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REV. S. ROSE,
Publisher, Toronto.

Literary and Religious.

JOTTINGS OF TRAVEL.

It was my wish to have spent Sunday, July 9th, in London, attending at least one of the services in connection with the opening of Christ Church, the elegant building just erected for the use of Rev. Newman Hall and his congregation; but an engagement with Dr. Alexander Clarke, of Pittsburg, Pa., led me on to Paris for that day. The most of Friday I spent in the neighborhood of the Strand, strolling through Covent Garden Market, admiring its fruits and flowers and studying up its costermongers. The Strand was not as crowded as I expected to find it. A walk on the Thames' embankment, through St. James' Park, a hurried survey of the Parliament Buildings, the Horse Guards, Westminster Abbey within and without, brought me to 6.30 p.m., when I left Charing Cross Station, passing the pleasant points of Sydenham, Chislehurst—where the ex-Empress of the French and the French Imperial reside—Tunbridge, Shorncliffe, with its large military camp, etc. We ran by tunnel under and through the chalk cliffs of Dover and along the beach to the boat. The evening was foggy but calm, and the dredged channel passage was made very comfortably. I staid over night at Calais, at a very pleasant hotel: style French, but charged moderate. Heard in Calais one of the prettiest, sweetest clock chimes of Europe. To Boulogne next morning, a good sized place, with a fine cathedral; passed Amiens, with a population of 60,000, getting an excellent view also of its large and beautiful cathedral. Around Neufchatel the country is sandy; to wards Paris it improves. The crops near the coast looked to have suffered from drought, but were very fine coming towards the interior. The French are nothing if not gay. There is a cottage covered with thatch, its walls are colored with a fancy tint. I like these little white caps the French women wear, when abroad as well as at home; they have a clean, cool look, and are modest and not unbecoming in shape. Along our line of travel part is being prepared for winter use. The supply of this important product seems almost exhausted. Small or large stacks, according as it advances in dryness, abound. A priest has just come into our "carriage," an old gentleman, with a rather refined and pleasant countenance. A lady acquaintance, perhaps a relative, kisses him on both cheeks, which he graciously presents to her. No violation of propriety seems to be involved; to all the parties concerned, including the passengers, it seems to be a matter of course. We pass a number of poppy fields; near Paris fine market gardens appear. Through the fortifications, and we are in the gay capital of Europe. Met Dr. Clarke at the Hotel Prince Albert, Rue St. Hyacinthe, Marche St. Honoré. We can both recommend this hotel to Canadian and American travellers as reasonable in its charges, and as a very comfortable place of sojourn. Anxious to see all of Paris that was possible both by night and by day, Dr. Clarke and your correspondent passed after night-fall through some of its brilliantly lighted boulevards. The cleanness of the streets, and the cleanness of the atmosphere contrasted favorably with that of any town or city we had seen. Streams of pure water from the "Grandes Eaux," are kept running at the sides of many of the streets, and birch brooms are doing unwearied duty at all points. In summer all Paris lives out of doors. Abundant sitting accommodation is provided under the trees with which so many of the streets are fringed. The public provision is also supplemented by private enterprise. Neat tables with light airy chairs line the thoroughfares; particularly artistic is their appearance in front of the restaurants and cafes; there is plenty of room for both tables and seats on the broad sidewalks. Champagne sparkles; tiny glasses holding delicate tinted wine rest on the white or variegated marble slabs, from which lovers sip pleasantly. Old ladies are chatting cozily, some of them with knitting in their hands; the younger ones sewing, others with fans. The window fronts are beautiful in their decorations, drapers', confectioners', jewellers'. The Champs Elysees are a blaze of light. We pass amongst the Concert gardens. The gas illuminations are something grand; once seen they are never forgotten. The tout ensemble is a scene from fairy-land.

Two Methodist preachers venture within the precincts of what is reported to be the least exceptional of these gardens for what they thought to be a legitimate study of the place and its frequenters, but for even such a purpose very short stay sufficed. The performances were indelicate and demoralizing. What surprised me more was the air of social respectability that pervaded the whole thing, so far as the dress and general appearance of the audience could indicate it. There were lady-like women, with an air of refinement in their countenances, submitting to inflictions such as no decent female in America would endure, and I am told that wives and husbands will bring their aged fathers and mothers to these places for an evening's entertainment. They are an incomprehensible people, these French. The domestic instinct is certainly strong in them. Some deny this. But I never saw amongst either English or Americans more attention on the part of husbands to their wives, children to their parents, or parents to their children, than with the French, whether of Lower Canada or France. And still there is all the license among them that my present description indicates. The appearance of the "salons" in these gardens, their scenic decorations, their blaze of mirroring, the fancy and voluptuous costumes of the performers with their, sometimes, utter abandon of manner, the excitement of the audiences as they approvingly take up the chorus of a favorite piece and join in it with the orchestra—all this is certainly full of a terrible power. With crimsoned cheek and quivering nerve I said to nerve I said to brother Clark, "let us go," and he was quite ready. One young fellow who sang, exhibited so much sweetness and tenderness of expression that my heart was touched for possibilities so utterly and awfully perverted.

Next day was Sunday. Starting from our hotel about 9 a.m., we called at the Rue Luxembourg, for Rev. Dr. Felton, a clergyman of the M. E. Church of the United States, who for several months past has, with his interesting family, been touring in Europe. Dr. E. recommended us to attend the service of the Greek Church. Under his friendly pilotage we looked in en passant at the Madeleine, as also at L'Eglise St. Augustine. Both are grand erections within and without. The former is perhaps the finest modern example of the beautiful Corinthian architecture. After hearing of the thin attendance at the services of the R. C. churches of Paris, I was surprised at the numbers both of men and women gathered within the above buildings. I wanted to judge on this point from personal observation, and was glad to see that Paris had not utterly drifted from religious moorings of some sort. Hurrying forward we were soon introduced to the interior of the Greek, or, as it is sometimes called here, the "Russian" Church. It is a most chaste and elegant structure, beautiful both in its exterior and interior. There are no images; but the rarest pictures, the choicest devices, the most delicate fittings grace the walls and dome and ceilings. We were early. The few chairs, distributed over the richly carpeted floor in front of the altar, were unoccupied, nor were they at any time much used, it being the custom in the Greek Church for the worshippers to stand, or kneel, or prostrate themselves, but not to sit. I can hardly trust myself to describe the ecclesiastical pageant we witnessed on this July Sunday morning in this magnificent church. To do justice to the artistic beauty, power and finish of its renderings would to many seem like exaggeration. The service was perhaps at its very best, as the Grand Duke Constantine of Russia, the Grand Duchess, and their daughter, the Queen of Greece, were present. Of the music, I can only say that I do not expect to hear anything like it again in this world. There was no instrumental accompaniment—none was needed. The ecclesiastical who took the most prominent share of the altar chanting, had a voice that excelled in song even as Gavazzi's does in oratory, while the responses of the choir in their exactness, sweetness, and almost limitless modulations indicated gifts and culture that were simply marvellous. The effect, on the minds of some who listened, was such as no grand opera—even Parisian—had produced or would be likely to produce. As an artistic display, the ritual of the Greek Church seemed to me quite in advance of that of Rome. I will not stay to describe the gorgeousness of its priestly vestments, the select appointments of its altar, through whose screen I peered with curious eyes into the sacred recess of its superb furnishings beyond, the abundance of its incense, and of its lighted tapers, the gracefulness of its processions, etc. The church, which is not of very large capacity, was filled with a most fashionable assemblage. The high-born ladies of whom I have spoken, were quite plainly dressed, nothing in their appearance distinguishing them from their fellow-worshippers. Some of the English and American visitors in attendance did not even know of the presence of the royal party till all was over. The entire service did not extend much beyond an hour. At its close, the senior ecclesiastic carried a rich cross to the Queen and her mother, who devoutly kissed the sacred emblem, being followed in this by the body of the congregation, who pressed forward to the altar for the purpose.

In the evening Dr. Clarke attended with me the English Wesleyan service in the Rue Rocqueline. The pastor, Rev. J. Wesley Close, was on duty in Amiens. His place was

supplied by a stranger passing through Paris, who preached a practical, profitable discourse. The premises in which the service was held—arquite extensive, having rooms on the ground floor, a chapel above these, where we worshipped, as also a smaller chapel, where service is conducted in French, whilst above these again are the apartments occupied by the minister. The entire building, with its handsome cut-stone front, makes a fine appearance from the street. But I fear its situation is not good, not sufficiently central, and too near—for the success of its French service—to the Reform Church on the same street. These premises have been in use about fourteen years, costing over \$80,000, and are free from debt. Mr. Close works hard amid many discouragements. There is a membership of about thirty. The congregation is largely floating. As the service closed, Dr. Clarke and myself were politely requested to pass up to the minister's drawing-room. It seems it is Mrs. Close's custom to hold every Sunday evening a sort of religious "salon," a reunion for any strangers who may have been present at the evening service. Here we met with Christian brethren and sisters from Ireland, England, America, France, and one lady, the widow of an African missionary. It was a time of delightful fraternal intercourse. Mrs. Close is a noble woman, a worthy helpmeet of her husband. Her Christian geniality will not soon be forgotten by the circle of strangers gathered on that Sunday evening in the parlors of the Wesleyan parsonage of Paris. After refreshment for the body as well as the spirit, we sang, to piano accompaniment, one or two hymns from the Moody and Sankey collection, which are kept at hand for the purpose, and led by Bro. Clarke, we clustered around the mercy seat, a little company, meeting for the first and last time in this world. We joined in audibly repeating the Lord's prayer, and took one another's hands in a farewell of more than ordinary tenderness and interest. D. S.

The King of Dahomey.

The Manchester Guardian publishes the following letter, dated Cape Coast Castle, May 27th:—

A traveller from Whydah, who left here about a fortnight ago, says that he had then been given out "officially" that the King would not pay the fine. In that case Commodore Hewett has committed himself to commencing a blockade of the Dahomey coast. There were no apparent preparations being made to collect the oil required as payment of the fine, and it would be impossible to collect so large a quantity in the short time of grace now left. The only question is whether the French house of Regis Aine, who has made his millions in those parts of the coast where there is no civilized government, will not at the last moment step in and save the King and uphold his rule by paying the fine. As to the King himself, he seems prepared to abide the consequences, and to stick to the letters of impudent defiance which he sent both to Commodore Hewett and Governor Strahan. The former he recommended to go home and learn to trade so that he might supply the King with goods. General Strahan's letter to the King was a strong remonstrance against the Dahomian annual raids upon Abbeokuta and the surrounding districts. The King sent a reply expressing his surprise at the letter, and begging to know what business it was of the Governor's, and asking him to send a messenger to Abomey to explain what he meant. For a time it was supposed that all this was mere bravado, but it now looks as though he were determined to keep up a defiant front. So much the better, say all here; and it will be a very great disappointment if, after all, the affair blows over, and the inevitable necessity of war with this Power be postponed. We understand your feelings at home of not at all liking another little war with a savage power on the West Coast of Africa, but you must needs accept the situation, which is simply forced upon you by having taken up so strong and extensive a position on that coast. In the very middle of the line of coast, which now belongs to England, comes this kingdom of Dahomey, interfering grievously with the revenue of the colony, and maintaining a rule of slavery, blood, oppression, and horrible cruelty that cries out for vengeance. As I have said before, there will be no necessity for any such extensive expedition as that against Ashantee. To begin with, there is the immense advantage of the second principal town Whydah, as well as several other smaller trading towns, being on the coast. The capital, Abomey, is only a three days' journey from Whydah, not through dense bush, but through open country, the principal difficulty being some miles of swampy country, which will probably necessitate delaying the march to Abomey till after the rainy season, which is now at its height. The whole extent of Dahomey proper is measured by five days' journey in length, and between two and three in breadth. No one estimates the Dahomian army at more than 10,000, of whom 2,000 are amazons. These have only trade muskets, and, although it is said they poison their bullets, it has no effect. They are also armed with short swords or knives. They seldom vary in their modes of attack, advancing in large bodies, and, having delivered their fire, rush into close quarters with their knives. If driven back they do the same again, but if they fall a second time they disperse and re-

tire. One disagreeable difference between them and the Ashantes is that they are very much given to making attacks during the night, especially about three o'clock. There will be no necessity for any regiments being sent from England; the blue jackets and marines will be sufficient, and, as the latter considered themselves ill-used in the Ashantee war by being kept in the background, they will now have the opportunity of a war very much to themselves.

A New Poem by Bryant.

We give below the concluding lines of William Cullen Bryant's new poem, "The Flood of Years," summer Holiday Number. This poem will have for many an interest akin to that of Mr. Longfellow's "Mortuus Salutationem."

Sadly I turn, and look before, where yet
The Flood must pass, and I behold a mist
Where swarms dissolving forms, the brood of Hope,
Divinely fair, that rest on banks of flowers,
Or wander among rainbows, fading soon
And re-appearing, haply giving place
To shapes of grisly aspect, such as Fear
Molds from the idle air; where serpents lift
The head to strike, and skeletons stretch forth
The bony arm in menace. Further on
A host of darkness seems to bar the way,
Long, low and distant, where the Life that Is
Touches the Life to Come. The Flood of Years
Rolls toward it, near and nearer. It must pass
That dismal barrier. What is there beyond?
Hear what the wise and good have said. Beyond
That belt of darkness still the years roll on
More gently, but with not less mighty sweep.
They gather up again and softly bear
All the sweet lives that late were overwhelmed
And lost to sight—all that in them was good,
Noble, and truly great and worthy of love—
The lives of infants and ingenuous youths,
Sages and saintly women who have made
Their households happy—all are raised and borne
By that great current in its onward sweep,
Wandering and rippling with caressing waves
Around green islands, fragrant with the breath
Of flowers that never wither. So they pass,
From stage to stage, along the shining course
Of that fair river broadening like a sea.
As its smooth eddies curl along their way,
They bring old friends together; hands are clasped
In joy unspeakable; the mother's arms
Aren't are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them; wounded hearts that bleed
Or broke are healed forever. In the room
Of this grief-shadowed Present there shall be
A Present in whose reign no grief shall gnaw
The heart, and never shall a tender tie
Be broken—in whose reign the eternal Change
That waits on growth and action shall proceed
With everlasting Concord hand in hand.

St. Bartholomew's Day.

It is a singular fact in the history of mankind that the most bitter strife which has ever arisen between parties, the most demonic cruelty, and the bloodiest carnage, have been in connection with the so-called "religious wars." It also strikes the student of human nature with wonder that some of the foulest treachery ever known upon earth has been the work of a woman's hand. The massacre of St. Bartholomew is one of the most fearful instances of the ruin that can be wrought by religious bigotry and the machinations of a female fiend. Catherine de Medicis, Regent of France during the minority of her son, Charles IX., was a woman of boundless energy and indescribable depravity. Caring little for religion in itself, although very prone to superstition, she was an enemy to Protestantism chiefly because its principles were opposed to the absolute despotism which she desired to maintain.

In the sixteenth century it would almost have been regarded as impious to affirm that error or heresy was not to be pursued and punished. Even the reformers themselves had not yet awakened to the principle that man has a right to believe that which appears to his conscience to be true, and that he should not endeavor to constrain the religious faith of his neighbor. The doctrine of toleration was unknown among the members of the bitterly opposing parties, and they met to settle their difficulties on fields of blood. Civil war raged with terrible ferocity throughout France. Led by the Guises, the Catholics made terrible headway against their adversaries, whom they outnumbered six to one. The Protestants seemed only to struggle in self-defence. Coligni and the Prince of Conde were doing their utmost, while the great hope of their party, Henry of Navarre, was held in thrall by the court beauties employed by Catherine de Medicis to corrupt men she regarded as dangerous.

The completeness of Catherine's scheme for winning this prince to her cause will be seen in the marriage arranged between him and the haughty Marguerite de Valois, sister of Charles IX. This weak-brained prince, who in the meantime had attained his majority, still remained a mere tool in the hands of his unscrupulous mother, and between them they arranged one of the foulest plots ever conceived by mortals, which was to be executed under the cover of the wedding festivities. A sort of hollow peace had been concluded between the combatants in 1570. Open hostilities were concluded, and the distracted realm was in the enjoyment of one of these delusive calms which precede a storm. This circumstance gave the wily Catherine an opportunity to summon all the more important Protestant leaders to Paris. Nearly all responded to the invitation, but a few, suspicious of a snare, declined. One nobleman remarked to his friends, "If the wedding be celebrated at Paris, the liversies will be very crimson."

The brave Coligni was drawn to Paris. Not only were the friendly protestations of Charles

apparently sincere, but he even offered the old admiral an important office in the Council of the State, the better to blind the party which he represented. The day appointed for the wedding approached, and meanwhile the king and his infamous mother deliberated in secret council whether or no the bridegroom should be included in the list of victims. It may have been that Catherine did not care to lift her hand against the husband of her child, but it was decided that Henry of Navarre should be spared.

On the 17th of August, 1572, the marriage took place, followed by the sumptuous entertainments that usually accompany a royal alliance. The Pope, who was unaware of the hideous acts in contemplation, became alarmed at the friendly relations that had been apparently established between Protestants and Catholics, and sent a legate to France whose business it was to expostulate with Charles. The monarch replied to his visitor: "I do devoutly wish I could tell you all. In a little time the holy father shall have reason to praise my zeal in behalf of the faith."

On the 22nd of August Coligni requested permission to retire from the capital. Then it was that the first shot was fired. On his way to his lodgings the bullet of an assassin pierced the old man's breast. The Protestants were wild with consternation. All their leaders had been enticed to Paris, and danger was in the very air.

Another day of comparative quiet passed, though the Huguenots dreaded they were not what. Further to allay all suspicion, the king planned a magnificent entertainment for the evening of Saturday. The morrow would be the day of St. Bartholomew. All arrangements were intrusted to the vehement and bloodthirsty Duke of Guise. Troops were stationed in important positions, and the Catholic population secretly armed. For the greater security of the Catholics, they were enjoined to wear upon their hats a white cross which might be distinguished in the darkness. The conspiracy was by no means confined to Paris; its seeds had been disseminated throughout the kingdom, and the storm was to burst simultaneously in the provinces and the capital.

History tells us that at the last moment the cowardly heart of Charles IX. quailed at the thought of his awful work. He hesitated when the time for giving the signal arrived, and it was only when urged on by his fenshish mother that he found courage to order the alarm-bell to be rung. This was the preconcerted signal for the beginning of those fearful acts of carnage that make men shudder to hear of them even after the lapse of three centuries. "The sights that met the eye upon that awful night," says one of our eminent historians, "were enough to appal the stoutest heart. Murderers, with wild outcries, rushed in all directions in pursuit of their victims. Women and children in their night-dresses ran frantically through the streets, uttering piercing shrieks. The mangled bodies of the young and of the old, of males and females, were strewn everywhere about, and the pavements were slippery with blood."

The annals of the world are filled with narratives of crime and woe, but the massacre of St. Bartholomew stands probably without a parallel. The massacre was continued in the city and throughout the kingdom for a week, and it is computed that from eighty to one hundred thousand Protestants were slain in France. The messenger who carried the news to Rome was received with transports of joy, and rewarded with a thousand pieces of gold. Cannons were fired bells rung, and an immense procession, with all the trappings of sacerdotal rejoicing, paraded through the streets. Thus the Romish Church celebrated an event which, contemplated in all its aspects of perfidy, cruelty, and cowardice, must be pronounced one of the greatest crimes recorded in history.—Harper's Weekly.

Christians in India.

The Indian Census Returns show not quite 900,000 Christians in India, or less than one in 200 of the population; and even of these some 200,000 appear to be Europeans, or to have European blood in their veins. About three-fifths of the Christians in India are in Madras, where, in addition to those in the native States, they number about 534,000, approaching two per cent of the population; 419,000 are Roman Catholics, and 118,000 are enrolled as Protestants. In Bombay there are 126,000 Christians, forming less than one per cent of the population. Nearly 83,000 of these are returned as Roman Catholics (chiefly the Indo-Portuguese) about 19,000 are described simply as native converts, and 24,000 as Protestants, of whom four-fifths belong to the Church of England. In Bengal, 90,000 persons are described as Christians, again less than one per cent of the population. There are several Missions in the neighborhood of Calcutta, but only about 3,000 "native Christians" are returned in the city itself. In Mysore there are nearly 26,000 Christians, of whom 18,000 are "natives" nine-tenths are Roman Catholics. Of the 2,400 Christians in the little State of Coorg, there are 2,000 "native" and 1,900 of them are Roman Catholics. In Berar, about 900 Christians are enumerated, but natives are not separated from Europeans or Eurasians. In British Burmah, there are 52,000 Christians, or nearly two per cent of the population. It is forty-five years since Rammohun Roy founded a society at Calcutta with a view of reclaiming Hindoos from idolatry and establishing a pure

monotheism. In 1850 Keshub Chunder Sen was enrolled a member, and in 1866 he seceded from the original society, and formed a separate sect called the Brahma Somaj, or the Prathana Somaj, as the members call themselves in the Bombay Presidency, where 321 were enumerated. Very few persons returned themselves as Brahma Somaj in Bengal, and only ninety-two in Calcutta, where there is said to be a considerable community of them. They are, however, believed to have congregations in most of the districts. London Record.

Free Christian Church in Italy.

The Christian World says: "The Rev. John R. McDougall, the esteemed minister of the Scotch Church in Florence, where he has labored for twenty years, is the Treasurer and Foreign Secretary of an important evangelical agency, known as the Free Christian Church in Italy. The work of this Church is carried on by Italian Evangelists, on the sound principle that 'there are no agents like the men of a country for bringing the truths of the word of God to bear on the hearts and consciences of their fellow-countrymen.' The President of the Evangelization Committee is Signor Gavazzi, who is assisted by many able and intelligent co-workers." The annual expense of the work is between £4,000 and £5,000, contributed principally in England and Scotland. The congregations are chiefly composed of poor men—the women being kept away by the priests. Preaching places are occupied in Rome, Florence, and many cities and villages, and a theological school is established at Rome. The lack of a Sabbath in Italy is a sad embargo on their movements. The superstition is immense—the ignorance profound—73 per cent of the people can neither read nor write. This, mind you, is in the very heart of the Holy Roman Catholic Church—right under the shadow of the Vatican. Mr. McDougall gives the English people a good hint—what we venture to emphasize in regard to certain parties who go to England from the United States on similar errands. "He regrets the necessity of sending Italian evangelists to England to plead their own cause. He cautions us that these native agents are apt to have their heads turned through the over-kindness and sympathy of good people at home. This is a wise and judicious word." Indeed it is; Indian and Negro heads, as well as Italians, have been turned by this means.

The Burials Bill.

The Rev. Dr. Parker, of the City Temple, writes to the Times: In his "Last Word on the Burials Bill," Mr. Arnold has made out a good-looking case against some sections of Dissenters with which I have no personal acquaintance, and has shown how possible it is to do a large amount of sneering in the most civil manner. In substance, Mr. Arnold's position, stated nearly in his own terms, is this: "What is done and said in a public place, and bears with it a public character, is not left to the will and pleasure of chance individuals; the common Englishman does not glide off-hand and by nature into a strain pure, noble, and elevated; on the contrary, he falls with great ease into vulgarity. Still, no people has shown more attachment than the English to old and dignified forms calculated to save us from it. Therefore, keep the Burial Service of the Book of Common Prayer. It is designed to save public places and occasions and our character as a community from being discredited through what the caprice and vulgarity of individuals might prompt them to do. At the same time, the Burial Service is not wholly free from objection. Therefore, expunge the opening rubric, redistribute the Scripture lessons, omit all personal reference to the dead, allow the mourners to sing a hymn or two, and the majority of the Dissenters would be satisfied. Were I reading this as an 'intelligent foreigner,' I should infer that there is going on in England an animated controversy regarding a point of etiquette and the comparative merits of vulgarity and refinement; but it never occurred to me that there was under discussion the solemn question of right and wrong, or the great political question of the nation versus a sect. Sympathizing, as all good men must do, with Mr. Arnold's laudable desire to protect the Almighty from the noisomeness of human vulgarity, and recognizing, with humble admiration, the well-known preference of the Almighty for University men, I must still point out that Mr. Arnold has under-measured the question which he undertakes to discuss; and that although he is the most ladylike arbitrating man, yet his civility is distinctly in excess of either his formists or his Conformists. The Nonconformists are not contenting with Conformists as to what particular form of burial service should be used; they assert a political and a moral claim to the properly-regulated use of certain national property, and they insist that this claim ought not to be set aside on the ground that they sometimes drop an "h" or flounder in the conjugation of the verb "to be." From Mr. Arnold's infinite dread of vulgarity, one would imagine that he had received an offer from heaven to attend all funerals for so much a year, and that he hesitates to accept the appointment because it would occasionally bring him into official contact with vulgar persons. Mr. Arnold is patriotically determined that every Englishman shall have at least one chance of learning refined manners, and that shall be at the grave of his friend, when his heart is heavy and he is undergoing the purification and refinement of sorrow. Mr. Arnold mistakes the question. He seems to see it in one aspect only. He wants to be refined where other people want to be just. Such a man may do occasional good by correcting slips of grammar, but he cannot settle the questions which divide and sometimes endanger the nation.

The Family Treasury.

The Prairie Sunday-School.

The built in the midst of the prairie, Of rude and quaint design...

They were raised in the moonlight, When the horses and ploughs were still...

For still, when the Sabbath mornings The jubilate footstep is heard...

Once, when a blue-eyed darling Drooped with the summer flowers...

Sweet love! from the dear old school-house We carried her forth to rest...

Builded alone on the prairie wide. Sunday-School Times.

Mary Somerville's Early Life.

She was born in Jedburgh, Scotland, December 26th, 1780. Her father was a naval captain...

There was genuine heroism in these intellectual struggles of a young girl without sympathy...

for another which gave him out-of-door life, and a continuance of simplicity in his habits...

An illustrious example of regularity and simplicity, and of their effects in prolonging life...

The Israelites listened only to the evil report brought back by some of the men who were sent...

Dear doubting Christian! Jesus loves you. That He has called you to follow Him, and given you the desire for something holier...

How many hours of heart sorrow you would be saved, how many sweet foretastes of heaven you would have...

Sweetly she replied, "I do not need dying grace now, it is living grace that I need, and when the time comes, I doubt not that dying grace will be given me."

The Lepers of Jerusalem. We walked across to the Zion Gate, and mounting the city wall there...

Simplicity and Long Life. All persons who make good claim to intelligence and balance of mind are desirous of long life...

George Fox's Conversion. Quakerism, as we all know, was founded by George Fox, born 1624, the son of a weaver...

The Emperor of Austria, who has been in bad health for some time past, has serious thoughts of abdicating...

Hero-Worship. A little maiden read her books, And only loved the more...

A Young Christian. Yes, a very young Christian, much younger than most of the boys and girls who read what is printed "for the young folk" in these columns...

Bathing in the Dead Sea. The Dead Sea, at the southern extremity of this valley, is the lowest body of water on the globe...

Three Helps. "Mother, I shouldn't think God would punish children for doing wrong when they can't help it," said Jamie...

Poor Girls. The poorest girls in the world are those who have never been taught to work. There are thousands of them...

Keep the Path. Early in his brilliant career, the celebrated Lord Erskine, in the course of a letter to a friend who sought to dissuade him from giving his complete powers to the legal profession...

For the Young Folk. Hero-Worship. A little maiden read her books, And only loved the more...

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George Fox's Conversion. Quakerism, as we all know, was founded by George Fox, born 1624, the son of a weaver...

The Emperor of Austria, who has been in bad health for some time past, has serious thoughts of abdicating...

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Agents and others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person, no require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

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

All communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART: and when enclosed in business letters to the Book Room should invariably be written on separate pieces of paper.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, AUG. 9, 1876.

OUR PAPER.—Another racy letter from Mr. Savage, and several other interesting articles will be found on our first page. We publish also on our sixth page the first of a series of letters from Mr. Warring Kennedy, who is at present visiting Manitoba. We hope all our readers read John Ploughman's spicy sermon on "Beware of Dogs" in last GUARDIAN. No one can examine the columns of the GUARDIAN weekly, without being convinced that we offer to our readers a good weekly supply of wholesome, interesting and instructive reading matter. Please show your paper to your neighbor and ask him to subscribe. Do it this week.

LAY DELEGATION IN ENGLAND.

We recently mentioned in these columns the interesting fact, that a large and influential committee of laymen and ministers had nearly unanimously decided in favor of Lay Delegation in the English Wesleyan Conference, instead of any re-organization of the Committee of Review. This movement has been governed by a strong desire to make no unnecessary departure from existing arrangements, and is consequently less simple and more complicated than our Canadian system. The Annual Conference is to be largely modelled after the District Meeting, in which laymen have been permitted to take part during the transaction of financial business. This Mixed Committee recently held an adjourned meeting, at which the main points in the scheme were more fully elaborated. A Sub-Committee had prepared a report so complete, that little more was done by the General Committee than to discuss and adopt the provisions of that report. Two things strike us as prominent features of this final plan: (1) The very limited degree of power which the scheme gives to the laity, and with which leading laymen seem to be content; and (2) the great reluctance to make any change from the existing order of things, even in particulars which do not seem incapable of improvement. As now arranged, the purely clerical Conference is to meet as at present, and transact the business which is assigned to it. The Mixed Conference will be composed of equal numbers of ministers and laymen, but will not contain all the members of the clerical Conference, but only 230, whose appointment is provided for in a specified way.

The main points of interest in the plan are the division of sphere and work between the Clerical and Mixed Conferences, and the manner in which the lay and clerical members of the Mixed Conference are to be appointed. With regard to the first, we may say in general terms, that to the Clerical Conference is allotted all that comes within the sphere of our Annual Conferences—and a good deal more. It is also to have the special right of appointing the President and Secretary for both Conferences, and other Conference officers; proposed alterations and divisions of districts and circuits when there is no appeal; official appointments, delegations, and deputations; time and place of holding the next Conference, and the order of its business; the supervision of the Connexional literature, and the management of the Book Room. There was a lengthy discussion on this last point, some questioning the propriety of classing the publishing interests with pastoral affairs; but, as Dr. Johnson strongly opposed any change, it was left as it has been in the past.

The clerical part of the Mixed Conference is to be composed of (1) The President and Secretary, and all other members of the Legal Hundred who shall be able to attend the Conference; (2) such ministers as the Clerical Conference may think proper to select to represent any department not sufficiently represented by members of the Legal Hundred; (3) all Chairmen of Districts, who are not members of the Hundred; (4) the remaining representatives to be elected by the ministers at the District Meetings. Provided always, that the Clerical Conference shall have power to arrange in what way the clerical members of the Mixed Conference shall be appointed. But any minister of ten years' standing may be present in the Mixed Conference and speak, though without the right to vote.

The lay members of the Mixed Conference are to be appointed as follows: (1) One-fourth shall be selected by the ministers and laymen of the previous Mixed Conference, from those who have been representatives at such Conference. (2) The remainder shall be elected from the members of the District Meeting by the combined vote of ministers and laymen; but one of the circuit representatives to the District Meeting may not be a Circuit Steward. Considerable conversation took place in the Committee on the point of allowing others besides circuit stewards to be appointed representatives, which was generally deemed desirable. We wonder it did not occur to them to allow a District Meeting to select as a representative to the Conference, any suitable man, whether a member of a District Meeting or not, as we have done in Canada. It seems also a little singular that, after reserving so many important rights to the ministers exclusively, the ministers should claim also to vote for the lay representatives to the Conference. For an elected body to re-appoint a part of its members to the next Conference, also strikes us as a peculiar

arrangement. A careful guardianship is prepared against all hasty legislation, by a provision that no new law proposed in the Conference shall come into force, until it is first submitted to the District Meetings. Every step in the direction of these changes has been taken cautiously, and with the utmost desire to preserve the Connexion from all irritating agitation.

ABSORBING THE METHODISTS.

The recent proposals of the Bishop of Lincoln, to receive the Wesleyans into the Established Church, has led the Rev. Samuel Coley to publish a correspondence with an Episcopalian minister, which places the Wesleyan view of the question in a very clear light. A clergyman of the English Church had written to Mr. Coley sometime since, professing to speak with a degree of authority, and proposing that all Wesleyan ministers should receive Episcopalian ordination; that they should use the Episcopalian liturgy in Methodist chapels; that serious young people among the Methodists should be confirmed by the bishops; and that Methodism should be worked as a home mission of the Church of England, but practically as at present. Mr. Coley at first declined to discuss the matter, because he regarded the proposal as being without authority, though he frankly acknowledged the kindly spirit of his correspondent. But, on being assured that such proposals would not be repudiated by the bishops, and being pressed to give his objections, he did so in a very cautious but manly letter to the clergyman referred to.

Several reasons why the Wesleyans could not accept such an offer, even if made with authority, were forcibly given by Mr. Coley in his answer. His chief points were, "That the Methodists could not take a position which would throw them into antagonism to the Nonconformist bodies of the country; that they could not, as Methodists, acknowledge the exclusive right of any one denomination to be the Church of the country—especially a denomination whose laxity of discipline, divided condition, and faltering testimony to many precious truths they deplored; that the grave doctrinal heresies of prominent ministers, high in office, within the Church, made a union undesirable to Methodists who held sacredly the truths so readily surrendered; that Methodist ministers could not accept re-ordination—which would not be exacted from a Papiist priest—without appearing to accept the signment of Apostolical Succession, and repudiate their own previous ministerial character. This could not be done by those who firmly believed that they were scripturally authorized ministers of Christ, without Episcopal ordination. But such a proposal, Mr. Coley urged, could not be accepted because it offered the Methodists "less than nothing." Or, as he forcibly expressed it, "You promise that after we have come to you, with many restrictions and difficulties, we shall be permitted to do some—not all—of the things which we now do freely and of right." This last is a view of the case that Episcopals generally overlook.

But Mr. Coley further shows that all the separating intolerance and unfriendly exclusiveness have been on the side of the Church of England, and not of the Methodists. And, consequently, that it rested with the Church of England; not with the Methodists, to remove these hindrances to true Christian fraternity. After expressing his strong conviction that a non-sectarian denominationalism is divinely adapted to this many-thoughted age, Mr. Coley closes with these words:—"Only friction would come of trying to work our various organizations as one concern; and only confusion of attempting to squeeze our ideas into one formula; but much good—and this lies with the Church of England more than any other to accomplish—would follow mutual, equal, free, fraternal acknowledgment. This, so far as you allow, we have even given to you; this, hitherto, as a whole, your Church has denied to us. Brotherly recognition I would do anything to promote; claims of catholic authority I can never admit. Observe, if I would have submitted to the reordination you propose, I might have walked into the Establishment at the front door long ago." We are not surprised to hear that this answer received no reply, and here the correspondence ended.

CHRISTIAN FRATERNITY.

A most encouraging sign of the times, notwithstanding the frequent cases of Episcopalian intolerance that have occurred during the past year, is the recent movement in England in favor of the mutual recognition of Christians of different denominations. We are glad to notice anything that indicates a greater spirit of unity and sympathy among Christian Churches, and it is gratifying to learn that this movement is already beginning to bear fruit. A short time since Dr. Cather interviewed the Archbishop of Canterbury, and the result is that his Grace has invited representative Nonconformist ministers to meet a number of bishops with himself at Lambeth Palace. This fact is significant, and full of hopeful promise for the future. Another event of equal importance took place last month in Christ Church, Westminster-road—a handsome new structure recently built by Newman Hall's Surrey chapel congregation at a cost of about £60,000. A meeting, previously announced, was held in the new church a few days after it had been dedicated, at which Mr. Hall stated that his great object in helping to erect the building was to promote Catholic unity. Among other distinguished ministers a number of English Church clergymen had been announced to deliver addresses. This seems to have created great surprise in the minds of Churchmen generally, and members of the Establishment came in great numbers to watch the proceedings. To us it appears strange that such an important and rational matter should be treated with surprise at all; the most surprising thing is that it should not be considered the most natural event that could possibly occur. However, the meeting was a grand success, and passed off in every way satisfactory. One prominent rector, on ascending the pulpit, said that he was happy to speak there because there was nothing to prevent him doing so, and stated

further, that he looked forward with hope to the time when pulpits should be as free to all as platforms. The Episcopal speakers strongly advocated unity among Christian sects, and all joined in the hope that the faithful ministrations of the pastor might be attended with great blessings and abundant success. Such meetings must accomplish the happiest results, and must prove very beneficial in breaking down prejudices which unfortunately exist among the different Christian Churches, and especially between the Established Church and the Nonconformists.

HONOR TO WHOM HONOR.

We stated last week that out of 1,675 candidates only 234 passed at the recent Intermediate Examinations. The following are the Collegiate Institutes and High Schools which passed the highest number of pupils: Brantford, 20; Hamilton, 20; St. Catharines, 19; Port Perry, 13; Toronto, 12; Whitby, 12; Collingwood, 11; Cobourg, 9; Owen Sound, 8; Bowmanville, 8. Complaints continue to appear in the newspapers respecting the great difficulty of the examination papers, for pupils of the age for which they were intended.

Without instituting any invidious comparisons, or at all depreciating the good work done by the able and successful graduates of other institutions, we may be allowed to express our satisfaction at the high rank taken at the recent Intermediate Examinations by High Schools in charge of graduates and scholars of Victoria University. Mr. Mills, the Head Master of the Brantford Collegiate Institute, which passed 20 pupils, the highest number of any town in Ontario, is a graduate of Victoria University. So also is Mr. Dickson, of Hamilton, whose Collegiate Institute passed also 20, the highest of any of the cities. Mr. McBride, the Head Master of Port Perry, which passed 13, the highest number passed by any High School in the province, is also a graduate of Victoria University. So also is Mr. McHenry, of the Cobourg Collegiate Institute. And though it would not be fair to assume that a great deal of good teaching was not spent on pupils who did not pass; yet, taking the pupils who did pass as to some extent representing the general High School work of the province, we find that Victoria University, through her students, contributes important aid in carrying on the higher educational work of the country. Of the whole 234 successful candidates, 93 were educated by Toronto University men, 87 by Victoria men, 21 by teachers educated out of Canada, and 23 by students of other Canadian Colleges. This result is the more creditable to Victoria College from the fact that 42 of the Head Masters are graduates of Toronto, and only 17 graduates of Victoria.

OUR YOUNG MEN.

Our young men are the hope of our country, the right arm of its strength, the progressive force by which reforms and improvements are to be carried out and the canonized wrongs and mistakes of the past eradicated. If there be truth in the adage, "Old men for counsel, young men for action," then the changes and modifications, in both the Church and the nation, by which our agencies and methods shall be adapted to the necessities of the times, must be brought about mainly by the agency of young men. Old men are not likely to give up the views and methods in which they have been educated, and which they may have largely contributed to mould. Hence, it is of great importance that our young men have what the Americans call "level heads," as well as warm and impulsive hearts. As a country we are laying the foundations of political, educational and religious institutions, that shall powerfully affect the future history of this whole continent. Great duties are laid upon our young men. Serious dangers threaten to disqualify them for a right discharge of these duties. It is theirs to bear aloft the banner of a nation's hope, famed by the breezes of freedom and progress. From their ranks all positions of trust and responsibility must be filled. The future of Canada must be committed to their keeping. From the youths, now gathered in our Sunday Schools and public institutions, must come our future legislators, judges, ministers of religion, editors and professors of learning. How important, then, that their minds should not be clouded by ignorance, warped by prejudice, debased and enfeebled by vice, or perverted by infidel theories which destroy the foundations of moral obligation. The character of the young men of the rising generation, whether it be good or evil, will re-appear in the future history of the country. "None of us liveth to himself," or for himself alone. Whether we know it or not, we are constantly influencing others. The young men of to-day live in times that require something more than commonplace qualities. The age wants intelligent young men. Well-meaning ignorance is not enough. Men everywhere demand a reason for what they are required to believe or do. Power and zeal must be directed by wisdom and knowledge, or no real good will be achieved. Not merely in the higher spheres of thought, but in agriculture, manufactures, trade, and the different departments of mechanical industry, the skilful and intelligent will carry off the highest prizes. Ignorance will be jostled aside in the keen race of modern competition. But sound intelligence is especially needed to repel and disentangle the plausible sophistries of false theorists, who put forward their distorted fragments of truth, as if they were the whole.

We want zealous and energetic young men. We live in times of intense activity. Lazy laggards count for nothing. They are only hindrances in the way of better men. If the life of man was now as long as in the days of Methuselah, these slow-coaches might do something; but they are altogether out-of-place in these stirring times. While the slothful man is getting ready to pluck the golden fruit, his energetic neighbor snatches it away from him. We need young men, governed by right principles. Not the mere creatures of circumstances, swept about by every wind of passion and temptation. You can never trust such men, for they do not know beforehand what they will do. That depends upon the strength of the influence to which they are exposed.

We want young men who have chosen God's service with intelligent decision, disregarding the sneers of fools who mock at religion because it condemns their follies; and who sternly renounce all doubtful schemes of hastily getting on in the world, and pursue the path of patient industry as the only safe way to success. We want young men of strong religious faith. This is the secret of all moral power. We are what our deepest convictions make us. A young man without fixed faith must be without fixed guiding principles. Strong convictions are essential to high inspiration. All the great souls, who wrought out any noble work in the world, were men who believed and therefore spoke. Never before did the world present so inviting a field of holy activity for godly young men. The fields are white unto the harvest. And yet, what a large number are wasting their time and enfeebling their manhood in frivolous trifling, if not positive vice. Young men who are wasting life's golden opportunities in selfish idleness, on the pretext that they are not qualified for the work, should remember that their disqualification is their fault. You are responsible for the grace and power which God is willing to bestow, but which you have failed to receive, because you have not sought it in His appointed way. Young men, remember every hour you spend in selfish neglect of the calls of duty, you are making work for repentance. The Master has need of your services.

Rouse to some work of high and holy love And thou an angel's happiness shalt know. Shall bless the earth while in the world above The good begun by thee shall onward flow In many a branching stream, and wider grow: The seeds, that in these few and fleeting hours Thy hands uncwearied and unsparing sow, Shall deck thy grave with amaranthine flowers, And yield thee fruits divine in heaven's immortal bowers.

SUMMER RESORTS.

"O'er Canadian woods and lakes, "Now a brighter vision breaks, "Now his spirit soon foretastes."—Montgomery.

Last summer a brief visit to the Muskoka Lake district revealed to us a wealth of beautiful scenery, beyond what we had previously dreamed of; and gave us to feel how well provided are the cities and towns of Ontario with charming places for summer resorts in the scorching weather. A few days ago, a brief run to the North East of this city, over the Nipissing Railroad, made us acquainted with lake scenery, still more close to Toronto than that of Muskoka, and hardly less beautiful. We had previously thought of Balsam Lake, Sturgeon Lake, Cameron's Lake, and Fenelon Falls, as far-off places; and were pleasantly surprised to find that they were only a few hours' ride, from Toronto. You reach Fenelon Falls early in the afternoon of the same day, leaving Toronto by the 8 a.m. Nipissing train. The run for the first sixty or seventy miles is through a beautiful agricultural country. Finer farms cannot be seen in Canada than some of those between Toronto and Uxbridge. Towards Cobocook the land becomes more rough and broken. Cobocook, whose university "Jimmie Briggs" has made famous, is the terminus of the Nipissing R. R. It is situated amid rough surroundings, at the Northern extremity of Balsam Lake. After the arrival of the train, the little steamer "Cobocook" takes the traveller through Balsam and Cameron's Lakes to Fenelon Falls. This is a delightful sail. We pass Laidlaw's Island, which looks as if it was made for picnics. The fishing is said to be good in these lakes, but we had not time to try it.

Fenelon Falls is picturesquely situated on Fenelon river, where the waters of Balsam and Cameron's Lakes empty into Sturgeon Lake. Immense quantities of saw logs are brought down the lakes to supply the large saw-mills in the village, which we regret to say are closed at present, from circumstances arising out of the commercial stringency. The water-power privileges of the locality are excellent. "The Falls" have been so largely utilized to drive the mills, that the scenic effect of their original state has been largely interfered with; but there is still a fall of water, sufficiently respectable to justify the name of the village. We were sorry to see that the Methodist Church at Fenelon Falls is not in the front rank. It needs improvement, or else to be superseded by a new one. The river from the village down to the lake is picturesque, winding through rocky banks, with striking views in the distance. The Victoria Railroad is now open from Lindsay to Fenelon Falls.

Sturgeon Lake is a fine body of water of much greater length than breadth. On the south side of this lake some fine-looking farms are seen in the distance, instead of the rocky shore that one would expect. The steamer "Vanderbilt" leaves Lindsay every morning, sailing down the Scugog River to Sturgeon Lake, touching at Fenelon Falls and Sturgeon Point, on the way to Bobcaygeon, at the eastern extremity of the lake. Sturgeon Point is a beautiful spot, at the junction, where Fenelon River broadens out to meet the lake. A splendid oak grove, on a high shore, extends down to the water's edge. On this point, where the land juts into the lake, with the lake on both south and west, a handsome new hotel has been built by Captain Crandall, and some other gentlemen associated with him, designed as a pleasant home or summer retreat for the toll-worn denizens of Lindsay, Toronto and other places. The house was only opened for visitors last week. It is designed to be conducted at very reasonable rates as a quiet boarding-place for persons seeking health and cool breezes. It was not quite finished at the time we were there. But the house is large and airy, with two verandahs running round it, and the situation is most charmingly adapted for a cool summer residence. If it were only known to Toronto people, it would not want patronage. It is very interesting to mark the circuitous route by which the wandering waters of Lake Scugog, so near to Lake Ontario at Port Perry, empty themselves successively through Scugog River, Sturgeon Lake, Pigeon Lake, Buck Horn Lake, and finally through the Otonabee River, Rice Lake and the River Trent into Lake Ontario. We can assure our readers, they will find much wild and picturesque scenery in that section of our Canadian lake region.

THE BELKNAP VERDICT.

Contrary to public expectation, Ex-Secretary Belknap has escaped conviction, although he goes forth practically a condemned man. On every article of the impeachment the majority of the Senate declared him guilty; but as a two-thirds majority was requisite to make a legal conviction, he remains technically uncondemned. The reason for the minority voting as they did is not that they disbelieved him guilty of the charges preferred against him, on the contrary, they had no doubt about his having done all with which he was charged; but because he had resigned his office before the charges were formally made, expressly or the purpose of defeating proceedings against himself, as every one admits, they professed to believe that the Senate under those circumstances had no jurisdiction in the matter. Had he been impeached before he resigned, and thereby ceased to be a public servant, then the jurisdiction of the Senate would have been unquestionable; but as they possessed the jurisdiction at the time that the crimes were committed, it does not seem very clear how his resigning before the impeachment was made should deprive them of it. The fact that the majority voted against him on every count of the indictment is a pretty strong argument that the right of jurisdiction was legally in the hands of the Senators, if they chose to exercise it. Certainly he must have been amenable to some court, and if the Senate had not the power to try his case, who had? Must a criminal be permitted to escape justice because of a petty technicality of that kind? We think that the verdict of "Not Guilty" will scarcely meet the views of the American people themselves, while to us the acquittal appears like a stain upon the Senate of the United States. There are the strongest reasons for believing that those who voted with the minority were principally, if not wholly, Republicans, and if so, the ensuing Presidential election has doubtless influenced their minds in the matter. Supposing this to be the case, it is difficult to see what benefit his acquittal can be to the party, because their unanimous opinion was that the charges were true. Hence the corruptness of the party, instead of being concealed, becomes more apparent than before. However, be that as it may, although Belknap goes unwhipped of justice, he can never rid himself of the brand of infamy which his crimes have stamped upon him, and he will add one more to the long list of corrupt officials who, by their cupidity and faithlessness, have in the end ruined themselves, disgraced their families, and brought reproach upon the government of their country.

OUR MISSIONARIES TO JAPAN.

Our Missionaries to Japan, the Rev. G. M. Meecham, M.A., and Rev. C. S. Eby, B.A., left Canada on the 1st inst., for the distant field of toil to which they have been appointed. We have already expressed our personal estimate of the fitness of these brethren for this arduous and responsible position. We are grateful to God that our Church has still enough of the spirit of the "great commission" of the Risen Saviour to claim its glorious privilege of planting the standard of the Gospel of Christ among the benighted legions of the heathen, where Christ's sovereignty is not acknowledged, and where His holy name is blasphemed. Weak, on behalf of our brethren who have gone forth on a perilous journey to a trying position, that all the congregations of our Church, when they meet for worship in the place "where prayer is wont to be made," should unite in earnest prayer to the God of all grace that our dear brethren may be preserved in their journey, appointed from on high for their work, and made abundantly successful in bringing sinners in Japan from darkness to light, and from the power of Satan unto God. It will greatly strengthen the hearts of our brethren in their distant fields to know that they are remembered in prayer by the Church at home. They personally preferred to leave without any formal valedictory service, but they earnestly desired that we should, through the GUARDIAN, ask the prayers of the Church on their behalf.

The event of their departure is of no ordinary significance. It is an expression of the faith of the Church in God's power to convert the heathen by His Word and Spirit. It is a cause for thankfulness to God, too, that He gives us men with true missionary fire, who give themselves in willing consecration to the Missionary work. The fact that they have gone to Japan increases the responsibility of the members of the Church at home, by their prayers and contributions to sustain the work to which the Church is now committed. If those who lead in the work of the Church dare in faith to undertake great enterprises for God, they can only carry them out successfully by being sustained by the sympathy and co-operation of the people.

BRITISH WESLEYAN CONFERENCE.

Just as we are ready to go to press, the English mail comes to hand with papers containing an account of the opening of the Wesleyan Conference at Nottingham, Wednesday, July 26th. We can only get in a few particulars. The Rev. Alexander McAuley was elected President, and Rev. Dr. Williams re-elected Secretary. The vote stood, Rev. S. Coley, 126; Rev. Dr. Rigg, 127; Rev. A. McAuley, 146. Mr. McAuley is a most devoted and laborious minister, who rendered most valuable service in connection with the Home Mission work in London East. He visited America four years ago, but passed through the country very quietly. The ministers elected to supply vacancies in the Legal Hundred were Revs. G. W. Oliver, B.A., John Bond, David Hay and E. J. Robinson.

The attendance at the Conference is large, about 550 ministers being present. On the advice of his physician, the Rev. W. B. Pope, whom many regarded as the coming President, was not present at the opening of Conference. At the meeting of the Missionary Committee of Review, the Rev. Dr. Ryerson delivered an able address, specially referring to our Canadian Missionary work. Theopen Conference in the evening was an occasion of much interest. Addresses were delivered by the Canadian deputation, the Rev.

G. T. Perks, recently returned from Africa, and the Rev. Dr. Rigg, recently returned from America. There were also deputations from France and New Zealand. We hope to have additional information respecting the Conference, and the addresses of our delegates in next week's issue.

TURKEY AND SERBIA.

The latest accounts from the seat of war are unfavorable to the Servians. Reports state that the Servians have lost 3,000 men at Gurguzovatz. The reinforcements sent them by Tchernayeff, consisting of four battalions of militia and three of volunteers, arrived too late for the battle, and were cut to pieces, 2,000 men being killed. The Paris Patrie reports the disaster to the Servians complete. Gen. Leichjanin was routed, and has been forced to abandon Saitshcar. Osman Pasha is marching to Chupria, from which point the road is open to Belgrade. Gen. Fadjeff is to replace Gen. Tchernayeff. Russian volunteers are arriving to rescue Serbia. The London Times declares the fall of Gurguzovatz decides the fate of the Timok valley between Gurguzovatz and Saitshcar, and makes the capture of the latter place inevitable. Preparations are being made for a complete abandonment of Saitshcar. Families have been ordered to the interior. A still later despatch to Reuter's Telegram Company, from Semlin, dated August 7th, says:—"Gurguzovatz is in flames, and the Turks are burning and destroying everything in their way." These are the main facts up to the time of our going to press.

THE MISSIONARY NOTICES.

The "Missionary Notices" for August contain a wood-cut of the Rev. George McDougall, and a short sketch of his life. There is also an interesting letter from the Rev. John McDougall, giving further particulars concerning the circumstances which led to the sudden death of his father. The letters, of which there is a number, from the brethren in the different mission fields, contain a great deal of valuable information, and are worthy of very careful reading. There is one from Rev. H. Manning and another from Miss E. A. Barrett, of the Saskatchewan District, one from Rev. Dr. McDonald, of Japan and another from Rev. W. V. Sexsmith, of British Columbia.

In the biographical sketch of the late George McDougall, there is this warm testimony borne to his virtues and usefulness.—When George McDougall perished on the plains of the North-West there fell a hero,—a "valiant for the truth." His earlier training prepared him to "endure hardness as a good soldier," hence on the lakes and rivers, in the wilderness and on the broad plains, he was equally at home. His love for the extension of the Redeemer's Kingdom by the ingathering of immortal souls was quenchless; his exhibitions of gospel blessings were simple and fervent; at all times, and in all places he remembered his great work was that of a missionary of the Cross; and in every place where he labored many "will rise up and call him blessed." Possessing, in a high degree, the confidence of the civil authorities, he lent the influence of his name and personal advocacy to the cause of peace and civilization. Few men have passed away more deeply regretted by the Indian or White Man, than the large-hearted, courageous, laborious and self-denying minister of Christ—George McDougall.

Last Sabbath we had the privilege of attending Bro. Burns' Quarterly Meeting, in the new and beautiful church at Streetsville. At the morning service all the appointments on the circuit were well represented. Over a score of carriages brought the friends from the outpost to a good old-fashioned Quarterly Meeting. First came the sermon, then the love-feast and sacrament. The people worshipped the Lord with gladness. Several heavy-headed veterans testified to the sufficiency of God's grace for all the emergencies of a long life; and a large proportion of the congregation in commemorating the death of Christ. The country around Streetsville is pleasant; but the village itself presents evidences of having been formerly a place of greater commercial and manufacturing interest than it is at present. We are glad to see that in these old circuits Methodism still presents tokens of power and vitality.

In a private letter, dated Winnipeg, July 27th, Mr. Warring Kennedy, of this city, writes "that he saw the Rev. John Walton off with his young wife, to commence his trip of sixty days across the plains to Victoria, a distance of one thousand miles. It is quite a sight to see a train of carts starting off on such a journey. Mr. Walton had an ox drawing his cart of baggage and provisions, two cows tied to the cart, guided him by his father-in-law, which Mrs. Walton milks every evening, and which give a supply of milk to the whole party. He has also a horse and a 'back-board,' in which he and Mrs. Walton ride. For a few days he is obliged to walk at the ox's head until the animal gets accustomed to follow in the train." We certainly hope their journey may be a prosperous one, and that after reaching their destination they may be amply repaid by seeing their labors abundantly blessed.

On the last page of this issue will be found an announcement in reference to the International Camp-meeting to be held on the St. Lawrence Camp-ground, commencing on August 29th; and on the sixth page a communication from the Rev. E. Robson on the same subject. The meeting announced promises to be one of great interest, and we trust it may be crowned with the presence and blessing of the Head of the Church.

The Annual Assembly of the United Methodist Free Church was opened at Sheffield, July 25th, the Rev. J. Kirsop, President, in the chair. There were 220 ministers and laymen present. The Rev. Thomas Booth, of Burton-on-Trent, was elected President by 197 votes.

The article entitled "The Great Conflict," on our first page of last week, should have been accredited to Rev. W. Dale, a distinguished Independent minister, of Birmingham, England.

We have received a fuller report of the Acton Church opening, which will appear next week.

NOTES AND GLEANINGS.

A Memorial to Chief Brant.

From a circular recently issued, we learn that a movement is on foot for the erection of a monument to the celebrated Indian warrior Thayanega (Captain Joseph Brant), Chief of the Six Nation Indians, who so gallantly allied himself to the British in the memorable war of 1812.

The Oka Persecutions.

The Rev. A. Parent, our Missionary to the Oka Indians, has been served with a notarial protest, and a demand on the part of the Seminary that he leave his house in twenty-four hours, in default of which legal proceedings are threatened.

Missionary Professorships.

In the Bibliotheca Sacra Dr. Hopper, in an earnest article, urges the importance of establishing, by the several missionary societies, "Missionary Professorships," in which all the preliminary information concerning mission fields and missionary methods and work may be systematized, and imparted to those who are to enter the missionary department of Church labor.

Missionary Statistics.

In 1825, in all mission Churches there were about 40,000 members; excepting those in Guiana and the West Indies, not more than 6,000 in all other mission churches; 289 mission stations, 564 missionaries, 394 native helpers, 50,000 children in mission schools.

the Sacred Scriptures is now about 300, including with the dominant languages the various dialects. Fifty years ago there were only four foreign missionary societies on this continent; now there are eighteen.

A Double Sabbath.

The Evangelist, which has furnished numerous deeply interesting letters from the pen of its chief editor, Dr. Field, has the following from the same source: You know that in crossing the Pacific it becomes necessary to alter the reckoning of the days to conform to that of the Eastern and Western Hemispheres, according as a ship is sailing in one direction or the other.

Missionary Progress.

This is the Independent's statement of the progress of missionary work during the last century. One hundred years ago there were no missionary societies in the United States, unless we may regard the Moravians, who steadily carried on their Indian work amid the distractions of the Revolutionary war, a missionary organization.

In Death Divided.

Among the singular facts developed by the discussion of the Burials Bill in England, is this statement in the address of the chairman of a meeting at Bristol: "There was in the British General Cemetery one tomb, which he never looked upon without mingled feelings of sorrow and indignation. It was constructed for a wealthy family, of which the father was a Churchman and the mother a Dissenter.

Romish Intolerance.

In this country Roman Catholics are ready enough to deny that their system necessarily involves intolerance towards others. But in no country where they have the power do they maintain religious freedom.

"In a country like this, where toleration of all political religions is an established political principle, and where in point of fact the followers of other religions, taken together, far outnumber the faithful, were it even possible, it would not only be an imprudence of which the Church is incapable, but it would be the height of madness to attempt to give any other expression to her intolerance than that of words; and those words, too, the gentlest and the most charitable. But the case is very different in such a country as Spain.

LITERARY NOTICES.

Roman Catholicism, Old and New, from the Standpoint of the Infallibility Doctrine. By John Schmitz, D. D., Ph. D. Toronto: Belford Brothers.

This is a timely and temperate discussion of the main and distinguishing dogma of the Romish system. No one who has examined that system can have failed to discover, that the Infallibility dogma is either the strength or weakness of Romanism. If the infallibility of the Church be true, and the Church of Rome can be proved to be this true and infallible Church, there is an end of all discussion respecting the peculiar doctrines of the Church of Rome.

The Canadian Methodist Magazine for August is a capital number. The articles by Dr. Ryerson and Dr. Douglas are concluded in a couple of able papers, and the stories by Dr. Eggleston and Rev. Mark Guy Pearce are continued to the end of the fourth chapter of each.

The Canadian Sunday School Harmonium. Published by Rev. S. Kosa. For sale at the Methodist Book Room.

CHURCH MISSIONS IN PALESTINE.—Measures are being taken, says the Church Missionary Gleaser, to strengthen the Palestine Mission of the C. M. S. The Rev. F. A. Klein will have the special work of preparing Arabic books for circulation among Mohammedans.

CORRECTIONS.

MR. EDITOR.—Will you please make the following corrections of errors in the Minutes of the Montreal Conference, Kingston District, which in some way have crept into them: 1st. Amherst should be credited with \$2 12, S. S. Fund.

BRIEF CHURCH ITEMS.

The Methodist Church in Granby, P. Q., is undergoing repairs.

Rev. T. G. Williams, of Iroquois, Matilda Circuit, writes: Our new church, costing \$12,500, in this place, is progressing rapidly. Mr. Thomas Russell, the spirited contractor, is energetically pushing the work, and doing it in a highly creditable manner.

We learn from a letter sent us by Rev. Theo. Fox, that the people in Kirkfield have already taken steps for the erection of a new Methodist Church in that place, and have gone earnestly to work for that object.

Rev. Louis N. Beaudry, of the Montreal mission work, says: The good Lord is sending us prosperity in our evangelistic labors among and for our fellow citizens of the Romish faith in this city.

We clip the following from the Stratford Herald, in reference to a new church in that place: The contract for building the church has been let. The building will be a frame Gothic, with stained glass windows, built on the corner of Gore and Cambria Streets, in Shakespeare ward.

The Hamilton Times has the following: An open meeting of the Queen's Avenue Methodist Sabbath School was held yesterday afternoon, 30th ult., when an address was delivered by Rev. Mr. Semmens, Missionary at Nelson River, in the North-west territory.

Reports from the Holmesville Mission are very encouraging. The attendance at the Quarterly Meeting services, which were held a week ago last Sabbath, was unusually large. Rev. Charles Lavelle, M. A., Chairman of the District, was present on the occasion, and conducted the services.

PERSONAL.

The Prince Imperial, Louis Napoleon, is expected to visit this country next month.

Mr. Isaac Butt, the eloquent Irish M.P., is coming to Canada soon.

Lieut.-Governor Morris and Mr. Provencher, Indian Commissioner, left Winnipeg on their treaty-making expedition on Tuesday, 25th July.

On the 2nd inst., Rev. W. J. Hewitt, in an interesting lecture, gave the people of Madoc the benefit of his observations in his trip to and from the Centennial.

The Kilmarock Standard says: "On Sunday evening, the 2nd ult., the Rev. Dr. Taylor, of Toronto, gave an interesting lecture on the 'Holy Land' to a large audience in the Free High Church."

Rev. Canon Bancroft, of Montreal, has been impelled by failing health to send in to the Bishop a resignation of his charge of the pastorate of Trinity Church.

Before leaving Pickering Circuit, the friends at Dunfil's Creek appointment presented the Rev. W. H. Madden with a sum of money which, including a present given by the young ladies at New Year's, amounted to \$30.

The late Mr. E. T. Kirk, a veteran Methodist layman, of Lafayette, Ohio, who passed to his heavenly home a few weeks ago, left the noble bequest of \$40,000 for the benefit of the Missionary Society of the Methodist Episcopal Church.

Rev. J. Lawrence, writing from Gaspe on the 10th ult., says: "Lord Dufferin, who has been for the past two weeks angling in our Gaspe rivers, sent to-day two beautiful salmon to the Methodist parsonage. They are some of the finest of the season."

A complimentary address and a beautiful copy of Bagster's Bible were presented to the Rev. W. W. Shepherd by one of the Bible-classes on the Causville Circuit. A similar address, accompanied with three valuable pieces of plate, was also presented to Mrs. Shepherd by the young ladies of her S. S. class and other friends in Causville.

Senator John Robertson, of St. John, died on last Friday morning in England. He sat in the Legislative Council of New Brunswick from 1837 until the Union, since when he has been a member of the Dominion Senate. Mr. Robertson was largely engaged in trade, and occupied the position of director in several extensive corporations. He was also Consul at St. John for Uruguay and the Argentine Republic.

Mr. Thomas Hazlehurst, of England, who from his unbounded munificence to the Wesleyan Church, was known as the Prince of Methodism, died recently in England at the age of 81 years. It is thought that during his life he gave \$250,000 for the building of chapels, and that he had the foundation stones of 100 chapels in Great Britain and on the continent. He spent the latter part of his life in writing and printing sermons, of which it is estimated that he gave away more than a million of copies.

A note from Saratoga says that Mr. Sankey passed through that place last Friday on his way to Boston, where he will leave his wife and son for a brief period. He contemplates living permanently in Boston, in order to afford his children superior educational advantages. He says that he has received invitations to be present at nearly every camp meeting in the country, but that he has uniformly declined, because he needs rest, and does not propose to imperil his voice by participating in a number of extempores.

On Wednesday, 2nd inst., the mortal remains of Ida May, aged 14, only daughter of L. A. Purdy, E-q., Brighton, were committed to their last resting place in the Mount Hope Cemetery. The Rev. O. R. Lamley preached the funeral sermon from Luke xx 36 to a large congregation in the Methodist Church. Much sympathy is felt for the afflicted family by the people in the community, and during the time of the funeral services all the places of business in the village were closed.

RELIGIOUS INTELLIGENCE.

Mr. Moody's addresses have been translated into the language of Madagascar.

The Wesleyans have in South Africa, 15,886 Church members and 18,263 scholars. In West Africa they have 10,849 Church members, and 8,091 scholars.

The Protestant Churches of the world maintain, collectively, 1,559 missionary stations, and 2,132 missionaries, at an annual expenditure of nearly \$6,000,000.

Twenty-two colporteurs are distributing Christian literature in the name of the Punjab Religious Book Society, India, where two years ago not a worker was engaged in this service.

The Church Missionary Society propose to appoint qualified natives from the interior of Africa, for Christian labour among the 50,000 Mohammedan traders who yearly visit Sierra Leone and Lagos on the coast.

The Jews of the United States have addressed to the King of Spain a petition praying him to restore to the descendants of the Jews, expelled by the kings of former ages, their civil rights and religious liberty.

Twenty years ago there were 200 Sunday Schools in France, including only five or six in Paris. Now there are 85 Sunday Schools in Paris, comprising 609 teachers and 7,000 scholars. There are 1,040 Sunday Schools in France.

From the thirty-second annual report of the Yarra Street Wesleyan Sabbath School, at Geelong, in the colony of Victoria, Australia, it seems that there are now on the roll of the school 57 teachers and 603 scholars.

Mr. Spurgeon has made arrangements with his congregation whereby on certain Sunday evenings they remain away and allow the general public free access. The Tabernacle is always thronged on these occasions.

The Jesuits have honour neither at home nor abroad. The treaty recently made between Guatemala, and San Salvador stipulates that the latter State shall expel the Jesuits. These are both Roman Catholic countries, with not a bigoted Puritan fanatic in either.

The receipts of the American Board of Commissioners of Foreign Missions for the first ten months of the current year have been \$348,000; leaving \$171,000 to be raised in two months. An appeal is made by the secretaries for increased contributions.

Bishop Marvin has been chosen by his colleagues to visit Japan, China, India, Ceylon, and Syria, for purposes of missionary exploration. While in China he will ordain native preachers who are in connection with the Southern Methodist Church. He will return by way of Europe.

France has now more than a thousand Sabbath Schools, eighty-four being in Paris. The travelling agent visited one hundred and eighty places in Germany, and found twenty-eight schools, four of them conducted by clergymen, but nearly all by tradesmen, workmen, or farmers.

There seems to be great destitution of the Bible in many parts of the South. The South-western Bible Society has under its charge 180,000 families in Louisiana and Mississippi, and of these 40,000 were without the Bible; and of 12,775 families visited in New Orleans, 3,511 were found in the same condition.

It is stated that the "Presbyter Anglicanus," whose pamphlet upon the union of the Anglican Church with the Roman Catholic created so much excitement a short time ago, is the Rev. E. S. Grindle, curate of St. Paul's, Brighton. Within the past few weeks Mr. Grindle has resigned his curacy and joined the Church of Rome.

Moravian missionaries have been labouring for some years among the native Australians, and have made progress among the degraded creatures. At the two stations, Ebenezer and Ramahquok, 340 blacks have been gathered, while about one thousand of them still wander as vagabonds through the neighboring country.

The London Times estimates the cost of building and restoring churches in the English establishment since 1840 at \$175,000,000. The number of churches built was 1,727, and 7,114 have been restored, including 27 cathedrals. The cost of building the new churches, including the land, has been, on the average, about \$40,000.

The episcopal jubilee of the Pope occurs June 3, 1877. One feature of the programme is: "To prayers aims are to be added for the Vicar of Christ, reduced to poverty and made prisoner by the revolution, to be presented to him as an 'obolus' of filial love on this solemn day of his episcopal jubilee."

The 107th meeting of the General Baptist Association of England began at Derby, June 20. The Association was reported to include 170 churches and 23,418 members. The President for the year is the Rev. Dr. Buckley, of the Orissa Mission. One of the subjects brought before the Association was a plan, which met with general approval, for raising a fund of £50,000 for the aid of aged Baptist ministers and their widows. A part of the desired amount, £10,000, has been already raised.

The "Country Parson," (Dr. Boyd) affirms that there has been a great change among Scotchmen in the tone of theological controversy, and for the better, especially in all matters regarding church services and matters of art. Twenty or thirty years ago a Presbyterian who spoke in favour of using organs to help the music of the churches was in danger of being cried down as a profaner of the sanctuary. Now there are fifty-five organs in churches within the synod of Glasgow alone.

That the missionary efforts among the Chinese population of California are not wholly unpromising appears in the following, from a San Francisco paper: "The Methodists maintain a Church of 40 Chinese members, a Sunday School and a night school. Five teachers are employed in the night school, which is attended in part by adults. Instruction is given in the ordinary English branches of learning. The Methodists also support a refuge and home for Chinese women. The Presbyterians have a Chinese mission church of sixty members, an evening school of 110 pupils, and a home for women. The Baptists have an evening school, attended by seventy scholars, and a Sunday congregation of fifty citizens. There are thirteen other schools sustained by the churches of the city, which are attended, more or less, by the Chinese population.

CURRENT NEWS.

The Countess of Dufferin got third place in the ocean yacht race for the Bennett cup.

The British Parliamentary representatives who were to have visited the Centennial Exposition have reconsidered their determination.

The Royal Commission, authorizing an investigation into the affairs of the Northern Railway, has been despatched from Ottawa.

Mr. Power's motion in the English House of Commons for the release of the Fenian prisoners was negated by a majority of 117 to 51.

President Grant last week issued a proclamation announcing the admission of the State of Colorado into the Union to be complete.

Prince Leopold has consented to be put in nomination for the office of President of the Royal Society of Literature, in the room of the late Bishop Thirlwall, the historian of Greece.

A prisoner just sentenced to three years in the Penitentiary escaped from Brampton goal on Thursday, under circumstances which show great want of care on the part of the prison authorities.

A decree has been issued by Marshall MacMahon granting a full pardon to one hundred and twenty-seven persons condemned for participation in the acts of the Commune.

The number of hostile Indians does not appear to diminish at the approach of arrangements made for their punishment. There are said to be twenty-seven thousand fighting Sioux.

The Globe recently published another batch of "crop reports" from all parts of Ontario, and many of Quebec, from which it appears that taken as a whole, hay, barley, oats and potatoes, will be abundant.

Harriet Martineau's autobiography, though it has been in print fifteen years or more, is not to be published for a few months, as it is to be accompanied by a supplementary volume, in which a friend will recount the later history of her life.

Lieut. Governor Macdonald, accompanied by Hon. Mr. Mowat and Hon. Mr. Fraser, made a visit last week to the Asylum at Orillia and the Reformatory at Penetanguishene, and returned from Rossau by Parry Sound to Toronto.

While Barnum's show was passing through the streets of Halifax, a robbery was committed in the Provincial Treasurer's office by which a sum of \$37,000 was abstracted. Two arrests have been made.

Mr. Doure, and Mr. J. J. McLaren, have been retained by Rev. Mr. Parent in his controversy with the gentlemen of the Seminary. Nothing has yet been done until the Seminary substantiate their action by other means than notarial act.

A most disastrous inundation took place in China last month lasting for five days and causing fearful loss of life. Five thousand dead corpses were discovered in the neighborhood of Foo Chow alone.

Settlers in Manitoba are very anxious to have the half-breed reserve thrown into the market as soon as possible. It is to be hoped in the interests of settlement that there will be no further delay in this matter. Cheap homes near the city and rivers will soon find claimants.

The news from the seat of war is very conflicting. One account represents the war as finished and Servia ready to sue for peace. Others say the insurgents are meeting with success, and that they have Moukhtar Pasha in desperate straits at Trebigne.

A despatch to the London News from Madeira says advice have been received from Transvaal, South Africa, that Muthibi was attacked by 1,000 whites and 400 blacks on July 7th. The stronghold was carried by storm, and a complete victory won over the Kafirs; but successful Kafir raids are reported, and the situation was serious.

During the year 1875, 1,494 vessels passed through the Suez Canal, carrying 89,803 passengers and 2,840,708 tons of freight; the total receipts on which amounted to 28,776,027 francs, or, in our currency, to \$5,755,203.30, showing that the business on this great highway of the seas is annually increasing. Only two American ships passed through during the year to 1,061 British.

During the hot weather the mortality among children in Brooklyn and New York was enormous. It is said that one undertaker in New York laid out in the course of ten days—the first part of July—one hundred and three children. Such a mortality is rare even among the poorer populations of the vilest of Eastern nationalities even in times of epidemics.

The annual conference of the Association for the Reform and Codification of the Law of Nations, which held its first meeting at Brussels in 1874, and its second meeting at The Hague in 1875, will meet this year at Bremen on September 25 next. Several English, American, Belgian, and German barristers of distinction, who attended the meeting at the Hague in 1875, intend to be present at Bremen.

The text of the official declaration of the Turkish Government explaining why it entered into the war against Servia has been received. The document charges the Servians with fomenting the insurrection in Herzegovina. The Porte was compelled to ask explanations of the extraordinary preparations made by Servia. Prince Milan subsequently invaded the Turkish provinces, and was joined in his hostile movement by Montenegro. Turkey then had no alternative.

South Australian agricultural statistics show the area of wheat under cultivation at 898,820 acres, being an increase of 59,182 acres on last year. The amount produced is 10,739,834 bushels, being an increase of 877,141 bushels, and giving an average of 12 bushels per acre. Reckoning 37 bushels to the ton, the amount of production is 290,000 tons, from which 73,000 tons are deducted for seed and consumption, leaving a surplus of 217,000 tons for export.

The town of St. Johns, P. Q., manifests an indomitable spirit of courage and enterprise in determining to as rapidly as possible rebuild the district—the most valuable, and comprising the entire business portion of the place—which but a few weeks since, succumbed to the devouring element. The real estate proprietors resolved in favor of raising a loan for widening the streets and otherwise improving the town, and a poll being called for, a very large majority have supported their proposition.

A telegram from Paris under date of Aug 3rd says, the Constantinople correspondent of the Caucasus says that three Sheiks of Mecca have placed 200,000 Arabian troops at the disposal of the Turkish Government, and some of these forces are already waiting orders to start. The Bash-Bazooks are not to be compared in ferocity with the Keibeks. The latter at Smyrna slew all the people in the streets. Constantinople is in an insupportable state of terror. The Turks feel strongly in regard to the meddling of foreign nations with the internal affairs of the Ottoman Empire.

Correspondence.

OUR SUPERANNATED MINISTERS.

DEAR SIR AND BRO.—In looking over the columns of last week's GUARDIAN I noticed an explanation from the Treasurers of the Superannuation Fund which to my mind is only a partial explanation, of course the explanation is full as far as they are personally concerned. But there seems to me a more general error in the account given. Of course a union has been constituted; our membership thereby has no doubt, considerably increased, and perhaps some advantage gained by the union, but if I am rightly informed, while the membership has been increased so also has the list of superannuated ministers, and to me there seems to be an unfairness in the union, so far as increasing the superannuated list, with a corresponding increase in the superannuated fund, or in other words, if the whole Church has been benefited, why should our worn-out men be the ones to suffer for that advantage to the general Church? Here we have men that have borne the burden and heat of the day, and have been paying into that fund say twenty, thirty, and perhaps forty years, and now in old age, and in some cases in want, their allowance may be cut down one-fourth. It really seems very hard indeed, and your Treasurers state that there is no probability of any more funds either this or any future year, to meet these deficiencies.

In another column I find it is stated that the total receipts for the fund were only \$18,400, \$93,000 of the ministers themselves. And only, or nearly one half of the amount raised, while the entire membership, amounting to 90,455, only pay at the rate of sixteen cents per member to this fund, not to say anything in regard to that portion paid in by persons who do not claim to be members. Now, sir, as a layman, I can write freely to you, and I can only say that it is a disgrace to our Church. Why should we forget those who were really the means of opening up our country and making it what it is? It is a great shame; there should be at least \$50,000 raised this year for this fund. It can be done. Where is the member that cannot pay at least fifty cents per year to this fund? There must be many giving largely to this fund, there must be very many who do not pay a farthing. The whole affair reminds me of an avicious son obtaining the right to the homestead and then turning his father out on the cold charities of an unfeeling world. I am sorry, also, at this critical period that the General Conference saw fit to withhold the grant from the benevolent fund, which is a very different matter. I trust, however, that the membership of the Canada Methodist Church will awake to a sense of their duty, and let us have \$50,000 this year.

Yours, &c., J. H. FLAGG.

S. S. CONSTITUTION.

DEAR SIR.—The facts set forth in the letter of "J. C." in your issue of July 19th, in regard to the working of S. S. Constitutions, have excited, I doubt not, in many minds, a good deal of surprise. They show how easily some men are bewildered and biased to the wrong, when put in a position where they may exercise a "vestibled authority." The position that it is apparently the intention of the Constitutions of 1871 and 1874, that the term of office for the superintendent of a Sunday School and for the delegates from the Quarterly Board on the S. S. Committee, should be from anniversary to anniversary. That view is based on the grounds of expediency, and is a constitution which can be construed as bearing upon it, that which requires that every year an anniversary shall be held, at which a formal announcement of the officers and Committee for the year shall be made. Such a view is supported by the consideration that the S. S. Committee is not the S. S. Society. The distinction was carefully drawn. Even now the Committee holds but a subordinate position, its decisions being liable to the over-ruling of the Quarterly Board, representing the body of Church members. It is evident then that its elections must be considered as private and incomplete until properly published in some authorized manner, either by the Quarterly Board or the Society would be deprived of official information on which to base objections. Such a view is in accordance with previous modes when all new officers and members of committee were installed as a matter of custom and law at the anniversary. It is also upheld by analogy, as in the case of the Stationing Committee, which in 1869 the Quarterly Board considered as fixed until they are published in Conference. Considerations of expediency might also be urged in its favor. Both the letter and the spirit of our S. S. enactments uphold the view just given.

Whatever view may be taken on that point, however, will be brought to the case mentioned in "J. C." The position that the school declared expressly that the officers and committee should hold from anniversary to anniversary. That provision had been acted upon for years; but all at once the minister in charge takes it upon himself to set all this aside, ejects members of the Committee before the end of their term of office, and by his own action brings in new members, before by their own written constitution, they had any right to a seat or vote. It appears to have been a most flagrant breach of discipline and a most arbitrary assertion of ministerial authority. No wonder that a protest was made, and that the protesting members showed, by retiring from the scene of the injustice, their disapproval of the action. If that meeting was not arrested at the District Meeting, it should have been, and the case fully inquired into. At a time when all are anxious to bring our Sunday Schools into harmony with our general Church work and machinery, it is most unfortunate to have cases arise through the ignorance or stubbornness of ministers, which could and should be arrested at the Sunday School workers, and lead to widen the gap between the Church and the schools which should never have had an existence.

DISCIPLINE.

ONE IN CHRIST.

By means of metaphors, parables, and living examples, the Saviour inculcated unity among His disciples. By the figure of the vine and its branches, He taught plainly that, though the branch be many and possess a manifold variety of fruit-bearing qualities, they belong to the same vine, deriving their nature and vital force from the same source. The Apostle Paul illustrates the same thought by means of the human frame with its many members, yet but one body. He also presents in a forcible manner the principle of inter-dependence between the members, so that "the eye cannot say unto the hand, I have no need of thee; nor the head to the feet, I have no need of you." This doctrine of the unity of true believers in Christ, and their dependence upon Him and upon one another, runs like a golden thread throughout the Sacred Scriptures. Its culminating point of interest is reached in the Saviour's prayer with and for His disciples, when the Father has cried, "Neither pray I for these alone—that is, for these now with me—but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me." The power of this prayer, doubtless ever since repeated with increasing earnestness by our interceding High Priest at the right hand of the Father, has been felt in all the ages past; it marvellously fell in our day, and must ever long compel all Christians to adopt it for their watchword and battle-cry, thus "endeavoring to keep the unity of the spirit in the bond of peace." There yet remain many partizan or sectarian walls of partition to be broken down. There are some prejudiced disciples, who, with blind zeal, will forbid one from casting out devils in the Master's name, "because," "the felloweth not with us." Let us pray that to such, as to those in Scripture Jesus will administer the soothing rebuke and needed instruction. It is well to remember that it was John (Mark iii. 33, 34), who, before his thorough instruction and salvation, made himself thus conspicuous for bigoted sectarianism, but who afterward became the Apostle of love, and could say, "We know that we have passed from death unto life, because we love the brethren," and "Beloved, let us love one another."

We have witnessed similar conversions in our day. In the presence of the Spirit's baptism,

hoary-headed prejudices, like the idol Dagon before the Ark of the Lord, fall prostrate. Under the Holy Spirit's influence we see the miraculous fulfillment of Isaiah's prophecy, namely, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the young lion and the fatted together, and a little child shall lead them." Thus we see that variety and dissimilarity are no obstacle to the most complete unity, but are rather its crowning glory. When the Spirit of God moves upon the face of the waters, the most grotesque and bellicose elements blend into beautiful harmony.

Only sin can separate a man from his God, and then separate him from his fellows. Sin is the disintegrating and warring element of this world. King Saul, having forsaken the Lord, it is said that when his people came to battle, "behold, every man's sword was against his fellow, and there was a very great discomfiture." This is true of a universal man, and universal history confirms the statement. Unworn men naturally run to classes and castes. But the Gospel of Jesus proclaims peace on earth and good will to men. Saved by the grace of God, men are drawn together by the magnetizing power of Divine love. They are made one in Christ.

Prof. H. B. Smith says: "An old fable tells me that an angel came to a man once called the earth, but was wandering, and that the sun and moon were wandering up and down in ceaseless, weary search, each for the other, since each is still and ever distinct with the old common life; and it is this instinct which impels the search, and this search thus contains a prophecy of the union of all the fragments in our radiant form. Only sin can separate us from the living body of our Lord; for each separate member is still vital with the memory of the old and loving union, and it will never be at rest till it finds all the others; and bone shall come to bone, and flesh to flesh, and it shall be all clothed upon with the grace of an endless life; and it shall be that the angels of heaven shall be with us, all glorious without and within; and it shall be holy and without blemish; love shall distill from its lips, and its words shall be like celestial music; and it shall bear upon its placid brow the victor's wreath, and in its hand the victor's palm; and all this shall be because it is the bride of the Lamb; and the Bridegroom will adore His spouse, and will cement the union with His blood, and will all manner of precious stones, and lead her into the temple of God; and she shall live with Him in that heavenly city, and go no more out forever."

In this graphic parable we behold the coherent attraction of the true Church of Christ. As particles of crystal spray, by natural affinity, unite themselves into a gem, so the hearts of pure Christians run together like drops which cannot be separated, and thus the people of God become "fair as the moon, clear as the sun, and terrible as an army with banners." The last expression in this quotation, so full of the ideal spirit, is a warfare against every wrong. To wage this successfully she needs great strength. This strength is found only in union. If this strength is needed by every regiment of the sacramental hosts, how much more by the Protestant Churches of our Dominion, especially in their evangelistic labors with the ignorant, superstitious and generally vicious masses of the Roman faith? These multitudes, unwieldy as such materials generally are, are nevertheless so manipulated and controlled by wily priests, as to be hurled en masse against our civil and religious institutions, with a force which may well alarm the lovers of our country, as well as of our Zion. But more of this anon. LOUIS N. BEADY.

AT A TRIP TO MANITOBA—JOTTINGS BY THE WAY.

A great thunder-storm visited Toronto on the morning of the 7th July, when suddenly it became almost as dark as night, and the rain fell in torrents for about half an hour. Immediately after it cleared away I drove to the Union Station, and on my way back I witnessed the departure of G. T. R. train, which leaves at 12.15 p.m. for the West. During the day it became very hot, said to have been the hottest of the season up to that date. The trip to Sarnia was anything but pleasant, owing to the oppressive heat and the usual quantum of coal dust from the engine. Arriving there I got aboard the electric to Quebec and remained at the hotel I witnessed the departure of the P. & O. steamer for the West. The trip to Sarnia was anything but pleasant, owing to the oppressive heat and the usual quantum of coal dust from the engine. Arriving there I got aboard the electric to Quebec and remained at the hotel I witnessed the departure of the P. & O. steamer for the West. The trip to Sarnia was anything but pleasant, owing to the oppressive heat and the usual quantum of coal dust from the engine. Arriving there I got aboard the electric to Quebec and remained at the hotel I witnessed the departure of the P. & O. steamer for the West.

HOME, HOME, SWEET HOME.

"Home, home, sweet home—there's nothing like home." The calm and coziness of home, its quiet, regular system, the society of those we know and love well, and the having of all things as we like them, the approved hours for rising and for rest, and the gratification of our tastes of body and mind; our egg boiled, whether hard or soft, or medium, to our liking; our toast made to suit, peppered or not, and the sort of food, and the deliciousness we like, are all matters to be found nowhere so perfectly as at home. Nevertheless, this steady routine, accompanied, as it mostly is, with constant application, toil and care, often begets a sigh for escape. The caged bird has a fide time of it, and perhaps after a short excursion might be inclined to return to his cage, if he could, by any chance. He would enjoy his season of freedom from restraint for all that. So, also, happy as his home may be, who is there who does not long for and enjoy at times, especially in the heat of summer, an absence from home, even for a short time. Such an absence has lately enjoyed for the first part of about two weeks, at the end of which I was glad to return as to "Where did you go?" mentally inquires the reader. "You went to the Centennial?" or as rest was what you wanted, to the sea-side, to the Springs, or out on the back lakes?" No, not either; the course of my excursion was the nearest thing to the back lakes, without being at the Centennial, the sea, the springs, or the lakes, or any mere recreation; and yet I found pleasure and a sort of recreation in the prosecution of business and usefulness.

INTERNATIONAL CAMP-MEETING.

DEAR BROTHER DEWART.—Please allow me space in your columns to call special attention to the forthcoming International Camp-meeting, on the St. Lawrence Ground, to commence on the 29th current. This will be the third International Meeting held on the above ground, besides two local meetings. It may be interesting to those who were there last year to know that, of the three "elect ladies" from New York, who labored with us so successfully last year, viz., Mrs. Lankford, Mrs. Dunster, and Miss Leach, we expect two, at least, to be present this year, Dr. of them (the first named) as the wife of Dr. Dewart, and the second, as the wife of Dr. Dewart's brother-in-law, Mr. G. H. Dewart. The Doctor's face is familiar in Canada, and his invitations, and "encouraging words" have been

and simple, though dignified. Among a party of twenty people, I thought I had seldom met with ten couples that united more real respectability, with more true Christian simplicity and gravity. It may awaken the recollection that the Lord, who is the author of their existence be not mythical, to say that no appointment in the Connexion, take it all for all, could be more desirable for a minister who loves pleasant surroundings, than this same Pembroke on the Upper Ottawa.

Almost the only drawback to the place Methodically was the want of suitable church, (I had no objection to the present church, but if it were to be a city, which the inhabitants themselves are best able to divine, then this should be thoroughly repaired, or rebuilt, and another should be erected a mile further west. We have known our people on more occasions than one to centralize where they ought to have multiplied, and thus to abandon ground which had been secured for the future, and to be obliged to preserve them. God grant that they may succeed in doing it!

But Pembroke has attractions for others as well as Methodists. A pilgrim to the Palmyra in the desert will well repay the journey and expenses. A railway journey through some rough country in Ontario, it is well to bring them over, where they will find first class hotel accommodations, at the Metropolitan, to mention no other, grand scenery, opportunities for boating and fishing, steamboat trips far up into the interior, joined to society, to which they will not find it hard to gain the entrance, at once homely and refined. Indeed, I could not but remark how invariable education, intelligence and refinement had followed the footsteps of settlement into the retired cottage in some of the most sequestered nooks you could imagine. Books and papers, music, and elegant manners are everywhere. Of these I may make some mention, with more indispensable things in another communication, if not editorially tabooed. For though I have got to the end of my journey, I have not got to the end of my thoughts. I am, however, in the waiting. Mr. Editor, your awful official list, I remain yours and your discerning readers' submissive, humble servant, JOHN CARROLL.

AMERICAN METHODISM.

We take the following notes on American Methodism from the Rev. Dr. Riggs's letters in English Wesleyan papers: Every institution of American Methodism seems to be present to his mind. There are two parties in the Conference and the Connexion, one of which is called conservative or constitutional, the other liberal or progressive. In general the tendency of the party called liberal is towards our English Methodist ideas and arrangements. Perhaps two-fifths of the ministers and a smaller proportion of the laity belong to this school of thought. The liberal party is in the majority in the West, in the Eastern States; the American conservatives have their stronghold in the West. Dr. Curry, who for twelve years had been the editor of the New York Christian Advocate—the "great official" journal of the Church—was the representative of the liberal party in the Conference. He was put out of editorial post, although by a small majority. Two days later, however, owing to a reaction in his favour, he was, by a very large majority, appointed to the editorship of the literary magazine of the Church, heretofore called the Ladies' Repository, and published at Cincinnati, but which heretofore will probably be published at New York under a new name, in order to be restrictive in its reference. No other man has ever retained the editorship of the Advocate for twelve years, and under all the circumstances of the case, Dr. Curry's position is probably stronger now in the Church than it was before the Conference. His hand, however, is removed from the helm of the paper, and is now in the hands of Dr. Fowler, a representative Western man (though born in Canada), who has spent most of his time in or near Chicago, and has, for three years, been Principal or President of the North-Western or Evanston College (Chicago), succeeds to the editorial chair. Dr. Fowler is a very popular man, and is supported by episcopal confidence as well as by Western confidence. He is in the prime of life—hardly forty years of age.

Dr. Curry was not supported by episcopal confidence, at least so everyone says, although no one can doubt the mutual respect and brotherly regard which the bishops and the late editor feel for each other. But in fact Dr. Curry is a thorough Episcopalian in his views, admires to some extent the English Methodist platform, and is charged with "Anglicising" in his editorial capacity. He is radically opposed to anything like divine right theories of Methodist Episcopacy—of which some examples are said to have been offered to Methodist acceptance in this country during recent months or years; he will not allow that any sort of authority belongs constitutionally and of necessity to the bishop, separately and exclusively; he thinks the annual Conference should have more power in regard to the election or appointment of presiding elders, and the selection and geographical limitation or prescription of the districts of which they shall have the oversight. He is in favor of the abolition of the office of chairman of a district, which in some instances he better appointed to a charge than left without any. He is jealous, also, of what he has spoken of as the increasing congregationalism of American Methodism, as shown, among other things, by the almost entire abandonment in the Eastern States, and in the large cities, of the circuit system, and the reduction of Methodist churches to a mere nominal existence. He is in favor of a more liberal and practical policy towards the "Anglicising" of the liberal and progressive party, and is not so much inclined to intimate any opinion as to whether the Clergy and laity are right or wrong in their views, but merely to describe the situation. I have mentioned that episcopal opinion is opposed to the journalist's views. I should, perhaps, add that Dr. Whedon, the able editor of the Methodist Quarterly Review, is a decided Episcopalian in this controversy, and differs widely from the ex-editor of the Advertiser. The dominion of the liberal party has lasted during the four years' interval between the Conference such high summary and extensive authority, as to appointments, stationing, and even boundaries, in the hands of the bishops, finds a powerful supporter in the veteran editor of the Quarterly Review. According to this view the sphere of labor of presiding elders must be absolute.

In some things, however, not only Dr. Curry, but the Conference generally, evidently desires to move somewhat towards the English position in matters of organization. The decision to organize within the limits of the different annual Conferences, and to have a separate organization, these are really our district meetings, thus introduced into American Methodism, and their functions, as just defined, are essentially the same. The bishop or presiding elder is to hold them, and they will doubtless tend more closely to centralise the Church. This arrangement will lighten the work of the Clergy and laity, and probably tend to dignify and elevate their character and functions.

There seems also to be a general agreement in the judgment that laymen ought to be associated with ministers, not only in the General Conference, but in the annual Conferences and the district Conferences, although, for want of time, the Conference has not yet decided upon this. The rival proposals to that effect submitted to the Conference, and strongly supported, had to be withdrawn. All feel that the present arrangement, by which laymen, in connection with each annual Conference, are summoned only once in four years, and for the purpose of electing a few members to the gates, is a defective and incoherent arrangement.

blesed to thousands of souls. Many of us will hail him with pleasure on the Camp-ground, May Jehovah Himself come up with all the laborers and with all the people, and may there be "showers of blessings." Let all who can so attend the meeting, and let those who cannot be present, still gaze for its success, and may the God of all the nations of the earth hear and answer graciously. E. RONSON.

CANNINGTON CIRCUIT.

In looking at the amounts raised on the Lindsay District, for ecclesiastical purposes, I find this circuit has raised \$486.32 more than any other on the district, and I think, has the right to appear as the first, instead of the fourth circuit. With thankfulness to God, I am happy to be able to say, that not financially only, but spiritually also, this circuit is in a truly prosperous condition. During the year past, the congregations were excellent, the attendance on class-meetings very encouraging, and a most gracious Divine influence pervaded all our religious services,—so that, with the disciples on the mount of Transfiguration, we could say, "Lord, it is good to be here."

My colleague and self were not forgotten by kind friends, but during the winter, were presented with valuable donations, of which, notices have already appeared. My wife and children were also presented to myself and family by the Cannington friends, in December last, a few weeks ago, in a very unostentatious manner, they presented me with \$40, for which they will please accept my thanks. THOS. CULBERT.

THE POTATO DISEASE.

An important discovery, in relation to the potato disease, has been made by Mr. Worthington Smith, who has at last found the resting spores of the Peronospora infestans. These he discovered when investigating leaves attacked with the so-called "new" disease, of which so much has been said and written of late. He has distinctly detected the zoospore and anthridium of the potato fungus after macerating one of the diseased leaves for several days in water. The "new" disease proves to be the "old enemy in disguise," or, in other words, he says, "the old Peronospora infestans in an unusual and excited condition." Mr. Smith, in a paper recently read before the Society, recounts the process by which he arrived at such conclusions, in which he also explains his reasons for thinking that "the fungus which produces the potato disease is aquatic in one stage of its existence, and in that stage the resting spores are formed." The reason the resting spores have evaded previous search is because no one has thought of finding them among leaves macerated with water. The Society have awarded Mr. Smith the Banksian gold medal, in recognition of the value of his discoveries. Of course, nothing is yet gained but additional scientific information of the history of the disease and its means of propagation.—London, England, Farmer.

PHILOSOPHY OF CREAM.

The Swedish system of setting milk in ice water in order to obtain the cream is new to most dairymen, and has not been tried to any extent in this country. The impression has generally prevailed that to reduce the temperature of milk to so low a point as that adopted in the Swedish system would prevent the cream globules from rising. This has been urged time and again by those who pretend to be learned in dairying, but who never took the trouble of verifying their opinions by experiment. It has been known, however, that for some time past, Swedish butter has acquired a high reputation in England, and has sold for a comparatively high price, indeed, often out-selling all other sorts in the London market. The question then, has occurred, whether the plan of setting milk in ice water, and reducing it to about thirty-five degrees Fahrenheit may not be of advantage. That cream rises rapidly when milk is treated on the Swedish system is a fact beyond question, and some American experimenters have assured us that more butter can be obtained in this way than by the usual process of setting milk. The philosophy of cream rising upon milk reduced to a low temperature has been explained by Fleischmann, who has made the physical properties of milk the subject of study. According to this scientist, the specific heat of milk, as shown by the average of several determinations, was 0.847, that of cream 0.78. The point of maximum density of milk was found to be not over one degree C. (1.8 F.) above the freezing point of water. It thus appears that milk continues to grow denser as it is cooled, until the temperature reaches one degree above freezing, while water, as is well known, is denser at four degrees C. above freezing (39.2 deg. Fahr.), and expands in cooling below it. The upward and downward currents, formed in a mass of water thus cooled to the freezing point would, accordingly, as Fleischmann infers, not occur in milk. Hence, the cooling of milk to the freezing point would help rather than hinder the raising of the cream.—Rural New Yorker.

FARM GATES.

A writer in the Rural Home says: "I have just made gates to replace some old-fashioned pairs of bars that I am heartily tired of opening and shutting. They are cheap, durable, and very easily made. Each gate is twelve feet in length by four feet in height. Five boards four inches wide are used, besides battens and braces. Battens should be placed on both sides, making three thicknesses to nail through. It does not take more than thirty-three feet of boards, worth, perhaps, sixty-six cents, to make each gate. Add to that ten cents for nails, and the value of one hour of your time, and you have the whole expense." A gate of this kind will not only be framed out, costing \$4, and, as no hinges are used, that expense is saved also. It is held in position by means of a stake driven in the ground four or five inches from the post; not in a straight line, but a little more than the thickness of the gate towards the drive-way, so that, when opened, the gate can be turned half way round, and be parallel with the drive-way. It is kept a few inches from the ground by a strip, nailed to both stake and post, on which one end rests when shut, and on which it slides half its length, and then swings round as on a pivot when opened. The strip is usually placed under the second board, in a space arranged for it, by cutting away two of the battens. This strip takes the place of hinges. A gate of this kind can be made in much less time and at so little expense as a pair of bars, and is certainly much more convenient.

Health and Disease.

Effects of Tobacco on Health.

1. Dr Willard Parker, of New York city, says: "It is now many years since my attention was called to the insidious, but positively destructive, effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manufacturers have come under my care in hospitals and in private practice, and such persons can never recover soon and in a healthy manner, from cases of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true also of those who smoke or chew much."

2. Dr H. V. Miller, of Syracuse, furnishes the following: "A French physician investigated the effects of tobacco-smoking upon thirty-eight boys between the ages of nine and fifteen, who were addicted to the habit. The result was that twenty seven presented marked symptoms of nicotine poisoning; twenty three manifested serious derangement of the intellectual faculties, and a strong appetite for alcoholic drinks; three had heart disease; eight decided deterioration of blood; twelve had frequent nose-bleed; ten disturbed sleep, and four ulceration of the mucous membrane of the mouth."

3. That recent and very able work, "Diseases of Modern Life," by Doctor Richardson, sums up the effects of tobacco, thus: "Smoking produces disturbances in the blood, causing undue fluidity and change in the red corpuscles; in the stomach, giving rise to debility, nausea, etc.; in the mucous membrane of the mouth, causing enlargement and soreness of the tonsils; in the heart, producing debility of that organ, and irregular action; in the organs of sense, causing, in extreme degree, the dilatation of the pupils of the eye, confusion of vision with other analogous symptoms affecting the ear; in the brain, impairing the activity of that organ, and oppressing it if it be duly nourished, but soothing it if it be exhausted." "The effects of tobacco, often severe, even to those who have attained to manhood, are especially injurious to the young who are still in the stage of adolescence. In these the habit of smoking causes impairment of growth, premature manhood, and physical prostration."

This is a terrible arraignment by medical science of habits that find shelter in the Christian Church, and justification, even, in the example of Christian pulpits! And yet, perhaps the worst thing to be said of tobacco is the medical testimony which follows: "The parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are seminarcotized by it, must transmit to his child elements of a disordered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of future being, at the expense of the moral and intellectual nature." And here is the law of hereditary transmission or penalty. (Exodus xx. 4, 5, 6.) Few parents who indulge in strong drink, or tobacco, or opium, or other sensual habits, think of the terrible results to children of their own flesh and blood.

THE SICK CHAMBER.

Health and the sun have always been sung and praised. We will now celebrate sickness and shade. We will celebrate thee, bodily sickness, when thou layest thy hand on the head and heart of man, and sayest to the sufferings of his spirit, "Enough!" Thou art called on earth an evil; ah, how often art thou a good, a healing balsam, under whose benign influence the soul rests after its hard struggles and its wild storms are still. More than once hast thou prevented suicide and preserved from madness. The terrible, the bitter words which destroy the heart are by degrees obliterated during the feverish dreams of illness; the terrors which lately seemed so near us, are drawn away into the distance; we forget, God be thanked, we forget, and when at last we arise with exhausted strength from the sick bed, our souls often awake as out of a long night into a new morning. So many things, during the illness of the body, conspire to soften the feelings; the still room, the mild twilight through the window-curtains, the low voices, and then, more than all, the kind words of those who surround us; their attention, their solicitude, perhaps a tear in their eyes; all this does us good, does us essential good. And when the wise Solomon enumerated all the good things which have their time upon the earth, he forgot to celebrate sickness among the rest.—Bremer's President's Daughter.

SLEEP.

Dr. Ferrier, in lecturing at the London Institution on "Sleep," laid it down that neither any living being, nor any function of any living being, is capable of uninterrupted activity. If any organ of the body seems to be in perpetual activity, that is only appearance. The heart sleeps as much as the muscles, but then the heart's sleep is rhythmical, taken in the interval between the diastole and systole—or, to put the same thing more familiarly, is taken in a great number of very short naps indeed, which amount, however, when added together, to eight hours out of twenty-four, or one-third of the whole day. If that be rest, enough, we do not quite see why the same sort of rest might not do for the brain—which, even as it is, in most men seems to work in frequently repeated leaps, or impulses of concentration, interrupted by minute reveries or dreams of relaxed effort, rather than strictly continuously. And certainly in sleep the brain often seems to be, if not as hard-worked as ever, at least very hard at it, dreaming, as Carlyle says, "the foolishest dreams, but none the less elaborate and lasting for that."—Spectator.

The Hartford Times reports that one day recently there were seen on the wharf in that city no fewer than sixteen children, between the ages of four and eight years, all drunk. They had obtained access to some of the vile liquor of the dram shops, and drank enough to set them crazy drunk, or helpless. Some were weakly trying to stab each other with such weapons as they could reach.

House and Farm.

The Natural Age of Fruit Trees.

It seems to be the common belief that there is no limit to the natural age of apple-trees. But this is certainly a mistake. We all know that the peach-tree fails to be profitable at twelve to fifteen years of age, and the cherry and the plum average only twenty to thirty years; the pear, in favorable circumstances, forty to fifty years—in rare cases a much longer time. So, also, the apple-tree, has its natural limit, and, although, like man's life, the duration of the period of health and vigor varies greatly according to constitution, nature, climate, etc., its approaching termination is clearly indicated by signs of debility and disease. On very deep and favorable soils, and where trees are not damaged by the severity of the climate, apple orchards are found bearing fair crops of fruit at seventy to one hundred years of age, but these are nearly as rare as for their owners to live so long. Very few farms have soil of the best kind for an orchard, and everywhere our climate is either too warm, or at times too cold, for the health of the trees. Injury by severe cold, blackening all the wood, except as new growth is formed, I am convinced is a very common cause of the failure of orchards; but starvation, in consequence of exhaustion of the soil, is still more common, and this is a more difficult matter to remedy than most people suppose, especially when trees have attained full bearing size.

The Potato Disease.

An important discovery, in relation to the potato disease, has been made by Mr. Worthington Smith, who has at last found the resting spores of the Peronospora infestans. These he discovered when investigating leaves attacked with the so-called "new" disease, of which so much has been said and written of late. He has distinctly detected the zoospore and anthridium of the potato fungus after macerating one of the diseased leaves for several days in water. The "new" disease proves to be the "old enemy in disguise," or, in other words, he says, "the old Peronospora infestans in an unusual and excited condition." Mr. Smith, in a paper recently read before the Society, recounts the process by which he arrived at such conclusions, in which he also explains his reasons for thinking that "the fungus which produces the potato disease is aquatic in one stage of its existence, and in that stage the resting spores are formed." The reason the resting spores have evaded previous search is because no one has thought of finding them among leaves macerated with water. The Society have awarded Mr. Smith the Banksian gold medal, in recognition of the value of his discoveries. Of course, nothing is yet gained but additional scientific information of the history of the disease and its means of propagation.—London, England, Farmer.

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The Righteous Dead.

ISABELLA MILLS.

Mrs. Isabella Mills, daughter of Edward and Mary Ann Edwards, was born on the 26th Oct. 1844, and married to Mr. John N. Mills on the 7th July, 1864.

EUNICE ARMINA MARSELS.

The subject of this brief memoir was born in the township of Williamsburg, June 16th, 1850, and died on the 24th of January, 1876.

JOHN DOCHSTATER.

John Dochstater, of Winchester, Ont., was born at Argenteuil Bay, on the 22nd day of December, 1807.

SARAH KEE, (Palmerston).

Mrs. Kee exchanged matrimony for life on the 25th day of April, 1876, at the ripe age of 82 years.

JOHN MOORE, (of Hamilton).

Passed suddenly through the gates into the golden City June 1st, 1876, aged 61 years.

Miscellaneous.

THE NEW Model Deed Act.

We have published the New Act in pamphlet form. It contains information that all our Ministers and Trustees should know.

HELPS TO ACTS.

For the Second and Fourth Quarters of the International Sabbath School Lessons.

TRACTS.

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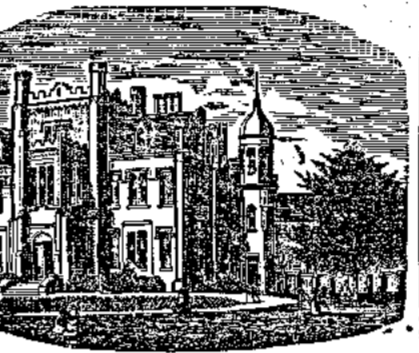
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