from skill and honest industry rightly directed.

Hindoo Humanity.

In a book of travels lately published by Rev. Henry M. Field, and entitled "From Egypt to Japan," is a picture which must delight the heart of Henry Bergh, Esq., the great friend of creation. The reverend author calls it "an example of religious fidelity worthy of Christian imitation," as indeed it is.

send out carts at night, through the streets of Bombay, to collect all abandoned animals and bring them in safety to the hospital. Rabbits, whom no man would own, are furnished with comfortable warrens. In a large enclosure were a hundred dogs, more wretched-looking, if possible, than the "whelps and curs of low degree" to be found in Constantinople.

On Choosing a House.

Before you enter a house that you have some thoughts of taking, do not fail to take a look, not only at the exterior thereof, but at the neighborhood around it. Do not, however, be too much struck with a showy outside; the place may be but a whitened sepulchre after all—a very living grave.

Night Among the Hills.

So still! So still! The night comes down on vale and hill! So strangely still, I cannot close My eyes in sleep. No watchman goes About the little town to keep All safe at night. I cannot sleep!

So dark! So dark! Save here and there a glinting spark. The fire-fly's tiny lamp, that makes The dark more dense. My spirit quakes With terror vague and unmeted: I see the hills loom up behind.

So near! So near! Those solemn mountains grand and drear Their rocky summits! I see them stand Like sentinels to guard the land? Or jaltors, fierce and grim and stern, To shut us in till day return?

I hear a sound, A chirping faint, low on the ground: A sparrow's nest is there. I know The birdling flew there three days ago: Yet still returns each night to rest And sleep in the forsaken nest.

No fear! No fear! Sleep, timid heart! Sleep safely here! A million helpless creatures rest Securely on Earth's kindly breast: While Night her solemn silence keeps, He wakes to watch who never sleeps.—Congregationalist.

Curiosities of Wills.

An English newspaper, the Newgate Chronicle, contributes to the list of curiosities of wills: "Some years ago an English gentleman bequeathed to his two daughters their weight in £1 bank notes. The eldest daughter got £51,200 and the younger £27,344. Here is a singular bequest by a French gentleman. It may truly be styled 'A New Way to Pay Old Debts.' Vagueas, the famous French grammarian, was in the receipt of several pensions, but so prodigal was he in his liberality that he not only always remained poor, but was rarely out of debt.

is an extract from the will of John Hylett Slow, proved in 1781: 'I hereby direct my executors to lay out five guineas in the purchase of a picture of the viper biting the benevolent hand of the person who saved him from perishing in the snow, if the same can be bought for the money; and that they do, in memory of me, present it to —, Esq., a king's counsel, whereby he may have frequent opportunities of contemplating on it, and, by a comparison between that and his own virtue, be able to form a certain judgment which is best and most profitable, a grateful remembrance of past friendship and almost paternal regard, or ingratitude and insolence. This I direct to be presented to him in lieu of a legacy of three thousand pounds I had by former will, now revoked and burned, left him.'

Our Temptations.

A great many people imagine that if the circumstances of their lives were different, their lives would be much better than they are. They seem to think that the sin comes from the opportunities of sinning by which they are surrounded, and that if the opportunities were removed sin would die out within them. Well, in one sense this may be true, and in some cases it undoubtedly is true.

Advice to Married People.

Marry in your own religion. Never both be angry at once. Never taunt with a past mistake. Let a kiss be the prelude of a rebuke. Never allow a request to be repeated. Let self-abnegation be the habit of both. "I forgot" is never an acceptable excuse. A good wife is the greatest of earthly blessings.

If you must criticize, let it be done lovingly. Make marriage a matter of moral judgment. Never speak loudly to one another unless the house is on fire.

Let each strive to yield oftenest to the wishes of the other. Never into different blood and temperament. Always leave home with loving words for they may be the last.

Never deceive, for the heart, once misled can never trust wholly again. Never find fault unless it is perfectly certain a fault has been committed.

It is the mother who moulds the character and fixes the destiny of the child. Do not herald the sacrifices you make to each other's taste, habit, or preferences.

A hesitating or grim yielding to the wishes of the other always grades upon a loving heart. Consult one another in all that comes within the experience, observation, or sphere of the other.

Those who marry for physical characteristics or external considerations will fail of happiness. Never reflect on the past action, which was done with a good motive and with the best judgment at the time.

They who marry for trait of mind and heart will seldom fail of perennial springs of domestic enjoyment. The beautiful at heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.—Selected.

Laziness and Conversion.

Mr. Moody has recently said:—"When I was President of the Young Men's Christian Association in Chicago we used to have idle men coming in at all times. They would tell about their suffering, and how they had no work and wanted help. At last I got two or three hundred cords of wood and put it in a vacant lot, and got some saws and sawbucks, and kept them out of sight. A man would come and ask for help. 'Why don't you work?' 'I can't get any.' 'Would you do it if you could get any?' 'Oh, yes, anything.' 'Would you saw wood?' 'Yes.' 'All right,' and then we would bring out the saw and sawbucks and send them out, but we would have a boy to watch and see that they did not steal the saw. Then the man would say, 'I will go home and tell my wife I have got some work,' and that would be the last we would see of him. Out of the whole winter I never got more than three or four cords of wood sawed. I have been educated in this school. I had charge of the relief in Chicago for a number of years, and I was brought into contact with some very lazy men, and I say there is no hope of a man that will not work. Talk about their conversion, it is only just put on to get a little money out of you without work. They are willing to do anything to get on, but

they will not work, and these men are the ones we have so much difficulty with in these cities. You see men rotten, decayed from idleness. You cannot keep the body healthy without work. 'By such slothfulness the building decayeth, and through idleness of the hands the building droppeth through.'

The Feast of Purim.

It was the only Jewish feast at which I was present in Jerusalem. I can never forget it. It took place, amid a great noise, in a synagogue near "The Wailing-Wall,"—a well-known spot in the city, of which you may have heard, where the Jews go every Friday to weep over the ruins of their old Temple.

The feast itself, let me tell you first of all, was not deemed one of the great ones; nor was it one appointed by Moses. It dates long after, from the time the Jews were living in exile. Its design was to call to mind the successful pleading of Queen Esther, with her royal husband, for the Israelites who were doomed to death—also the story of wicked Haman, who had got the king to agree to so cruel and wholesale a murder. I remember well that evening hearing "The Book of Esther" read. The reader stood on a desk or raised platform, in the centre of this poor dingy building, with its bare white walls. There were a goodly number of boys present, with sticks and clubs in their hands. It was soon evident what use they were going to make of these, for every time the hated name of Haman occurred, they hissed, and howled, and scraped with their feet; they beat the seats and floors, and anything in front of them, as if they were flogging the cruel and hard-hearted man; while old and young clapped their hands in approval, and joined in a loud blessing, when the name of Mordecai was mentioned.

I afterwards bought near the Jaffa Gate, an old parchment roll, very tattered and soiled, of "The Book of Queen Esther," to keep me in mind of the feast—at which, doubtless, it must have been often read; also one of the sweet sugar-cakes with bright colors upon it, which, in accordance with ancient custom, are vorily baked for the same occasion. The feast of purim I should, moreover, tell you, always was, and still is a favorite one with the people. It was kept as a sort of holiday, with loud clanging music and dancing; sometimes in the merry way of our own Gumpwinder Plot fifty years ago.—From Dr. Macduff's "Brighter than the Sun."

Big Words.

Big words are great favorites with people of small ideas and weak conceptions. They are sometimes employed by men of mind, when they wish to use language that may best conceal their thoughts. With few exceptions, however, illiterate and half educated persons use more "big words" than people of thorough education. It is a very common, but very egregious mistake to suppose that long words are more genteel than the short ones—just as the same sort of people imagine high colors and flashy figures improve the style of dress. These are the kind of folks who don't begin; but always "commence." They don't live but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partake of refreshments." They are never sick but "extremely indisposed;" and instead of dying, at last, "they de cease." The strength of the English language is the short words—chiefly monosyllables of Saxon derivation; and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words and direct sentences; while cunning, falsehood and affectation delight in what Horace calls *verbi asquipedaliana*—words "a foot and a half" long.—Town and Country.

Neatness Indoors and Out.

Neatness is a commendable virtue. Who does not admire this quality? It should be seen in and about every home in the land. Sometimes it happens that the housekeeper may be a neat body, and the husband who manages outside may be a sloven, and vice versa. The home of a slovenly woman is one to be avoided always. This habit of neatness may be carried too far, but we think it better to err on that side than in the opposite direction. A good housekeeper will never permit things to become untidy. The habits of neatness are partly natural and partly acquired. It should be the aim of every father and mother to teach neatness to their children, and insist upon it. When men try to keep house without the other sex, they usually make a failure of it.

The dirtiest house we ever saw was one where no woman was permitted to visit. Women are, as a rule, much neater than men. How many farmyards show by their slovenly appearance the character of the owner. It costs no more in the long run to be neat than to be slovenly. The neat and careful butter maker will get nearly double price for the produce of her dairy than the sloven will get for hers. The careless farmer, who does not attend to things about the place, will lose in many ways far more than the extra time and labor would cost to keep matters neat and trim.

Pastoral Visits.

Ministers do not so much as formerly go from house to house for the direct purpose of pressing the subject of religion upon their parishioners; partly, perhaps, from the growing feeling that conversation on the intimate matters of personal life ought not to be one-sided and functional. But a very excellent point was made by some minister whose anniversary sermon is mentioned in the Christian Intelligencer. After a reference to the number of calls he had made during five years, he added: "Many of these pastoral calls are not, indeed, distinctively religious, yet each is an expression of pastoral interest, an opportunity for learning the intellectual, spiritual, often temporal, condition and needs of parishioners, for cultivating that friendliness and freedom that make religious conversions easier, and to which, let it ever be remembered, every call of a pastor is a distinct invitation to the members of every home circle into which he enters.—Christian Register.

Good Words for the Young.

BY COUSIN HERBERT.

Summer's Going.

Leaves are shaking on the trees, Where the nests are hidden: There's a hush among the bees, As to roost forbidden: There's the silk of corn that shows Faded tangles blowing; So that everybody knows, Darling, Summer's going.

Trust in God.

"Mother," said a little girl, "what did David mean when he said 'Preserve me, O God, for in thee do I put my trust'?" "Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?" "O yes, mother, wasn't she beautiful?" "She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?" "I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across, and no railing? If she had stepped a little on either side, she would have fallen into the water."

"Do you remember what she said?" asked the mother. "Yes, mamma; she stopped a minute, as if afraid to go over, and then looked up into her father's face and asked him to take hold of her hand, and said, 'You will take care of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her and took tight hold of her hand, as if she was very precious to him."

"Well, my child," said the mother, "I think David felt just like that little girl when he wrote these words you have asked me about." "Was David going over a bridge, mother?" "Not such a bridge as the one we saw in the woods; but he had come to some difficult place in his life—there was some trouble before him that made him afraid, and he looked up to God just as that little girl looked up to her father, and said 'Preserve me, O God, for in thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind Heavenly Father; I do not feel afraid when thou art with me and taking hold of my hand.'—S. S. Visitor.

How Birds Fly.

You will find, if you carefully examine a bird's wing, that all the bones and muscles are placed along the front edge, which is thus made very stiff and strong. The quill feathers are fastened in such a way that they point backward, so that the hind edge of the wing is not stiff like the front edge, but is flexible and bends at the least touch. As the air is not a solid, but a gas, it has a tendency to slide out from under the wing when this is driven downward, and of course it will do this at the point where it can escape most easily. Since the front edge of the wing is stiff and strong, it retains its hollow shape, and prevents the air from sliding out in this direction, but the pressure of the air is enough to bend up the thin, flexible ends of the feathers at the hinder border of the wing, so the air makes its escape there, and slides out backward and upward. The weight of the bird is all the time pulling it down toward the earth; so, at the same time that the air slides out upward and backward past the bent edge of the wing, the wing itself, and with it the bird, slides forward and downward off from the confined air. It is really its weight which causes it to do this, so that the statement that a bird flies by its own weight is strictly true.

This is true, also, of insects and bats. They all have wings with stiff front edges, and flexible hind edges which bend and allow the air to pass out, so that flying is nothing but sliding down a hill made of air. A bird rises by flapping its wing, and it flies by falling back toward the earth and sliding forward at the same time. At the end of each stroke of its wings it has raised itself enough to make up for the distance it has fallen since the last stroke, and accordingly it stays at the same height and moves forward in a seemingly straight line. But if you watch the flight of those birds which flap their wings slowly, such as the woodpecker, you can see them rise and fall, and will have no trouble in seeing that their path is not really a straight line, but is made up of curves; although most birds flap their wings so rapidly that they have no time to fall through a space great enough to be seen. Birds also make use of the wind to aid them in flight, and by holding their wings inclined like a kite, so that the wind shall slide out under them, they can sail great distances without flapping their wings at all. They are supported, as a paper kite is, by the wind, which is continually pushing against their wings, and sliding out backward and downward, thus lifting or holding up the bird, and at the same time driving it forward.

The birds are not compelled to face the wind while they are sailing, but by changing the position of the wings a little they can go in whatever direction they wish, much as a boy changes his direction in skating by leaning a little to one side or another. Some birds are very skillful at this kind of sailing, and can even remain stationary in the air for some minutes when there is a strong wind; and they do this without flapping their wings at all. It is a difficult thing to do, and no birds except the most skillful flyers can manage it. Some hawks can do it, and gulls and terns may often be seen practising it when a gale of wind is blowing, and they seem to take great delight in their power of flight.—St. Nicholas for September.

How Diamonds Were Found in South Africa.

The modern discovery of diamonds came about in this wise. In 1867 a certain John O'Reilly, trader and hunter, on his way from the interior, reached the junction of the rivers and stopped for the night at the farm of a Dutch farmer named Van Niekerk. The children were playing on the earth floor with some pretty pebbles they had found long before in the river. One of these pebbles attracted O'Reilly's attention. He said, picking it up, "That might be a diamond." Niekerk laughed and said he could have it; it was no diamond; if it was, there were plenty around there. However, O'Reilly was not to be lashed out of his idea, and said that if Niekerk didn't object he would take it down with him to Cape Town and see what it was, and if it proved to be of value he would give him half the proceeds. On the way down, a long journey, he stopped at Colesburg, at the hotel, and showed the pebble, scratching with it a pan of glass. His friends laughingly scratched glass with a gun-flint and threw the pebble out of the window, telling O'Reilly not to make a fool of himself. However, O'Reilly persevered, got it to Dr. Artherstone, near the coast, who announced that it was in truth a diamond of 2 1/2 carats. It was sold for \$8,000. I am glad to say that O'Reilly divided fairly with Niekerk. The latter remembered that he had seen an immenso stone in the hands of a Kaffir witch-doctor who used it in his incantations. He found the fetishman, gave him 500 sheep, horses, and nearly all he possessed, and sold it the same day to an experienced diamond-buyer for \$56,000. This was the famous "Star of South Africa." It weighed 8 1/2 carats in the rough and was found to be a gem quite the rival of any Indian stone in purity and brilliance. After it had been cut it was bought by the Earl of Dudley and it is now known as the "Dudley" diamond. The natives crawled over the ground and found many more, and the excitement grew and became intense. By 1869 parties in ox-waggons had worked their way over the weary plains to the Vaal River. From all parts of the colony and from foreign lands, people swarmed, and soon, like the creation of a dream, a tented city of twelve thousand and more grew at Priel and Klipdrift, the opposite banks of the stream where diamonds were found plentifully and of excellent quality by sorting over the boulder-drift. Soon hundreds of cradles, like those used by the Australian gold-diggers, were rocking on the edge of the stream, supplied with the precious gravel by a large force of diggers, sievers, and carriers. People were thunderstruck at their success. Poor men with a turn of the hand became rich. Hotels, bakeries, breweries, drinking-saloons and shops were erected and reaped rewards quite as large as did the diggers. It was a marvellous scene at night when the opposite camps were lit up with the warm glow of lights shining through the tent cloth buildings, and the brilliant camp-fires of their twelve thousand inhabitants glittered across the water from bank to bank. Far into the night were kept up the shouts and laughter and singing and music, and the crossing and the re-crossing of the boats. The excited crowds shifted their quarters up and down the river, making new discoveries during 1870 and 1871, over an area of from forty to fifty miles of the stream, and forming many camps such as Gong Gorg, Union Kopje, Colesberg Kopje, Delport's Hope, Blue Jacket, Forlorn Hope, Waldeks' Plant, Larkin's Flat and Niekerk's Hope.—From Scribner.

Sardine Fisheries.

The sardine fisheries have supported many families for generations. The chief supply originally came from Sardinia, whence they take their name, but for a long time they were mainly caught on the coast of Brittany. Sardines are unusually abundant in French waters this season, and the catch will be larger than in any previous year. A sardine fleet consists of vessels from eight to ten tons each, with a crew of from six to twelve persons, and goes six to nine miles from land. The bait, consisting of eggs and fish, cut up, is scattered on the water. The sardines are taken with gill nets. A few are salted on board, but the bulk are carried on shore. Their heads are cut off, and they are well washed and sprinkled with salt. After drying, they are arranged in frames, in almost perpendicular rows, and immersed again and again in the best olive oil. The small sufficiently cured they are packed in the wren tin boxes by women and children; after which men fill the boxes up with fresh oil and solder them tight. The work is not complete, however, for before fit for the table the fish require cooking. To this end they are placed in a covered kettle and boiled from half an hour to an hour, according to their size. After drying, labelling, and placing in wooden cases they are ready for shipment. The American sardine, or menhaden, is taken in large quantities on the coast of New Jersey, and put up in oil.

HARD TO SAY.—A learned man has said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories."

All letters containing payment for the Christian Guardian, S. S. Advocate, S. S. Banner, or for Books, together with all orders for the same, should be addressed to the Book-Steward, Rev. S. ROSE.

All Communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, OCT. 2, 1878.

A WORD WITH OUR READERS.

Having been re-appointed by the General Conference of our Church to take the editorial management of the CHRISTIAN GUARDIAN for another term, the Editor presents his cordial greetings to his numerous readers in all parts of Canada. For all tokens of sympathy with our efforts to please and instruct our readers, and for the practical co-operation of our ministers and people in extending the circulation of the paper, we are deeply thankful. It has been our constant aim to make the paper not unworthy of the patronage and commendation of the Methodist people, for whom it is specially designed. Many favorable expressions respecting the editorial management of the GUARDIAN have been received from readers beyond the circle of our own Church, as well as from readers not rendered partial by any personal friendship for the Editor. In beginning a new term of editorial work, we desire to assure the readers of the GUARDIAN that our best energies will be faithfully given to render the paper still more worthy of their favor and support in the future,—by making it one of the great religious educating forces of our Church and country. But we cannot do this without the sympathy and practical co-operation of the ministers and people of the Methodist Church. It is to be feared that many among us do not even yet cherish a right estimate of the value and importance of the religious newspaper as a Church agency. Our friends should not make the mistake of regarding our publications as if they were private enterprises for making money. This is not so; they are an important part of the working machinery of the Church, and as such claim the loyal support of our people. The power and influence of the GUARDIAN for good depend upon the extent of its circulation. It must be admitted that with the number of Church members and ministers in our Church, the GUARDIAN should have a much wider circulation. At the beginning of this new term, we therefore hopefully ask for an earnest effort for this object, on the part of ministers and people. By speaking a good word for the paper, and asking a neighbor to subscribe, much might be done by all of our readers. Some could be induced to give it a trial for the closing three months of the year, who, when they have learned its value and interest as a family paper, would become permanent subscribers. We ask every friend of the GUARDIAN to give a helping-hand at this juncture. Its increased circulation will promote every enterprise of our Church.

DR. RYERSON AND THE M. E. CHURCH OF CANADA.

The last number of the Canada Christian Advocate gives evidence that our Canadian Methodist Episcopal brethren feel sore about Dr. Ryerson's retort, in reply to the assumptions of Bishop Carman, respecting the historic claims of the branch of Methodism which he represents. The subject is discussed at length both by the editor and Bishop Carman. We have no conceit that we could convince our Episcopal brethren of the error of the assumption, which they seem to think it vital to their honor to maintain; although we deem it beyond dispute that the historic facts are against them. It is not, therefore, because we feel unable to reply that we do not do so, but because we deem it unprofitable to re-open a discussion which is unnecessary for those who have impartially examined the history of the case; and which would be useless to those who are not open to conviction. But we may be allowed to say two or three words without passion or irritation. We think it is hardly fair to represent Dr. Ryerson as comparing the M. E. Church to the vilest and worst persons. The present Canadian M. E. Church was organized in what most persons would deem a very irregular manner, sometime after the original M. E. Church had in a regular and constitutional manner formed a union with the British Wesleyan Methodists. When, therefore, the present Canadian M. E. Church claims to be the original M. E. Church, which existed before the union, and Dr. Ryerson compares this claim to the claim of one born out of wedlock to the inheritance of the legitimate heir, this cannot fairly be characterized in the way it is spoken of in the Advocate. It should be borne in mind, that Bishop Carman provoked the retort, by a public statement, which Dr. Ryerson and many other living witnesses of the whole transactions know to be historically untrue. It should excite no surprise that such an unwarranted assumption, reflecting on the Church to which he belongs, should be questioned by Dr. Ryerson. We may also remind our Episcopal brethren, that no one disputes that they have adopted the Episcopal name and form of government; and in most things have conformed to the model of the M. E. Church of the United States. This is freely admitted on all hands. That, however, no more constituted them the original M. E. Church of Canada, than the organization of a Methodist body in Canada at the present time, adopting the name and polity of the Wesleyan Methodist Church of Canada, would make such a body the same Wesleyan Methodist Church which in 1874 united with the New Connexion body.

We have never denied the right of our brethren of the M. E. Church of Canada to organize themselves into a religious denomination, taking whatever name and polity please

ed them best. We wish them God speed in their work. The reception accorded to Dr. Jacques and Mr. Brown by our General Conference was hearty and brotherly. We do not think it fair, because we repudiate an assumption which we know to be historically untrue, that we should be represented as enemies to the M. E. Church, who question its right to exist. We assure our brethren that this is not so.

ANOTHER WAR CLOUD.

Another war cloud darkens the eastern sky. Afghanistan is one of those Asiatic States which still possess a nominal independence. The British Government has been for some time past without any official representative there. It was announced recently that Russia had established a diplomatic embassy at Kabul and that her representatives had been favorably received by the Ameer. It would not do to let Russia establish her ascendancy so near to Britain's Indian frontier. So an expedition under Sir Neville Chamberlain was despatched to Afghanistan, ostensibly to establish permanent diplomatic relations between Britain and Afghanistan, and to procure the Ameer's consent to the residence of a British minister at Kabul; but the ultimate end in view was doubtless the overthrow of Russian influence. Britain could not be expected to submit to a country from which India may be most successfully attacked being practically in the hands of Russia. But the movement was made too late to be successful. Shere Ali, the Ameer of Afghanistan, has refused to allow the English embassy to pass through the Kyber pass, on its way to Kabul. Sir Neville Chamberlain's expedition was met by an Afghan force, and compelled to retire. It is the probability that this hostile attitude of the Ameer has been inspired by Russian counsels which gives it significance. The English consider that an insult has been offered to the representative of the British Crown, which must be resented. An English army will enter Kabul, either peaceably or by force. This may be the beginning of a war between Britain and Russia.

CONFERENCE PICTURE.

During the sittings of Conference Messrs. Notman and Sandham, artists of Montreal, have been preparing a photograph of the Conference, which is now completed and may be seen in the window of the Montreal Book-Room. It is in the form of a "Composition Group," representing the Conference in session, although each likeness was taken separately. Rev. Dr. Ryerson is in the act of addressing the Conference. Contiguous to him in the foreground are the President, Vice-President, Secretaries, Revs. Dr. Green, Dr. Pickett, Dr. Jeffers, and other prominent members of Conference. In point of artistic beauty and accuracy this photograph has few equals. It is an enterprise of the Montreal Book-Room and will doubtless be a good investment for that institution. The price of the photograph is \$4.00.

The following Magazines and Reviews for the month have been received from the publishers; but fuller notices of their contents are unavoidably laid over:—Harper's Magazine—Scribner's Monthly—Blackwood's Magazine—Littell's Living Age—The Atlantic Monthly—National Repository—The Contemporary Review—Appleton's Journal—The International Review—The Princeton Review—The Wesleyan Methodist Magazine—The North-American Review—The Popular Science Monthly—Popular Science Monthly, Supplement—The New Englander—St. Nicholas—New Dominion Monthly—Frank Leslie's Sunday Magazine—Sunday Afternoon—Rose-Belford's Canadian Monthly, &c., &c.

The Rev. Samuel Coley, the English representative to our Conference, preached last Sunday morning in Elm Street Church, and in the evening in the Metropolitan Church of this city. The congregations were large, the Metropolitan being crowded at the evening service. The discourses were simple, earnest, and racy presentations of great scriptural truths, and were listened to with deep attention by the people. Mr. Coley's earnest conversational style arrests the attention of his audience at the beginning, and keeps it steadily till the close.

KING STREET METHODIST CHURCH, HAMILTON:—The new lecture-room of this church has been completed and the church enlarged, so that now it will seat about 1,000 people. The spire has been finished so that it presents a very beautiful appearance, and the church has been thoroughly renovated without and within. At the tea-meeting on Monday evening, the pastor, Rev. W. S. Griffin, informed the friends assembled that \$4,000 was still needed to meet the obligations incurred, and in a very short time \$4,250 was subscribed in various sums from \$500 to \$25. This amount has been largely augmented since.—We congratulate our friends of the first Methodist Church on the success which has crowned their effort. It is now one of the most commodious and comfortable churches in the Connexion.

The Rev. S. Colcy was appointed as our representative to the British Conference; Rev. E. B. Ryckman, M.A., representative to the next General Conference of the M. E. Church of the United States; the Rev. H. Sprague representative to the M. E. Church, South; and Rev. W. S. Blackstock to the Canadian M. E. Church.

It is too late to make any remarks respecting the overwhelming defeat of the Government in the recent elections. Neither can we find space for a great many other things we want to write about. The Agricultural Exhibition in this city last week was a great success. The GUARDIAN office took several prizes. After another week we hope to get the GUARDIAN into regular line again.

(Continued from page 319.)

Rev. Dr. Sanderson's experience had differed a little from that of Dr. Jeffers. He had travelled as much in his section of the work as Dr. Jeffers had in his, and he had not heard half a dozen persons object to the two secretaries. He stoutly maintained that no one man is possessed of the physical and mental power to do the work of the department. It only secretary could not do all.

Dr. Plummer Esq. moved in amendment that one missionary secretary only be elected. He made this amendment in the interests of economy. There was a large amount of dissatisfaction among the people on account of the number and magnitude of the salaries paid to the officers of the Church. If one secretary could not do all the work, then he had better employ two. Many persons had asked him why should there be two secretaries at the head of the missionary department, drawing each \$2,000 a year of the money that is collected for missionaries?

Mr. Washington seconded the amendment of Mr. Plummer, and said there was a good deal of dissatisfaction among the people on account of the money paid in salaries. It was difficult to get them to contribute towards missions so long as they believed the money was not economically expended. Rev. Mr. Huestis said he came from a city (Halifax) where the Methodist people gave more money than they had in the Dominion of Canada. There were men there who gave \$1,000 and \$500 a year toward the Mission Fund, and he had never heard them utter a word of objection to there being two missionary secretaries in Toronto. The very fact that the salary was largely in debt was a reason for retaining the services of two secretaries in order that the more quickly to remove the debt.

Mr. J. B. Morrow said laymen should not grudge the salaries paid to the officers of the Church for the valuable services they rendered. Ministers who, by their education and position, were all gentlemen, were far too poorly paid, and he would like to see them paid as well as laymen occupying the same positions. The missionary department needed two men for its efficient administration, and two of the most active and able men in the Church.

Mr. Kenny said that his past experience showed them that they had been carrying too much sail and must take it in a little. During the last year they had not done so well as they had in the year before. It was time for them to take a new tack. During that time they had had two secretaries, and he was in favor of trying the next four years with one secretary.

Rev. Dr. Stewart, as a matter of economy, was in favor of having two secretaries, and if two were not enough he would have three. He would have three if he had the money, and besides, the correspondence of the department alone required the exclusive services of one man.

The hour of half past five o'clock having arrived, the Conference adjourned until half-past seven in the evening.

CONFERENCE MET AT 7.40 in the evening. Rev. Dr. Williams conducted devotional exercises. After the reading of the minutes, the Conference resumed consideration of the report of the Committee on Missions, and of the recommendation that but one Missionary Secretary be appointed.

Warrin, Kennedy was convinced that two secretaries were necessary. One of them should be visiting different parts of the work, imparting information concerning the various departments of the mission field, and at the same time there should be some one in the office capable of conducting the business in the most efficient manner.

Rev. Mr. Angwin considered that as compared with other institutions of the kind the department was conducted on a very economical scale. The actual running expenses of the whole business was less than 8 per cent. of the receipts. Besides, he was convinced that a man acquainted with the work of the secretaries would be able to go about among the circuits and supply information concerning the society's operations, and encourage brethren in their work. He had felt the need of something of the kind himself.

Dr. Fowler thought the question before the Conference presented two aspects, one relating to financial and the other to administrative. The financial aspect of the present embarrassed state of our funds, he considered it a serious one. We ought to economize wherever practicable, though he did not favor a false economy, and would vote for two secretaries if he thought the work required it. But he was not convinced that this was the case. He considered that the work required to be done was of such magnitude as to require so much help, and would therefore vote for but one secretary.

Rev. Mr. Campbell felt very strongly on this question. It was not a question between one and two men in the office, but between two and three. Our success in raising missionary money, he believed, did not depend so much upon having one man as it did upon having two men. He thought it would be better to have two men in the office, but between two and three. Our success in raising missionary money, he believed, did not depend so much upon having one man as it did upon having two men. He thought it would be better to have two men in the office, but between two and three.

Hamilton that if two Missionary Secretaries were appointed by this Conference, the contributions for missions would be a good deal less hereafter than they had been. Every man up West who had spoken up for the two secretaries had done so on the question of missionaries, and had expressed themselves strongly against a duality in the office.

Rev. Mr. Faisley said a similar feeling prevailed in New Brunswick. He had left one of the reports with a prominent member of the Church to look over. When he went back to New Brunswick, he would give \$2,000 to the work of two men in Toronto to conduct the affairs of that office? He replied, "Yes." "Then," said the gentleman, "you won't get any more money from me."

Rev. Mr. Parker was prepared to support Mr. Plummer's amendment. The question that had been asked him was, "What did you think of the duties of the Missionary Secretaries?" He had sought in vain for all quarters, and failed to find what those duties were. Mr. Bland's motion assumed that two men were necessary, but for what were they needed? The business, as he understood it, was of a nature that no one but the Secretary himself could satisfactorily conduct. It was the proper sustenance of the mission cause required two men, why then, of course, they must be had. But until it was shown clearly that two men were necessary he should support the motion of Mr. Plummer.

Rev. Dr. Allison was satisfied that the dignity, the importance, and the efficiency of the mission work required two men in the office. He thought that they would get. In the English Methodist Church they employed an abundance of the very best talent in the Church, and the consequence was that these agents lifted the agency out of debt, and carried it forward to great prosperity. This Conference should not allow itself to be influenced by men who would wish to see the work of the Church brought to a standstill. He thought that they would shut up their purses hereafter, if this Conference judged it necessary for the efficiency of the work to appoint two secretaries.

Rev. Mr. Sutherland, one of the Missionary Secretaries, addressed the Conference. He would speak in favor of the two secretaries, and particularly as he was one of the parties most interested, but this question was of so great importance that he could not keep silent. He had by this time acquired an intimate knowledge of the nature and extent of the work to be done. It was now twice as extensive as it was four years ago. He had seen the work of the two secretaries, and would resent the appointment of two secretaries; but it was noticeable that that remark had come almost entirely from the ministers, and not from the laymen. Another point that had been brought forward was that the salary of the two secretaries was too large. He had been taken from the ministry in Montreal, and translated to the mission rooms, the first thing that took place was a reduction in his salary of \$1,000 a year. Therefore, in four years there was a dead cash loss to him of over \$4,000. More than that—his expenses from all sources and personal contributions had increased so that he had come to but a little over \$1,800 a year. So far as his pecuniary interest, were concerned he would be much better off if the secretariate was altogether abolished. It had been said that a good deal of the business might be done by an assistant clerk, but that was judging the matter from a purely pecuniary standpoint. It was not the question of money that was at issue, but the correspondence of that office could be done by an accountant. The thing had been tried, and the results had been exceedingly annoying to himself. One speaker had remarked that he had been going too much under sail. But even if a captain found himself carrying too much sail, he would not pitch overboard the sails, but he would pitch over one of the men at the wheel; (hear, hear) he would see that his steering apparatus was all right and that the management of the vessel was sound. As regards the administration of the funds, the Secretaries only paid out what the Board ordered, and not a cent more. If the Conference had a committee to look after the work of an office of record, it was not worth while to keep one man there, but if it was intended to watch over the missions, and exercise a careful survey and oversight over every branch of the work, then there was an abundance of work for two of the strongest men in the Church. After he had spoken for five or six minutes he had returned, and without having time even to go home and see whether his family were dead or alive, he had hastened to his office to open the mass of correspondence that had accumulated, and which he felt could not be neglected for another moment. He did not want a position which would be constantly to be done with the weight of the world upon his shoulders. He was eloquent and generous nature of the duties he had to perform, they could look at him there as he stood before them, a man of forty-five years of age, yet prematurely gray and looking like a man of fifty-five. Since he had followed his own predilections he should return to the active ministry. He believed God had called him to preach the Gospel to his fellow-men and not to bury himself in an office among figures. In conclusion he affirmed his deliberate judgment that the work of the Mission Office required the work of two strong men.

Rev. Dr. Williams addressed the Conference in favor of the proposition of having but one Secretary, after which the vote was taken, and resulted in the adoption of Mr. Plummer's amendment by a large majority.

Rev. Dr. Potts at this point distinguished the Conference by the fact that one of the most distinguished laymen of the Methodist Church in England and a Member of Parliament was present, and he introduced.

Mr. Samuel Waddy, Q.C., M.P., who briefly addressed the Conference in an exceedingly interesting and humorous manner. He said he had gone one step farther in Canada than they had in England, viz: in allowing visitors in the Conference. He explained that in England this was not the case. He supposed most people were vain; he was sure he was. Those who were the most humble were generally the most vain. He felt somewhat proud of enjoying the distinction of having been the second lay representative elected to the English Conference. If he had young men here to speak to he would like to see them at the same time, and he thought his life had been to love the Church that cared for the interests of his soul, and the joys from which he sprung. He had seen young Methodists in England who had risen from humble ranks to a respectable position in society and had commenced to yearn for some other Church for which their distinguished talents more peculiarly fitted them. Something higher, something more fashionable. But his own motto had been to bring all his talents, wealth, influence, time, and all he had to the Church of his early choice. He came to Canada expecting to see in the Methodist Church here, a branch indeed, something more than a twig, but he had had all the conceit taken out of him. He described his visit to the Metropolitan Church in Toronto, and said that when he was equalled by anything the Methodists have in England, (cheers,) and he looked forward to the time in the not very far distant future, when in Canada as well as in England the Methodist Church will take such a position as will enable us to say of her "though many daughters have done violence to her name, she remains the same."

Dr. Douglas thanked him for his kind words and the Conference adjourned at 10.15.

FIFTEENTH DAY.

Wednesday, Sept. 18th, 1878. Conference devotional exercises conducted by the Rev. Charles Fish. Minutes read and confirmed. Rev. J. Meallister gave notice of motion to give to each Annual Conference the right to elect alternates to this General Conference in case of the death or disability of any person or persons elected as regular representatives, the proportion of such alternates to the regular representative being one to ten. The motion also contained provisions for giving effect to the proposed arrangement. Also by the same notice of motion providing for giving tokens of admission to persons wishing to commune with us from time to time. The Committee on Missions continued their report. The first recommendation was to the effect that such domestic missions as had long neglected the duty of providing themselves a par-

sonage, the grant from the Mission Fund for rent be discontinued after certain notices had been given by the Missionary Committee of the Annual Conference. Rev. Mr. Campbell moved, in amendment, that the matter be left in the hands of the Annual Conference.—Carried.

2. The committee also recommended that grants for medical attendance be given only in severe cases of affliction.—Adopted.

3. It was recommended that the Missionary Board shall be composed of the General Conference, the officers of the Missionary Society, one minister to be chosen annually by each of the Conferences, one layman to be chosen annually by the laymen of the local missionary committee, and six other persons, one-half of whom shall be laymen, to be appointed by the General Conference, and who shall continue in office for four years.—This was adopted.

4. The committee recommended that the Committee of Consultation and Finance shall be composed of the President of the General Conference, the officers of the Missionary Society, and nine other members, to be chosen by the General Conference, four ministers and five laymen, the majority of whom shall be members of the Central Board.

5. That Bermuda be set off as a Mission District and added to the Toronto Conference for administrative purposes.—Carried.

An amendment was introduced by Rev. S. F. Huestis, that Bermuda be connected with the Nova Scotia Conference.

Rev. J. Gray moved that this recommendation lay on the table until the Committee on Discipline reported on the memorial in their hands touching the case.—Carried.

6. Regarding the memorial of the Montreal Conference praying for a reduction of the accountant's salary, the committee recommended that the matter be referred to the Central Missionary Board.—Carried.

7. In reference to the memorial of the Rev. James Gray, concerning petition for the amalgamation of our churches with the M. E. Church of the United States, the committee could not recommend that any such steps be taken at present, fearing it might unsettle the minds of the missionaries and people in Japan, and have an injurious effect upon the mission. Mr. Gray explained his statement and said that what he had given notice of effecting a union at once, but merely to open negotiations having that end in view, to see what arrangement of an amicable kind could be effected, and report to the next General Conference. He thought it a pity to have two rival Methodist missions in that country, hence he brought forward this resolution.

Mr. Dewart feared that the effect of such an inquiry as the amendment proposed would be to weaken the hands of the brethren in Japan, and he should deplore any procedure that would tend to convey any suspicion as to the permanency of our connection. He hoped the amendment would not be adopted.

Rev. A. Sutherland considered such a course as that proposed by the amendment would have a most disastrous effect upon the Japan Mission. We might better abandon it altogether. No part of our missionary work has stirred the sympathies of our people like the mission in Japan. Some one had estimated that the special contributions for that mission during the first year of its opening were more than sufficient to pay the expenses incurred, and he would greatly deplore any step that would tend to detract from its influence and success.

Dr. Evans believed that where God led the way we were safe in following. He had signally blessed the work of this Church in Japan, and he hoped nothing would be done by this Conference to disparage the efforts of the brethren laboring in that country.

Rev. Dr. McDonald said that some thought the mission in Japan was founded on sentiment only, but if so, it was a right sentiment, one that God had blessed. A glance at our work would serve to justify our continuance in that field. We commenced operations in Tokio, an immense city of 800,000 inhabitants, the very heart of the nation, and the life and thought of Tokio will be sent out to the extremities of the empire. It is important, therefore, that Christianity should be fully represented in this great centre, and that we, in common with other missionary organizations, should have our churches planted there. Our work has extended into two of the adjacent provinces. First, the province of Surugama, which Shizuoka is the capital. At first we met with prejudices against foreigners and against Christianity; but these prejudices have been to a large extent removed, and now deputations come asking for missionary teachers. You sent out Mr. Maccham, and he commenced his labors in a most judicious manner. He had accomplished, moreover, God is raising up a native ministry, consisting of men who are as truly called of Him to preach the gospel as any of us; and these men are in charge of the work in Shizuoka and Numadzu, and are carrying it on with success. Mr. Eby's way seemed to lie in the direction of the province of Surugama, and his work seemed to be opening there in a wonderful manner, and many are now going to hear him preach the gospel. A few Sundays ago about four hundred assembled at one of his services. A policeman gave the people notice that they were violating a law of the country which prohibited the holding of religious assemblies at the same time. Mr. Eby wrote to the chief of the police for the province, laying the matter before him, and stated that he would be glad to have police supervision during the services. The chief replied, telling him to go on with his preaching, and he would give instructions to his subordinates that they should not interfere with the services. Mr. Eby wrote into the province he should be treated, and that the rude people should not interfere with him. He was also invited to call upon the governor of the province, and we must not think of this man as a chieftain of a people who wander in tribes, or dwell in tents, but a high official of a country that is a civilized and progressive literature for the time being. During the conversation the governor said to him: "I cannot but laugh at myself when I think that only a few years ago I was going about followed by a retinue of two-score men, holding conventions and forming plans for the extermination of foreigners, or for their expulsion from the country."

He further said that he would like to help him in his work, and he would be glad to see him owing to his position, he must remain neutral. "But," he said, "I wish you success in your evangelizing work, for truly the people have need of it." Brother Eby has two native young men assisting him, and has formed a circuit consisting of the city of Tokio and five of the surrounding villages, and has recently registered a meeting under police supervision some 4,000 people, came and asked him to establish preaching among them; and the heads of over twenty villages have come to him and made a similar request. Thus you see that our work is in Tokio and in these two provinces, and we are the only missionaries in these provinces, with the exception of the Dutch Reformed Church (who have a contingent) and the Roman Catholics, who are endeavoring to establish a mission. Thus, in a marvelous manner God is opening our way, and when we have cultivated these fields the work may be extended to the regions beyond. The amendment before you implies the existence of a rival Methodist mission in Japan, and it is such a thing that we are perfectly one in heart, and are trying to harmonize our catechism, discipline, liturgy, and course of study so as to present no appearance of division, while at the same time we are looking to a period in the future when the two streams of Methodism shall unite and form one broad, deep river, flowing down through the ages, irrigating and rendering fruitful the moral fields of Japan. But at present there is need of the two Methodist Churches there, for they have their distinctive work to do and their separate fields to cultivate. The Presbyterians of Scotland and also of America, and likewise the Church of England and the Baptists are carrying on their operations in Japan, and there is as great a need for the two Methodist Churches. He hoped the Conference would either decide to withdraw at once or to prosecute the work with vigor, as a tentative, vacillating policy would be ruinous.—It would both paralyze the hands of the givers and of the laborers who were doing

the work. If the time of Conference admitted he could show sufficient cause why every Protestant denomination should have missions in Japan. If the time of Conference admitted he could show sufficient cause why every Protestant denomination should have missions in Japan. If the time of Conference admitted he could show sufficient cause why every Protestant denomination should have missions in Japan.

Rev. Mr. Gray proposed to withdraw his amendment, but it was thought that since the matter had come up for discussion an expression had better be taken. Dr. Wood's letter of resignation was referred, next brought in their report, which was as follows:—

That in accepting the Rev. Dr. Wood's resignation of the office of Missionary Secretary, to take effect at the end of this Conference year, this Conference desires to express its profound esteem for his character and virtues, its grateful sense of his fervent and successful labors in the ministry for more than half a century, the faithfulness and ability with which he discharged the duties of his office as Superintendent of Missions from 1847 to 1868, and afterwards those of General Missionary Secretary from that time to the present, besides his having filled with distinguished ability for ten years the office of President of the Canadian Conference, now constituting the Toronto, London, and Montreal Conferences; and his disinterestedly and faithfully presiding over the whole of the Conference during the evening of his long and laborious life, enjoy the richest consolations of the Gospel which he has preached, ever living in the affectionate esteem and love of our whole Church, in anticipation of the rest which remains for the people of God and the glorious reward promised to the good and faithful servant.

Rev. Dr. Ryerson moved, and Hon. A. Farler seconded the adoption of the foregoing report.

It was next moved by Dr. Green, seconded by Rev. Dr. Harper, that the resignation of the Secretary be accepted, and that the Secretary continue to enjoy the benefits of the wise counsels which from his long experience in conducting its affairs he must be qualified to give, respectfully requests the Rev. Dr. Wood, on his retirement from the position of Honorary Secretary to our Missionary Society, and as such to attend so far as he can make it convenient to the Conference, and to continue to act as Secretary of Finance and Consultation, and of the Central Board, and to take part in all their deliberations.

2. That Dr. Wood's letter and the above resolutions be entered and published in the journals of the Conference.

The election of Mission Secretary was next proceeded with.

Rev. Dr. Potts nominated Rev. A. Sutherland. There being no other nomination he was declared elected by acclamation.

He said he had met with a remark in some book about a person being "cruelly kind," and he felt a little like this in reference to the Conference. He confessed he had been in a position of great hesitation about accepting this office again under the circumstances. Had some one else been appointed he would have felt relieved, but since the choice had fallen upon him, he would do his best, and if at the end of four years the affairs of the office were not successful, it would not be because of any lack of effort on his part. He thought that the confidence of his honor and for his expression of their confidence.

The amendment of Rev. Mr. Campbell was put and lost. Dr. Rice then moved another amendment in the same sense as the proposition of the committee, except that it extended the time within which the sums might be paid until the end of the Conference year. This amendment was adopted.

The Conference then adjourned.

AFTERNOON SESSION. Conference opened with devotional exercises conducted by Hon. Mr. Strong.

The report of the committee on missions was resumed. The next item was a recommendation of the following clause from the report of the Central Missionary Board, with a view to the reduction of the society's expenditure, viz., that after the present year the Secretaries be instructed to publish an annual report for each Conference, containing a brief religious summary of our whole mission work, and the names of subscribers of \$2.00 and upwards; also, a general report containing the religious summary and the aggregate of income for each circuit and mission. The publication of the missionary notices be discontinued, and in its place the editors of the Guardian and Witness be directed to place at the disposal of the Missionary Secretaries sufficient space in their columns for the publication of such matter as is usually published in the Missionary Notices, and the editors be instructed not to publish missionary letters that have not been first examined and approved by the secretary.

A lengthy discussion arose on this question, but after some modifications it was adopted. The committee next recommended that the secretary be authorized, providing sufficient encouragement be given, to publish a missionary paper for our Sunday-schools at such a price as will cover the cost.

Rev. A. Andrews moved in amendment to this recommendation that a part of the Sunday-school Advocate be devoted to the publication of illustrated missionary items. After a pretty full discussion of the subject in its various aspects the amendment was carried.

Several memorials and recommendations having been received urging the appointment of but one Mission Secretary, the committee reported that they could not recommend the appointment of but one, as in view of the present necessities of the work, two active and efficient men are required.

Rev. Dr. Jeffers opposed the recommendation of the committee, and considered that one man under present circumstances could do the work. There was a wide-spread dissatisfaction among both our people and ministers about the employment of two men and the payment of such wages in the mission routes.

Rev. Dr. Young said the interests of the missions required two secretaries, as one had frequently to be absent appealing to the public for support, and there should be another to remain in the office and attend to the correspondence. If all the work was thrown upon the shoulders of one man the interests of the work would suffer, and the income would diminish to a greater extent than would be covered by paying but one salary.

CONSIDER.

BY ADELAIDE STOOT.

"The jewel in the lotus" hidden like a gem Within this quaint conceit, Is pure thought; it is the fair lotus flower, On any stream, as sweet As the most lonely, loveless child whose birth Not even "mother" welcomed to the earth.

Lots, the ocre and black, and lizards hide Deep in its river-bed From source as impure, lo! the lily heart Of the child of its bed.

Lots, thy leaf-stalk springeth from dark ooze, Yet, thou hast beauty, but a child must know hat down whiteness that makes beautiful The treacherous child-leaf.

O, mystery of life, God's lilies pure May crown the stems that start From darkest loam in life's deep river-bed! Consider thou the jewel; be it said!

Humbly above the poorest child we see, It exerts most surprise "Its angel," that the jewel in the flower Is dim to human eyes, When every child-face lifted, softly glows With play of light no jewel ever shows.

The face to half transparent with pure light, As lilies always are Sun shows upon: pure calluses of hearts - This grace with lilies share, And from within, the softened gleams do show Transfiguring the saddest face we know.

And is not the soul-socket lotus like, The "jewel" shining thro', Just as the sunlight thro' the lilies' heart? O, blind are we unto The light on tender lips, and in soft eyes; "The jewel" - God's own jewel underlies.

The petals of the lotus? Ours the bitter loss If we, indeed, are blind, And will not see the jewel that our God Hath to our sight returned, Softening its lustre 'neath so thin a veil, Consider thou the jewel lest its lustre pale.

Consider thou the jewel! Only God's dear hand Can touch our eyes, shut lid, And make its white threads tremble tenderly To so God's jewels hid In casquets that the rudest hands have marred, Of saddest things in life, God's lilies scarred.

And touched by milder, blighted every way, Tainted by breath and touch, Remember thou the jewel, thro' all earthly death! Christ's robes gleam bright with such; And it were well beside life's river brink - Aye, it were well for every one to think.

And at the darkest hour let us keep our trust In jewel set apart From earthly soiling. Yes, consider thou, For it is well, O, heart! If jewel, precious in the angels' eyes Thou ne'er hast dimmed, and never doth despise.

The latest evangelical novelty in London is a systematic effort for conversing the gospel. It has its origin with Mr. Reginald Radcliffe, an eminent Christian worker, who superintended the house-to-house visiting of Liverpool during the Moody meetings, and aided in the same work in the four-millioned city. The plan is that from every church and chapel bands should be organized, who should go out by two, and "converse the gospel," by the wayside, wherever they may meet their fellow-men, persistently and systematically. There is a central organization for direction, from which authority is received and to which reports are made. It was the method of the Lord and of the apostles. Not always, or even chiefly, were they engaged in addressing multitudes, but there was a constant laying hold of the individual. Thus the Church was established; and the Scriptures call it "preaching Jesus." It has been found practically successful, as supplementing the public work of the ministry. - Rev. Gideon Draper.

Correspondence.

MINISTERS' SALARIES.

Mr. Editor, - If you will allow me a small space in your valuable paper, I shall try to point out at least one error into which "Layman" fell in last week's issue, in his reply to "Justice." He says: "If a man with a salary of \$500 cannot live comfortably in Canada, and provide for his family, I question his fitness for the work of evangelizing the world." It is evident from the above that "Layman" is not very precise in his statements. He does not tell us how large or small the family is, there may be two children, or there may be eight. Evidently to a person of "Layman's" calibre it makes little difference. But let us take an average family consisting of six persons, father, mother, and four children, ranging in age from eight to fourteen. Take the laborer's expenses of such a family, and allowing at the rate of four cents a meal for each one, at the end of the year it amounts to \$262.80. Put their clothing down for the year at \$150; horse-keep, 100 bushels of oats at 50 cents per bushel, and 3 1/2 tons of hay at \$10 per ton, amounting to \$50; fuel, 15 cords of wood at \$2.50 per cord, \$37.50; shoes and repairs, \$10; books and papers for minister, \$20; school books for children, \$20; stationery and postage, \$5; conference and other travelling expenses, \$10; subscription to Superannuation Fund, \$10; to Missionary Fund, \$5; quittance for family, \$10; unaccounted for, \$25. Total, \$665.80.

But this is not all: in some instances he may have sickness in his family for months, perhaps the whole year, and this entails additional expense. Then, to do his circuit work, he needs a horse, buggy, cutter, harness and robe, and in some cases a carriage. He also should have at least \$200 worth of books to begin with, so that he will have to invest at least \$500 for an outfit, to say nothing of furnishing his house to a lease extent, which many of us have to do. And yet "Layman" tells us he ought to do all this for \$500 a year, and insinuates if he does not he is not fit to preach the gospel. If we take the judgment of men of common sense to decide the matter, "Layman" says "His representing a stipend of \$500 as a 'small pittance' while hundreds of men who labor six days in the week, and ten hours per day, and get much less, pay rent, provide for their families, live comfortably, support their churches, and save money, is simply a wrong that should be avoided."

One insinuation here is, that ministers have an easy time of it. Will facts bear out the truth of this? To prepare for the pulpit oil, beaten oil, to travel long distances, to attend missionary, educational, and other meetings, to hold 100 or more sermons, to visit one hundred or more families once or twice a year, to visit the sick much oftener, to attend and preach funeral sermons, - all this, nothing. A man to insinuate that ministers have an easy time in comparison with other callings and professions, only he tells us "to give liberally are the ones who wish to see the minister and his family comfortable, and the men who are so tight and penurious and small-souled, that when they drift out dreamily into eternity Gabriel will require a powerful microscope to find them, are the men who cry out about extravagant salaries. I have no idea who he says that he is speaking of, and how such absurd statements to pass unchallenged."

He also tells us "does not think ministers get too much, but knowing the general feeling of the masses that constitute the membership of our Church, I do think it impolitic for any minister to rush into print with grievances of this nature, unless in an extreme case." Well I think I know something of the general feeling too, and my experience has been that the people who give liberally are the ones who wish to see the minister and his family comfortable, and the men who are so tight and penurious and small-souled, that when they drift out dreamily into eternity Gabriel will require a powerful microscope to find them, are the men who cry out about extravagant salaries. I have no idea who he says that he is speaking of, and how such absurd statements to pass unchallenged."

CHATAQUA S. S. ASSEMBLY.

Early on the morning of Saturday, Aug. 3rd, I leave my room and stroll out to get my first view, by daylight, of this grove, devoted to S. S. purposes. In some way or other you get an impression that the Sabbath-schools are viewed by our American friends as being of no small importance. When we view the plot of 75 acres of the primeval forest converted into a wide city, with its streets, its squares, its parks, its hotels and the Jewish tabernacle, and oriental houses, costumes, etc., and consider the number and cost of the buildings that nestle amongst the trees, one of them being 94x101 feet, known as the Children's Temple, we have some idea of the estimate that is put on the children in the States. And will the voice of unlearned Christians say that it is not an over-estimate? Who but the boys and girls of the present day are to manage this glorious Dominion, as well as the vast Republic? Much of their future depends on their early training. If they are to be left to the training of the ungodly, what may we expect but ungodly fathers, ungodly teachers, and ungodly legislators, and physicians, and as a result, ruin and disaster? For "the nation and kingdom that will not serve God shall perish." That experiment has not to be tried for the first time. On this point history plainly tells us God has vindicated his own truth. At length ten o'clock, the hour for the assembly of unlearned Christians, the great bell rings, and, punctual as the clock, Dr. Vincent steps upon the platform, and is greeted by hearty applause. He has an expression of good-nature beaming out from his countenance which gives the impression that there is a good, warm heart beating within. I do not want to say that he is a saint, but he is a saint.

Prof. Case, of Cleveland, with his vast choir, aided by four musical instruments, leads the large company, already gathered at the auditorium, in the service of song. Dr. Vincent leads in an earnest prayer of just two minutes length. Whatever sins they may commit, they do not want to be forgiven, but they want to be forgiven. "Not only did I notice a slight divergence from our Canadian custom in the length of the prayers, but also in the posture of the supplicants. Not once do I remember in a public service seeing one person kneel during prayer. My devotional feelings were not very greatly aided on Sabbath afternoon when, after the announcement by Dr. Vincent that the minister from Canada would lead in prayer, the entire congregation, as well as those on the platform, took their seats. The Chataqua Assembly is fortunate in their choice of a leader. Dr. V. makes a grand general. He seems to know everything, everybody, to say, and what not to say. I easily recognize the social, mental, and moral features in Mr. Withrow's article in the July number of the Magazine. Having seen the grounds I am now interested in the men. There are, of course, celebrities here; men of whom I have read until I feel an irresistible craving to look into those eyes that must sparkle with such intelligence, and to hear those voices that have such wondrous charms. Our friends here are very easy of approach. You can ask them questions, even though you have never had an introduction. So by dint of questioning I learn a little of some who occupy honored seats in this grand Assembly. My attention was attracted by the venerable appearance of one who was told was Bishop Foster, (Methodist Episcopal) of Boston. I first heard him at the dedication of the Children's Temple. He has a pleasant mingling of wit and humor when he is pleased to use it. He was preparing to speak some plain things and prefaced it by saying that he had concluded that it was the duty of the pulpit to speak the truth sometimes. He can be beautifully simple and pathetic. He gave a pleasing little incident he had met with a few days before, when a little girl, arriving at the table after he had asked the blessing, refused to eat till she would have the prayer for herself. He said he compromised the matter by suggesting that they cease eating and ask the blessing a second time for the benefit of the little girl. He threw this in for the children, and with excellent effect. I did not stay long enough to hear his lectures, which I now have in full, but, judging by what I saw and heard and read, I am about prepared to give the palm to Bishop Foster. His lectures are full of the same plain, simple, and in my estimation, amongst the most profound and satisfactory reasonings to which I have ever listened. It is impossible to estimate how much the Republic owes to such grand men as Bishop Foster. Judging from the case of the Methodist Episcopal Church in the States may well thank God for the noble class of men he has raised up to lead her armies forth to "glorious war."

J. W. TORREN.

TOBACCO.

DEAR SIR, - We cannot forego the pleasure of giving expression to our feelings of satisfaction and wish to encourage and strengthen the stand our paper has taken on certain questions, particularly of late. To begin with tobacco. Those who travel are impressed with a peculiar sameness marking every change for part of the inevitable make-up of every otherwise new view is man, pushing like an engine and almost as insensible. Whether by land or water be your fortune, the palace car, the steamboat deck or cabin, the public sitting-room, elegant drawing-room, or humble parlor, the bread is the same, the pungent, long, and faintly tinted. The hundreds who suffer from weak lungs undergo torture, and all ladies great anxiety, from a cause which we leave experience and imagination to supply. (Ugh, the nasty dirty things.) We have thought much on this growing evil and wonder where it will end. For these reasons now, since the well has been rent between the temporal holy and the holy, no earthly place too sacred for this unclean animal, this bog of the nineteenth century, to enter, and, like certain divinities of our heathen brethren, to trample, pollute and root out everything which would in the least stand in the way. Some persons say, pityingly, if it is such a comfort you surely would not deprive man of it. Well, no. If we did not see the ruin the use of tobacco is working making our friends filthy, odious and ungentlemanly. Creating an unhealthy, abnormal state, for he is a monstrosity who has a natural relish for the vile stuff, and ought never to be quoted in the list of God's creation. We do protest that our young blood, our bright, intelligent, long-haired, brainy, informed judgment, and the pernicious influence, unrebuked, of our ministers and laymen of position who indulge. Rather we would urge, let the sin be held up regardless of Ephraim, if he will join himself to his idol and will persist in the use of the deadly weed, against light and reason, and at the cost of the souls of his people, because he has conscience and soul at ease, from familiarity on this point, which they cannot bring one physical or moral argument to support. Leaving out the tremendous authority of the law and the testimony on the subject of purity, direction is even given that our bodies be "washed with pure water." It is not, however, because he has conscience and soul at ease, from familiarity on this point, which they cannot bring one physical or moral argument to support. Leaving out the tremendous authority of the law and the testimony on the subject of purity, direction is even given that our bodies be "washed with pure water." 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(Continued from page 317.)

people by laying aside the hymn-book, the English Conference retained what had always been regarded as Wesley's hymn-book, the 659 hymns included in the collection of the same name...

CHURCH OPENING—TALBOTVILLE, ST. THOMAS DISTRICT.

Sermon by the Rev. B. Ryckman, M.A., President of the London Conference, on Thursday, Oct. 10th, at 11 a.m. Dinner at 1 p.m., and tea at 5.30 p.m.

Missionary Anniversaries, 1878-79.

Whitby District. Picking—October 14th, 15th, 16th and 17th. Deputation: Revs. J. C. Wilson, E. R. Young, E. Barnes, J. R. Armstrong and W. H. Emley.

Niagara District.

Drummondville and Chilton—Sermons, November 16th. Rev. John Mills and J. W. Holmes. Meetings: Mills and Holmes.

Guelph District.

Hepler—Sermons, October 6th, 8th and 9th. Meetings: 7th, 8th, 9th and 10th. Deputation: Rev. J. R. Armstrong and W. H. Emley.

Hamilton District.

Hamilton City circuits—Local arrangements. Dundas—Local arrangements. Watford—Sermons, January 12th. Revs. D. E. Brown and J. R. Armstrong.

Kingston District.

Kingston—Local arrangements. Portsmouth—Local arrangements. Niagara—Local arrangements.

Commercial.

TORONTO MARKETS.

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Table listing wholesale prices for various goods such as Flour, Sugar, and other commodities.

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Table listing prices for hides, skins, and wool.

Leather.

Table listing prices for various types of leather.

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