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# Literary and Religious.

FRENCH CANADIAN EVANGE-LIZATION.

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 mulberrytrees." 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 inextinguish-

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 Methdist 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 brethron, especially in their grand enterprising work as pioneers in the cause of

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 the 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 | -Sunday at Home.

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 discossion 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 wouldpresent 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

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' scommand - "occapy 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 the most massive and magnificent writers of our language. The whole mind of the country was stirred to its deepest heart by faith in those truths which to believe ennobles 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 persocution, 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 vencrate 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."

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 untenableness 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 so laboring ve 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.

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. 23-29. 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 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 subordithese boly 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 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 and in America that the cause of Christian of note that the Russian cavalry expended my knowledge in the mystery of Christ, civilization has risen. Christianity born in about an eighth of the total number of car- discipline and order."

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 learnwritten by Christ himself, there might be some ground for distinction. But so far as we know Christ wrote nothing. We know only on the testimony of inspired men, who record, could not have been less so in all the

### 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. Stanleywas 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 exxxix., 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 globo 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 reachal the shores of America, that God is on the sea as on the land. Howard and Wilberforce, Elliot and Channing, were alike sustypes of humanity and in the lowest depths is applicable to the whole western world; on efforts, because in the better part of every unity of all creation, conscientiously or un-But in the especial form of the words there is peculiar force, which it is my purpose on new world, of which, in their loftiest ideas of 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 morning to light on those shores where the likely it should penetrate. He knew that if he took the wings of the morning, if he were not to think again, and yet again, of those 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 of us to anticipate the secrets of Providence. 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. Wesward, 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 horifly as a cloud and as the doves to their windows? Surely the isles shall wait for 'me' -that is, the isles, the coasts, the promon-Tarshish first "-that is the West, with all ridges expended; at the tremendous conflict death till he come"—will any man venture its ships of nationalities, of Worth, there was one killed out of every the Church of United Breth en. Dominion to relegate such words, whether spoken by the ships of Tarshish first, and the ships of 147 shots fired, and at Colombey-Nouilly 114 our Lord on the occasion, or written by Paul | Carthage and Spain which first brought our | cartridges were used to place a single opponas received from the Lord, to the domain of own shores of Cornwall and Britain within ont hors de combat. Taking five of the greatnate revelations, or merely subjective teach. Gentiles has gone out to tell the story of during the whole of their prolonged campaign ing, while holding at the same time, that all Christ; westward the apostle still advanced against the Turks. If these figures may be in as nearly equal numbers as possible, selecward 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

the East has become the religion of the West | tridges, a very unusual proportion in that even more than the religion of the East. branch of the service. Artillery fire was also 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: ing could have seriously propounded it. If under the shadows of that tree which grew the gospel history had been an autobiography 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 what His words, actions and character were parts of the earth because the hand of God was in it and the right hand of God has uprecorded them; and who if infallible in this held it. \* \* \* The freedom, the growth, the progress of the West contrast as 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 rippled 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. tained by the thought that in the highest | \* \* \* Thus far all that he had observed of human degradation God was with their the other side of the ocean, as well as on this, we are all in this respect the common chilhuman being was a spark of the Divine dren of a mighty nation which formed the Spirit. The philosopher who endeavors to centre of the religion and civilization of mantrace out the utility of mankind and the kind. But did not every word that had been spoken, he asked, apply in a higher degree of school of experience, though severe, is good, conscientiously embraces the same truth. force to a son of the Old World, standing and at last the French are learning that the here, as for the first time he looks upon this

## gence is given, STATISTICS OF THE BATTLE-

inspiration, the apostle and prophet never

dreamed. Is it possible for him, as he de-

scends from his flight on the wings of the

race of his fathers has struck such deep root,

famous words, "Westward, the star of em-

pire holds its way." Far, far be it from any

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 descen-

dants of our race to whom this mighty intelli-

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 Invalide Russe lately gave a trifle over zon he exclaimed:-" Who are these that 10,000,000 as the number of cartridges fired by the Russians from first to last, and the proportion of hits would therefore be one in every sixty-six shots fired. Now at the taries, the creeks, the bays of the Mediter- battle of Spicheren the Prussians only brought ranean and Atlantic seas-" and the ships of down one French soldier for every 279 cartthe range of the civilized world-all these est battles during the war, including that of were coming to build up the walls of the Sedan, we find that the Germans expended heavenly Jerusalem. So in point of fact it | very nearly 7,000,000 cartridges, or within has been westward where the apestle of the about a third of what the Russians fired away when he passed down through Asia and trusted, they would seem to show either that comes into contact with the Greeks; west- the Russian soldier is more economical with his ammunition than the German, or that the | millions of people, of whom rather more than weapon with which the former is now armed four millions are recognized Church members. cannot fire so quickly as the rifle carried by the Teutons when fighting against the French. Methodism 30,000 preachers and about 60,of the history of the religion of Christen- Of course, it has to be remembered that a | 000 lay preachers. It is a remarkable fact dom. Eastern churches, in spite of their large number of the casualties given above ye have heard of the dispensation of the grace interest, have not yet learned the true sig- resulted from artillery fire, but as the effect nificance of the Church. They may have of this arm was probably about the same their peculiar task and their peculiar notion; during both wars, the relative merit of the but it is in France, in Germany, in England shooting is not much altered. It is worthy

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, of the Syllabus, which is nothing but abuse of ignerance with the purposeof enslaving it. I have spoken of the relations between Church and State. I am per\_ feetly 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 mo 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 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 Æcumenical 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 Weslevan Methodists, Irish Weslevan 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 Methodfst Church of America, the Evangelical Association, and ada, Methodist Episcopal 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 Æcumenical Conference be composed of ministerial and .lay members ted by the highest executive authority. These various sections of Methodism, in their united capacity, form a community of fifteen As nearly as can be ascertained, there are in connection with the various branches of 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

# The Family Treasury.

### Under the Cross.

BY FAITH BERNARD.

God of my life, bear up this shattered frame 1 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. I know that Thou canst see me in the dark. For day and night are both alike to Thee: Shadows may prove the covert of Thy wings, And clouds Thy chariot wheels may often bel Yet let me lie within Thy circling arms, And as a mother comforteth her child, So re-assure me with Thy sympathy; And still my heart throbs, beating loud and wild.

The night seems long, dear Lord, Thy providence So traught with mysteries about me falls Like a dark curtain, shutting out all light, Still, Lord, Thou knowest I would heed Thy calls. Would keep my feet within Thy chosen paths. At Thy command I will arise and go, Though like the faithful Patriarch of old, Whither Thy voice shall lead, I do not know. What must befall, O Lord, I leave with Thea. Bonds and imprisonment for me await, And still, I know, all things work for my good; Thy wisdom guides, and not the hand of fate.

Yet let me take hold of Thy mighty strength, And cheer me with the breathings of Thy love; Lift up these eyes, so prone to look below. To the blest prize awaiting me above! Place to my lips the soothing draught of hope-For once the cross too heavy proved for Thee, And Thou didst faint beneath the crushing load; O Lamb of God, ease then its weight for me! And grant that in this earthly cross I bear The meed of victor's crown may shine. And by its magic power my soul be raised Into the glories of the life divine!

#### 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. To be hopeful enables us to endure the loss or bear the burden more easily; while it at the same time exerts a happy influence on others. To be discouraged concerning temporal affairs or the state of religion, weakens us with regard to both.

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 wherewith to feed their wives and little ones. Many once affluent are now in poverty, and still more who had plenty, are now reduced almost to want. Churches, benevolent enterprises and literary institutions have been in great straits from want of money. It is not strange that men's hearts had bogun to fail them, and that despair threatened multitudes. But is not a brighter day dawning?

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 that ever before; and food and clothing will be cheaper than for many years. Our manufactories 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. It is true farmers will receive less than house, it will be much better to put the matformerly for their grain, cattle, sheep, wool ter into the hands of a trustworthy surveyor, and hogs, but they will pay less for what they buy. The wages of mechanics and laborers are greatly reduced, but the prices of all they eat and wear are proportionately less-or will be so in a short time. It is evident that an equilibrium is about to be reached which will be satisfactory to all rightly disposed persons, whatever may be their calling in life. The Communist agitation is not only senseless but wicked, and the complainings of others should cease.

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 ndustry rightly directed. There is a bright future for all who will faithfully apply themselves to the work they can do and for which they are fitted. Hopefulness is the duty of all .- Presbyterian Banner.

# 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. While in India he saw much of the Hindoos, where they are numerically stronger than the Christians in the United States. He says their religious ideas manifest themselves in many ways, which challenge our respect for their consistency. In their eyes all life is sacred, because it emanates from deity, the life of beast and bird, nay, of reptile and insect, as well as that of man. To carry out this idea, they have established a Hospital for Animals, which is one of the institutions of Bombay. It is on a very extensive scale, and presents a spectacle such as perhapsican not be seen anywhere else in the world. In an enclosure covering many acres, and furnished with sheds and stables, are gathered the lame, the halt and the blind, not of the human species, but of the animal world-cattle and horses, sheep and goats, dogs and cats, rabbits and monkeys, beasts and birds of every description. Among them are to be found even sick little monkeys, whose ailments have rows of stables were filled with broken-down horses, spavined and ringboned, spending the to society while I lived, I shall be glad if I remnant of their lives in comparative ease and comfort. In one pen were a number of | Whether the creditors accepted this well-

Bombay, to collect all abandoned animals Stow, proved in 1781: 'I hereby direct my and bring them in safety to the hospital. Rab- executioners to lay out five guineas in the with comfortable warrens. In a large en- benevolent hand of the person who saved him closure were a hundred dogs, more wretchedlooking, if possible, than the "whelps and curs of low degree " to be found in Constan- in memory of me, present it to ----, Esq., a tinople. These poor creatures, so long the king's counsel, whereby he may have frequent companions of men who starved and kicked opportunities of contemplating on it, and, by them alternately, still apparently longed for human society, and when visitors entered gave feeble signs of recognition and welcome. is best and most profitable, a grateful re-Then there are birds undergoing reconstruc- membrance of past friendship and almost pation, dilapidated chickens, sick crows, cranes with broken legs, and even sea-gulls with | This I direct to be presented to him in lieu of wounded wings to be nursed until they can a legacy of three thousand pounds I had by once more sweep over the boundless sea. Mr. former will, now revoked and burned, left Field concludes his reflections upon Hindoo him." kindness to beasts and birds, by comparing such conduct to that of congregations in America, who after a minister has served them faithfully for a generation, send him adrift like an old horse turned out to die on the roadside. He places the Hindoo, in this are. They seem to think that the sin comes respect, on a higher plane than that occupied from the opportunities of sinning by which by many churches professing the only true they are surrounded, and that if the opportu-

#### 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 whited sepulchre after all -a very living grave. The house, too, may be in itself, both outside and in, everything which heart can desire, but after all it may be situated in the vicinity of other houses, either at the back or front, the conduct of the inmates of which may make your life wretched. Your rooms may be furnished with taste and comfort, but if you are awakened every other night by the sounds of drunken revelry, or mayhap fighting and squabbling, your life will not be a very romantic one, to say the least. Again, however tastefully your garden may be gotten up, however shady and cool your summer-house, the sound of voices in altercation, or perhaps oaths and swearing, floating over the adjoining wall, will detract materially from the pleasure you derive from the society of a friend or favorite author. Having satisfied yourself regarding externals, it will be time now to have a peep inside, and the very first thing it is your duty to find out is whether or not the house be damp or dry. Nothing can be more injurious to the health than residence in a house which is damp; coughs and colds, aches and pains and rheums -ay, and maybe fever itself-must be your portion if you are unwise enough to live in a damp house, and granting even that you have the strongest of constitutions, dampness will sap it, your nerves will be weakened, you shall find yourself ill and fretful without being able to assign a cause therefor. Avoid a damp house, therefore; you can hardly fail to know if it is damp. Suspicious spots of mildew, about the paper, beading on unpapered walls, and a generally moist smell must guide you in your diagnosis. More deadly even than damp are the emanations from drains and cosspools and noxious gases, such as sulphuretted hydrogen and carbonic acid. If you mean to live for any length of time in a and let him see to this matter.

# Night Among the Hills.

JOY ALLISON.

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 !

Sodarki Sodarki. Save here and there a filtting spark, The fire-fly's tiny lamp, that makes
The dark more dense. My spirit quakes With terrors vague and undefined? I see the hills loom up behind.

So near! So near! Those solemn mountains, grand and drear Their rocky summits! Do they stand Like sentinels to guard the land? Or jailors, fierce and grim and stern, To shut us in till dayreturn?

I hear a sound, A chirping faint, low on the ground : A sparrow's nest is there. I know The birdlings flew there three days ago: Yet still return 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.

# Curtosities of Wills.

An English newspaper, the Newgate Chron icle, 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 £57,344. Here is a singular bequest by a French gentleman. It may truly be styled 'A New Way to Pay Old Debts.' Yaugeas, the famous French grammarian, was in the receipt of several pensions, but so prodigal was he in his liberalities that he not only always remained contains much that is original, but the following is an especially characteristic clause. After disposing of all the little he possessed sale of my library and effects these funds will not suffice to pay my debts, the only means body should be sold to the surgeons on the best terms that can be obtained, and the product applied, as far as it will go, towards the can thus become of any use after I am dead.'

from perishing in the snow, if the same can be bought for the money; and that they do, a comparison between that and his own virtue, be able to form a certain judgment which ternal regard, or ingratitude and insolence.

#### Our Temptations.

A great many people imagine that if the circumstances of their lives were different, their lives would be much better than they nities were removed sin would die out within them. Well, in one sense this may be true, and in some cases it undoubtedly is true. This was the old monastic conception, and men fied from their fellow-men, from the sights and sounds and seductions of actual life, and shut themselves within walls of stone, and buried themselves in caverns of the earth. But their experiment was not a success, as the self-scourging they inflicted upon their bodies, in their vain effort to erad-

icate sin and make themselves holy, proved The truth is, friend, temptation is in you, and you might as well expect to fence your body from the impurities of its own blood as to protect your soul from the seductive tendencies of your sinful disposition. The mind makes its own sins, and the offspring are of the color and character of the parent. What you need is not that your old, wicked heart be kept from evil round about you, but that you have a new heart given to you. "Except ye be born again, ye cannot see the kingdom of heaven."-Golden Rule.

### 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 bless-

If you must criticize, let it be done lov-Make marriage a matter of moral judgment.

Marry in a family which you have long Never make a remark at the expense of an-

Never talk at one another, either at home or in company.

Neglect the whole world beside, rather than one another.

Give your warmest sympathies for each If one is angry, let the other part the lips,

only for a kiss. The very felicity is the mutual cultivation Never speak loud to one another unless the

Let each strive to yield oftenest to the wishes of the other.

Marry into different blood and temperament from your own. 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 cer-

tain 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 grates upon a loving Consult one another in all that comes with,

in the experience, observation, or sphere of Those who marry for physical character-

istics or external considerations will fail of Never reflect on the past action, which was

done with a good motive and with the best udgment 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 poor, but was rarely out of debt. His will 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 to meet the claims of his creditors, he adds: we would have a boy to watch and see that Still, as it may be found that even after the 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 I can think of to meet them is that my the last we would see of him. Out of the whole winter I never get more than three or four cords of wood sawed. I have been educated in this school. I had charge of the made them forget their usual pranks. Long | liquidation of any sums it may be found I | relief in Chicago for a number of years, and still owe. I have been of very little service 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

send out carts at night, through the streets of is an extract from the will of John Hylett | 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 bits, whom no man would own, are furnished purchase of a picture of the viper biting the 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 wellknown 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 Queon 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 verily 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 Gunpowder 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 thelong 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 dresss. 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 decease." The strength of the English language is the short words-chiefly monesyllables 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 dolight in what Horace calls verbi sesquipedeliawords, " a foot and a half " long .- Town and

# 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 slatternly 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 exthe 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 emaciated kittens supplied with plenty of intentioned bequest in part satisfaction of little money out of you without work. They members of every home circle into which he milk to restore them to health. The Hindoos their claims is not recorded. The following are willing to do anything to get on, but enters.—Christian Register.

Good Mords 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 roam forbidden; There's the silk of corn that shows Faded tangles blowing: So that everybody knows, Darling, Summer's going,

There's the mist that haunts the night Into morning sailing, Leaving filmy webs of light On the grasses trailing: There's the fierce red sun that glows, Through the vapor showing; So that everybody knows Darling, Summer's going.

There are insects' wings that gleam, Locusts shrilly calling: There are silences that seem Into sadness falling; There is not another rose But the sweet-briar blowing; So that everybody knows, Darling, Summer's going.

Breathe but softest little sigh, Child, for vanished roses, For each season, going by, Something sweet discloses; And if in your heart has grown Truth to fairer blowing, Summer then will be your own Spite of Summer's going. -Wide Awake.

### 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 plankslaid 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 to him."

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 old of my hand." -S. S. Visitor.

# How Birds Fly.

You will find, if you carefully examine a birds wing, that all the bones and muscles wing, so the air makes its escape there, and From Scribner. 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 cellent point was made by some minister | wings so rapidly that they have no time to whose anniversary sermon is mentioned in fall through a space great enough to be aid them in flight, and by holding their 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, lish language are, "I made a mistake." which is continually pushing against their wings, and sliding out backward and downward, thus lifting or holding up the bird, and own fault," Goldsmith says, "His confession 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 leanmg a little to one side or another. Some birds are very skilful at this kind of sailingand 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 skilful 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 pleuty around there. However, O'Reilly was not to be laughed 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 pane 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 221 carats. It was sold for \$3,000. I am glad to say that O'Reilly divided fairly with Niekerk. The latter remembered that he had seen an immense 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 831 carats in the rough and was found to be a gem quite the rival of any Indian stone in purity and brilliance. After it hold of her hand, as if she was very precious had been cut it was bought by the Earl of Dudley and it is now known as the "Dudley" "Well, my child," said the mother, "I diamond. The natives crawled over the think David felt just like that little girl ground and found many more, and the excitcment 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 Pniel and Klipdrift, the opposite banks of the stream where diamonds were found plentifully and of excellent quality by sorting over the boulderdrift. 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, broweries, drinking saloous and shops were erected and reaped rewards quite as large as did the diggers. It was a marvellous are placed along the front edge, which is scene at night when the opposite camps were thus made very stiff and strong. The quill lit up with the warm glow of lights shining feathers are fastened in such a way that they through the tent cloth buildings, and the point backward, so that the hind edge of the brilliant camp-fires of their twelve thousand wing is not stiff like the front edge, but is inhabitants glinted across the water from flexible and bends at the least touch. As bank to bank. Far into the night were kept the air is not a solid, but a gas, it has a ten- up the shouts and laughter and singing and dency to slide out from under the wing when music, and the crossing and the recrossing of this is driven downward, and of course it the boats. The excited crowds shifted their will do this at the point where it can escape | quarters up and down the river, making new most easily. Since the front edge of the discoveries during 1870 and 1871, over an area wing is stiff and strong, it retains its hollow of from forty to fifty miles of the stream, and shape, and prevents the air from sliding out forming many camps such as Gong Gong. in this direction, but the pressure of the air Union Kopje, Colesberg Kopje, Delport's is enough to bend up the thin, flexible ends Hope, Blue Jacket, Forlorn Hope, Waldeks' of the feathers at the hinder border of the Plant, Larkin's Flat and Niekerk's Hope.-

# 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 belarger 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, s 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 clive oil. When sufficiently cured they are packed in the small tin boxesby women and children; after which men fil1 the boxes up with fresh oil and solder them tight. The work is not complete, however, for before fit for the table the fish requirecooking. 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 seen. Birds also make use of the wind to they are ready for shipment. The American sardine, or menhaden, is taken in large quanwings inclined like a kite, so that the titles on the coast of New Jersey, and put up in oil,

HARD TO SAY .-- A learned man has said thatthe hardest words to pronounce in the Eng-When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my shows more greatness than his victories."

# Our Sunday School Mork.

Sabbath, October 13th, 1878. (FOURTH QUARTER.) INTERNATIONAL BIBLE LESSON.-

No. 2. THE GOSPEL FEAST; or, The Call Refused.—Luke xiv. 15-24.

GOLDEN TEXT:-"Blessed is he that shall eat bread in the kingdom of God."-Luke

HOME READINGS. M.—The gospel feast. Luke xiv. 15-24. T .- A free invitation. Isa. Iv. 1-13. W.-An abundant supply. Rom. v. 1-21. T.—An easy condition. Rom. E. 1-13, F-A wilful refusal. John iii 11-21. S .- A royal feast. Matt. xxii. 1-14. S.-A marriage supper. Rev. xix. 4-16.

OUTLINE.

While Jesus is still in the Perean dominions of the tetrarch Herod Antipas, proceeding towards Jerusalem, but pausing to teach in the places which lay in his path, he is one Sabbath day invited to dine with a company of guests at the dwelling of a wealthy Pharisee. He takes the opportunity of the feast to deliver some instructions to the assembled guests, warning them against selfishness and pride, and urging generosity toward the poor around them. Then he presents the picture of the gospel feast, with its abundant provision, neglected and despised by those who received its earliest invitation, until others are called to possess their forfeited privilege.

#### NOTES. :(15.) Them that sat at meat : From the pre-

ceding verse and the drift of this parable, it

might be inferred that the company at the feast were largely composed of rich Jews belonging to the Pharisaic party. Sat at meat: "Reclined" would more nearly express the position of the guests. With him: How honored the guests who sat at supper with the Son of Man on earth! How much more highly honored those who shall sit down with him forever in heaven! Blessed is he: The speaker supposed that the kingdom of God would commence with a great feast, to which none but the chosen people would be invited. (16.) Unto him: Christ would teach the guests that these who possessed that privilege which hé had just called "blessed" did not appreciate it, and would consequently lose it. A cortain man: There was a similarity between this parable and that of Matt. xxii.. "The marriage of the king's son," but they are unlike in important particulars, and belong to different periods of Christ's ministry. A great supper: The feast represents the blessings of the gospel dispensation. Bade him: This refers to the invitation extended to the Jewish people, to whom the gospel was first preached: but, as in most of the parables, there is a secondary meaning, which applies to all who hear the call of Christ. (17.) Sent his servant: Every bearer of the gospel invitation to his fellow-men, whether preacher, lay-worker, or Sunday-school teacher, is represented by the servant. To them that were bidden: As the second message is sent only to those who had previously accepted the invitation, they would have no right to plead other engagements as an excuse for absence. Come: The call to the gospel feast is authoritative, since it comes from God. All things are now ready: The gospel comes at the fulness of time, when the world has been placed in complete preparation for it. (18.) They all: A picture of the treatment which the gospel in the presence of Christ received from those who had been "the chosen people." One consent: Under all the varied forms of excuse we discern one mind and one heart. To make excuse: No one with love in his heart will frame an excuse. And no excuse can be framed which will suffice to explain the neglect of salvation. (19, 20.) I have bought: If the first is too full of pride in his possessions to heed Christ's call, the second is too full of life's busniess. The one already rich has no desire for salvation, and the one seeking to be rich has no time for it. I go to prove them: "Things lawful in themselves. when the heart is too much set upon them, prove fatal hindrances in religion." Married a wife: How often earthly affections stand in the way of heavenly enjoyments. (21, 22.) Showed his lord: The servant bears the message of his master. So God's embassadors may go to God with their gratitude over souls won, and their sorrow over hearts hardened. Go out quickly: The feast must be enjoyed at once if at all; now is the accepted time. Streets and lanes: To the Jows this meant, that as their leaders had rejected Jesus, he had turned to the masses the publicans and the sinners. The maimed, and the halt, and the blind: Those who have defects in character can have them supplied by him who summons them to his feast. It is done: These servants make no complaint of the strange command, but instantly and unquestionably obey it. Happy are those workers for Christ who are conscious of havingfaithfully obeyed their Masteri Yet there is room: God's provision of grace is vast as the needs of men. While there is one soul hungry, there is room remaining. (23, 24.) Highways and hedges: These represent, in the parable, the Gentile nations who were called after the Jews, yet far more readily accepted the word of life. Compel: A servant could not exercise other than moral compulsion. He could urge, persuade, exhort, but he could not force. The ultimate decision of every soul rests with itself. That my house may be full: There are no vacant thrones in heaven, and there will be no empty seats at the Lamb's banquet. None of those: In the end, God deals with men as their in their hearts deal

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sponsibility of choice, and even the Most

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# Christian Guardiau 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 GUAR-DIAN 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 cooperation 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 Guar-DIAN 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 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 have been preparing a photograph of the 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 | President, Vice-President, Secretaries, Revs. 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 of artistic beauty and accuracy this photoreaders. Some could be induced to give it a trial for the closing three months of the year, who, when they have learned its value be a good investment for that institution. and interest as a family paper, would become | The price of the photograph is \$4.00. permanent subscribers. We ask every friend of the Guardian to give a helping-hand at this juncture. Its increased circulation will

The !

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

promote every enterprise of our Church.

Advocate gives evidence that our Canadian porary Review-Appletons' Journal-The In-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 disproof 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 uritation. 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 beir, 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 ho 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 Counexion body.

We have never denied the right of our bretl ran of the M. E. Church of Canada to nation, taking whatever name and polity pleas- the Guardian into regular line again.

All letters containing payment for the Christian | ed them best. We wish them God speed in Guardian, S. S. Advocate, S. S. Banner, or | their work. The reception accorded to Dr. for Books, together with all orders for the same, | Jacques and Mr. Brown by our General Conerence was hearty and brotherly. We do not think it fair, because we repudiate an as-All Communications intended for insertion in the sumption which we know to be historically untrue, that we should be represented as eremies to the M. E. Church, who question its D. Plewes, Esq., Loved in amendment that one missionary secretary only be elected. He right to exist. We assure our brethren that this is not so.

#### ANOTHER WAR CLOUD.

Another war cloud darkens the easterneky. 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 arrounced receptly that Russia had established a diplomatic embassy at Cabul and that her representatives had been favorably received by the Ameer. It would not do to let Russia establish her ascendency 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 Cabul; 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 Cabul. Sir Neville Chamberlain's expedition was met by an Afghan force, and compelled to retire. to render the paper still more worthy of their | 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 offerred to the representative of the British Crown, which must be resented. An English army will enter Cabul, 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, Corference, 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 separate. Rev. Dr. Ryerson is in the act of addressing the Conference. Contigaous to him in the foreground are the Dr. Green, Dr. Pickard, Dr. Jeffers, and other prominent members of Conference. In point graph has few equals. It is an enterprise of the Montreal Book-Room and will doubtless

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 question. It was not a question between one and Monthly—National Repository—The Contem ternational 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 Dcminion 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 merning 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 METHDIST 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 office. The secretary's tabors could not extend \$4,000 was still needed to meet the obligation to the remoter parts of the work, but would be confined chiefly to the cities and principal tions 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. Coley 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 organise themselves into a religious denomi. | prizes. After another week we hope to get (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 alone.

my. There was a large amount of dissatisfac tion among the people on account of the number and magnitude of the salaries paid to the officers of the Church. If one sceretary could not do all the work let him employ a clerk. Many persons had asked him why should there be two secreta-ries 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 Mr. Plewes, and said there was a good deal of dissatisfaction among the people about the sums paid in salaries. It was difficult to get them to contribute towards missions so long as they believed the money was not economically ex-

Rev. Mr. Huestis said he came from a city (Halifax) where the Methodist people gave mor cene ously than in any other city in the Dominion except Montreal. 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 the society was largely in debt was a reason for retaining the services of two secreta-

ries in order the more quickly to remove it.
Mr. J. B. Morrow said laymen should not grudge the salaries paid to the officers of the Chroch 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 a similar social position. The missionary department needed two men for its officient administration, and two of the most ac-

tive and able men in the Church. Mr. Kenny said their past experience showed them that they had been carrying too much sail and must take it in a little. During the last four year, they had got into debt over \$60,000. and it was time for them to take a new tack. During that time they had had two secretaries, ard 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 vote for three. Two could raise more money than one, 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.

### EVENING.

The 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 ecommendation that but one Missionary Secre tary be appointed.

Warring Kennedy was convinced that two sec retaries were necessary. One of them should be visiting different parts of the work, imparting infornation 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 man-

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. Be sides, he was convinced that a man acquainted with the work like the secretary was needed 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 Con-

ference presented two aspects, one relating to fi-nance and the other to work. As to the first, in view of the present embarrassed state of our funds he considered it a serious one. We ought to economise 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 case. He thought the work could not be of such a magnitude as to require so much help, and would therefore vote for but one secretary.

Rev. Mr. Campbell felt very strongly on this Our success in raising missionary money he believed, did not depend so much upon hav-ing a man to go about from place to place mak-ing eloquent speeches, as it did upon the ing eloquent speeches, as it did upon the brethren engaged upon the various circuits and missions. We must depend chiefly upon the rank and file taking hold of the matter in right good earnest. He could not under stand why one man could not manage the disbursements of about \$150,000, and was surprised to hear that there was so much business in that office as to require two men. He was appalled when he considered the amount of salaries paid ont in that office during the last ten years, in comparison with the amounts disbursed. over, he thought the importance of the office of Missionary Secretary had been greatly over-es-timated, particularly by the Eastern brethren. Yet he, the speaker, would yield to no man in love and admiration for the many admirable qualities of the present secretary, Mr. Sutherland whom he greatly loved and esteemed. But it was not the speeches of the Missionary Secreta ries which caused people to contribute money for missions, but rather the efforts of minister among their own people. He knew circuits which had never been visited by a Missionary Secretary, and yet which contributed far more than oth

ers which had been so favored. Rev. J. H. Robinson was not disposed to give a silent vote. He had had a good deal of expe rience in mission work, and visited as many mis sion districts as most men, and he was of the opinion that the work might be done by one mar with an efficient clerk. Two men have been tried and the desired result has not been reached and he thought it better now to try one. Would support Mr. Bland's amendment if nothing

which more nearly met the case was introduced

Rev. J. Graham favored Mr. Bland's amend ment. The arguments advanced had failed to convince him that two secretaries were necessa ry. He thought it would weaken our influence in raising money to appoint two. During the last two years he had heard a good many speak about the matter, but he had never heard one towns, hence the benefits would not be where they were most needed, while he felt that we would have an additional difficulty in advocating the cause of Methodist missions if two were appointed. Such an appointment would not only act as a wet blanket to our people's zeal but would extinguish it altogether.

Rev. Mr. Starr thought the whole question resolved itself into this: Does it pay to employ an able secretary at a good salary and send him out over the country to collect funds? (No, no.) He held it did pay, and cited instances where the appeals of an able man had increased the missionary income. He knew that there was sufficient epistolary work in the office to employ one man, and another man was needed to go through the country to collect funds. Besides, he had been brought up to counting-house work. and knew that there was sufficient work in the office of the Missionary Society to occupy the energies of two men.

Rev. John Philp did not hesitate to say that the feeling in the West was very strong against the appointment of two secretaries. Let it go forth that this Conference had decided to appoint two men, and it would cripple them in their work all through the West. He held that much stronger appeals could be made to the people when the Society could show that the business was economically conducted. He was sure the people up West would be indignant and discouraged if they saw that this Conference had voted \$2,000 to pay a second Missionary Secre-

tary.
Mr. J. R. Griffin said he had been told, before

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 to him about this Conference had spoken to him on the question of missionaries, and had expressed themselves strongly against

a duality in the office. Rev. Mr. Paisley 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 next day, this gentleman asked: "Do you give \$2,000 to each of two men in Toronto to conduct the affairs of that office?" He replied, "Yes." 'Then," said the gentleman, "you won't get my more money from me."

Rev. Mr. Parker was prepared to support Mr. Plewes' amendment. The question that had urged itself upon his mind was this: What were the duties of the Missionary Secretaries? He had sought in vain from 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 execute. If, however, the proper sustentation 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 be

should support the motion of Mr. Plewes. Rev. Dr. Allison was satisfied that the dignity, the importance, and the efficiency of the mission work required the services of two of the best men they could 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 mere sordid considerations. On behalf of the laity, he emphatically repudiated the statement that they would shut up their purses henceforth, 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 have preferred not to speak on the question, particularly as he was one of the parties most interested, but this question was of sogreat 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. It had not been at all reduced by the conederation of the churches. It had been stated in the debate that the laity were extremely dissatisfied, and would resent the appointment of two secretaries; but it was noticeable that that re mark had come almost entirely from the minis ters, and not from the laymen. Another point that had been alluded to was the large salaries paid to the missionary secretaries. When 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 his personal contributions had cut down his income to but a little over \$1,300 a year. So as far as his pecuniary interest, were concerned be 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 counting-house standpoint. It was simply out of the question to propose that any of 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 they had been going too much under sail. But even if a captain found himself carrying too much sail, especially if it was in a heavy sea and rather perilous times, he would not begin by pitching ver one of the men at the wheel; (hear, hear,) he would see that his steering apparatus was al 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 desired the Mission Rooms to be merely an Office of Record, it was not worth while to keep even one man there, but if it was intended 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 being away from home for five or six months, 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

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 re-

sulted in the adoption of Mr. Plewes' amendment by a large majority. Rev. Dr. Potts at this point informed the Conference that one of the most distinguished laymen of the Methodist Church in England and

Member of Parliament was present, and he

Mr. Samuel Waddy, Q.C., M.P., who briefly addressed the Conference in an exceedingly ineresting and humorous manner. He said we 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 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 say to them that the one ambition of his life had been to love the Church that cared for the interests of his soul, and the loins 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 it was utterly unequalled 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 virtuously, thou hast excelled them all." Dr. Douglas thanked him for his kindly 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 con- $\mathbf{firmed}$ .

Rev. J. McAlister gave notice of motion t give to each Annual Conference the right to elect liternates 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 a 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 in such domestic missions as had long coming to this Conference, by a gentleman in 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 Conferences.—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 Misionary Board shall consist of the President of the Gen eral 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

office for four years. This also 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.

Rev. Mr. Laird moved in amendment that this committee be elected by the Central Board in-stead of the General Conference. The amendment was carried.

5. That Bermuda be set off as a Mission District, and added to the Toronto Conference for administrative purposes. 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 Disci pline reported on the memorial in their hands touching this case.—Carried.

6. Regarding the memorial of the Montreal Conference praying for a reduction of the ac-countant'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.

Jas, Gray, concerning negotiations for the smalgamation of our mission in Japan 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 moved in amendment substantially what he had given notice of. He explained that it was not contemplated to effect a union at once, but merely to open negotiations having that end in view, to see what arrangement of an amicable kind could be affected, and report to the next General Conference. He thought it a pity to have two rival Methodist missions in that

lution. Mr. Dewart feared that the effect of such ar inquiry as the amendment proposed world be to weaken the hands of the brethren in Japan, and he should deplore any procedure that would tend to convey any suspicions as to the permanency and stability of that mission. He hoped the amendment would not be adopted.

country, hence he brought forward this reso-

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 it was opened, 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 signa'y 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 but if so, it was a right sentiment, one that God had honored. 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 Suruga, of which Shidzucks is the capital. At first we met with prejudices against foreigners and against Christianity; but these privileges have been to a large extent removed, and now depuwhere he was constantly haunted with the thought of work that ought to be done and he tations come asking for missionary teachers. could not do it, that ought to be overtaken and could not be overtaken. As a result of the har-You sent out Mr. Meacham, and he commenced his labors in Numadzu, and you are aware of assing and onerous nature of the duties he had to the glorious work which, under God, he had acperform, they could look at him there as he complished. Moreover, God is raising up a native tood before them, a man of forty-five years of compliance. Moreover, God is raising up a name 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 Shidzuoka and Numadzu, and are carrying it on age, yet prematurely gray and looking like a man of fifty-tive. Surely if he followed his own pre-dilections he should return to the active ministry. He believed God had called him to preach with success. Mr. Ebv's way seemed to lie in Gospel to his fellow-men and not to bury the direction of the adjoining province of Yamanashi, 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 provides that not more than one hundred shall assemble 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 instruc-tions to his subordinates that they should not interfere with him, and also that when he went into the province he should be we'l 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 wan-der in tribes, or dwell in tents, but a high official of a country that claims a civilization and a literature older than our own. During the con-versation 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 f two-sworded 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 of preaching, but he could not, as, 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 but recently a magistrate having under his 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 con-gregation) and the Roman Catholics, who are endeavoring to establish a mission. Thus, in a marvellous manner God is opening our way, and when we have cultivated these fields the work may be extended to the regions beyond. The amondment before you implies the existence of a rival Methodism in Japan, but there is no such thing there, for 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

the work. If the time of Conference admitted he could show sufficient cause why every Pro-testant denomination should have missions in Japan. If that nation is to become a Protestant nation the Protestant churches must unite their efforts in its evangelization. It seems as if the hand of Providence was displayed in keeping the doors of Japan partially closed until the Protestant churches were ready to enter the field. He hoped decisive action would be taken by this Conference to-day, but he believed the time had not come for us to withdraw, for we had not ye's accomplished the work which it is manifestly our duty to perform in that field.

(Cheers.) 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. General Conference, and who shall continue in

Rev. James Graham said we had better dowithout a coat, if need be, than to withdraw from Japan. Whether God had sent us there or not, we could not now leave it. Let us stay there and work for God and we will get out of our difficulties.

Dr. Ryerson was of the opinion that this Conference had made a mistake in opening the mis-sion in Japan, but he agreed with Mr. Graham that since we had opened it we could not draw back. But he thought there should be unity of action between our missionaries and those of the M. E. Church, and to secure this there should be a correspondence opened between this Conference and the Central Board at New York. In the present embarrassed state of our funds we should study economy by seeking to co-operate with our brethren of the United States.

The recommendation of the committee was unanimously adopted. The Committee to whom 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 resignaion of the office of Missionary Secretary, to take effect at the end of this Conference year, this Conference desires to express its profound es-teem for his character and virtues, its grateful sonse of his forvent and successful labors in the ministry for more than half a century, the faithfulness and ability with which he discharged the duties of General Superintendent of Missions from 1847 to 1868, and afterwards those of Genera! 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 this Conference earnestly grays that our venerable and beloved brother may, 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. Ferrier econded the adoption of the foregoing report. It was next moved by Dr. Green, seconded by Rev. E. B. Harper, and unanimously resolved,—

1. That this Conference in order that the So ciety may 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 himself to do so, the meetings of the Committee 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 resontions be entered and published in the journals of the Conference. The election of Mission Secretary was next pro-

seeded with. Rev. Dr. Potts nominated Rev. A. Sutherland. There being no other nomination he was declared

lected by acclamation. He said he had met with a remark in 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 necepting 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,

would not be because of any lack of effort on his part. He thanked the Conference for the honor and for this expression of their confidence. He was also elected by acclamation as Clerical Treasurer of the Missionary Society, and John Macdonald, Esq., M.P., was re-elected by acclamation as Lay Treasurer.

The President congratulated Mr. Sutherly on the high honor conferred upon him, which was an evidence of the unbounded confidence reposed in him by the Conference, and it was also a pledge that every member of the Conference would do his utmost to aid and support him during the next quadrennial. (Applause.)

Rev. Mr. Heartz having resigned his appoint-ment? Book-Steward of the Eastern section, the Conference accepted his resignation, and proeseded to fill his place. Rev. Joseph Hart nom-inated Rev. Dr. Pickard, Rev. A. Temple nomhated Rev. S. F. Huestis, and some other member nominated Rev. Mr. Angwin. The ballot re--: swollod as follows:-:

Votes cast, 133. Neccessary to a majority 67. Angwin 10, Huestis 46, Dr. Pickard 77. Inc latte: was accordingly declared elected.

Dr. Upham, representative of the M. E. Church of the United States, being desirous of taking his leave of the Conference, was allowed to address the same. He laid some claim to common sense, and he knew how valuable the time of the Conference was, hence he would not detain them long. He said he had lingered longer than official etiquette required, but he had been pleased and interested. There was a sprit in this Conference which he admired. It was so Methodistic, too, that he felt at home. He leaned very much towards Methodisn. (Laughter.) If he believed there was a better system for bringing the world to Christ he would unite v. th it before sunset. It this Church were true to Methodism it world accomplish much good. In closing, he hoped the Conference would endorse the proposed Æcumenical Council of

Rev. Dr. William moved, seconded by Judge Jones, the following resolution :-

Resolved, that we have enjoyed with unmingled satisfaction the visit to this General Conference of the distinguished representative of the Methodist Episcopal Church of the United States, the Rev. Dr. Upham; that we have listened with great pleasure to his words of love and fraternal sympathy and heartily reciprocate the same. We have been edified by his able and instructive pulpit ministrations. We rejoice in the great sperity at home and success abroad which it has pleased our common Saviour to grant to the great Church he has so ably represented, and in his departure from us we would recognize our appreciation of his character and of the manner. in which he has fulfilled his mission to us, and we pray for his safe and happy return to his

Carried by all the members of Conference ris-

The President, Rev. Dr. Douglas, most cloquently addressed a few parting words to Dr. Up-ham. He hoped he would convey to his bench of bishops the kindly greetings of this Conference. He assured him that his Church was cherished in the tenderest affection by this Church, and the great work in which it was engaged was fully recognized. The theology of Methodism, he said, was destined to be the theology of all the Church a in the most distant future, and we do well therefore to adhere to it. We adhere also to our rules. The old Wesleyan maxim, to keep your rules rather than mend them, we endeavor to observe. He hoped the blessing of God might rest upon our departing guest, and that we all might meet again in heaven. Rev. A. W. Nicholson resigned his position as

editor of the Wesleyan, which was accepted, and the Conference proceeded to fill his place. Rev. J. H. Sprague, nominated T. W. Smith. J. H. Sprague, nominated T. W. Smith. Rev. D. D. Currie was also nominated by another member, and upon the ballot being taken, D. D. Currie was elected. The vote stood for Smith 51, Currie 87.

withdraw at once or to prosecute the work with vigor, as a tentative, vaciliating policy would be ruinous.—It would both paralyze the hands of the givers and of the laborers who were doing The address of the Australasian General Conference to this Conference was next read as folAddress of the General Conference of the Australasian Wesleyan Methodist Church to the General Conference of the Methodist Church of Canada.

REV AND DEAR BRETEREN,-"Grace be unto you and peace from God our Father and the Lord Jesus Christ." United to you as we are by blood and by language, by commercial interests, by connection with the British Empire, and by belonging to the Methodist family, we greet you in the name of the Lord Jesus, and pray that the Lord God of your fathers may make you a thousand times as many as ye are, and bless you as he hath prom-

We are not unacquainted with your history as a Church. The names of many of your ministers have long been familiar to us, and we rejoice over the blessing which God has made the Methodist Church in the Dominion of Canada.
In these ends of the earth, the Great Head of

the Church has crowned our labors with success. In the Australasian Colonies, Tasmania, and New Zealan..., we supply the ordinances of relign to a larger number of people than are sup plied by the ministry of any other section of the

Our m'ssions in the Friendly Islands of Fiji, the Navigation Islands and Rotuma are among the most successful missions of the modern Christian Church. Just now the interest of our Church is being deeply excited by a new mission which has been established in New Britain and the adja ent islands.

This is our first General Conference under our new constitution. It is composed of an equal number of ministerial and lay representatives. Our deliberations have been characterized by harmony, and we trust that the measures determined upon will result in making our Church more effective in bringing glory to God and good

We have been favored at this Conference with the presence of the Rev. Gervase Smith, D.D. the representative of the British Conference. His pripit labors, his wise counsels, and his effective platform addresses have been sources of pleasure and profit to us. His visit to these lands has strengthened the bonds of attachment between us and the British Conference of the

Wesleyan Methodist Cneych.
We have instructed our Secretary to forward to you the Minutes of our Conference and the Report of our Missionary Society. May we ask for similar publications from your Conference? Perhaps both Conferences might learn; something from studying each other's legislative enactments and modes of operation.

We pray that all your Churches may become in their unity, their activity, their spirituality, their prayetfulness, and aggressiveness, "Churches of the Holy Ghost."

"Now the God of peace, that brought again from the dead am Lord Jesus, that great shep-herd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.

Signed by order and in behalf of the Conference, by J. B. WATERHOUSE, Secretar J. Sydney, New South Wrles, May 21st, 1878.

After the reading of this address the Conference adjourned at 11.40, to allow the members of the different Conferences to elect their quota, re spectively, of the Book Committee.

#### AFTERNOON SESSION. The Conference was opened with devotional

exercises by Rev. John Hunt. After the reading and adoption of the minutes, a notice of motion was read from Dr. Ryerson, that the Methodist Missionary Board be instructed to correspond with the Missionary Board of the M. E. Church of the United States with a view to some unity of action on the part of the different Methodist missions laboring in Japan. Mr. McRoberts moved, seconded by Rev. Mr. Willoughby, that there be a standing committee on Finance of three persons, whose business it

shall be to manage the finances until the next General Conference.—Carried. Dr. Rose nominated for that committee Hon. Mr. Fenier, Warring Kennedy and Dr. Inch. These gentlemen were elected.

The report of the Committee on the Itinerancy was resumed. The question of transfers being under consideration when the previous dis-cussion of this report was suspended, that question was taken up again.

Dr. Sandelson moved, seconded by Rev. Jo-

seph Hais, that any member of Conference transferred shall continue a member of the Conferlerence from which he is transferred until the close of the Conference session : nevertheless, the Stationing Committee of the Conference to which he is transferred shall have authority to station him at the same time when the ministers and preachers of that Conference are stationed by such Committee

Rev. Mr. Ryckman moved in amendment that the Transfer Committee itself shall have authority to take into consideration the different circumstances of the brethren, and with them fix the date on which the transfer shall take place. Rev. Mr. Ryckman's amendment was carried

by a vote of 63 to 44. Rev. Mr. Keough moved that the Secretary of the Transfer Committee shall, immediately after the rising of the committee, report to the secretaries of each Conference affected all transfer to and from such Conference, and the date at which such transfers take place.—Carried.

The Secretary moved that the committee may transfer a minister for a definite term of six or nine years, such ministers to have the right of returning at the end of the period to the Conference from which they were transferred, should they so desire; this regulation shall not apply to men who are transferred at their own request.

Dr. Williams asked who had a right to originate transfers. There was no provision to prevent a man being transferred without his knowing anything about it. Every brother whom it is proposed to transfer should be notified thereof, that he may have an opportunity to state any Objections he may have.
Upon motion of Rev. Mr. Lathern this matter

was recommitted to the committee to draw up the desired provisions.

The committee had received three memorials on the composition and work of the Stationing Committee, and in reply thereto recommended that no change be made.

Rev. Dr. Fowler moved that the Stationing Committee be composed of one representative from each district, in addition to the chairmen of districts, elected by the joint vote of the lay and ministerial members of the annual district meetings. He stated that he made this motion in bedience to a very general desire on the part of the laity to be represented on those commit-ties. It was better for the Conference to anticipate a request of the laymen by making this change than to wait till they demanded it

Mr. Kennedy failed to see what additional privilege Dr. Fowler was going to give to the laymen than they had not already. The Discip-lene at present allowed laymen to vote for the nembers of the Stationing Committee.

Mr. Kenny remarked that the ministers took

more interest in the laymen than the laymen did in themselves. The latter did not desire any more privileges than they already had.

Mr. Junkin moved that there shall be only one member of the Stationing Committee for each district, who shall be the chairman thereof. Both amendments were lost, and the finding of The committee was sustained.

The committee had received several memorials in favor of the extension of ministerial service, but after giving careful consideration there-to, and in view of all the interests of the work the committee deem it inexpedient to make any

Rev. Mr. Stafford moved that each Conference shall station all the ministers and proachers within its limits according to existing rules, but în exceptional cases any Annual Conference shall have the power, by a majority of two-thirds of those present, to direct the Stationing Committhe to extend the minister's term of service beyou'd three years. He explained that the existing rales were too rigorous and frequently caused much inconvenience. The ministers were held as in a vice in this matter, and the Church's regulations in this respect were of a cast-iron

character. Rev. Mr. Pitcher agreed with the amendment. as the power would then be left in the hands of each Annual Conference, who could judge of the circumstances of each case. The proposition infringed no constitutional rule of the church, nor did it in erfere with the itinerancy. each of the past four years the superanuated ministers and widows were not paid the full

Rev. Mr. Richardson moved that the Stationing Committee shall have power to extend the term to a fourth year when the official board

shall request it. Rev. Mr. Harper said that it was advisable to extend the time; some ministers had been pre-vented from coming into the Church on account of this cast-iron rule. He was in favor of extending the time to a fourth or fifth year when

Rev. Mr. Wakefield opposed this change, as likely to prove the entering wedge which would destroy the itinerant system.

Dr. Williams favored the finding of the Com-

mittee. The present system worked very well.

If there were some men of remarkable talent who thought he should stay in a city let him go off to some town or village, where other people could get the benefit of his preaching part of the time.

Dr. Fowler said the proposed opening in the itinerant system was large enough to allow a horse and waggon to be driven through it. All

the arguments that could be brought in favor of extending the time to five years, could be brought than whom none are more worthy of the Church's cratitude, affection, and liberal support.

Rev. A. Sutherland was satisfied the time for Rev. Dr. Green moved the adoption of the ite period. Rev. A. Sutherland was satisfied the time for

a change had not come yet. There was no evidence of a general desire to extend the time. Such a change should not be made until the whole Church was permeated with the idea, and that time was certainly not yet.

Rev. M. Hart said the entering wedge, which had been spoken of, was entered long ago when the time was extended from two to three years. He admitted that not many requests had been made for an extension of time, but that was because of the attitude of the last Conference on this question, and the hopelessness of success in making any request for an extension. Why should not the Stationing Committee have power to leave a minister a fourth year among his people, when both minister and people desired it? He could see no possible harm as likely to

result therefrom. The longer a minister remained in one place the better acquainted he would become with the circumstances of individuals and know how to acquire an influence over them. In respect to the young people the present system was very objectionable. The Methodist Adopted. Church was being outdistanced by other Churches in the power of interesting the young people and drawing them into the Church. Warring Kennedy considered this question one

of vital importance. He gave an instance, which was very suggestive, although he would not construct an argument upon it, where a superintendent on going to a circuit had endeavored to ascertain the minds of his people with regard to the extension of a minister's stay on a circuit, and they had gone over all the superintendents that had been there for fifteen or twenty years, and they were unwilling to receive any of them back again. He said we were not prepared for the proposed change. Methodism had taken of the hearts of the people of this and the Old World as no other system had; its success had been marvellous, and he thought we should not disturb a system that had worked so well. Nothing suits himself like Methodism in its doctrines, its usages, its class-meetings, and even its itinerancy. Any change in this direction would tend to weaken our counexional bonds. If the time were now extended to five years, it might at some future day be extended to ten or fifteen years, and thus change our entire system and land us into Congregationalism. It had been estimated that the average time of the postorate: among the Baptists was only three years and ahalf, they thus had the disadvantages of the itinerancy without the advantages; and he thought it better to provide for the removal of men than to leave it to compulsion. They had better preaching according to the present plan. Not that our ministers are men of greater pulpit abilities than those of other evangelical churches (although he regarded them equal to any,) but because the itinerancy gave a perennial freshness and attractiveness that could not be secured in any other way. He believed the pre-

by many members present that the old Canada Conference at one time had power to appoint a minister two years without the consent of the quarterly board, and at a request of the board on a two-thirds vote to appoint three, four, or five years at pleasure. That law only remained in force for a year or two, as abuses were creeping in, and the Conference again assumed the power to station a minister three years at pleasure. Our present system has proved a grand success; the itinerancy is the grand wheel that has under the blessing of God rolled the Methodist Church throughout the world. Let us not smash it by legislation. It will be a sad day for Methodism

aspect, namely, that extending the time affects the rights of the laity. It will be remembered

as well as the country when its revolutions cease. Let us not by a process of legislative sapping and mining proceed to blow up our machinery and leave nothing but the ruins to mock us for our folly. He trusted the General Conference would do nothing to weaken our

Mr. Kenney thought the intention of Mr Stafferd's amendment was misunderstood. At was not proposed to alter the present rule, but merely to make provision for emergencies that no human forethought could prevent. It was impossible to make every man stand in the same shoes, and there are cases where different men could not be put in the same coffin. Where a man's wife was on her death-bed, or he had been so unfortunate as to become involved in financial liabilities in behalf of his circuit, when his removal would be disastrous to him,

thought there should be a possibility of his re-maining for four years without the violation of any law. Dr. Norris supported the finding of the committee. Look at the subject from whatever point they would, this was class legislation. No one was asking for this change except a few ministers in cities. (Hear, hear.) If the people were asked for their opinion, the President's table would groan with petitions against the change. It was a city church that had been the most active in repealing the old law and ext nd-

ing the time.

Mr. E. Coatsworth said this matter was peculiarly one affecting the laity. There were over three thousand congregations in the Church, and from all that number only six memorials had come up asking for a change. The lay-element of the Church were loyal to the itinerancy as well as to the doctrines of the Methodist Church, and they believed fully in the present system. He did not admit the statement that Methodists were not as successful in gaining the hearts of the young as ministers of other denominations. The itinerant system gave to every Methodist Church its minister, but the same could not be said of the Congregationalists, the Presbyte-rians, or the Baptists, all of whom had vacant

congregations that could not be provided for. Rev. Mr. Bland supported the recommenda ion of the committee. He had observed that other denominations, who had a settled pastorate, were looking towards the itinerancy.

The vote was taken, and both amendments were lost, the recommendation of the Commitee being adopted. The Conference adjourned until 7.30 in the evening.

# WEDNESDAY EVENING.

The Conference met at 7.30. Rev. Mr. Stafford conducted devotional exercises. After the reading of the minutes, Rev. Dr. Sanderson read the report of the

committee on the Superannuation Fund as follows : BEPORT OF THE SUPERANNUATION FUND COMMITTEE

1. The invested capital of the Fund is at the present time \$54,790.91. The income for the year ending in June, 1878

was \$32,443, being an advance on the year immediately preceding of \$1,160.

During the four years elapsing since the meeting of the last General Conference, the annual income has been as follows :--

For the year ending in June, 1875 was \$29,708. 1876 " 30,143. 1877 " 30,920. 44 56 1878 " 32,448

The year's income from all sources during the past year was paid out to 96 superannuated min isters and 51 widows, a total of 147 claimants. It has been cause of deepest regret that during

amount of their legitimate claims; but that annually a reduction had to be made—a reduction so large, indeed, as to be in many cases painfully mbarrassing to the claimants and neither satis factory nor creditable to the contributing confer-

From a variety of causes, undoubtedly, this unfortunate condition of things has arisen. The Board, however, is of opinion that the causes are but temporary in their character and are passing away; and that although it may be still a few years before income and expenditure are made to balance, yet the hope is strongly entertained that ere the next meeting of the General Conference such an additional augmentation will have been made to the Fund as will enable the trea-

surers to meet the full claims.

Our people are far from being indifferent to this Fund. Now that the long-continued financial pressure is happily being removed, and both city and county growing financially stronger and more hopeful, a systematic and vigorous effort in each conference, district and circuit will unquestionably be productive of a large increase to the Fund, designed to sustain a body of men

oregoing report, which was carried.

The committee also recommended the follow ing as an amended constitution of the Superan huation Fund:

1. The name of this Fund shall be called the Superannuation Fund of the Methodist Church of Canada, Western Section.—Adopted. 2. This Fund shall be managed by a Board composed of twenty-four members, twelve of whom shall be laymen who are members of our

Church.—Adopted. ---3. The members of the Board shall be elected by the General Conference for a term of four years, which said Board shall appoint their own chairman, secretary, and treasurer.—Adopted.

4. The Board shall have full authority, according to the Constitution, By-laws, and Regulations of the Fund, to determine the number of years to be allowed, and the amount due to each regular claimant; and to make such appropriations in all special cases as they may conder in their judgment right and proper.-

SOURCE OF INCOME.

This Fund shall consist of the annual income 1st. From the interest of such moneys as may

have been, or may be invested in its behalf.
2nd. From subscriptions and donations taken antically in the classes and among the lay friends of the Church during the months of November and December, the amount to be remitted to the treasurer on or before the first day of January in each year.

. 3rd. From an annual public collection, which shall be taken up in aid of the Fund in all our congregations in the months of November or December.

4th. From the annual subscriptions of all our ministers and probationers in the active work, which shall not be less than twelve dollars, each one-half to be paid to the Financial Secretary at the Financial District meeting, and the other half at the May District Meeting; and by him immediately thereafter to be remitted to the Treasurer of the Superannuation Fund. Rev. T. G. Williams moved, seconded by Rev

Mr. Hansford, that the annual subscription of ministers and preachers in the active work shall not be less than \$10, and that five per cent. of the regular income of the fund shall be added annually to the invested capital only when tentwelfths of the claims of each claimant have been paid.

Mr. McRoberts said they were at the present time giving two-thirds of the Endowment Fund to claimants, and were only keeping one-third for future claimants. He thought the ministers were not prudent in desiring to decrease their annual contributions to the General Fund.

Rev. Mr. Keough moved in amendment that five per cent. for investment be taken from that part sent plan to be the best for the ministers and best for the people, and he hoped nothing would nly of the income which comes from ministers subscriptions.

Rev. Mr. Bond was opposed to an increase in be done to disturb it. He would present another the annual payments of ministers. , There were many young ministers now in the work who re-ceived not more than \$300 or \$400 a year, and with three or four children, who, in some cases, he was sorry to say had not bread enough to eat. The claimants on the Fund might suffer embar-rassment from not receiving all their claims, but they did not suffer so much as missionaries and others who had to contribute to that Fund. He moved that the matter remain as at present. Mr. Keough's amendment was put and lost, and

Mr. Bond's amendment was carried. Rev. Dr. Pickard thought it was hardly fair to apply missionary money to the payment of superannuated ministers. That money was contributed by the eastern Churches as well as the westments contracted previous to the union, and with

which the eastern people had nothing to do.
\$\frac{1}{2}\$ very animated discussion ensued on this reint. It appears that an annual grant had been hade from the Mission Fund of the late Wesevan Connexion to meet the claims of certain nissionaries who had been engaged on Indian and other missions prior to the union, and this grant had been continued since the union. It was claimed by Dr. Pickard, J. H. Sprague, Joseph Hart and others from the eastern provinces that this was unjust, inasmuch as the Mission Fund was the common property of the whole Church, while the Superannuation Fund to which this annual grant had been made be onged exclusively to the Western part of the work, and the missionaries whose annuities were paid by this grant were the missionaries of the ate Wesleyan Church of Ontario and Quebec They denied, moreover, that there was any agreement at the time of the union to allow the said grant to be made. It would occupy much space to give even a synopsis of the speeches pro and con, but we have, we think, fairly stated the objections to this arrangement. It is but fair, however, that we should state that Dr Burwash, A. Sutherland, and others strongly combated the position taken by the eastern members. On this side it was argued that the arrangement complained of had been an established custom for years prior to union,—that it was not contemplated at the time of union that it should be discontinued, and if not distinctly specified in the terms of union it was an over sight, being taken for granted that no established usage would be interfered with; and finally, that while the present Church, though not identical with either of the uniting Churches, it was a co-alition of them all, and had inherited on the one hand the assets, and on the other hand the liabilities of them all. It was claimed, moreover, by the western members that the eastern secon gained more by the union, in the matter of missionary money, than it lost by this grant, which was as emphatically denied by the eastern members.

The hour of adjournment having arrived, the discussion was suspended for the present.

The following is the remainder of that part of the committee's report pertaining to the sources of income for this fund:— 5th. From such moneys as may be appropri-

ated from the profits of the Book and Printing Establishments. 6th. That all bequests and legacies be reserved and invested for the Endowment Fund.

7th. From bequests or legacies made to the Conference adjourned.

DEBATE ON THE HYMN-BOOK QUES-

TION.

The report of the Hymn-book Committee was Rev. Dr. Fowler moved in amendment to the epon of the committee, seconded by Dr. Potts, hat the hymns in the present collection, numpering from 1 to 539, and classified under the nead of "A Collection of Hymns for the use of the people called Methodists, by the Rev. John Wesley, M.A.," be retained unchanged in the order and expression in the new hymn-book. He said that his amendment proposed to retain the hymns contained in Mr. Wosley's collection, numbering from 1 to 539, issued by our founder in the year 1779, and this not excluding the addition of other hymns which the judgment of the committee may deem desirable. And as representations had been made calculated to create an impression that close scrutiny by the committee and detected so many defects of various kinds that it was expedient to lay it aside altogether in its present form. He would point outsome reasons why it might be permitted to retain that place

which it had held in the psalmody of the Wes- | class of "our people," whose wishes have a right | England, and we must either go to the expense leyan Methodist Church for nearly one hundred years; and as a testimony of its excellence, the committee of the British Conference in the year 1830, appointed to revise the hymn-book and propare a supplement a committee consisting of men no less eminent than the late Richard Watson, Jabez Bunting and Thomas Jackson, approved and accepted it just as it came from Mr. Wesley's hands and as we possess it to day; and when a revision of their hymn-book became necessary in 1876, they again adhered to Wesley's book, changing only six hymns, which they replaced with an equal number of Charles Wesley's, in order to save the copyright, and again embodied it in their book of song to lead the devotions and guide their people for a half century to come. And, speaking of this very book, the leader of the deputation from the Nonconformist bodies to the British Conference at its recent session in the town of Bradford, in the month of August, 1876, hore witness that Wesley, in the gift of his hymns, had imparted a spirit to the Churches,—" a spirit and power in all our hearts, for we cannot meet and hold our services without coming into contact with the spirit of the Wesleys in their hymns." The Primitive Methodist deputation, in the person of a leading member, testified on the same occasion "that of all the religious or the same occasion "that of all the religious or sacred poetry he had ever read, none equalled the Wesleyan in touching the deepest springs of his soul." And the Rev. Dr. Pope urged on the English ministers "never to forget the incomparable blessing that God has bestowed upon us in our beautiful Methodist hymn-book, for there is no Christian doctrine that is not there express ed, and no Christian privilege that is not there set before us, and we shall do well for ourselves and for our people, if we repair to that book as the companion of our secret life." A book which has won for itself such testimonies may surely, for the sake of its historic associations and memories, retain its place in our psalmody. It has taught to our people those doctrines which are the doctrines of Methodism, for these they do not learn from books on theology, from sermons or catechisms, but they have been sung into their hearts, and, amid all the changing errors and heresies and systems of a century, it is the glory of Methodism that Methodists are one in doctrine all the world around,—a glory which is pre-eminently due to the hymns of the Wesleys. So great is their excellence, that it is scarcely possible to find a hymn-book of any Christian denomination but a Metho list shall find in it some one or more of his familiar songs of praise, and at once instructively indicate the place in his hymn-book which they occupy. We may well ask, when desired to lay aside the friend of our childhood, our father's friend, and the friend of our father's father, what we are to receive in its place. Not the hymn-book of our founder, but his book improved by a Committee of the Gone-eral Conference of 1878. It is said that the result of the Committee's sittings for ten days was to prepare a list of excisions and emendations vering several sheets of foolscap. It is said the theology has been corrected, improved and amended, but for our part we dare trust the theology of a book which was compiled by John Wesley, passed the scrutinizing revision of Richard Watson and Jabez Bunting, and is now by the British Conference given to their people for half a con-tury to come. If the emendation, change and improvement of the verse, we have our founder's expressed conviction that they are not able to mend either sense or verse, and a request that

they should " let them stand just as they are, or add the true reading in the margin." Perhaps the best effort in this direction has been made in the new hymn-book of the Episcopal Methodist Church in the United States, whose emenda-tions include the excision of a part of the hymns beginning "Hark | a voice divides the sky," "Thou Shepherd of Israel and mine," "Lo God is here, let us adore," and an alteration in "Lo He comes with clouds descending." After such ex-perience no committee can be offended at our attaching weight to our founder's suggestion. There is such a thing as the power of early association and historic memories, and when our people find that the hymn-book of Wesley, their life-long treasure, is swept out of pew and pulpit, there may arise a feeling of desire that Mr. Colcy's advice had been taken, so kindly given at the open-ing of this session, in this matter, to take time and make haste slowly. Rev. Jno. Hunt did not yield to any man in his respect for the old Wesleyan hymn-book, but he differed widely from his friend Dr. Fowler re-

garding the proposed revision. He had been singing many of these hymns from his infancy and could not help being stirred as he sung them now. Still he was not a stranger to the prejudices against any change in the book, for he remembered, in his younger days, hearing the matter discussed around his own father's fireside by ime to add the prese were those who opposed it as strongly as some are now opposing the proposed revision, and it was in order to remove the prejudices then existing that the discussions to which he hadreferred took place. He did not think this work of revision should be done hastily, though we should not regard the report of the committee as the work of ten days, for we must give the committee credit for having given some thought and attention to the work before they same together. He wished also to call attention to the fact that some of the hymns in our book, which we sing with so much pleasure, were not put there by John Wesley; for instance, Cowper's hymn, "God moves in a mysterious way," as well as Nos. 120, 143 and 213, beginning, "Comfort, yesministers of grace!" "Jess, Lover of my Soul!" "My God, the spring of all my joys," were not Wesley's nor put there by him. As for the committee who had been charged with this work, though some of them were men of great attainments, he believed others had said that they were not even singers. He did not know whether Shakespeare's lines would apply to them: "The man that hath no music in his soul is fit for treason, stratagem and spoils" (laughter), but in the committee, as a body, he had a good deal of confidence. For his own part he would like to see hymns with choruses introduced, as it was well-known that the frequent repetition of a sentiment impressed it far more leeply on the heart. Our Church had the example of the American brethren, who had prepared a new hymnal, and, with few exceptions, there was not a finer hymnal in existence than theirs. He was willing to see the committee go on and complete their work and publish it. As for the hymns it was proposed to expunge, very few of

them were now in use. Rev. E. H. Dewart said there had been no business brought before the Conference, during its present session, more deeply affecting the spiri-tual life and prosperity of the Church than the question of the preparation of a suitable hymn-book, to be used in public and social worship. It was the profound conviction that it was the duty of the authorities of the Church to give the peo ple the best possible hymn-book to aid in their devotions that made him feel so deeply. Such a hymn-book must be distinguished by three things: (1) It should contain all the choice hymns that have vindicated their right to a place in the hearts and worship of the people. (2.) It should not contain feeble and interior hymns, unfit for general use. (3.) It should have all the hymns arranged under proper heads, so as to fa-cilitate their use. The last General Conference recognized the demand for a new hymn-book, and after a protracted discussion pro and con, ap-pointed a committee to revise and prepare ma-terials for "a new hymn-book." The committee then had acted on this direction in the work they had done. The main argument against a revised hymn-book is simply that Wesley left the former part of the book as it is, and so it should remain, with all its faults and imperfections. Surely such a principle was not a safe one for the con-duct of life. Rather should we test all things and hold fast that which is good. We honor Wesley most, not by blindly accepting every-thing he did as infallibly correct, but rather by doing our work with the same independent and progressive spirit that distinguished him. He vas a progressive man all his life, and made many changes in his hymn-books, as well as in other things. This unreasoning clinging to the past is anti-Wesleyan; for if Wesley was present with us now, it is certain he would not approve of this opposition to revision and improvement. Some of the hymns left out of Mr. Wesley's col-lection were worthy to rank with the best hymns in the language. These who speak as if they only represented the feelings of "our people" should remember that we, who are in favor of revision and a new book, also represent a large

to be consuited. We are working in the interest of the future of our Church, and should build broadly and wisely. He thought it unfair to disparage the work of the committee, as if done by a few men in a short time. Some of the committee had spent years in studying the matter, and what they did at Quebec was to compare notes as to conclusions. He maintained that there is no other way, but by a committee, to prepare such a book; and that neither the Engsh nor American committees ever submitted their work for the criticism of any Conference till it was complete. While other Churches are supplying their people with excellent hymn-books, shall it be said that we cannot produce a committee fit to revise and prepare such a hymnbook as we require? Nearly all the objections man was so. Give us the Bible pure and simple, to the report assume that we are going to deprive without any change, but such things as are the people of the "grand old Wesleyan hymns," marked with human imperfections we should try the people of the "grand old Wesleyan hymns," which is wholly incorrect. We want both revision and a good arrangement, in order to have a good book. The order adopted by the English Wesleyans in their Supplement is a confession that the arrangement in the old book is defective. It has been recommended that we wait for the meeting of the Œcumenical Council, and that something may be done towards a common Methodist hymn-book. Why should we be the only Church that is to act on this advice? Some inleed may say that they have given out the very nymns which the committee has marked fo omission. It may be, however, that it would e more creditable to their taste and more profitable to the people if they had made a better choice. He concluded by urging the Conference to consent to give the Church a hymn-book that would be a blessing and a power for good in the future. Rev. Mr. Robinson said there was not a more blessed opportunity for usefulness presented to any body of men than the opportunity of making a hymn-book for the people. If a defective hymna hymn-book for the people. book was allowed to remain in the hands of the people a great mistake would be made. If Mr. Wesley was alive to-day he would revise his hymn-book, as he had published two or three editions of it in his lifetime. We live in a different age now; a different atyle of poetry and of singing prevails to-day. The people now pro-ferred something of the style of Moody and San-key's hymns. We might not have a very high opinion of the literary merit of some of those hymns, but they were certainly immensely popular. But most of Wesley's hymns would never lose their popularity. Let any body of men make a collection of the best hymns in use and it would contain a great majority of Wesley's hymns. There was a great difference in the ser-mons and hymns of Wesley himself, and instead of honoring his memory by retaining what was weak, feeble and erroneous in his works we would do it a great disservice. But he thought the committee had carried the excision rather too far. Forty or fifty hymns were certainly the limit to which the committee should go in that

supplement. Rev. Mr. Ryckman moved in amendment to the amendment that the report of the hymn-book committee be adopted and that the com-mittee be re-appointed and authorized to complete their work and publish the book within two years. In support of this amendment he said that he

could repeat with emphasis all the compliments

that had been passed upon the hymn-book. Some

had spoken as if those who desired revision re

direction, and then they should give a first-rate

garded Wesley's hymns as worn out and to be laid aside. That was an utter misapprehension. He had read the list of hymns which the committee proposed to omit, and believed there was not a hymn in the list which we could not afford to lose. For his own part he had given out a very few of them on a very few occasions. It was proposed to leave out 80 hymns out of the first 539. These are omitted, not because they are worn out.-They have not been used. Leave them all out, and there will not be in the book one statement less of doctrinal truth, one expression less of Christian experience, nor even one feature less of grace and beauty. It had been said that respect for our great founder should lead us to preserve the first part of the book intact. That would be to do what Wesley himself would not have done. Had Wesley lived to this time we should have had many reviions. Why retain hymns that are not used: Why keep two hymns numbered 46? We would show respect for Mr. Wesley by doing as he would do, that is, purgo the hymn-book of its blemishes, leave out unused hymns and substitute others in their stead. There were hundreds of hymns, written during this century by Methodists and other Christians, which we are using in our prayer and revival-meetings, love-feasts, etc., but they are not in our hymn-book, and we cannot use them in our public services. such venerable men as Charles Ratcliff, John
There are persons who speak mournfully of being
Chettle and J. J. Bale. It was proposed at that but who can nevertheless be ivmns. whole book almost entirely from all but the public services of the church. These hymns are not superior to Wesley's, but many of them are excellent; they have found for themselves a place in the affections of Christians everywhere. They will be used, and we should have them in our book. He supported his amendment against any other he had heard read. Against that in favor of adopting the English hymn-book, be-cause we know better what is adapted to our own country and to the prosperity of our own work than our brethren in England can possibly do. Against the intimation proposing to submit the work of this committee to the revision of the special committee of the General Conference, because this committee were selected and appointed on account of special fitness for this work. Some of them were aged men and able theologians, some were poets, several were authors, and most of them were musicians. They constitute a committee marked by literary, poetical and musical taste. The Conference special committee would be composed of the legis-lators and financiers of the Conference, wise, able and excellentmen, but not so peculiarly fitted for the work of hymn revision as the hymn-book committee was. The committee, he said, had only reported in part. So far they had done They had announced the principles on which they were proceeding. We approve of those principles. We can trust our committee

to go on and complete their work.

Dr. Allison supported with all his heart the amendment of Mr. Ryckman. His regard for the feelings and conservative instincts of brethren who oppose this progressive movement could not influence his mind when he believed the welfare and progress of the Church to be involved. He yielded to no man in admiration of our hymnbook. His only wish was to make it better. He could say as truthfully of the hymns of our Church as those who claimed a special propriety in them:

> "Boyond my highest joys
> I prize her heavenly ways, mn vows, Her sweet communion, solemn ve Her hymns of love and praise."

He felt sure that those who oppose a revision of the hymn-book have not soberly considered the logical sequences of their own arguments. Is it to be believed that the Almighty has suspended the gift of poetie inspiration as relates to the modern Church? Have Montgomery, and Keble, and Alford no right to a place in our hymnody? The arguments used against revision are really lierespectful to Charles Wesley himself. He was a most voluminous writer. The humns of the old collection are, many of them, fragments of extended poems, and it is safe to say that at least a hundred of its hymns could be replaced by superior hymns extracted and selected from the Wesleyan poetry. He (the speaker) could not understand on what grounds a part of Charles Wesley's poetry should be thus almost superstitiously venerated, to the prejudice of the rest. The Church was calling for a careful, cautious revision. His examination of the work of the committee convinced him that they were worthy of the trust of the Church. Let them continue the work entrusted to them, realizing the import and dignity and responsibility of 1t, and a grateful Church will cherish and revere their memory.

It being now half-past five o'clock the Confer-

ence adjourned.

EVENING SESSION.

The Conference reassembled at half-past seven o'clock. After prayer and the reading of the minutes, The report of the Children's Fund Committee was again taken up, read and adopted.

Discussion on the Hymn-book Committee's report was resumed. Rev. Mr. Hooker called attention to the fact that the old hymn-book was no longer printed in

of getting the stereotyped plates of the old book or else make a new one. Besides, we needed the profits on the hymn-books sold, and could not afford to send them across to England. With regard to the personnel of the committee, he said some of them were our first theologians, and he thought the first on the American continent. Some of them were poets, some were bards, all were men of mind, eminently qualified for the work to which they had been appointed, and he thought God had favored us at the present time, just when a revision is needed, in raising up men so well suited to the work. He did not sympathize with the position of those who opposed any change in the hymn-book. He claimed that the Bible was unchangeable, but nothing merely huand perfect as fast as possible. As for the work of revision being hastily done, every minister in the Connexion had been practically revising the hymn-book during his entire ministry, that is to say, they had used those hymns which commended themselves to their judgment and allowed the others to fall into disuse. The members of the committee, in particular, had spent their lives in a critical investigation of the merits of these hymns. But their work was not yet done, and Mr. Ryckman's motion proposed to let them go on and complete it. This motion he, the speaker, would vote for.

Rev. Dr. Rice dilated upon the importance of this subject. As for the composition of the committee, he believed its members to be very competent men, and so far had done their work well. he was opposed to the revision of the book, and it would be a sad day for many members of the Church when their present book was taken away and a new one put in its place. It had been said that all the hymns the committee had recommended for excision had been already ruled out of the book by common consent during the experience of the last hundred years. He had carefully looked over the list, and found that all but three of them he had been regularly in the habit of giving out to his own congregations, and if they were ruled out he should feel that violence was done to the sacred associations which were connected with those hymns in his mind. Indeed, he thought some of these hymns were superior to those that had been left.

A delegate—Will Dr. Rice specify such a one.? Dr. Rice did not think he was called upon to specify them. It had been said the hymns of this book were not adapted for Sabbath-schools, but he had used them for forty years, and had never yet been obliged to have recourse to those namby-pamby bynms which were now unhappily current in the country. Again, it was proposed to change the order of the hymns. This, too, would violate old and sacred associations of a li'e'ime in many a heart. John Wesley had said that the present order was a good one, and that hely man surely knew something about the matter. For the sake of a compromise he would be willing to allow forty hymns of the first part to be taken out and forty others substituted. He dreaded the idea of having a new hymn-book put into his hands. It would cause him a great sadness to miss some of those precious hymns he had loved during a lifetime. He hoped the committee would have some regard for the feelings with which many persons looked upon these hymns and not too rudely violate them.

Rev. Dr. Williams, speaking as a member of the Committee, said they had done their work after a great deal of careful consideration. They had procured a great many hymn-books from land and the United States, which they had dili-gently compared and examined, and they should be qualified to give a mature opinion on the character of the hymns. These figmns which the people had been singing for the last hundred years had not been touched at all by the Committee. Not one favorite of the people had been disturbed. Rev. Dr. Potts-Look at No. 635, short metre,

isn't that a favorite of the people?

"To God the only wise, Our Saviour and our King, Let all the saints below the skies Their humble praises bring." Dr. Williams .- How often do you give that ont?

Dr. Potts-Once a month throughout the year. Dr. Williams-Then I should think the people would be tired of it by this time. Rev. Mr. Dewart said the hymn mentioned by Dr. Potts had not been taken out of the

Dr. Potts—It is in the printed list. Rev. Mr. Dewart said it got into the list through mistake.

Dr. Williams said this book had a remarkable history. In 1779 it was a compilation by Wesley of a number of books previously published. He (Dr. Williams) had a copy of that book in his possession, and he undertook to say that Wesley made no hymn-book for general use after 1780. Seven years after his death another book was published containing a number of additional hymns with a good many changes. That was the book called Wesley's Hymn-book, yet Wesley had very little to do with it. From 1800 to 1831 not an edition of the book was published that did not contain considerable changes, and he affirmed this on the authority of the London Methodist Review. In 1831 the edition was published that we have now. Some people were horrified at the thought of taking out any of the hymns, but not less than eleven of Wesley's hymns were taken out of the edition of 1832 and replaced by fourteen others. The present book was not Wesley's book unless it was on the jack-knife principle, that if you take away the old blade and put in a new one, it was the same jack-knife. Those who wanted to keep the present book as a memento of the past could do so, but he would

# "Let the dead past fall away, "Larger will the living grow."

He could put his finger on three dozen of the hymns or poems in the book that were neither praise nor prayer. (Hear, hear.) In the English edition he remembered to have seen a dialogue between the Saviour and a sinner, written by old George Herbert. In another there was an apostrophe to religion and an address to simple souls. These might be very interesting and good poetry, but they were scarcely the kind of writing to be sung in the public worship of God. He loved old books and old poems as mementoes, but he loved better something that could be made use of for the promotion of God's glory. He was satisfied that throughout the Connexion at large the people thought more of the supplement than of the old book, and yet we were told that we might do what we liked with the supplement if we did not touch the first 539 hymns. He desired to see some of the living poetry of to-day, some of the living fire of to-day, introduced into the book. During the last century hundreds of the best religious hymns in existence had been written which were not in the hymn-book. He looked upon the hymn-book of the American Methodist Church as the best he had over seen. He was in a church in Montreal last Sunday, and a hymn-book was put into his hands, and he thought how he would like to see his own people have such a hymn-book; in fact, it contained all those which his own people most liked to sing, but they had learned them from other sources than the hymn-book.

Dr. Ryerson admitted that equally sacred associations clustered around the supplement as around the hymn-book. It is true that in the English edition some of Wesley's hymns had been replaced by those of other authors, but so careful were the compilers of the sentiments of the people that they indicated the hymns introduced by an asterisk, so that the book might still be indeed the book of Wesley, and the Wesley an world had used that book for more than fifty years as Wesley's collection. The book popularly known as Wesley's hymns had been used and accepted as such throughout the Wesleyan world for nearly a century, and he would accept that universal judgment of what were Wesley's hymns with far more submission and assurance han the statements of individuals who, because eleven hymns were taken out and fourteen added, demed that it was any longer Wesley's hymnbook. The people did not desire a change. a single memorial had been placed on the table indicating a desire for a new book. It was true that the English Conference had taken out six hymns from the original collection, but they had been replaced by six of Charles Wesley's hymns, and that also was done out of respect to sentiments, to experience, and to traditions of the most sacred kind. Instead of disturbing their Continued on last page.

### PROCEEDINGS OF THE SECOND GENERAL CONFERENCE

OF THE

surely furnish us a platform on which we can

citizens of this favored land, sheltered by

the broad ægis of the British Empire, we can fraternize in singing "God save our gracious Queen," under whose benign government and all-pervading protection "we live, move and

home and a life-labor in this fair Dominion

of Canada, where sunny skies and fruitful

fields, majestic lakes and rivers and all things

in nature conspire to brighten and bless the

scene. While we are not excluded from this

union of hearts and union of hands in the

goodly fraternity of patriotism we meet and

unite in the still more sacred bond of

perfectly agree in all things. By original

constitution and educative circumstances,

Christian heads, as well as other heads, will

when I am asked whether we shall all see and

disposed and predisposed to take a Presby-

terian view of things, and another a Metho-

another a Quaker view, and another an Episco-

the same in all hearts. But it has a great

variety of manifestations. Wherever found,

it is a principle of love streaming upward

mountain spring, and appear now in the grace-

water: so a pure Christianity may bubble up in Methodist hosannas, retire in Quaker med-

different denominations of Christians?" my

reply shall be, wherever I find a man that

trusts in Christ as a Divine Saviour, for present and final salvation, I will say, " Cive me

thy hand, for thou art my Christian brother."

And all this without wandering away from

orthodoxy, or being frozen stiff in the chill-ing atmosphere of Liberal Christianity, so-

called, whose tender mercies, if at first invit-

ing, at the last are as cruel as the grave.

You have seen quartz, silex or flint, I sup-

pose. They are all the same thing in differ-

ent forms. If you go to the mineralogist and ask him to show you specimens of his silex, or quartz, or flint, he will point you to a large

case filled with stones of all colors and shapes,

some beautiful, some plain. You will naturally think you are looking at the wrong case,

as you were looking for quartz or silex, and

But the mineralogist will assure you that all

these diverse specimens are but the many

modifications and colors of the same glitter-

ing quartz or silex. And thus nearly all the

precious stones, when analyzed, are proved to be but the same thing in substance. Thus

you will see together, white rock crystal,

purple amethyst, rose-tinted quartz, pale-blue

chalcedony, apple-green chrysoprase, bright-

red curnelian, cloudy agate, many-colored sandstone, brown onyx, red and yellow jasper,

precious opal, and many other specimens,

white, black, opaque and transparent. And

I think that when the Great Head of the

Church comes to make up his jewels—his precious jowels, and arrange his cabinet of

Christians for the skies, he will not reject a

Christian because he has crystallized into a

Methodist amethyst, or this one into a Baptist

opal, that is seldom anhydrous, or this one

this one into a Congregational agate, or this

one into an Episcopalian onyx, or this one into

a Quaker drab sandstone. If when analyzed it

presents the glittering elements of the Christian, he will say, "This is my jewel,—it shall

shine as the brightness of the firmament and

as the stars forever." Now we contend that

Christians may be as many-colored and many-

sided as crystals of quartz, and yet be veritable and acceptable Christians. While we

are united in object and sympathy and zeal for the Master, have we not a right to differ

in the means employed for accomplishing our

object? If one think an itinerant ministry is

best; and others think a settled ministry is

best, need we quarrel over these things? If

some favor baptism by immersion, others a

ritual, others a priestly gown and surplice, is

all this fatal to a union of hearts and a union of hands? If one think a dedicated church

is always best, and another think that a for-

est encampment is sometimes best, is there

any propriety in mutual sneers and raillery? Courtesy says, "No!" Christian Charity says, "No! No! "We are in the same

harvestfieldof evangelical labor, which is wide

enough for us all and already white for the

harvest. What if some are the old-fashioned

Episcopalian sickle, some the Congregational

cradle, some the noisy Methodist reaper, and

some the noiseless Presbyterian reaper? God

help us to gather in the sheaves before the

storm comes! Oh! may we unite with the

angels at last in singing the "Harvest home."

Yes, when we come to cross the river of death.

we shall find its dark waves will bear away

our "Disciplines," our "Prayer-books, "our

gowns and hymn-books, and we shall step

upon the shores of immortality stripped

of all our ecclesiastical insignia. I have

sometimes thought that the various denom-

inations of the Christian Church may

be symbolized by the solar system. So

perfect is this system that the loss of one

planet would disturb and destroy the rest.

There is Methodist Mercury, swift-moving

and warm: some say it is too hot. There is

Episcopalian Venus, a bright and beautiful

orb, the oldest planet, the morning star of

the Reformation. May she be the evening

star of the world's history. There is Bap-tist Mars, having both light and heat, but some

say that its atmosphere is a little too moist. There is Congregational Jupiter, well lighted

with four moons, but some say it has more light than heat. There is Presbyterian Sat-

urn, with glorious rings of Iuminous learning, with many moons of theological light, but

some say Presbyterian Saturn is a little too

cool. There, too, are the asteroids, that may

represent the minor sects of Christians that

have their place in the system. To the spec-

tator looking from the earthly standpoint, all

these orbs may appear to be moving in different and even opposite directions. But if you

could take the heliocentric standpoint, and see as God sees, you would see them all

moving harmonicusly in the same direction

and around the same central sun. And if

you could hear the "music of the spheres"

vou would find:

vterian pale

of these you see but two or three specimens

There will be no duplicate in heav-

METHODIST CHURCH OF CANADA.

THIRTEENTH DAY.

(Continued.) Monday, Sept. 16th.

Address of the General Conference of the Methodist Episcopal Church of Canada to the General Con-ference of the Methodist Church of Canada. DEAR BRETHREN,-

. . "Grace to you and peace from God our Father and the Lord Jesus Christ."

With the close of another quadrennial period we greet you again in the bonds of Christian brotherhood. We take great pleasure in acknowledging your Christian courtesy in sending to our last General Conference an address so cordial and a deputation of brothren'so distinguished and so eminently fitted to represent your great and growing Church. With equal pleasure we bear testimony to the able and felicitous manner in which they performed their duties as fraternal messengers of the Church. Be assured, dear brethren, that nothing was wanting to render the occasion most pleasing, profitable, and memorable.

We cordially reciprocate the wish and prayer expressed in your address,—that we be more and more closely united in the bonds of Christian fraternity,-convinced as we are that fraternization while not resulting in ecclesiastical union, must, at least, precede it. While t's two fraternizing Churches are fully satisfied with their respective polities, we must leave the solution of the problem of organic union to the future developments of the Divine Providence which is favoring both Churches with such wonderful "showers of blessing." In harmony with these views, we are looking with prayerful interest to the contemplated Ecumenical Council of Methodism, the possibility of which is a gratifying evidence of the growing spirit of fraternization among the Churches.

We rejoice in your great success in carrying on the work of Methodism, and especially your eminent success in the great work of missions, in which your example is an inspiration to us and to all Christendom. We are sure that we all bid you God speed in this work so dear to Christ and all Chris-

With thanksgiving and humility we rejoice to be able to say that the quadrennial just closed has been one of prosperity unprecedented in our history as a Church in the conversion of souls, in the building of churches, and in the enlargement of all our resources. To God be all the glory.

Our fraternal delegates, the Rev. J. R. Jacques, D.D., Pb.D., and the Rev. William Brown, brethren beloved among us, will explain more fully our prosperity and prospects, and bear to you our cordial Christian saluta-

And now, dear brethren, where shall we look for more beautiful fields than those which invite our united labors and which are already white for the harvest? In the broad fields of our fair Dominion of Canada, sheltered by the majesty of the British Empire, we, as Methodists, in the words of England's great captain, may fittingly "thank God for this great opportunity to do our duty" and to contribute our part toward making our country in the future as it has been in the past, the land of the Sabbath and the land of the

In the unity of our common Methodist doctrines of free, full, and present salvation, and in the unity of our common experience of Christian love, we, with you, go forth to our common work of saving souls from death praying that the God of Peace may make you and us "perfect in every good work to do His will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. The document was signed by order and in

behalf of the General Conference of the M.E. Church of Canada, by Rev. A. Carman, Prosi dent, and F. B. Stratton, Secretary. Dr. Jacques was next called upon and ad-

Brethren of the General Conference,-The

dressed the Conference. He said:

words of greeting with which the written fra ternal message began, the fraternal messen ger would sincerely repeat to-day:-" Grace to you and peace from God our Father and the Lord Jesus Christ." To you, as brethren beloved, we offer Christian salutations and bless you in the name of the Lord. Our next office is that of congratulation. On your successful work for our common Master we congratulate you. We have not been indifferent witnesses of your glorious triumphs in the past. Most anxiously would we suspect our loyalty to our adorable Lord Jesus Christ if we could behold your illustrious successes without thanksgiving and praise to the God of all grace. We would shudder to pluck, or tarnish a single star of the many that deck the crown of rejoicing won by your glorious dead and your no less glorious living. For your labors that have blessed all this land and made "the wilderness and the solitary place glad," and "the desert to rejoice and blossom as the rose," all glory be ascribed to the triune God, the Father, Son and Holy Spirit! You will also rejoice to know that our labors as a Church have not been unblessed of God. Confined as our labors are, almost exclusively to the Province of Ontario, we cannot well compare ourselves with your farreaching body. Starting in great feebleness, in less than a half century we have gathered an itinerant ministry of nearly 300; a membership of nearly 30,000; a patronizing population of nearly 200,000, and a Church property of nearly a million and a third. As an ev idence that this prosperity promises to be permanent, we may mention our Sunday-

schools, which now number about 2,300 schol

ars, and our well-established college and uni-

versity, which now has a property of nearly

College, of magnificent proportions, now

building at St. Thomas, worth upwards of

\$40,000 for which \$20,00 Care already provided.

The rates of increase in all departments of

our Church has fully kept pace with that of

any other Church in Ontario, for which we

feel profoundly thankful. And now in the

midst of our toils and triumphs in our mutual

harvest field, we meet for fraternal greetings.

Nor is the duty of fraternization a difficult

one. We can instantly find a common plat-form on which to stand and sympathize and

rejoice. If we had nothing higher, we might

commence in the broad fraternity of human-

ity. "Philanthropy" and "Humanity" are

classic words in form, but the sublime mean-

ing they now bear was unknown in classic

antiquity. These terms are altogether modern

and Christian in meaning. The human family, in the light of Christian civilization,

is more than a rhetorical figure. The broth-

erhood of min and the fatherhood of God

\$100,000. Nor must we omit our new Ladies

"In reason's ear they all rejoice, And utter forth a glorious voice; Forever singing as they shine, The hand that made us is divine."

But there is a relation, if possible, still more intimate in which we fraternize to-day. We are not only Christians, but Methodist Christians. Whether it is divine nature or human nature within us that prompts us, I | if in this fair Dominion there should ever be cannot tell, but we somehow find a more in-

the fraternity of Methodist usage. Whatsoon find kinship. But the relation is still more near and sacred, for we can greet each other in the fraternity of patriotism. As the ever may be the differences of details in church government, all Methodists can hold sweet fellowship in the class-meeting, the love-feast, and other blessed institutions of the Church for nurturing the soul in holiness, which may the God of our fathers spare to us in the future as in the past. 2. We have a fraternity of Methodist doctrines in an emhave our being." And if many of us, like your speaker, spent our first happy years in dear old England, we can all unite in blessing like proprietable providers. phasized salvation by faith,—a possible witness of the Spirit,—and an attainable perfect love,—a trinity of doctrines that have made the propitious Providence which gives us a the glory of the Methodism of the past. May God grant that that glory may never depart nor grow dim; never! 3. We have a fraternity of experience. Doctrines as such are but dry seed. Experience is the seed unfolded into blessed bloom in the heart and fragrant fruit in the life. Our doctrines are glorious in—theory, how much more glorious in our experience! Men that have an experience of salvation and the witness of the Christian fraternity. Christian hearts al-ways agree, while the corresponding heads may greatly differ. Christian heads never Spirit can understand each other. It is said that two converted heathen of different lands and languages met and tried to tell each other of their new found joys of redeeming love but could not understand each other till one viewthings from different standpoints. Hence shouted "Hallelujah," when the other instantly responded "Amen." Methodists may think precisely alike in heaven, I answer "No!" There will be no duplicate in heavhave many differences, but they can all unite in doxologies and praises to God for an ex-perionce of salvation. When Methodist docen (and I am glad of it). Thus a man, by his very constitution and education, will be trines are transfused into experience, experience can easily be translated into an intelligible shout of "Glory be to God! Blessed be his holy name." 4. We have a fraternity of work. The old motto of genuine Metho-dism is "All at it, and always at it." 5. We dist view, and another a Baptist view, and palian view. But this diversity of mind does not argue against the Christianity of these have lastly a fraternity of suffering. Nothing men. Christianity is a certain state, attitude or disposition of heart that is binds hearts like fellowship of sufferings. He who would have his crown decked with many stars must consent to be made "per-As the night-bloomfect through suffering." ing cereus, that fairest flower, never unfolds toward God and outward toward man. Like its rare beauty and exhales its fragrance till the hour of midnight darkness, so there are pray for his future happiness and for the suc-Christian graces that nover reveal their dithe crystal water that may bubble up in the ful spray of the fountain, now in the exultvinest beauty till the dark hour of suffering. ing cascade, now in the deep well, now in the Thus, then, in a fraternal chain of five-fold rolling river, now in the placid lake; but links of Methodist usage, doctrine, experience, work and suffering, we meet to-day to greet you and bless you in the name of our wherever it is found it is the same sparkling common Lord and Saviour. itation, sparkle in Presbyterian placidity, soar The rev. gentleman was frequently cheered in Congregational philosophy, or plunge in while delivering this admirable address and Baptist ceremony, and yet remain the same pure, heaven-born Christianity. If it be asked "How far can you fraternize with the on resuming his seat the cheers were quite prolonged.

Rev. Mr. Brown, the co-delegate, said he felt quite at home among these Methodist friends. His attendance upon the meetings of this Conference had had a very salutary impression upon himself. His own Church prized fraternal relations with the Conference, but they wanted something more. The delegates did not come here to negotiate for anything further. While the speaker represented the feelings and sentiments of his own Conference, he represented himself quite as much, and while Dr. Jacques had specially represented the Conference he, the speaker, would represent himself, and say that he hoped time, which was bringing so many changes, would bring them all still nearer to each other. (Hear, hear.) Methodism was certainly moving forward, and it contemplated in the not far off future to take this world for Christ. (Hear, hear.) They all wished to bear a part in this great work. The people of his own Church rejoiced in the success that had attended the Methodist Church of Canada, and were especially pleased to recognize the thorough mis character of all the work of this Methodist Conference. He could congratulate them on a great many things, -on their paper, the CHRISTIAN GUARDIAN, for instance, and he was very glad to see Brother Dewart's efforts in behalf of prohibition, a cause that should be dear to every Methodist heart. (Applause.) Everywhere there was a tendency towards union, and his own people were hoping the time would come when all differences between them would be removed. They were looking for a great thing from the Œcumenical Council, and he hoped it would enable Methodism, if not to form one organization, yet to present one united front against the Man of Sin and every evil. "Holiness to the Lord" was the motto of every genuine Methodist. This was peculiarly the work of the Mothodist preacher, and in the name of the Lord he believed the work would be done. He thanked his brethren for this reception so pleasing, and hoped it would not be the last.

Applause.)
The President eloquently responded on behalf of the Conference. He could assure them that the language of every member of this Conference was, "Grace be with all them that love the Lord Jesus Christ in sincerity." But there was a special tenderness enkindled in Methodist hearts when they met Methodist brethren. When the delegates returned to their Conference and to their bench of bishops, he assured them that they were authorized to carry back the sincere love of all regenerate this Dominion of Canada. They placed ecclesiastical organizations as sec ondary, and if in the evolutions of the future there should be more enlightenment and greater progress towards organic union they would all rejoice. But in the meantime he trusted their fraternal union would be more and more sweet, and that on each side they might reap the benefits of an interchange of sympathy and fraternization.

Rev. Dr. Kelly, of the Methodist Episcopa Church, South, addressed the Conference. He hoped to see delegates from the Conference at the ensuing Conference of the Church South, which was to meet m Nashville, Tennesee. If they would come he assured them of the warmest welcome. Southern people were always glad to have guests in their houses. From the rude old settlers' state until now their latch strings had always been out and their hearts wide open. They were accustomed to say to a friend: Come to our home, and however poor we are, our latch strings yet are out and our hearts are open. (Hear, hear.) Canadian homes sheltered many of the Southern people in times when sorrow and distress was upon them, and they did not forget that. A strange influence had come over him in the few days he had been here. He had been for some months from home and in the Northern States, where he had certainly met with a good deal of kindness, but here he had found there was a relation between people of the South and Canadians that he little expected. Even, in their tones of voice, dispensing with some of these nasal peculiarities observ able in the people between them—(laughter) -there was a sameness, and he felt as if he felt in their fingers, and whose very glancing he had traced in their eyes. With respect to Church South was the first to have this element brought into their Conferences. The laymen did not ask it, but the ministers happened to be in distress, and asked them to come in, and they had found them exceedingly helpful, and a great blessing to the Church. He thanked them for the kindness they had shown him individually. Their genuine kindness and their Christian hospitality had been to him a charm. His observation of their sessions had been a great pleasure to him. Most of their Mcthodist-action had been so nearly like his own that

his heart had thrilled. And now as he came

to bid them farewell he would say this, that

a wedding between the two Methodist bodies,

vitation to be present at the nuptials. (Laughter and applause.) In conclusion he predicted a great future for the Methodist body in Can-

ada.
Dr. Douglas, the President of Conference, in the most eloquent, chaste and impressive language, compared the reciprocal relations and influences existing between this Church and the Church of the South, represented by Dr. Kelly, to the gulf stream sweeping up from the sunny shores of Florida, mingling with, and imparting their warming influences to the waters of our grand St. Lawrence, and then flowing back again in the silent under-currents of the ocean to modify the torrid heat and invigorate the atmosphere of that enervating clime, and sincerely hoped that in like manner the gulf stream of Southern Methodism might come sweeping up from that land of beauty and fertility to soften the sympathies of Canadian Methodist hearts. and then flow back again, commingled with our Christian love, to inspire and bless our brethren in the South. He hoped there might be increasing intercourse between the two Churches respectively, and that the common as a people, everywhere, and from the begin-Methodism of the American continent might ning. Those were the principles recognized Methodism of the American continent might ning. Those were the principles recognized acquire a still grander influence for good to lift humanity to the skies. He bade Dr. Kelly a very affectionate farewell. (Prolonged applause.)

Rev. Dr. Green moved, seconded by Judge Jones, that while we much regret that the distinguished representatives appointed by the Methodist Episcopal Church South were not able to visit this General Conference to favour us with their wise counsels, still we 5. We are under great obligations to the venerable bishops of the said Church for having sent an able substitute in the person of our beloved brother, the Rev. Dr. Kelly. We have received him as a brother beloved, and have been much edified and benefited by kis able observations. We shall cherish and prize the recollection of his visit to us, and earnestly cess and continued triumphs of the powerful Church to which he belongs.

The resolution was adopted by the whole Conference rising. Rev. Dr. Williams moved, seconded by the Rev. James Gray, that this Conference delights to welcome the fraternal delegates of the Methodist Episcopal Church of Canada, and cordially concurs with the sentiments expressed in the address which has been presented, and heartily reciprocates the utterances of the delegates, and recognizes with the utmost pleasure the many points on which we are one, and rejoices to labor side by side with them. We trust that in the fature all divergences of sentiment may disappear and the Methodism of our country

nitimately become one.

Carried by the whole Conference rising. The Conference then adjourned.

#### MONDAY AFTERNOON.

The opening exercises were conducted by Rev. John Carroll, D.D. Minutes read and confirmed.

The Report of the Committee on Discipline was taken up. The clause pertaining to the admission of laymen into the District meetings on the first day being under discussion when the order was suspended, it was again  ${f resumed}.$ 

The Rev. Mr. Bland moved, seconded by Rev. Mr. Hansford, that lay representatives may be members of the District Meetings, except when ministerial character is under discussion, and shall have the right of voting upon all questions, except those touching the xamination of ministerial character and the

reception of candidates for the ministry. Rev. Dr. Pickard said the practice now prevailing was that followed by the Church in Great Britain, and he deprecated any change. The proposal reached down to fundamental principles, and would therefore be revolutionary. In any case it would require a threefourths vote of the Conference, and moreover, would interfere with the reserved rights of the Annual Conferences. In the parent Conference all questions affecting minis erial character and examination, and all subjects of like nature, were considered by the exclusively ministerial element of the meetings. But in all business matters the laymen were asked to be present, as being better qualified to consider such matters than ministers.

Dr. Rice raised the question of order that the change proposed was unconstitutional. The President overruled the point, and held the Committee's report and recommendation were within the domain of this Confer-

Mr. Kennedy would rather see matters remain as they were. The laymen did not desire a change, and would bring no pressure to secure it. He was not in favor of introducing laymen into the District | Meetings during the examination of ministerial character, nor even during the examination of probationers. But cases had happened of young men who. having failed to be sent out from one circuit, Methodist hearts. Their mission was one to have gone off into other circuits and there have been accepted. If this could be guarded against he would not care to have any voice in the District Meetings at all.

Dr. Aylesworth was in favor of allowing laymen in the District Meetings as being a step in advance. It had been said that laymen into the District Meetings were not qualified to judge of doctrine, and would allow heterodoxy to creep into the Church, but he begged to remind them that history showed that hetorodoxy had always entered the Church through the ministers, and not through the laymen. (Hear, hear.)

Mr. A. Rowley said laymen were not so deoid of Christian feeling as that they were disqualified to judge in matters of ministerial character. A celebrated divine had said that he would rather be tried by a jury of lawyers than by a jury of ministers. It had been stated that there was a possibility of candidates for the ministry being examined by those who were not sound in the doctrine. He thought just as sound Methodism could be found among laymen as in the ministry, but the laymen did not desire to be present except during the discussion of purely business

Mr. Kenny, speaking from an experience of fifty years in the Methodist Church, was decidedly opposed to going so far as the amendments proposed. He was opposed to this levelling system. When ministers in their generosity had taken the laymen into their confidence and into their friendship, and given them the privilege of legislating on equal terms with themselves in this General Conference, he did not think it would be fair to interfere in their private affairs. It would be as if a man took a stranger into his house. were looking in the face of people whom he and after treating him hospitably and generhad known for years. There was a oneness ously, the latter should turn round and begin and a kinship, whose very tingling he had to dictate in his host's family affairs. (Laugh ter.) That would not show very good breedhe had traced in their eyes. With respect to ing, but it was just what some persons wantlay representation he believed the Methodist ed the laymen to do in the District Meetings. He was glad to see that this discussion had been carried on chiefly by ministers, and he would shun anything that, could raise an antagonism between the laymen and the ministers. Rev. Dr. Stewart rose to speak, but many

members were anxious for a vote, and called vote, vote." A delegate-We shall not get home till

Christmas. Rev. Dr. Stewart-If we don't get home before Christmas it will not be because the men from the Easthave taken up the time. He went on to say, in speaking to the amend-ments, that this was an age of responsibility, especially in religious matters. At the present time a great deal of responsibility rested

experts in theology, who were entrusted with general, and all branches of mission work had the belief of the Church. A great responsibilibre benefitted by them. He had great confidence ity rested upon them, not to seek to dominate in the women of the Church, of whem there over minds and consciences. Some of those who had ostensibly spoken in favor of the change showed by their language that they were instinctively opposed to it. It had been said that the laymen did not wish seit upon ministerial character, but of the Committee on account of the financial ers that was equally a point of ministerial character. "How has be conducted himself as a probationer for the ministry?" "Has he been living to God?" "Does he believe and does he teach our doctrines?" And who was competent to decide upon those questions except those who had given their lives to the tudy of them? He thought he might assume that they, as a body of Christians, held that the New Testament makes a distinction between ministers and the laymen of the Church of Christ. As Methodists, they believed there was a certain amount of responsibility resting upon the ministers that did not rest upon the laymen. This was held by the Methodists, ago, and in the subsequent discussions of that subject in the several Conferences it was laid down that this responsibility still rested upon ministers, and that there should be no change of any fundamental principle in the Church. This matter had all along been admitted as fundamental, and now to break down this distinction between ministers and laymen. and to admit the latter into a co-ordinate authority with ministers in the admission of ministers into the Church of Christ, would be to come in conflict with those principles already accepted as fundamental.

Rev. Mr. Milligan said the course recommen-

ded in these amendments was radical in itself. Adopt either of them and you insert the thin ond of the wedge which if driven home would tend to the subversion of Methodism. He held this conclusion, first, on Scriptural grounds. The head of the Church had put upon the pastorate the responsibility of ruling as well as of teaching the Church. This was the doctrine of Methodism ever since he had become acquainted with it. John Wesley himself and the fathers at home had held these views. They were also held by those known as Congregationalists. If a change took place it would interfere with the proper functions of the ministry of the Lord Jesus. The course of practice hitherto ! al worked remarkably well. When he reflected whether it would be well to give further power to laymen in the district meetings, he had considered that this was an age in which there was a wonderful tendency towards heterodoxy, towards latitudinarianism, a wondrous tendency to cry up Christianity merely as a life irrespective of all creeds, to proclaim it as a life irrespective of all doctrine. It appeared to be a matter of nearly as great consequence to determine what was to be preached as to determine the character of the preacher. If laymen had the power to say who would be the preachers it would be giving them the power to say what was to be preached. Hence loctrines to any extent might be introduced. Change the mode of determining who were to preach—in other words what was to be preached-and the unity of Methodism could no longer be assured. He would rejoice to see laymen introduced into the Annual Conferences, but in their proper sphere. But in this great matter of principle he trusted the bre-thren would pause and make haste slowly.

Hon. Mr. Ferrier spoke strongly against the amendments, and much in the same strain as Dr. Stewart.

The vote being taken upon Rev. Mr. Bland's amendment, it received 65 votes to 62 against. The President decided this proposed change. was of a nature to require a three-fourths vote, according to the Discipline, and the amendment was consequently declared lost.

The amendment of Rev. Mr. Campbell was

also lost, as well as the verbal changes recommended by the Committee. The original recommendation of the com-

mittee was accordingly adopted. The next recommendation of the committee was to the effect that no person shall by Dr. Rose, decided that this recommendate taken into our ministry who has not been tion of the committee, as well as the amend-

member of the Church for one year, and a ocal preacher in good standing for at least ix months. Rev. A. Sutherland, Secretary of Conference, moved in amendment that no chairman shall have authority to employ any person with a view to his reception into the ac-

ive work of the ministry without the consent of the Annual Conference, or of the Special Committee; and in no case shall any person be so employed who has been rejected by a quarterly meeting, district meeting, or Annual Conference.
The committee withdrew their recom-

mendation and accepted this as a substitute. It was adopted. A number of other unimportant recommen-dations were submitted and acted upon by the

Conference. At this point the Rev. Dr. Jacques desired to take leave of the Conference, which he did in a few words of most cordial Christian

fraternity. Dr. Douglas assured him that this Conference fully recognized the grandeur of his

mission and the importance of his efforts to aplift the emotional being towards God, and ead the minds of the youth to Him. He was sure that every heart in this room bade nim God-speed. He desired that the beneliction of heaven might rest upon him, and a crown of immortality adorn him in a better

Rev. John Wilson and Messrs. Austin, Bissell, Beatty, and Plewes asked and obtained eave to return home. The Conference adjourned.

# FOURTEENTH DAY.

MONTREAL, Sept. 17th, 1878. The opening services this morning were conducted by Rev. K. Creigton. Minutes read and confirmed.

The Hon Mr. Strong submitted the report of the Committee on Finance, showing that the amount of expenses incurred since last General Conference for all purposes, expenses of fraternal delegates, committees, printing, etc., etc., amounted to \$2,847; present session, \$160; delegates expenses, \$4,500; making a total of \$7,577. A large number of circuits had failed to take up collections for the General Conference Fund, which causes a serious deficiency in this fund, to meet which the committee recommend for the present, a loan, and an annual collection on all the circuits in future. The report of the Committee on Missions

was next submitted by Rev. Mr. Hansford. Their first recommendation was as follows: Touching the overture of the Rev. L. N. Beaudry proposing a Ladies' Missionary Society, it was resolved that we are of opinion that a Ladies' Missionary Society, devoting itself exclusively to the work of Christian education on our Indian, French, and Foreign Missions, would be a valuable auxiliary to our present missionary organization; but inasmuch as our society is now burdened with debt, we do not consider it expedient at the present time to initiate a movement that might possibly involve increased responsibili-ties which we would be unable to meet.

Rev. Mr. Beaudry regretted the finding of the Committee. They had assumed that the organization of such a branch would interfere and that special appeals be made at all our to some extent with the financial income of missionary meetings for the payment of the the General Missionary Society. He believed sums thus appropriated, that assumption was unfounded. In the Several delegates rose, and personally that assumption was unfounded. In the timate fellows! ip as Methodists. 1. We have they down South hoped to have at least an in- upon God's ministers who were called to be to work as a stimulus to mission work in their circuits.

benefitted by them. He had great confidence

difficulties of the Board. Hon. Mr. Ferrier thought the project of Mr. Beaudry was one which would contribute in its ultimate results to the general funds of the society. The French work was one which doubtless pressed upon the minds of all the members of the Conference, and deserved their serious consideration.

Dr. Rice said that in their present circumstances they were not able to take up any new society, however desirable in itself. He entirely sympathized with Mr. Beaudry, but they must consider the other pressing needs of the Missionary Fund.

Rev. T. G. Williams did not think the proect would interfere with the general work of the society. The present was a crisis in the French work in Canada. The Church had been fortunate in securing the services of so able and devoted a laborer as Bro. Beaudry. He now came forward and asked to organize a special society for a special purpose which was dear to the heart of all Methodists, and the least they could do was to allow the organization of the proposed society. The result, he believed, would increase and widen the people's sympathy for all missionary operations, and the increased contributions would lift the burden of debt off the society instead of imposing a new one upon it.

Rev. Mr. Tyndall moved, seconded by Mr. W. Kennedy, that the matter of the organization of a new Missionary Society, such as proposed by Mr. Beaudry, be left in the hands of the Central Board, with authority to organize such a society during the next quadrennial period, if, in their judgment, the financial condition of the General Society should warrant it.

Rev. Mr. Dewart fully sympathized with Mr. Beaudry and the Montreal friends in desiring to establish this society. But he thought that all the funds collected for missionary purposes should be under the control of the Central Board to distribute as they thought fit.

The amendment of the Rev. Mr. Tyndall was carried.

The second recommendation of the committee was that after the close of the current year no claim from any conference or mission district for a grant for any new mission shall be recognized by the missionary Central Board. until the proposal to establish such new mission has previously been submitted to, and sanctioned by the said Central Missionary Board and by the Conference.

Rev. C. H. Paisley moved in amendment that no new mission shall be created in future

without the sanction of the Annual Conference with which it is to be connected. This amendment was adopted. The following was also adopted:-

That in making appropriations the Central Board keep within the limits of the income of the preceding year, arising from regular sources, viz.: Collections and Subscriptions, Juvenile Offerings, the grant from the Indian Department, and, for the present, the grant from the English committee.

The Committee further recommend that in no case shall a grant be made to any domestic mission formed by dividing a self-sustaining circuit.

Rev. Mr. Angwin strongly opposed the recommendation of the Committee. He desired more liberty of action on the part of local bodies to improve all opportunities for mission work which Providence threw open to them. Rev. T. G. Williams moved in amendment that new grants to such missions should not

be for a term of longer than four years. Rev. Dr. Williams remarked that the chief part of the debt now burdening the society came from the multiplication of domestic missions.

The President, upon a point of order taken ment thereto, were covered by Rev. Mr. Paisley's amendment to the preceding clause of the report.

The Committee further recommended that in order to provide for a reduction of the debt a sum equal to one-fourth of the debt, say \$16,000, be divided among the annual conferences in proportion to the amounts raised for missionary purposes last year, and that the sum so allocated be apportioned pro rata by the Annual Conference Missionary Committee among the districts of each Conference, to be raised and paid to the General Treasurer before Dec. 31, 1878.

Rev. Mr. Milligan moved in amendment that it is not expedient to depart from the principle heretofore recognized for the maintenance of the mission, by adopting what seems to be direct taxation upon our several districts, but that this Conference is of opinion that it is best to appeal urgently to the congregations of our Church, and depend upon the voluntary contributions of our people.

Rev. Mr. Sutherland, Missionary Secretary, supported the proposition of the Committee The sums apportioned would not bear hard upon the several circuits. The portion of the Foronto Conference, for instance, would be about \$5,000, and over the whole Church it would be about eleven per cent, of the amount raised for missionary purposes last year. If this matter was not taken up by the circuits and missions generally, it was certain that it would have to come out of the pockets of the missionaries themselves. This proposition was not a hobby of the Committee, but was brought forward as the only means they could see out of the difficulty.

Mr. Plewes strongly opposed another collec-

tion this year for missionary purposes- The people could not stand it. Many of them had already given all they could afford to, and had even denied themselves some of the comforts of life in order to give to missions. Those gentlemen who conduct the mission work did not understand the extent of the sacrifices made by the people to sustain their work.

Mr. McRoberts differed from Mr. Plewes as to the ability to give on the part of the people in towns and country. He was in favor of making this sum a special debt. It should be brought forward as a distinct enterprise separate from the regular work of the Mission Board. The laity of the Methodist Church would have to pay this debt or the interest on it, and he believed if the matter was fairly placed before the people they would be found equal to the occasion. Speaking for the farmers, he believed they would respond to the appeal, as they had always given generously to the work of the Church. Mr. Kennedy and Mr. Jenkins spoke in the

ean e seuse as Mr. McRoberts. Rev. Mr. Rogers thought it was well to place betters the people the whole case, and let them know what was expected of them. He had faith that they would be willing to contribute the necessary sum.

Rev. Mr. Campbell, seconded by Rev. Mr. Stafford, moved in amendment to the amendment that the sum of \$16,000 be agportioned by the Central Missionary Board to the annual Conferences and by their missionary committees to the circuits and missions within their bounds.

United States such societies had been found guaranteed the sums apportioned to cach of

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 amend-

ment was adopted.

The Conference then adjourned.

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

Minutes read and confirmed. The report of the committee on missions was resumed. The next item was a recom-mendation 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 aggregat 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 Westeyan 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 ques-

tion, but after some modifications it was

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 sub-

ject 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

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 saved by paying but one salary.

(Continued on age 316.)

# CONSIDER.

BY ADELAIDE STOUT.

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

Lotus, the coze is black, and lizards hide Deep in thy river-bed. From source as impure, lot the lify heart Of the child oft is fed. Lotus, thy leaf-stalk springeth from dark coze, Yet, thou hast beauty, but a child must lose

hat dewy whiteness that makes beautiful O, mystery of life, God's lilles 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 surely must 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 is half transparent with pure light, As lilies always are Sun shone upon; pure chalices of hearts · This grace with lilies share, And from within, the softened gleams do show

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

Transfiguring the saddest face we know.

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 refined. Softening its lustre 'neath so thin a veil,

Consider thou the jewel lest its lustre pale, Consider than the jewel! Only God's dear hand Can touch our eyes, shut lid,

· To see God's fewels hid In caskets that the rudest hands have marred. O! saddest thing in life, God's lilies scarred, And touched by mildew, blighted every way,

And make its white threads tremble tenderly

Tainted by breath and touch.

Remember thou the jewel, thro' all earthly scath! 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. Yea, consider thou, For it were 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, he who superintended the house-to-house visiting of Liverpool during the Moody meetings, and aided in the same work in the fourmillioned 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 thetic. He gave a pleasing little incident he had and to which reports are made. It was the riving at the table after he had asked the bless. 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.

## 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" calibreit makes little difference. But "Layman's" cambre 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 table 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 \$252.80. Put their clothing down for the year at \$150; horse-keep, 100 bushels of oats at 30 cents per bushel, and 3½ tons of hay at \$10 per ton, amounts to \$65; fuel, 18 cords of wood at \$2.50 per cord, \$45; horse-shoeing 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; quarterage for family, \$10; insurance on minister's life, \$24; occasional help in times of sickness, \$25; other items, \$4; and you have the sum of \$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 ex-pense. Then, to do his circuit work, he needs a horse, buggy, cutter, harness and robe, and in time these need replacing. 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 laage extent, which many of us have to do. And ye "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. I leave it to the judg-ment 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 men who labor six days in the week, and ten hours per day, and get much less, pay rent, pro-vide for their families, live comfortably, support the gospel, 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 protracted services from twelve to fourteen weeks, 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 makes an exhibi-tion of his ignorance. Then he tells us "as a rule a man in whatever position he is gets all he is worth." Will facts prove this? Have we not men who are getting low salaries, and are doing as much work, and doing it as well, as some who are getting far larger salaries.

He also tells us he "does not think ministers to the area but he wing the general facility of

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 "Layman" or "Justice" may be, but cannot allow such absurd statements to pass unchallenged.

### CHATAUQUAS. 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 im-pression 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 cosey little city. with striking and costly representations of Pal-estine and the Jewish tabernacle, and oriental houses, costumes, &c., 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 not the voice of universal Christendom 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 un-godly farmers, and merchants, and teachers, and 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 opening of the Assembly, arrives 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 wonder that he is a favorite in S. S. circles.

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 commit the sin, if sin it be, of making "Iong prayers." 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 suppliants. 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 a minister from Canada would lead in prayer, the entire congregation, as well as those on the platform, took their seats. The Chatauqua Assembly is fortunate in their choice of a leader. Dr. V. makes a grand general. He seems to know everything, everybody, what to say, and what not to say. I easily recog nized his physical, mental and social 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 feel an irresistible craving to look into those eyes that must sparkle with such intelligence, and hough you have never had an introduction. So by dint of questioning Hearn a little of some who occupy honored seats in this grand Assembly. My attention was arrested by the venerable ap-pearance of one whom I was told was Bishop Foster, (Methodist Episcopal) of Boston. I first hoard 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 pamet with a few days before, when a little girl, aring, refused to eat till she would hear 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 entitled "Beyond the Grave," stand,

in my estimation, amongst the most profound

istened. It is impossible to estimate how much the Republic owes to such grand men as Bishop Foster. Judging from those of the Methodist generals I have met, I conclude 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 SIB,—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, puffing 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 sittingroom, elegant drawing-room, or humble parlor, the air breathed is tainted, pungently, loathsomely tainted. The hundreds who suffer from weak lungs undergo torture, and all ladies great anxi-ety, from a cause which we leave experience and imagination to supply. (Ugh, the nasty dirty things.) We have thought much on this grow-ing evil and wonder where it will end. For there seems now, since the veil has been rent between the temporal holy of holies, no earthly place too sacred for this unclean animal, this hog 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 brother be not abandoned to his own sweet, selfish, unformed judgment, and to 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 so join himself to his idol and will persist in the use of the his idol and will persist in the use of the deadly weed, against light and reason and at the risk of eternal happiness, because they have consciences ared and souls 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 pureness, direction is even given that our bodies be "washed with pure water." And in the grand finale of the revealed will of God to man, in language net to be mistaken, is uttered "he which is filthy let him be filthy still." One other point we will notice, as our letter lengthens, the excitement over the late boat races. How truly Young says:—

"Yet man, fool man! here buries all his thoughts—

"Yet man, fool man! here buries all his thoughts— Inters celestial hopes without one sigh."

And the commetion in the universal public, as videnced by the whole American press, and we doubt not trans-Atlantic also, has a fitting analogy in the following for it certainly :-

"Resembled ocean into tempest wrought, To waft a feather or to drown a fly." Yours respectfully,

KETTLE POINT CAMP-MEETING.

DEAR SIR,-No doubt it would be pleasing to the friends of Indian missions to hear the success of our camp-meeting held at Kettle Point on the 12th of September. Quite a large num-ber of Indians came from the following places: Sarnia, Walpole Island, Muncey, New Credit, Cape Croker, Saugeen, and Saginaw (Michigan). Several Indian local-prenchers who were present made themselves generally useful. The services in general were very regularly attended, while at the same time the utmost order and attention was maintained.

was maintained.
On the Sunday afternoon a very large number collected near the preacher's stand for the purpose of having a prayer-meeting. Many of the cold-hearted Christians and backsliders commenced to prayearnestly to the Great Being for a renewed blessing. These prayers were answered by the power of the Spirit resting upon them to such an extent that several fell to the ground under its newer and were obliged to be ground under its power and were obliged to be carried away to the nearest tents. The following morning, after a short exhortation, a procession was formed, and we marched around the campground, headed by our esteemed missionary, Rev. F. G. Weaver. After going around the ground twice we stood in a row, and shook hands time singing appropriate hymns. Thus this Indian international and profitable camp-raceting

Yours respectfully, Wm. Wawanosh, Mission Interpreter.

# HUNTSVILLE MISSION.

The first anniversary services of the Huntsville Church were held on Sabbath, 8th ult. Three sermons were preached at 10.30 by T. W. Hall, 2.30 and 6.30 by W. J. Hewitt, chairman of the district. They were appropriate and telling words,—their savor was unto life. On Monday evening a tea-meeting was held, after which the chairman of the district gave us his popular and interesting lecture, "A Visit to the British Isles."

The many and frequent expressions of approval were sufficient evidence of its appreciation, also the disappointment felt by many at its close. That the scenes and associations of other days into which they had been introduced were only real in thought, not fact. The proceeds of the services were about \$50, providing for painting the church and fencing the lot. Our Hantsville friends aim at progress, if not rapid, yet sure and substantial, and they are doing nobly.

M. M. C.

# The Righteons Dend.

ANNIE ELIZABETH BROWN

Was born in Lloydtown on the 29th day of June, 1852. She was blessed with pious parents, and as she expressed it to the writer when dying, she always lived in the mellow light of a good example. Her father carrying her, when she was very young, to Sabbath-school, where she was taught to lisp the name of Jesus. She was always a good girl, of more than ordinary intelligence; of gentle, kindly disposition, and one who could never knowingly do wrong.

"But thro' all this tract of years Wearing the white flower of a blameless life." She seemed to have some glimmerings of the ight of God's love from her earliest childhoodthe dawnings of grace, but about ten years ago, under the ministry of the now sainted William Hay, she was savingly converted to Christ, and the twilight emerged into the light of an effulgent day. Since that time she has been a single that the same that the same that but yet cere follower of Jesus, gently, meekly, but yee earnestly "striving to work out her soul's sal vation with fear and trembling." She was not to hear those voices that have such wondrous an obtrusive Christian, and her innate modesty charms. Our friends here are very easy of repressed the flame of her piety, so that it did approach. You can ask them questions, even not burn with particular brilliancy, but it was all the more intense because of that repression,

which was manifested by her being, in her intelligent earnest manner, ever engaged in some work of faith and labor of love," Her influence was felt in the home circle. She was ever the angel of peace to the family, and was never so happy as when ministering to the happiness of its members. In the Sabbath-school, as she dearly loved the children under her charge, and was anxious that they should become lambs of the Good Shepherd's fold, she first won their hearts by her kindly, affectionate manner, and then endeavored to lead them to Him who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." In her relation to the Church, though sometimes passing through try-ing ordeals, she manifested by her conduct, that she was a Christian after the Apostle's own heart. one who suffered long and was kind, who hoped all things, believed all things, endured all things As a friend, she was sincere and true; careful in her selection, but when once her friendship was given it was a friendship "which neither heat, nor cold, nor misery, nor place, nor destiny could alter or diminish." I might fill pages with

deepest sorrow at the loss of a friend who at once was so intelligent, so genial, so warm-hearted

and so true. The deceased was seized with her last sickness while filling the capacity of housekeeper to her uncle in Toronto. At first a slight cold, which was neglected until it had secured too firm a hold of its victim, then hemorrhage of the lungs set in. Being convalescent for a short time, she was brought to her father's home, and it was hoped that careful nursing would restore her again to her friends; but God willed otherwise. Immediately after reaching home, she was seized with a more severe attack, and after two days of intense suffering, borne with Christian fortitude

she passed away to be "forever with the Lord."
The writer was called to see her the night be fore she died. She seemed to be walking "in the valley of the shadow of deat!," and Apollyon was striving to win a victory over her in the hour of her weakness, which he could not do in the hour of her strength. But after she was pointed to Jesus as the "friend that sticketh closer than a brother," her trust became strong, and she cried, with triumphant faith, " Though thou slayest me, yet will I trust in thee." And as we sang to her she cried, "sing me 'My all is on the altar, I am waiting for the fire; "and she remained thus trustful unto the end. She fell asleep in Jesus, Monday August 5th, 1878. AUSTIN POTTER.

#### A LAMB GATHERED.

James William, son of James and Grace Hurd-man, died at his father's residence in Eardley,

P. Q., Aug. 30th, 1878, aged eight years.

A bright, active unselfish boy, he was a favorite with his schoolmates. When required by the teacher to give evidence against any of them, he would remain silent; and when urged to speak, his tears would prove his reluctance to

be an informer. Eighteen months ago he was seized with spinal complaint, and lost the use of his limbs. Propped in his chair, he amused himself with toys and by reading the Sunday-school books, in which he took great delight. When asked respecting his health, he would answer: "As well as I ever expect to be." It was touching to see the patient little sufferer wasted to a mere skeleton, cheerily singing: "I am so glad that Jesus loves me." His parents say: "No murmur ever escaped his lips." Though unable to attend the Sunday-school, he carefully prepared his lessons, and was delighted when the teacher could hear

Towards the last, when too weak to study, he asked "whether God would love him better if he continued his lessons?" The teacher asked. "Shall I read with you to-day?" "No," said he, "talk to me about heaven. I'll soon be there." "Why do you think so?" said the teacher. "Because," said he, "Jesus died for men and I love Jesus." Feeling the end had come, he adjusted his toy-box, putting everything in its own place, and closed his eyes in the last, long, sweet sleep, whispering as he entered the valley, "I'm better." Yes, dear Jimmy, forever "better," folded in the arms of the Good Shanhard R. M. H. Shepherd.

### Special Aotices.

EPPS'S COCOA.—GRATEFUL AND COMPORTING—"By & thorough knowledge of the natural laws which govern the operations o digestion and nutrition, and by a careful application of the fine properties of well-selected ocos, Mr. Epps has provided our breakfast tables with a delicately, flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of dist that a constitution may be gradually built up until strong enough to resist every tene ney to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame, -Civil Service Gazette.-Sold only in Packets labelled-"James Epps & Co., Homeopathic Chemists, London, Eng." 2522-1y

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Vernonville, Sept. 8th, 1876.

Wesses. Milburn, Bentley & Pearson.
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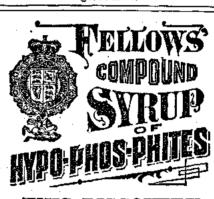
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Now, as the muscles and nerves depend so much upon each other for efficient strength and action, and as the organs they control depend on both, it becomes an actual necessity to treat the nerves and muscles directly, in order to speedily and permanently cure diseases of the above-named organs. The inventor, acting upon these ideas, after months of experience, during which time he had ample opportunity for trying the effect of his discovery, became convinced that no other preparation known contained so potent and direct an effect upon the nervous system as his

Compound Syrup of Hypophosphites,

and except in cases of actual organic loss, that it would restore patients suffering from those maisdies. Amongst the diseases overcome by the use of thirremedy are the following:— Chronic Constipation. Chronic Dyspepsia,

Asthma.

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GENTLEMEN,—We are entirely out of your Victoria Hypophosphites, and our customers must have it. It is highly appreciated by the whole community: they will have no other medicine. Send immediately three dozen more, and oblige, Yours very truly, 2541-ly-eiw J. S. SCARLETT & Bro.

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Where you can select from the largest, best and cheapest stock of New Seasons (crop 1878) pure uncolored unadulerated Teas ever offered in this city, comprising over 50 varieties, grades and mixtures, put up in 5, 6, 10, 15 and 20 fb. cannisters and catties, at the prices given in Lists; and also in the original packages of 20, 40 and 60 fbs. at the Lowest Wholesale Prices.

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35 Ex. Fine " 37 Fine Oolong..... Extra Fine"
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October 17th, 1877

MONEY TO LOAN

IMPROVED FARM PROPERTY, Interest, 8 per cent.

ROSE, MACDONALD & MERRITT.

(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 539 hymns inviolate with the exception of these six. A dozen members of this Conference were not sufficient members of this Conference were not sufficient authority to impose a new hymn-book upon the thousands of people in the Church who were fally as good judges of hymns as the members of the committee. Were they to abolish and annihilate the long standing hymn-book of our Church, deprive our people of the value in money expended in the purchase of these books, and destroy the sacred associations that cluster around it by the mere decision and indement of a degree hymn-members of this judgment of a dozen hymn-menders of this Conference? Look at the Church of England; they have their supplementary hymn-books, but would they consent for a moment to the annibilation of their own psalms which were con-temporaries with the establishment of their temporaries with the establishment of their Church? Go into every branch of the Presbyterian Church, and though you see supplementary hymn-books, would they consent to amihilate the Psalms of David? They would as soon think of tearing out their hearts as of cutting off the psalms from their hymnody. The committee had given them a list of 139 hymns for excision, but they had not given a list of the fifteen hundred lines which they also proposed to expunge. Was the Conference prepared to trust the committee with mutilating their hymn-book in this manner without being allowed to see what parts they intended to cut off, for he did not suppose the Guardan would publish any of these lines for the people's information? We hight have hereafter a compilation, but it would be no longer Wesley's hymn-book, but a com-mittee's hymn-book. It had been said that the opponents of this change were opposed to pro-gress. But let them look at his public career for the last fifth years in this country and say if for the last fifty years in this country and say if it had been that of a man opposed to progress.
(Hear, hear, and applause.) This was the first (Hear, hear, and applause.) This was the first time he had ever been accused of being opposed to progress.

Rev. Mr. Sutherland said he had been remind.

Rev. Mr. Sutherland said he had been reminded of certain persons spoken of in the good book "who were in great fear where no fear was." A great many ghosts had been conjured up during this discussion, a great many apprehensions of trouble and impending calamities had been expressed from the terrible things done by this committee which they had not done, and the terrible things they would yet do which they had no intention of doing. The Committee had not touched, and had no intention of touching a single hymn which the people desired touching a single hymn which the people desired to see left in the book. It had been said that the new collection would no longer be Wesley's hymns and would not bear the name of the founder of their denomination. That might be or might not be: but suppose it no longer bore the name of Wesley's hymns, would that prevent the hymns from being scriptural, beautiful, spiritual and ed-ifying? He had found everywhere among the people a desire for a new hymn-book, the only limitation being that they should not leave out those which had become sacred through long use, and that was precisely the guiding principle of the com-mittee—not to touch a single one whose use had proved its value. Some of the grandest hymns that ever stirred Christian hearts were outside the Methodist hymn-book, and that ought not so to be. It had been objected that if the order of the hymns were changed, old and sacred associations would be violated, but what possible difference could it make whether a hymn was found upon the 290th page, or upon the first page. It would be just as beautiful and as spiritual in one place as in the other, and with the additional advantage of being found along with others of the same class. It had been said that our Presbyterian friends would be loth to abandon the Psalms of David. Last Sunday he preached in a Presbyterian Church in this city, and the congregation sang four times during the service, and only one Psalm was sung, all the rest being hymns. The speaker went on to cite some of the objectionable passages in the present hymn-book which it was proposed to expunge. He made a very powerful address, which space prevents from reproducing, and was heartily applicated at its close.

Rev. Mr. Ryckman's motion was put and carried by an almost meningly projective.

ried by an almost unanimous majority.

Dr. Allison, Superintendent of Education for Nova Scotia, was elected to the Hymn-book Committee, in place of the late Hon. L. A. Wilmot deceased. Dr. Jeffers' name was also added.

The Conference adjourned at ten o'clock.

# Connexional Actiees.

MISSIONARY SOCIETY—PAYMENTS TO CONFERENCES.

The Goueral Treasurers will remit to the various Conference Treasurers, in time for distribution to the Chairmen, at the meeting of the Conference Missionary Committee.

A. SUTHERLAND, Secretary Treasurer.

MONTREAL CONFERENCE MISSION-ARY ANNIVERSARY.

The Missionary Committee of the Montreal Conference will meet in the Methodist Church in the town of Iroquois, on Wednesday, the 15th of October, at 9 Oclock a.m.
The Conference Missionary Meeting will be held on the evening of that day at 7.30, when addresses will be delivered by the Revs. J. Elliott, D.D., and Wm. Scott, and by Joseph Jamieson, Esq., Almonte, and S. E. Mitchell, Esq., Pembroke. JOHN BORLAND, President.

TORONTO CONFERENCE.

The Missionary Committee of the Toronto Conference will meet in the Methodist Church, in the town of Cobourg, on Wednesday, the 15th of October, at 10 o'clock a.m.

E. B. Harper, President. LONDON CONFERENCE-MISSIONARY ANNIVERSARY.

ANNIVERSARY.

Sermons will be preached on behalf of the Missionary Society of the Methodist Church of Canada, in Sarnia, October thirteenth, at 11 a.m., by the Rev. J. Wakefield, Secretary of the Conference, and at 7 p.m., by Rev. E. B. Ryckman, President.

The annual Conference Missionary Meeting will be held on Monday evening, October fourteenth, at 7.30 o'clock, when addresses will be given by Revs. E. B. Ryckman, J. A. Williams, W. S. Grilliu and J. Anderson, Esq., Arthur. The London Conference Missionary Committee will assemble in the Methodist Church on Tuesday, October fifteenth, at 9 a.m.

The London Conference Special Committee will meet in the Methodist Church, Sarnia, on Wednesday, October sixteenth, at 2 p.m.

E. B. RYCKMAN, President.

SABBATH-SCHOOL CONVENTION. The Brantford District Sabbath-school Convention will be held in the Methodist Church Princeton, October the 17th, 1878. There will be three sessions of the Convention, viz., at 10 a.m., 2 p.m. and 7 p.m. An interesting programme has been prepared by the committee and able men appointed to lead the discussions. All S. S. workers in the Methodist Church within the bounds of the district are cordially invited.

W. R. PARRER, Chairman.
W. W. SHEPHERD, Secretary.

RE-OPENING. Wesley Church, in the Ayisworth neighborhood, on the Belmont Circuit, has been refitted and beautified and will be re-opened October 18th, 1878. Rev. E. L. Koyle, of London, will preach at 10.30 a.m., Rev. Thos. Jackson, of Ronney, at 2.30 p.m. and Rev. — 6.30 p.m. A tex-neeting will be held in the church the following evening. D. Howe.

FOUR DAYS' MEETING-JARVIS
CIRCUIT.

CIRCUIT.

A four days' meeting will be held in the Jarvis Methodist Church, to commence on Monday, October 7th, at 2.30 of lock p.m.

Ministers and friends on the adjoining circuits are cordially and carnestly invited to attend.

May the Great Head of the Church send us showers of blessing.

R. W. WOODSWORTH.

SMITHFIELD CIRCUIT—CHURCH

SMITHFIELD CIRCUIT—CHURCH
OPENING.

The dedication of the new C M Church on the third concession of Brighton, will, (D.V.) take place on Thursday, October 3rd. Services at 10:30 a.m., Rev. J. Shaw. Dinner at 1:30 p.m. Services at 6 p.m., Rev. C. Fish. Sermons on Sabbath following by Rev. W. L. Scott at 10:30; at 2:30 by —; and by Rev. E. Craig at 6:30 p.m.

A. DONELE.

GEORGETOWN CIRCUIT.

A four days' meeting will be held (D,V.) in the Ashove Church, Georgetown Circuit, commencing Suniv. October 6ch. grove Church, Georgetown Carry, day, October 6ch.
Service on Sunday at 10.30 a.m. and 6.30 p.m. Service on Monday, Tuesday and Wednesday at 2 p.m. and 6.30 p.m.

H. McLean.

APPIN CIRCUIT. APPIN CIRCUIT.

The new Methodist church at Springfield appointment will be dedicated (D.V.) to the service of God on October the 6th, 1878. Morning service to commence at 10.30, an devening at 6.39, both to be conducted by the President of the London Conference, the Rev. E. B. Ryckman, N.A.

Sabbath, October 18th, service will be conducted at the above hours by the chairman of the district, the Rev. G. R. Sanderson, D.D.

Collections will be taken up after each service on behalf of the Trust Fund.

On Monday, October 7th, there will be an opening teamering; the President of the Conference and several other ministers will be present. Admission 50 conts; children in cents. Deer open at six o'clock p.m.

H. E. Hill, Superintendent,

CHURCH OPENING—TALBOTVILLE, ST. THOMAS DISTRICT.

ST. THOMAS DISTRICT.

Sermon by the Rev. E. B. Ryckman, M.A., President of the London Conference, on Thursday, Oct. 10th, at 11 a.m. Dinner at 1 p.m., and ten at 5.30 p.m. After ten, addresses by the Revs. E. B. Ryckman, M.A., Manly Benson, D. Savage, Chairman of the District, and other members of the district, A. Wood, Esd., bt. Thomas, to occupy the chair. Tickets to dinner or tea, 25c. each. Sabbath, October 13th; Sermon at 10 a.m. by the Rev. M. Benson; at 2.30 p.m. by the Rev. Um. Birks, and at 6.30 p.m. by the Rev. D. Savage, Chairman of the District.

Collections at all the services in aid of the Trust Funds.

T. W. Jackson, Supt.

Missionary Anniversaries, 1878-79.

WHITBY DISTRICT. ering—October 14th, 15th, 16th and 17th. Deputa-tion: Revs J. C. Wilson, E. R. Young, E. Barress, J. R. Armstrong and W. H. Emsley.

NIAGARA DISTRICT.

Orummondville and Clifton—Sermons, November 10th,
Rev. John Mills and J. W. Holmes. Meetings:
———. Mills and Holmes.
J. C. SLATER, Fin. Secretary.

GUELPH DISTRICT.

Hespeler—Sermons, October 6th, Crane and Kershaw,
Meetings: 7th, 8th, 9th and 10th. Deputation:
The President, Crane, Kershaw and Stewart.
Washington—Sermons, October 18th, Holmes. Meetings:
14th, 18th and 18th. Deputation: Holmes and
Auld.

Auld.

Erin-Sermons, October 6th, Laird. Meetings: 7th, 8th and 9th. Deputation: Masson, McKenzie, Laird, and Hobbs.

Garafraxa-Sermons, October 13th, Wilkinson, Meetings: 14th and 15th. Deputation: Wilkinson and Cousens.

E. B. RYCKMAN, M. A., Chairman

E. B. RYCHMAN, M.A., Chairman, T. Brock, Financial Secretary.

HAMILTON DISTRICT.

HAMILTON DISTRICT.

Hamilton City circuits—Local arrangements.

Dundas—Local arrangements.

Waterdown—Sermons, January 12th, Revs. D. E. Brownell and J. H. Robinson. 6 meetings. Deputation: McAlister, Hrownell, Robinson and Rigsby.

Burlington—Sermons, November 10th, Rev. W. Hawke and D. Plewes, Esq. 3 meetings. Deputation: Hawke and Plewes.

Oakville—Sermons, February 2nd, Revs. James Hannon and G. Richardson, Robbins, Hodsonand Wright. Mitton—Sermons, January 12th, Revs. William Williams and B. B. Keefer, Grews and Redmond.

Lowville and Kilbride—Sermons, December 8th, Revs. F. Coleman and Joseph M. Hodson, B.A. 6 meetings. Deputation: Levs. Coleman, Clappison, Scott, Hodson and Edwards.

Carlisle—Sermons, November 10th, Rev. George C. Madden. 3 meetings. Deputation: Revs. Madden and Sierenson.

Lyndon—Sermons, October 6th, Revs. D. E. Brownell Lyndon—Sermons, Cott. M. 6 meetings. Deputation.

den. 3 meetings. Deputation: Revz. Mådden and Stevenson.
Lynder—Sermons, October 6th, Revs. D. E. Brownell and John Scott, M.A. 6 meetings. Deputation: Richardson, Brownell, Scott and Edwards.
Jerseyville—Sermons January 12th, Rev. Leonard Gaetz.
2 meetings. Deputation: Gaetz and Earle.
Caledonia—Sermons, January 19th, Revs. J. Hannon and J. Robbins. 6 meetings. Deputation: Revs. Griffin, Hannon, Robbins. Hall and Earle.
Glanford—Sermons, October 6th, Revs. J. C. Stevenson and J. Turner. 6 meetings. Deputation: Griffin, Williams, Kappele, Stevenson and Turner.
Battonville—Sermons, December 8th, Rev. Lewis W. Crews, B.A. 3 meetings. Deputation: McAlister, Rigsby and Crews.
Stoney Creek—Sermons, October 6th, Revs. J. H. Robinson and Keefer. 6 meetings. Deputation: Hawke, Robinson, Keefer and Robbins.
W. S. Griffin, Chairman.

KINGSTON DISTRICT.

Kingston—Local arrangements.

Portsmouth—Local arrangements.

Napanee—Local arrangements.

Morvin and Gosport—Sermons, October 18th, Rev. Wm.
Jackson. Meetings: 14th, 15th and 16th. Deputation: Revs. James Awde and F. C. Reynolds.

Selby—Sermons, December 8th, Rev. A. C. Chambers.

Meetings: 9th, 16th and 11th. Deputation: Revs.

W. Gubraith, B.C.L., T. C. Brown and A. C. Chambers.

Meetings: 9th, 10th and 1th. Deputation: Revs. W. Galbraith, B.C.L., T. C. Brown and A. C. Chambers.

Roblim-Sermons, November 3rd, Rev. Joseph H. Chant. Meetings: 4th, 5th and 5th. Deputation: Revs. Chant and Little.

Newburgh-Sermons, January 12th, Revs. Brown and Teeson. Meetings: 13th, 14th and 15th. Deputation: Revs. Teeson, Jackson, Brown and Perley.

Wilton-Sermons, November 3rd, Rev. A. McCann. Meetings: 4th, 5th, 6th and 7th. Deputation: Revs. McCann, Reynolds, A. C. Chambers and Werden.

Odessa—Sarmons, December 3th, Revs. A. A. Smith and W. Sheridan. Meetings: 9th, 10th, 11th and 12th. Deputation: Revs. Smith, Sheridan and Chant. Bath—Sermons, December 20th, Revs. Galbraith and Chambers. Meetings: 30th, 3ts and January 1st. Deputation: Revs. Galbraith, Chambers, Awde and Ellery.

Amhorst Island—Sermons, October 6th. Meeting: 5th.

Chambers Meetings: 30th 31st and January 1st. Deputation: Revs. Galbraith, Chambers, Awde and Ellery.

Amhorst Island—Sermons, October 6th. Meeting: 8th. Deputation: Revs. W. Galbraith, B.C.L., and J. Ferguson.

Cateraqui—Sermons, December 1st, Revs. W. Jackson and S. Teeson. Meetings: 2nd, 3rd, 4th, 5th and 6th. Deputation: Revs. Briden. Teeson, Jackson, Ferguson and Awde.

Battersea.—Sermons, January 12th, Rev. W. R. Young, Meetings: 20th, 21st, 22nd and 23 d. Deputation: W. R. Young, G. H. H. Davis and Galbraith.

Gananoque—Sermons,—Rev. John C. Garret. Meetings: — Deputation: Rev. A. B. Chambors, B.C.L., and Rev. John C. Garret. Meetings: 18th, 14th, 15th and 16th. Deputation: Revs. Galbraith Ferguson and Garret. Meetings: 18th, 14th, 15th and 16th. Deputation: Revs. Galret. Meetings: 18th, 19th and 20th. Deputation: Revs. Garret. Meetings: 18th, 19th and 20th. Deputation: Revs. Garret. Meetings: 18th, 19th and 20th. Deputation: Revs. Squire, Garret, Jolliffe and Davis.

Cantreville—Sermons, December 29th, Rev. William Briden. Meetings: 1sth, 15th and 16th. Deputation: Revs. Smith and McCann.

Tamworth—Sermons, December 18th, Rev. Andrew A. Smith. Meetings: 1sth, 15th and 16th. Deputation: Revs. Smith and McCann.

Tamworth—Sermons, December 5th, Rev. A. B. Chambers, B.C.L. Meetings: — Deputation: Revs. A. B. Chambers, Connolly and Little.

Arden—Sermons, January 5th, John Playfair. Meetings: — Deputation: Revs. A. B. Chambers, Connolly and Little.

Arden—Sermons, January 5th, John Playfair. Meetings: — Deputation: Revs. A. B. Chambers, Connolly and Little.

Arden—Sermons, Jenuary 5th, John Playfair. Meetings: — Deputation: Revs. A. B. Chambers, Connolly and Little.

Arden—Sermons, Jenuary 5th, John Playfair. Meetings: — Deputation: Revs. Chart and Shibley.

Seeley's Bay—Sermons, — Revs. Werden and Pearse. Each superintendentis expected to make arrangements for Educational Sermons and meetings on his circuit. W. Galbraith, B.C.L., Chalrman. A. B. Chambers, B.C.L., Chalrman.

OTTAWA DISTRICT

OTTAWA DISTRICT
Ottawa Centre—Local arrangements.
Ottawa East—Local arrangements.
Ottawa East—Local arrangements.
Aylmer, Que.—Sermons, October 6th, Rev. R. N. Adams.
Mectings: 7th, 8th, 9th and 10th: Deputation:
Revs. R. N. Adams and J. H. Stewert.
Bells Corners—Sermons, January 5th, Revs. J. T. Pitcher and J. B. Keough.
Mectings: 6th, 7th, 5th and 9th.
Deputation: Revs. R. M. Hammond, J. B. Keough,
J. T. Pitcher and J. Roadhouse.
Richmond—Sermons, December 8th, Rev. Joseph Carr,
J. W. Sparling, B.D. Meetings: 9th; 10th and 11th.
Deputation: Revs. Joseph Earl, W. L. Langrell,
J. Carr and J. W. Sparling, B.D.
North Gower—Sermons, December 8th, Rev. G. G. Huxtable. Meetings: 9th and 10th. Deputation: Revs.
J. T. Pitcher and E. A. Stafford.
Manotick—Sermons, December 8th, Rev. G. A. Gifford.
Meatings: 9th, 10th and 11th. Deputation: Revs.
J. R. M. Hammond and G. A. Gifford.
Billings Bridge—Sermons, January 5th, Rev. James
Simpson. Meetings: 5th, 7th, 5th and 9th. Deputation: Revs. James Simpson and J. H. Stewart.
Metcalfe—Sermons, December 15th, Rev. G. A. Gifford.
Meetings: 18th, 17th, 18th and 19th. Deputation:
Revs. G. A. Gifford and J. Carr.
Meetings: 14th, 18th and 16th. Deputation:
Revs. G. A. Gifford and J. Carr.
Meetings: 14th, 18th and 16th. Deputation:
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Revs. G. A. Gifford and J. Carr.
Meetings: 14th, 18th and 16th. Deputation:
Revs. E. S. Shorey and S. J. Haylock.
Pinit Fortune—Sermons, October 6th, Rev. E. S. Shorey.
Meetings: 7th and 8th. Deputation: Revs. J.
L'Orignal—Local airangements.
Pinit Fortune—Sermons, December 15th, Rev. M. B. Topping.
Meetings: 7th and 8th. Deputation: Revs. E. S. Shorey and J. J. Haylock.
Pinitagenet—Sermons, December 15th, Rev. M. P. Popping.
Meetings: 7th and 8th. Deputation: Revs. E. S. Shorey and N. B. Topping.
Meetings: 18th and 18th. Deputation: Revs. E. S. Shorey and N. B. Topping.
Meetings: 18th and 18th. Deputation

SUPPLIES. Rev. W. L. Langreil will supply for Rev. R. Adams at Bell's Corners and Rev. Joseph Carr for W. R. Dyre at Richmond, on Sabbath, October 13th. Also Mr. A G. Learoyd will supply for Rev. Joseph Carr at Chelsea, Sabbath, December 8th. E. A. STAFFORD, Chairman. J. W. SPARLING, Fin. Secretary.

ALGOMA DISTRICT.

ALGOMA DISTRICT.

Sault Ste. Marie—Sarmons, January 8th. Meeting:
 January 9th. Deputation: Revs. J. Semmens and
 J. R. Gibson.

Little Current—Sermons, January 8th. Meetings: 9th,
 10th, 11th and 12th. Deputation: Rev. W. Hooten.

Manitovanning—Sermons, January 15th. Meetings: 18th,
 17th, 18th, 10th, 20th, 23rd, 24th, 25th and
 23th. Deputation—First week: Rev. R. J. James.
 Second week: Rev. W. H. Hooten.

Bruce Mines—Sermons, January 15th. Meeting: 16th.
 Doputation: Revs. A. R. Campbell, J. R. Gibson,
 and E. Currie.

Prince Arthur's Landing—Local arrangements.
 Oarden River and, Korah,—Sermons, January 9th.

Prince Arthur's Landing—Local arrangements.

Oarden River and Korah — Sermons, January 9th.

Meetings: 10th, 11th, 12th, and 14th, Deputation:
Revs. A. R. Campbell and J. Semmens.

St. Joseph's Island—Sermons, October 13. Meetings:
14th, 15th, 16th and 17th, Deputation: Revs. A. R.
Campbell, J. Semmens, and J. R. Gibson.

A. R. Campbell, Chairman.

WM. Hicks, Fin. Secretary.

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Wheat spring, do
Barley do
Oats do
Peas do
Peas do
Bye do
Bye do
Beef, hind quarters
Beef, fore quarters
Mutton, per 100 lbs...
Chickens, per pair
Ducks, per brace
Turkeys
Butter, lb. rolls
Butter, lb. rolls
Butter, tub dairy
Butter, tub dairy
Butter, but dairy
Butter, store weeked Geese, each
Turkeys
Butter, ib. rolls
Butter, ib. rolls
Butter, tub dairy
Butter, store-packed
Figgs, fresh, per dozen
Apples, per bri.
Fotatoes, per bag
Tomatoes, bush
Turnins, per bag Beets, do Carrets, do Parsnips, do Hay ... ... Straw ...

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Spring Wheat, extra
No. 1 Superfine
Oatmeal
Commeal, small lots
GRAIN, 1. o. c.
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No. 2
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"Cumberland cut ...
"Smoked ...
"Spiced roll ...
Hams smoked ...
"sugar cured and canvassed in pickle
Lard in tinnets ...
in tierces ...
Eggs, fresh ...
"limed ...
Dressed hogs ...
Live hogs ...
Hops, 1876 ...
"second-class, 1875 ...
Dried apples ...
SALT—
Civerpool, coarse ...
Ine Grederch, per bri... ... 0 82— 0 ... 0 08 — 0 ... 0 05 — 0 09 ... 0 06½— 0 6¾

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Cows—Toronto inspection—No. 2
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Calfekins, green
cured
dry
Lambskins
Wool, fleece
Willed street Lambskins ...
Wool, fleece ...
" pulled, super pickings Tallow, rough rendered

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" French
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BIRTH.

On Saturday, the 25th ult., at the Methodist parsonage, Keene, the wife of the Rev. R. McCulloch, of a son. MARRIED.

On Thursday, Aug. 23rd, by the Rev. D. E. Brownell, of Burlington, Ont., at the residence of Mr. A. T. Nash, Mr. C. W. Brownell, eldest son of George T. Brownell, Esq., brother of the officiating minister, to Miss S. L. Nash, all of Aultsville.

Nash, all of Aultsville.
On the 24th ult., by the Rev. E. Barrass, M.A., assisted
by the Rev. Jabez Wass, at the residence of the bride's
mother, Aurora, Mr. G. T. Smith, son of the late John
Smith, Esq., Quebec, to Ehna, eddest daughter of the
late Samuel Hartman, Esq., all of Aurora. On the 24th ult., by the Rev. Andrew Edwards, at the Methodist Parsonage, Belgrave, Mr. William F. Mann to Miss E. Bruce, both of Bluevale, Ont. On the 25th ult, by the Rev. Wm. Briggs, at Toronto, Mr. Fred. J. Griffin to Edna, third daughter of Charles Walker, Esq., all of Toronto. On Wednesday, 23th uit., by the Rev. Walter Rigsby, at the residence of Richard Quance, Esq., township of Binbrook, R. Quance, Jun., to Mary E. Truesdale, daughter of Wm. Truesdale, Esq., township of Grimsby.

At the sume time and place, by the above-named minister, John W. Cline, of Clinesville, to Mary A. Quance, cnly daughter of H. Quance, Esq.
On the 18th inst., by the Rev. D. Cattanach, Rosemont, at the residence the bride's mother, Sharon, the Rev. T. Manning, B.A., Yonge Street South, to Miss Joanna Doan. Joanna Doan.

Joanna Doan.

On the 18th uit., by the Rev. L. Warner, at the residence of the bride's father, Vincent W. White, of Marine City, Michigan, to Mary Ann, second daughter of John Bury, Esq., St. Clair.

On the 19th uit., by the Rev. Newton Hill, assisted by the Rev. J. B. Armstrong, in the Methodist Church, Uxbridge, Mr. D. W. Barker, of Winnipeg, brother of the Rev. W. R. Barker, Methodist minister, Baltimore, Ont., to Miss O. M., eldest daughter of W. Agar, Esq., of Liskdale, Ont.

dale, Ont.

On the 16th ult., by the Rev. J. S. Clarke, in the Methodist Church, Oshawa, Mr. F. A. Guy, merchant, of Oshawa, to Miss Rosa Grace Hatch, eldest daughter of Francis Hatch, Esq., of the same place.

On the 2th ult., by the Rev. W. H. Withrow, M.A., at the American Hotel, Teronto, Mr. Joseph Graham, of Toronto Township, to Miss Margaret Huston, of Toronto city.

On the 26th uit, by the Rev. Geo. Brown, at the residence of the bride's father, Mr. John A. Frederick, of Campbellord, to Addle Haunch, second daughter of Mr. Wm. J. Ryall, of Chinguacousy. On the 26th ult., by the Rev. George Ferguson, at the residence of the bride's father, the Rev. William W. Sparling, of Ingersell, to Emily Josephine Louisa, daughter of Rev. Thomas Cosford, Governor of Mount Elgin Institution.

DIED

On the 19th ult, in the Township of Pickering, County Ontario, Wilmot Edgar, infant son of Charlesend Sarah McMain, aged 18 days.

Miscellaneous.

THE CANADIAN

**METHODIST MAGAZINE** 

For October, 1878.

CONTENTS: MAUCH CHUNK AND THE LEHIGH VALLEY (Illustrated) "Have Faith in God." THE NORTHERN LAKES OF CANADA (illustrated).-W. H. Withrow, M.A.

THE KING'S MESSENGER—A Story of Canadian Life. SLIPPING AWAY. THE EARTH'S INFANCY—S. H. Janes, M.A.

A HUNDRED YEARS AGO-W. H. Withrow, M.A. ODD CHARACTERS: THE RASPER-By a City Mission THE EARLY STORY OF NEWFOUNDLAND-Jessie Ca

THE PLACE OF THEOLOGY AMONG THE SCIENCES-S. S. Nelles, LL.D. BARTHOLOMEW BULL, THE PATRIARCH OF SPADUNE Rev. John Carroll, D.D.

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