

The Christian Guardian

AND EVANGELICAL WITNESS.

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Literary and Religious.

The Golden Stairway.

Against the shining battlements,
Upborne by heavenly hands,
Beneath the watchful eye of love
The golden stairway stands.

And ever as the day and night
On Time's swift currents flow,
To mortals from that world of light
The angels come and go.

With helpful songs the air resounds:
"Lay down your weary cares;
Come, mount with us the shining rounds,
And climb the golden stairs."

"The way is long, the path is steep,
Yet from your heights above
The dear Lord, Master of us all,
Looks down with eyes of love."

"If but one trembling step should slip,
If but one tear should fall—
The feeblest song from any lip—
Heaven and treasures all."

"Yet read on high in nobler air
Who walk in faith and love,
Who mount on prayer, the unseen stair,
To royal paths above."

"For only on these golden rounds
Can any win the crown
From Him who watches every step,
Who leads the stairway down."

—Sarah D. Clark.

The Annual Address

OF THE LONDON CONFERENCE OF THE METHODIST CHURCH OF CANADA, TO THE MEMBERS OF THE CHURCHES UNDER ITS CHARGE.

BELOVED BRETHREN,—It is with great satisfaction that we avail ourselves once more of the opportunity of conveying to you our words of customary greeting and counsel. We should exceedingly regret it at any time this our annual address of salutation and suggestion should take the place in your esteem of a merely formal and perfunctory service, one to which we have attended, on our part, as simply a matter of Conference routine, and which by you might, therefore, come to be regarded as wanting in all the definiteness and force of a loving and earnest Christian purpose and aim. Brethren, receive from us, we beseech you, the assurance once again that ye are in our hearts to die and live with you. Of yourselves, raised up from amongst yourselves, bound to you still further by those ties of grace and spiritual kinship common to the brotherhood of the saints, many of you come yet nearer to us again in the unbreakable tender relationship of sons in the gospel. Therefore it is that "we long after you all in the bowels of Jesus Christ." "What, then, is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming! For ye are our glory and joy."

This feeling, to which we are assured you are as warmly responsive in its acceptance as we are in its expression, moves in the plane of an intelligent and devout recognition of those interdependencies for prayerful and loving Christian sympathy, and a large and helpful co-operation in the work as well of our personal salvation as of the extension of the Redeemer's kingdom around us, which, of Divine appointment, subsist between us. Beautifully is this set forth in the apostolic figure, ever fresh in its incisiveness and force, which represents us as "many members, but one body," so that "the eye cannot say to the hand, I have no need of thee, nor again the head to the feet, I have no need of you," "for by one Spirit we are all baptized into one body." These correlated obligations we at once accept and commend. Thus "holding the head from which all the body by joints and bands having nourishment ministered and knit together," we shall increase "with the increase of God."

We rejoice to be able to state to you, dear brethren, that our associations during the sittings of the present Conference, whether in the discussion and transaction of business, or in the interchange of brotherly greetings in the social circle, or in the yet more hallowed atmosphere of our public religious services, have been marked in an eminent degree by interest and profit. The spirit of peace has brooded over us in our business deliberations, the spirit of love has marked our social intercourse, the spirit of power has pervaded our worship. The ministry of God's word during this privileged week has been in the Holy Ghost, and in much assurance, and our greetings for prayer and Christian fellowship have been seasons of grace and sweet delight. We believe that our visits to this interesting and growing town will leave behind it precious and hallowing memories not only in our own hearts, but also, we trust, in the homes of whose generous hospitalities we have so gratefully partaken. Of the public anniversaries connected with the Conference, we can only say that a large inspiration from the themes presented has rested on the thronging audiences who have listened to the able platform addresses which have been delivered.

The interest of our proceedings has been further enhanced by the presence of honored brethren from other sections of our work who have joined us in counsel, and whose words have at times been as nails fastened by the Master of assemblies. Especially have we welcomed to our unabated confidences and regards the President of our General Conference, the venerable and well beloved Dr. Egerton Ryerson, whose absence on official duty in Great

Britain prevented his appearance at any of the Annual Conferences of last year. His patriarchal presence and matured counsels have been refreshing and inspiring to us all. Nor would we omit to mention a delightful hour of fraternal intercourse with representatives from the Congregational Union of Ontario and Quebec, the sittings of which deliberative assembly have been in progress in this town during the past week. A deputation from ourselves to this honored body was received with as great Christian heartiness as was theirs to us. To all who are engaged similarly with ourselves in the great work of opposing evil and advancing the interests of righteousness, we hope to be ever able to say, "Is thy heart right, as my heart is with thy heart? If it be, give me thy hand."

You will no doubt expect to hear from us as to the working of those modifications and adjustments in our administrative economy which, with a view to meet the growing wants of Methodism in this vast Dominion, have been lately introduced into our work. We are happy to report that these transitional experiences have been unattended with any results prejudicial to the claims of a sound and healthy conservatism, while at the same time a door is thus opened for adaptations which the progress of events will, in influencing Church economies, ever and everywhere suggest. Embodying, as does our polity, fundamental principles such as scriptural precedent and apostolic authority enjoin, our system claims withal an elasticity in perfect keeping with the sentiment of one of the honored fathers of our parent Methodism, who, on taking the Presidency a few years ago of its august chief assembly, said, amongst other wise inaugural words, "These principles"—fundamental principles of Church polity—"are embodied in the institutions and usages of the Churches of the New Testament, but the forms which these principles should assume when embodied in a definite organization, are very much left to the operation of two factors, the inner life of the Church and the overruling providence of God. Immovability of principles with flexibility of plans was the policy of Mr. Wesley. Accepting these views, and led thus far, as we believe we have been, by a prayerful study of the indications of God's providence, to a wise interpretation and use of such indications, we ask you to join us in the request that still in every department of our operations as a Church, in the choice and employment of our methods, we may be made even as were the children of Issachar, "men who have understanding of the times to know what Israel ought to do."

It is with humble and thankful adoration to Him who holdeth the seven stars in his right hand and walketh in the midst of the seven golden candlesticks, that we would acknowledge the tokens of His presence vouchsafed to us as a people during the past year. In the enlightening, comforting and sanctifying operations of His Spirit in the hearts of believers, and also in making the word preached effectual to the salvation of sinners, we have found a fulfilment of that gracious promise: "Lo, I am with you always, even unto the end of the world." With great joy we inform you of an addition within the territorial bounds of this Conference of more than two thousand souls to our Church membership. This, as you know, is far from representing the aggregate number of conversions with which we have been favored during the year, the sum of actual additions to the Church being heavily discounted by the offset of deaths and removals. Thankful for the distinguishing mercy that has crowned our labors, we are at the same time deeply humbled at the thought of the yet vaster capabilities of effort and of the wider opportunities of growth which have not been overtaken by us. Entering on the responsibilities of another ecclesiastical year, we would gird ourselves anew to the conflict, hopeful and strong in the conviction which has possessed us, and never more commandingly than now, that

The world cannot withstand
Its ancient Conqueror;
The world must sink beneath the hand
Which arms us for the war.

We regard our Church economy as admirably adapted, by the blessing of God on its provisions, to conserve the results of previous toil, and to multiply successes in the future. May we urge you, dear brethren, to encourage the converts of the past year in the use of their newly gained opportunities! By your example and by your words of loving counsel and cheer endeavor to bring them into the closest possible association with the Church. Take them by the hand to a prompt and cheerful attendance on her ordinances, lead them in paths of Christian activity and enterprise.

We have rejoiced to learn of the results attending our Sunday-school agencies during the past year. Additional to other gratifying indications, our Sunday-school statistics give returns of nearly two thousand conversions from amongst the children of our schools. May we urge our Sunday-school officers and teachers the importance of using all tenderness and faithful care in their treatment of these dear young people at this so critical period of their history? Introduce amongst them our excellent Sunday-school literature. We would also suggest that judicious encouragement be given to them in organizing for mutual improvement in associating themselves, where this can be done, for prayer, and fellowship, and work. May He who leadeth His flock like a shepherd, gather these lambs with His arms and carry them in His bosom,

safe from the rude assaults of the tempter and the storms of life.

We think it necessary, dear brethren, in these days of doctrinal incertitude and unrest, when a boasted comprehensiveness is found to be but the subterfuge of laxity and indifference, to urge on you a liberal acquaintance with the distinctive theology to which, as a people, we hold, as well as a firmer and fuller grasp of those fundamental verities of the Christian faith which are the common heritage of the universal Church. Doctrine and duty, belief and practice, are ever held in inseparable and closest association; making shipwreck of faith is inevitably to make shipwreck of a good conscience. "Let no man, then, beguile you of your reward, intruding into these things which he hath not seen, vainly puffed up by his fleshly mind." Rather, brethren, let us as pastors and people stand fast together in one spirit, striving together for the faith of the gospel. New Testament example and authority nowhere depreciate definiteness in our apprehension and declaration of those things which from the first have been most surely believed among us. We are required to hold fast the form of sound words. "If," said the pre-eminently loving apostle, "there come any unto you and bring not this doctrine, receive him not into your house nor bid him God-speed." These are not words to justify the spurious and belauded spirit which, to superficial thinkers, condones its eccentricities and errors because it chooses to advertise itself as broad. Rather, brethren, consider Him who for the truth's sake, endured the contradiction of sinners against Himself, who sealed His testimony with His blood, and who has bequeathed this testimony to us, an heritage for ourselves and for the ages that are to follow, and who expects of us that we be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ.

Disclaiming all wish, as we disavow all right, to influence your preferences in the sphere of civil politics, we cannot at the same time suppress our earnest conviction that this fair country of ours has reached a period in its development when the suffrages of all Christian people should be brought to bear on the abatement and suppression of the accursed traffic in intoxicating drinks. We do not venture any opinion as to what form of combination is required to meet the exigency that is upon us by reason of this almost unchecked evil. But so definite and so distressing is the conviction we have of the unmeasured and unrepentable disaster that is accruing to all our interests—material, social and spiritual—from the cause we name, marking these our country's record with mourning, lamentation, and woe, that we cannot do other, from this watch-tower where God hath placed us on the walls of His Zion, than sound an alarm in your hearing, to rally, if we may, a spirit of patriotism and philanthropy, of loyalty to human nature and to God, that if it be so, you shall rise up in this your might and swear by Him that liveth for ever and ever, that amongst us this foul leprosy spot shall be found no more at all.

Lingering thus in spirit with you, beloved brethren, many suggestions arise which we have no space to enforce. From year to year you are urged to a liberal sustentation of our various Church schemes. Of these, let us specially commend to your intelligent sympathies our educational work. The claims of this movement are coming into a prominence they have never heretofore assumed. Their interests are vital, and a true and abiding denominational prosperity is conditioned on the regard in which they are held by us. It was most cheering to have the testimonies of our young brethren of the ordination class to the warm atmosphere of piety which they had found in our theological halls. Their attendance at our colleges had been blessed to them not only in the acquisition of a more advanced intellectual and literary outfit for their work, but also in the quickening of their souls to a deeper and healthier spiritual life. Located within the bounds of our Conference are two institutions of whose efficiency we must make special mention. These are the Wesleyan Female College, in Hamilton, and the Dundas Wesleyan Institute. Here your sons and your daughters will find educational facilities combined with a healthful moral supervision such as ought to have a general and a generous patronage. We are glad to report an advance upon last year in the contributions to our Educational Fund.

Our denominational literature we also remit to your generous support. Particularly do we ask of you our weekly organ, the CHRISTIAN GUARDIAN, edited with an ability that commands unstinted admiration and respect, shall find its way into all your homes. Our monthly Magazine is also an able periodical, and deserves a wide and growing circulation.

We have to ask a heartier recognition of the merits of our Superannuation Fund. Any growth in its income for the past year has come from the increased contributions of the ministers. A large percentage had to be deducted at this Conference from the appropriations made to the claimants, and no class of men make a juster demand on our sympathies and help.

And what shall we say of our missionary work? Brethren, rally to its extension. Un-

propitious as the times have been, the falling off in our grand aggregate of subscriptions for the past twelve months has been but slight. Should we be favored, in the good providence of God, with a bountiful harvest, we look for this lack of service to be more than met through the coming year. The missionary enterprises of Methodism have been our glory and boast. There must be no abatement in the enthusiasm of their support.

Brethren, we must close. Not, however, until we have again brought you to guard jealously the interests of personal piety. Diligently use the means of grace, reading the Scriptures, prayer, both in the closet and the family, attendance on the ordinance of God's house. Value and uphold as well the class-meeting as the prayer-meeting. And may our Lord Jesus Christ Himself, and God, even our Father, who hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work.

Signed on behalf and by order of the Conference,

JAMES GRAY, President.
JOHN B. CLARKSON, M.A., Secretary.
Guelph, Ont., June, 1877.

Wycliffe and Pius IX.

Sunday, June 3rd, was a high day at Rome. Pio Nono celebrated the jubilee of his Episcopal consecration, while on the same day the Italian people celebrated with great rejoicing the thirtieth anniversary of their political constitution, which also is a kind of jubilee, as thirty years about represents the life of a generation, and the Roman Church has itself ordained that each generation should have its jubilee. The coincidence of the two celebrations at Rome is not a little striking, and it brings into very bold relief the wonderful changes in the condition and the prospects of European society which have been accomplished within the Pontificate of the present Pope. At the same time we are called to celebrate a still more significant and important jubilee—the jubilee of John Wycliffe, the 500th anniversary of the formal condemnation of his doctrine by the Papal court. So we are living in the atmosphere of jubilees. It is curious that the 50th year of the episcopate of Pio Nono, which summons a great concourse of pilgrims to Rome, with gifts and offerings and every demonstration of joy, falls in the very month of the 500th anniversary of the formal condemnation of the first principles of the English Reformation by his predecessor. If he will trouble himself to compare Roman Italy as it was when a few years ago he ceased to have power to blight it, with the England which Gregory XI. was so sure would be cursed and blasted if the pestilent ideas of Wycliffe were allowed to spread, it may be suggestive of some fruitful though humbling reflections. The England which, by all Papal rules, should be groveling in misery, and covering in shame, has passed on to the van of the world. The most free, active, intelligent, industrious and prosperous of peoples has grown strong and glad under the teaching which the Pope cursed with such bitter vehemence; while the successor of Gregory calls himself sadly the prisoner of the Vatican, and the enemies who have, as he maintains, despoiled him, celebrate their jubilee, and make merry under his very eyes. The contrast is certainly a striking one between Protestant England and Vatican Rome; nay, we may go further, and say between Teutonic Protestantism in England, Germany, America, and Australia, and the kingdoms which still wither under the sway of the Latin Church.—*English Independent.*

Fallibility of Scientists.

The mistakes and blunders of scientific men are quite as numerous and as amusing as those of ordinary mortals. Indeed, I think it was a very learned scientist who demonstrated the impossibility of a steamship crossing the Atlantic, and whose theories were ingloriously put to shame by a vessel steaming into the harbor before the wise man's pamphlet was hardly out of press. The scientific facts of to-day may be changed or modified by other scientific facts; to-morrow; and if scientific facts are so unstable, what shall be said of scientific theories? The grandest and most magnificent abundances of the ages have been invented and endorsed by men who boasted of their scientific acquirements; and unstable as the present shifting exhibition of scientific facts seems to be, scientific theories are yet more unstable; they are lighter than vanity and change almost as often as the moon. The sands of time are strewn with the wrecks of scientific theories which have sprung from the teeming brains of men who boast their learning and scholarship, but which have perished forever like shadowy phantoms of the night. Christian men have no quarrel with the facts of science. But when men who shift their positions from year to year, who blunder and mistake like other mortals in the common things of life, insist upon it that their unproved hypotheses, their new and unsettled theories, shall be accepted as law and gospel and common sense, they claim a scientific infallibility which intelligent men are as yet unwilling to concede. We are willing to listen, willing to investigate, willing to be taught; and in matters where scientific men have investigated and arrived at definite and

unanimous conclusions, we are willing to accept their statements as the testimony of experts, and their conclusions as worthy of regard. But when their theories, which can hardly stand without propping, and over which scientific men themselves wrangle and dispute and show no signs of coming to an agreement, are pressed upon us as authoritative, with all the marks of infallibility which distinguished the ages of darkness that are passed, we beg to be excused from accepting theories so crude or statements so feebly sustained, and wait till their memory will long be fresh and fragrant, as that of Simon and Anna who waited for the consolation of Israel, and who served God with fastings and prayers night and day.

Historic Parallel.

If Marshal MacMahon ever finds leisure to read the history of his own country, he may profitably look back to a period with which so accomplished a student as M. de Broglie must be perfectly familiar. Charles X. had such high ideas at once of prerogative and duty that Marshal MacMahon's Message would have been entirely after his own heart. The last years of his reign were disturbed by collisions between the clergy, to whom he was intensely devoted, and a popular majority which he believed to be dragging France to ruin. An occasion of quarrel between him and the Parliament was presented by a Municipal Bill, curiously like that which has been made one of the pretexts for the dismissal of the Republican Ministry. Dismissing M. de Martignac, who bore some mental resemblance to M. Jules Simon, the King gave power to Prince Polignac, who had many points of likeness to the Duc de Broglie. The Chamber of Deputies protested; he answered by a dissolution and a personal appeal to the country. The country replied by electing a chamber more hostile to the Court than ever. The King retorted in the Ordinances, and the result was the Revolution. If we recall a parallel which so far is curiously close, we do so because all the parties of France have learnt wisdom since those fatal days. The Marshal has appealed to the law, and the Republican majority has expressed its readiness to abide by the result of that appeal. The next month may provide some ground on which the Marshal and the representatives of the nation can both act. If the Republican Deputies, the Republican press, and the constitutions should temper their firmness by a scrupulous respect for the law, the Marshal may see cause to doubt the wisdom of his counsellors. Both parties will be restrained by the fact that the present commotion will do grave injury to the financial as well as political future of France. Both, we may safely assume, will peremptorily turn aside from those old and fatal methods which have been the curse of France. The Republicans must guard themselves against the use even of rash words. Such a collision as the present might be too fruitful in disturbance if both sides did not keep in view the lessons of their national history.—*London Times.*

The Missionaries and Turkey.

After travelling for more than three months in Mohammedan countries I cannot conceive how an intelligent Christian man can any longer sympathize with a country that has for centuries cursed the fairest portions of the globe, and held millions of Christians in a state of degrading slavery. The Turkish Government is a hopeless system of corruption and oppression. It defeats the first object of government—the protection of life and property. It is no government at all, in the proper sense of the word; it is simply the relation of the conqueror to the conquered, continued without even an attempt to conciliate them. It makes loyalty and patriotism on the part of the latter impossible. It rules only to ruin. It cares nothing for the countries and peoples under its sway, except to extract tribute from them; and it degrades taxation to a system of legalized pillage. Christians are not allowed to testify before court, to bear arms, to defend their country. The Turks keep all the power and all the powder in their own hands, and prevent the possibility of a successful revolution or redress of grievances. The recent constitution is only a shrewd contrivance to checkmate Russian and the European Conference, and will prove a mockery and a delusion. Such a Government cannot be reformed. It allows everything to go to decay and ruin. Nearly every improvement in Turkish dominions is due to foreign energy and enterprise, and exists in spite of the Government.

Much is said of the tolerance of the Turkish Government under which our missionaries have been able to pursue their work for the last fifty years. But tolerance springs from indifference and contempt, in part also from fear, not from principle, not from any respect for the rights of conscience. The more the Christian dogs fight among themselves, the better for the Turks. Or religious liberty they have not even the remotest conception. Their religion commands them to massacre all idolaters who refuse to become Moslems. Christians may be allowed to live, but subject to Moslem rule in a state of servitude. The Moslems themselves have no liberty to change their religion except at the expense of their lives.

Some of our missionaries fear that the Russians may deprive them of that liberty which they enjoy at present under the Turks, and pre-

fer to let Turkey die a natural death. But this is a narrow, and, I may say, a selfish view. The fate of a few hundred converts—not from the Turks, but solely from older Christian sects—weighs little compared with the facts of millions of Christians who have borne the yoke of slavery for centuries, and who deserve some credit at least for their steadfast adherence to the Cross against the brutal force and standing insults of the Crescent. The great majority of the missionaries, however, with whom I have conversed on the subject in Constantinople, Beirut, Damascus and other places, take a more comprehensive view, and heartily desire the speedy overthrow of this intolerable despotism.

The Eastern conflict is by no means a conflict simply between Russia and Turkey. It is a conflict between the Cross and the Crescent; between Christian civilization and barbarism; between liberty and barbarism. Russia may have selfish objects of conquest in view, but she is only an agent in the hands of Providence for higher and nobler purposes. England, unfortunately, is no less selfish in her policy. Mr. Gladstone represents the conscience but not the purse of England, and the purse seems to rule the conscience as far as the action of the Disraeli Government is concerned. I am confident, however, that the Christian people of England will not allow her rulers to fight another Crimean War, and will force them to keep neutral at least so long as Russia does not threaten Constantinople. And it seems to me, from what I can learn, that Russia does not aim at Constantinople, but at Armenia and the ports of the Black Sea, to strengthen her Asiatic power, and at the emancipation of the European province of Turkey from Mohammedan rule.—*Philip Schaff, D. D., in New York Observer.*

Mr. Beecher's Speech in Behalf of St. John.

The following characteristic speech by Rev. H. W. Beecher, at the mass meeting which took place in Cooper Union, New York, on the 26th ult., to take measures to relieve the distress occasioned by the fire at St. John, N.B., will be read with interest:—

On coming forward Mr. Beecher was saluted with hearty and ringing cheers and applause, which lasted for nearly a minute. He said:—"I should be sorry to have been absent from such a meeting as this. It seems but as yesterday when I walked the streets of St. John and spoke in its opera-house and churches, now unhappily laid in ashes. All the habitable part of the city is laid waste by this terrible fire. We are accustomed to local conflagrations; we are accustomed even to fires that sweep away buildings and even whole squares; but to have the whole atmosphere become white hot, to feel heat extending over miles, and raised to the power of a compound blow-pipe, is a horror we have so far been spared. But these modern fires are increasing in number. First Portland, then Chicago and Boston. These terrible scourges have become so frequent that we may well feel that our day may yet come, that we may yet suffer from some such terrible convulsion of the air and destruction of property. Had it been across the ocean that this last catastrophe occurred, such is the present sentiment of universal brotherhood that we should have felt aggrieved had we not been appealed to for aid. Wherever there is human suffering thither goes our sympathy. Be it an overflow in France or a famine in India, it matters not—around the world mankind is one brotherhood, and we are beginning to feel it. Our Christianity may lack dogmas, but it becomes a sentiment, a love that takes in the whole human race. If this fire had occurred within our own borders what would we not do for our own children? We would do for Portland or for Bangor whatever we could do; but when the need is in another state, and under another sovereignty, there is a species of heresim in saying: 'We will do for you as for our own, and even more abundantly.' For weeks past the Queen of England, and many of England's highest nobles have, to show sympathy and regard for America, been pouring honors upon General Grant. (Applause.) This sympathy exists unquestionably. The settlers of St. John, N.B., were of our own citizens. Hundreds and thousands of men, as pure and as conscientious as the Jeffersons, the Adamses and the Hancocks, who were loyal to the old throne, and with the same feelings as the Puritans in leaving England left our shores at the close of the Revolution, and settled St. John—men particularly from New York, Boston, and the Massachusetts coast. Whoever has travelled the Dominion must have seen with pride and satisfaction the beautiful country there growing up between us and the North Pole. It seems as if it were really intended for a royal agricultural territory. It is a goodly thing to have a good neighbor. Since we cannot inherit it (once I thought we should—(laughter)—but I have ceased to hope for it) we should rejoice at having such a neighbor. Our territory is already too large. (Applause.) We have a greater farm than we can attend to. It is said we shall have some of Mexico. Good heavens! what shall we do with it? (Applause.) They say it would give us a better border. Would that we had better neighbors, neighbors on the south like those on the north! Is there anything that can appeal to you more powerfully than the sorrows of those neighbors? In such an affliction as this see how God stills all prejudices! How many sects have I here? Not one! Catholic and Protestant here are only Christian men united in the bonds of sympathy for human suffering. So let us say to our neighbors, 'Not only do our hearts beat with yours, but our pockets and our purses are open to give more tangible results.' Let us hope to see in future, as in Chicago, a miracle of repairing in St. John that will excel the miracle of devastation. May a city rise out of its ashes more beautiful, more substantial, more permanent than ever! (Applause.)"

The Family Treasury.

Let Us Come Boldly to the Throne of Grace.

Go to Him with all your needs;
No believer vainly pleads
Who before the Saviour's throne
Makes his want and weakness known.
Waiting on His mercy-seat,
Jesus loves His saints to meet,
Loves to see them drawing nigh,
Loves to hear their carousal cry.

Ere your trembling lips can speak,
Jesus knows the boon you seek;
Knows the burden you would bear
In your yet unuttered prayer.
Tis His Spirit that hath wrought
In your mind the suppliant thought;
Tis His Spirit in your breast
Forms and orders each request.

If you love the place of prayer,
More He loves to meet you there;
If you love to seek His face,
More He loves to shed His grace;
If you long His grace to know,
More He loves His truth to show;
Gifts that you would fain receive,
Readier far is He to give.

Never shrink and never fear;
Humbly, boldly, persevere;
"Always pray and never faint"
Is His word to every saint.
Trust the word that cannot fail,
Urges the plea that must prevail,
And you joyfully shall prove
All His boundless wealth of love.

—Independent.

What Shall We Do With Our Doubts.

The true way to have our doubts resolved is to take them to Jesus. John did not brood over his perplexities until they were hatched into living principles; but as soon as they shaped themselves definitely into distinctness, he sent his followers with them to the Lord. Now here is an example for those who are in spiritual suspense. Take your difficulties to Christ. Make them the subjects of earnest prayer, saying, like Augustine, on a memorable occasion, "Give light, O Lord!" Turn to the Bible with them, and see what you can find in its pages that meets your need. Do not talk over them incessantly with other people. You will find that every time you speak with men regarding them, there is a tendency in you to magnify them. While, on the other hand, every time you take them to the Lord, and seek for their settlement in His Word, they become smaller and seem to dwindle in importance before the great certainties which He reveals to you. Do not seek for justification of your doubt, for that will only aggravate your condition. Let your attitude be docile rather than defensive. Be more eager to welcome new light than to vindicate yourselves in the position you have taken up. Read and pray, not to get new reasons for staying where you are, but to know what is right and true. It is written, "If any man is willing to do his will, he shall know of the doctrine." Be receptive, therefore, rather than dogmatic. Seek to be "of the truth"; in the sense of being willing to receive what shall be proved true, and to follow wherever that shall lead, for, as Wattleley has aptly put it, "Every one wishes to have truth on his side, but it is not every one that sincerely wishes to be on the side of truth." Seek you to be on the side of truth, and then in you shall the Saviour's words be verified—"Every one that is of the truth heareth my voice." This is the only outlet from doubt into faith; and if you go in this spirit to the Lord in prayer, and to the Bible in study, it will not be long before you come out into the clear light of conviction. But let your study of the Scriptures be made for yourself. Do not read them through the spectacles of other men's animadversions upon them. Take them at first hand. Let them speak for themselves, and if you fail to perceive a difference between them and other books, which is not merely one of degree, but of essential character, I shall be greatly disappointed.—W. M. Taylor.

A Remarkable Conversion.

I could tell you of a tragic scene, when once, at the close of the service during the last year, I found a man in one of these front seats wrought upon most mightily. I said to him: "What is the matter?" He replied: "I am a captive of strong drink; I came from Illinois; I thought perhaps you could do me some good; I find there is no hope for me." I said: "Come into this side room, and we will talk together." "Oh, no," said he, "there's no need of my going in; I am a lost man; I have a beautiful wife; I have four beautiful children; I had a fine profession; I have had a thorough education; I had every opportunity a man ever had, but I am a captive of strong drink; God only knows what I suffer." I said: "Be encouraged; come in here and we'll talk together about it." "No," he said, "I can't come, and you can't do me any good. I was on the Hudson River railroad yesterday, and coming down, I resolved never again to touch a drop of strong drink. While I sat there a man came in, a low creature, and sat by me; he had a whiskey flask, and he said to me: 'Will you take a drink?' I said no; but O! how I wanted it; and as I said no, it seemed the liquor curled up around the mouth of the flask and begged, 'Take me! take me! take me!' I felt I couldn't resist it, and yet I was determined not to drink, and I rushed out on the platform of the car, and I thought I would jump off; we were going at the rate of forty miles an hour, and I didn't dare to jump; the paroxysm of thirst went off, and I am here to-night." I said: "Come in, I'll pray for you and commend you to God." He came in trembling. Some of you remember. After the service we walked out and up the street. I said: "You have an awful struggle; I'll take you into a drug store—perhaps the doctor can give you some medicine that will help you in your struggle, though, after all, you will have to depend upon the grace of God." I said to the doctor: "Can you give this man something to help him in his battle against strong drink?" "I can," replied the doctor, and he prepared a bottle of medicine, I said: "There is no alcohol in this—no strong drink!" "None at all," said the doctor. "How long will this last?" I inquired. "It will last him a week." "Oh," I said, "give us another

bottle." We passed out into the street and stood under the gaslight. It was getting late, and I said to the man: "I must part with you; put your trust in the Lord, and He will see you through; you will make use of this medicine when the paroxysm of thirst comes on." A few weeks passed away, and I got a letter from Boston, saying: "Dear friend, I enclose the money you paid for that medicine. I have never used any of it. The thirst for strong drink has entirely gone away from me. I send you two or three newspapers to show you what I have been doing since I came to Boston." I opened the newspapers and saw accounts of meetings of two or three thousand people to whom this man had been preaching righteousness, temperance and judgment to come. I have heard from him again and again since. He is faithful now, and will be, I know, faithful to the last. Oh! this work of soul-saving. Would God that out of this audience to-night five hundred men might hear the voice of the Son of God bidding them come to a glorious resurrection.—Talmage.

Sleeping in Church.

Few church-goers can be strangers to the disagreeable sensation which meets them on entering a church in the afternoon. A choking feeling of stuffiness, a powerful odor of dusty clothes and moist flannel, and a prevailing element of peppermint and perspiration form the more marked features of the atmosphere. Who ever saw a church in process of being ventilated? How many churches even have a window open from one year's end to another? There should be no surprise that our churches are unfilled in the afternoons. Of those who go few remain awake, and in the evening, naps are equally prevalent. Most of us have at some time or other been present at an open-air sermon. The language may be poor, the train of thought weak; but whoever saw any of the audience asleep? Many worthy people feel troubled over this failing, and accuse themselves of moral apathy and other sinfulness. But given the vitiated air, and sleep on the part of those who breathe it is inevitable. It is a law of nature and not a matter of conscience. It is no more a question of moral responsibility than is being burned when the lightning strikes a person. Sleep is the warning that signals the decrease of the life-giving oxygen in the air. In vain the ecclesiastical unfortunates struggle against their fate. Pins, scent-bottles and friendly nudges are resorted to, but all in vain. By the time that "firstly" is reached the auditor is far into the heart of the land where the patient patriarch dwelt. And when the prickings of a faithful conscience have impelled him to try if a change to the sanctuary of some reputedly more "rousing" preacher, or to some more airy tabernacle, will not enable him to keep awake, he finds that the change has been made too late. Man is the creature of habits, and especially of bad habits. Such was the experience of the convivial doctor who found that on those rare occasions when he went to bed sober he was unable, from habit, to go upstairs in any other way than on all fours. Bad air could explain not only many a fit of illness, but a great deal of "spiritual deadness" and positive wickedness. It may be said to be the original sin. Corruption and carbonic acid gas always go hand in hand. There can be no holy living without holy breathing—that is, breathing the pure air of heaven.—Home Journal.

Children's Church.

It may be that all services of worship should be so conducted that children old enough to read fluently would take an interest in them. With Scripture readings and graphic exposition, with sacred poetry and music, with varied exercises, including affectionate and spirited appeals, it might be that the young would find the house of God their resort upon the Lord's day. At present, even in our most frequented churches, children form but an insignificant proportion of the hearers. This is so general that we are inclined to think that in the nature of things, it is extremely difficult, if not impossible, to provide a religious service that will edify and attract both children and adults. Theological instruction and clerical training take for granted that the minister is to instruct and guide persons of matured intellect. It is assumed that children will obtain their instruction and influences in the household or in the school.

Hence the Sunday-school is practically the children's church. Here only do children meet in great numbers for the observance of the Sabbath by religious duties. Whatever may be the defects and disadvantages that attend the work of instructing these hosts of youth, it is a matter for praise and thanksgiving, that there are elements and influences so admirably adapted to the tastes and capacities of children, that they will gather cheerfully and constantly to enjoy these privileges and services.

People who are not actively engaged in religious labors often forget entirely that the prosperity of the work lies not only in the spirit of him who seeks, but in the spirit of those who are sought. They will suggest plans and modifications and improvements without thinking whether these may not lessen or destroy the very elements that make the present imperfect method a vast opportunity for work and blessing. We knew the pastor of an influential church who, with the zeal of a true reformer, took into his own hand the reins of his prosperous Sunday-school. He was quite sure that he could make it a much more thorough and effective institution for the young. His success was that of the physician who prescribed for a patient with a cutaneous disease until the man died. Looking at the spotless cuticle of the deceased, he observed, "Well, he died cured." That Sunday-school has not yet seen the day of resurrection.

Doubtless, we ought to make the Sunday-school more efficient. For thousands it is perhaps the only hour of the week in which they are under holy influences. It is not possible to over-estimate the magnitude of the issue during these precious moments. But let every endeavor to improve and elevate be in the line of that which has already accomplished the miracle of bringing in voluntarily this innumerable

company. Our Presbyteries very properly commend the Sunday-school to the special care and supervision of the pastor and other church authorities. But if such care and supervision should do nothing but modify the Sunday-school until its influence and spirit and methods are on a par with those that characterize the other church services, it will be found that the children have lost their church, and that instead of better services they have none at all. Children are no less children on Sunday than on any other day. Generations of experience prove that spiritual power does not reach them when it is without knowledge of and sympathy with their work as children. With these influences at work in Zion, we will have the joy of seeing the prophecy fulfilled that "the city shall be full of boys and girls playing in the streets thereof."

An Archdeacon on Wesley.

It is not often, even in these days of enlightened Christian sentiment, that we have such unprejudiced and candid acknowledgments from dignitaries of the English Church as we find in the following remarks of Chancellor Phillips, Archdeacon of Cornwall, when speaking at Truro on the relation of Wesleyanism to the Church of England; though, like most Episcopalian ministers, he misapprehends the position and attitude of the Wesleyans: "St. Paul had said that in every way in which Christ was preached, therein did he rejoice; and to the disciples who complained of the men who 'followed not us,' Jesus had replied, 'He that is not against us is with us.' Ought they not to take these lessons to heart, and object to no system, however irregular, which brought souls to Christ and his salvation. He looked upon John Wesley in some what the same light as one of the old prophets who were raised up from time to time to call the children of Israel to repentance from their ignorance, sloth and sin. No one could be at all conversant with the country of Cornwall without being aware that there, at least, Wesley wrought a great work for God, and he believed it was not a little owing to Wesley's exertions that now, wherever the Cornishman went all over the world, he carried with him a character of piety, peacefulness and industry."

"The Archdeacon thought, further, that with Romanism on one side and infidelity on the other, they had enough to do in keeping back the assaults of the enemy, without indulging in acrimonious disputes among themselves; and, notwithstanding present appearances, he was not without hope that at some not very distant day a few of the leading Wesleyan ministers would not think it beneath them to accept consecration as Bishops from the Primate and Metropolitans of the English Church."

Napoleon and Eugenie.

Mr. Blanchard Jerrold, in his volume just published in London, tells the conclusion of Louis Napoleon's courtship. It was at the New Year ball in '53 that as the company were passing to the supper-room Mademoiselle Montijo and Madame Fartoul, wife of the Minister of Public Instruction, reached one of the doors together, Madame Fartoul, mastered by that jealousy of the fortunate lady which was general at court, rudely rebuked Mademoiselle de Montijo for attempting to take precedence of her. This young lady drew aside with great dignity before this affront, and when she entered the supper-room the pallor and trouble in her face at once attracted the notice of the Emperor as she took her place at His Majesty's table. In great anxiety he rose and passed behind her chair to ask what had happened. "What is the matter? Pray, tell me." The marked and sympathetic attention of the Emperor drew all eyes upon the lady, who became covered with confusion. "I implore you, sir, to leave me," she answered; "everybody is looking at us." Troubled and perplexed, the Emperor took the earliest opportunity of renewing his inquiry. "I insist upon knowing. What is it?" "It is this, sir," the lady now answered haughtily, the blood mantling her cheek, "I have been insulted to-night, and I will not expose myself to a second insult. 'To-morrow,' said the Emperor, in a low, kind voice, 'nobody will dare to insult you again.' Returned home, Madame de Montijo and her daughter, their Spanish blood thoroughly roused, made hasty preparations to leave Paris for Italy. On the morning following, however, the mother received a letter from the Emperor, in which he formally asked the hand of Mademoiselle Eugenie de Montijo in marriage; and the ladies' within a few days removed from their apartments to the Elysee, which was assigned to the Emperor's betrothed. Within a month Mademoiselle de Montijo sat on the throne of the Tuilleries beside Napoleon III.

The Book of Job.

The hero of the poem is of a strange land and parentage—a Gentile, certainly, not a Jew. The life, the manners, the customs, are of all varieties and places; Egypt, with its river and its pyramids, is there; the description of mining points to Phœnicia; the settled life in cities, the nomad Arabs, the wandering caravans, the heat of the tropics, and the ice of the north, all are foreign to Canaan, speaking of foreign things and foreign people. No mention, or hint of mention, is there throughout the poem of Jewish traditions or Jewish certainties. We look to find the three friends vindicate themselves, as they so well might have done, by appeals to the fertile annals of Israel, to the flood, to the cities of the plain, to the plagues of Egypt, or the thunders of Sinai. But of all this there is not a word; they are passed by as if they had no existence; and instead of them, when witnesses are required for the power of God, we have strange, un-Hebrew stories of the Eastern astronomic mythology, the old wars of the giants, the imprisoned Orion, the wounded dragon, "the sweet influences of the seven stars," and the glittering fragments of the sea-quake Rahab trailing across the northern sky. Again, God is not the God of Israel, but the father of mankind; we hear nothing of a chosen people, nothing of a special revelation, nothing of peculiar privileges; and in a court of heaven there is a Satan, not the prince of this world

and the enemy of God; but the angel of judgment, the accusing spirit whose mission was to walk to and fro over the earth, and carry up to heaven an account of the sins of mankind. We cannot believe that thoughts of this kind arose out of Jerusalem in the days of Josiah. The scenes, the names, and the incidents, are all contrived as if to baffle curiosity—as if, in the very form of the poem, to teach us that it is no story of a single thing which happened once, but that it belongs to humanity itself, and is the drama of the trial of man, with Almighty God and the angels as the spectators of it.—Froude.

Our Kindred.

The deepest affection is often the most exacting. We can excuse in others faults which we cannot tolerate in our friends. Our love craves for them something of the superhuman. We cannot endure that they should be guilty of the petty sins to which common humanity is subject: they must measure up to our ideal standard. So it results, that those we loved most are most severely criticized by us, and do not consciously receive from us that sympathy which is necessary to their encouragement and success. We do not phrase our objections tenderly enough, and wound where we meant no blow. We do not carefully enough choose our modes, and confound hardness with justice. We think it necessary to blend with our caresses some strong words which shall act as bitter herbs of healing; but alas! the remedy is sometimes too severe. The very love we confess makes us feel a sort of proprietorship in those we criticize, and we deal with them unreservedly as with ourselves.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for our own
The bitter tone.

Though we love our own the best,
Think of it, loving hearts, and see if it be not so.
You would have the loved one perfect.
Well, do so if you can, but remember that your tones and looks should have all the sympathy and tenderness that your heart possesses, or you will certainly and sadly fail.

How may go forth in the morning,
That never come home at night,
And hearts be broken,
For hard words spoken.
That sorrow can never set right.

—Methodist Recorder.

Tennyson's Place in Literature.

Tennyson has thoroughly experienced the two extreme phases of the world's regard. For twelve years after his first appearance as a poet, he was quietly overlooked by the public, and was treated to more derision than criticism by the literary journals. When his popularity once struck root, it grew rapidly, and in a few years became an overshadowing fashion. Since the publication of his first lyrics of the King, it has been almost considered as a heresy, in England, to question the perfection of his poetry; even the sin of his art came to be regarded as its special virtue. The estimate of his performance rose into that extravagance which sooner or later provokes a reaction against itself. There are at present, signs of the beginning of such a reaction, and we need not be surprised if (as in Byron's case) it should swing past the line of justice, and end by underrating, for a time, many of the poet's high and genuine qualities. This is the usual law of a literary fame which has known such vicissitudes. Its vibrations, though lessened, continue until Time, the sure corrector of all aberrations of human judgment, determines its moveless place. And Tennyson's place in the literature of the English language, whatever may be its relation to that of the acknowledged masters of song, is sure to be high and permanent.—Bayard Taylor, in the International Review, May-June.

Getting Religion Cheap.

"Can I not be as good a Christian as there is any need for, and yet stay in the house and keep my religion to myself?"

"Now I see what you are after. You are trying to get religion as cheap as possible. Your question shows at once that you don't know anything of what it is to be a 'good soldier of Jesus Christ.' Just think for a moment of the ridiculous position you put yourself in. Fancy a man saying: 'Can I not be a good enough soldier without any of that trouble and danger.' Now what would you think of that man as a soldier? Wouldn't you tell him he was no soldier at all, but an even-down coward, and that his profession was a farce? Of course you would. And what am I to think of that question you have asked? Doesn't Jesus tell you to take up the cross and follow Him? No cross, no crown, you know. Trying to get to heaven as easy and comfortable as possible means, if I read my Bible aright, that you have never started yet."

Our Character.

We are apt to consider character as a bundle of qualities, varying in degree of good and evil, and requiring to be fostered or restrained as the case may be. In our efforts to do this, whether for ourselves or others, we forget that there is a fundamental disposition lying at the root of all these qualities, influencing and determining them and making the character a unity, however it may be made up of heterogeneous materials. The word character, in Greek, signifies stamp, and this secret principle within a man sets its stamp upon all his actions. Just as the tree, whatever be its soil or surroundings, maintains its individual nature, and blossoms forth into fruit and flower according to the law of its being, so each man is developing his individuality in all the details of his daily life. We become so busied in these details, in trying to form or reform them, that we forget the spirit which animates them all with its own nature. Qualities lie behind actions, but this controlling principle lies behind qualities, and forms the unity of character, which no deep insight into human nature will ever overlook.—Philadelphia Ledger.

For the Young Folk.

Zoological Architecture—How the Oyster Builds His Shell.

The body of an oyster is a poor thing, apparently not able to do anything at all, yet what a marvellous house an oyster builds around his delicate frame! When the oyster is first born he is a very simple, delicate dot, as it were, and yet he is born with his two shells upon him. For some unknown reason he always fixes himself on his round shell, never on his flat shell; and being once fixed he begins to grow, but he only grows in summer. Inspect an oyster closely, and it will be seen that it is marked with distinct lines. As the rings we observe in the section of the trunk of a tree denote years of growth, so does the marking of an oyster tell us how many years he has passed in his "bed" at the bottom of the sea. Suppose an oyster was born in June 16, 1870, he would go on growing up to the first line we see well marked, he would then stop for the winter. In the summer of 1871 he would more than double his size; in 1872 he would add to this house. In 1873 and 1874 he would again go on building, till he was dredged up in the middle of his work in 1875, when he would be five and a-half years old. The way in which an oyster builds his shell is a pretty sight. I have watched it frequently. The beard or fringe of an oyster is not only his breathing organ, but his feeding organ also, by which he conveys the food to his complicated mouth with his four lips. When the warm, calm days of June come, the oyster opens his shell, and, by means of his fringe, begins building an additional story to his house. This he does by depositing very fine particles of carbonate of lime, till they at last form a substance as thin as silver paper and exceedingly fragile; then he adds more and more, till at last the new shell is at least as hard as the old shell. When oysters are growing in their shells they must be handled very carefully, as the new growth of shell will cut like broken glass, and a wound on the finger from an oyster shell is often very troublesome.

"Clean Hands."

"I say, Harry, what has made you take this wonderfully clean fit all of a sudden?" asked John Shelford of his little brother, who was drying his hands after a vigorous pumping. "This is the seventh time I have seen you go to the pump and wash your hands to-day."

"Because I want to be strong," replied Harry. "Well, but washing your hands won't make you strong."

"Yes it will, the Bible says so."

"I don't believe it does," said John.

"I'm sure it does, though," returned Harry, positively; "papa read it at prayers this morning. 'He that hath clean hands shall be stronger and stronger';" and Harry waved his arms in the air, and went through sundry "gymnastic exercises," as if to see whether his numerous washings during the day had increased his strength.

"Well, you don't suppose that means really clean hands; you are a silly boy. You have all your trouble for nothing."

"No I haven't. I'll ask papa to-night if the Bible doesn't really mean what it says."

So in the evening, when Mr. Shelford had come home from business, as soon as he had finished his tea, Harry began:

"Papa, doesn't the Bible say if you have 'clean hands' you'll be strong?"

"Certainly, my boy," said Mr. Shelford, smiling; "I see you remember what we read this morning, how Job said: 'The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.'"

"There," cried Harry, "I knew I was right; and washing your hands will make you strong, won't it?"

"It is very good for little boys to wash themselves, and it helps to make them strong and healthy if they keep clean; but there are some stains that we can't get out with soap and water, and we are freed from these stains that the Bible means." The other day I saw a little boy lift his hand to strike his sister; that made it far dirtier than if he had been making mud-pies for a whole day."

Harry blushed, and his papa went on:

"When I was a little boy, I was taught that it was my duty to keep my hands from picking and stealing, picking, you know, means taking little things that don't belong to you; like stealing lumps of sugar out of mamma's cupboard, or picking fruit off the young trees that I tell you not to touch."

"Then Ere made her hands dirty when she took the forbidden fruit," put in John, who feared the conversation was getting personal.

"Yes, indeed she did; and no one can tell the number of soiled hands that have been the result of that action. Now, John, can you remember the name of a man who stretched forth his hands to vex certain of the Church?" That made his hands very dirty indeed."

"That was Herod, papa, when he killed James and put Peter into prison."

"Yes; and do you know who it was who tried to clear himself from the blame of a very terrible act by washing his hands?"

"Both boys were silent, and Mr. Shelford asked again:

"Who took water and washed his hands, saying, 'I am innocent of the blood of this Person?'"

"Oh! that was Pilate, papa," said Harry; "when he let the people crucify Jesus."

"Yes, but the stain of the sin was just as much on his soul after he had washed his hands as before; and it is the same with our sins, whether we call them little or great; we cannot get rid of them, or of their consequences, however we try to clear ourselves. No washing of our own will do it. So what we must do, Harry? When you make your hands dirty with doing wrong things, how can they be made clean?"

"God can wash them, papa; that is what you mean, isn't it? because David said, 'Wash me, and I shall be whiter than snow.'"

"And Peter," added John, "asked the Lord Jesus to wash not only his feet, but his hands and his head; but Jesus said he need only have his feet washed."

"Yes, because, as the Lord said, he was washed already, by faith in Christ's cleansing word. It was the same cleansing; that David meant when he prayed, 'Create in me a clean heart, O God.' And I want my dear boys to pray, too: 'Wash me, but not my feet alone.'"

My hands, my head, my heart."

Then you will have the blessing that is promised to him that 'hath clean hands and a pure heart'; and you will every day grow 'stronger and stronger' in the best kind of strength, till you are like those to whom St. John said, 'I have written unto you, young men, because ye are strong.'—Early Days.

Only A Penny.

Only a poor little penny—
It was all I had to give;
But as p-n-nies make up the dollars,
It may help some child to live.

A few little bits of ribbon,
And some toys—they were not new,
But they made the poor child happy,
Which made me happy too.

A word now and then of comfort,
That cost me nothing to say;
But it cheered the sick child's bedside,
And helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of His children
Who never give at all?

Shakespeare's Young Men.

Shakespeare seems to value very highly a decided capacity for friendship between men. Most stage heroes have to fall in love, or do something that passes for it; but among these young fellows the power of friendship is rated almost as high, though not all of them are put into circumstances favorable for the display of it. This friendship is shown in many forms and varying degrees of intensity. There is the deep and devoted kind, which a man can hardly feel for many friends at once; but, beside this, there is every shade of genial sociability, producing a wide circle of friendly interest and fellowship, showing that Shakespeare did not hold that the deeper feeling excluded the less passionate one. Clearly his model young man ought to be able to get on with other people.

That he should be capable of really falling in love is almost a matter of course; but it is less a matter of course that both love and friendship are to be thoroughly constant, when once the object is determined. Better still worth noticing is the character of this love. It was not a matter of course, in those days or since, that the love so represented should be the pure and honest thing it is with these young heroes. Passionate, ardent, outspoken, it is always straightforward, frank, and honorable, in both the lover and the object of his love, in any character held up for our admiration. Whenever it is less than this Shakespeare seems to deny it the name of love at all. It may be fancy, or it may be passion, but real love it is not; that is something far above, which may run into any wild extravagance, but which saves the man who has it from real degradation.

Shakespeare's young hero must be a gentleman, too, in the best sense of that indefinable word. Our poet clearly believed that blood and birth made a good deal of difference, fully agreeing with Spenser

"That gentle blood will gentle manners breed";

that, however disguised by bad education, something was conferred by gentle birth, which would

"Show some sparks of gentle mind,
And at the last break forth in his own proper kind."

as in the case of Orlando and Cymbeline's sons. But, whether the polish was to be innate or acquired, at all events it must be there before the young man's character would be agreeable to Shakespeare. It is not enough that the young hero should be daring and gallant, generous and true. He must also have something of cultivation and grace, as well. That Shakespeare could make a blunt, abrupt-mannered man interesting and attractive to us nobody could deny, remembering Hotspur and Falconbridge; but he did not care to invent such characters. It would have annoyed him to draw any one meant to be attractive who was awkward or could not hold his own in conversation.

It would be easy to go on and pick out particular virtues exemplified in particular heroes; but at present we are more concerned with their common traits. One point, however, should not be overlooked in connection with these young men. With all their sociability, their friendliness, and hospitality, it is remarkable how little allusion there is to anything of a rollicking, drinking style of conviviality, such as we might, perhaps, have expected. There is plenty of feasting and fun among them; but their ideas seem to run on dancing, masques and music more than on a riotous form of jollity.

Healthy, brave, natural, genial, constant in friendship, noble in love, well-bred, cultivated, and self-restrained—such are the main points which we can discover of Shakespeare's ideal young man. We would not say that their ideal was not something higher—that we might wish for some example of real heroism and self-sacrifice; but the world is not made up of heroes, and Shakespeare did not seem to feel called upon to draw the exceptional people.

Other people might do that. It was his work to deal with the human beings whom he knew, and to make them live for us, good, bad, and indifferent, with faults and failings, virtues and vices, just as he conceived them to be. At all events, they are real people—not impossible monsters—and, therefore, worth studying.—Westminster Review.

TEETOTALISM IN THE BRITISH NAVY.—As showing the advance of teetotalism in the service, it is stated that on board the ships of Her Majesty's navy there are 166 temperance societies, most of them under the control of "registrars" appointed by the men themselves. No less than 8,000 of the crews—officers and men—are pledged abstainers. The training ships, however, appear to be the peculiar hunting grounds of the teetotal advocates, for in these vessels nearly 2,000 of the boys have signed the pledge. In the Indian army, where certainly abstinence from fiery spirits is an unimpaired good, there are 8,903 soldiers who are teetotallers, besides 745 of their wives and children.

towns and cities of the West, which has since extended to many other States.

One of the most remarkable features of this movement is the way in which workers have been raised up, to labor in the same spirit, and with similar success. Dr. Reynolds, Mr. Rine, and others have extended the work with wonderful success. It is estimated that at least 20,000 drunkards have been rescued from destruction and 30,000 moderate drinkers from peril, as the result of Dr. Reynolds' few months' labors in Michigan. As an illustration of the estimate that prominent politicians have of the blessing conferred on that State is the remarkable fact that the Legislature lately adopted resolutions of acknowledgment of the value of the reform and of thanks to Dr. Reynolds. In Toronto, at every meeting of Mr. Rine, there are testimonies borne by many who have been recently reclaimed. We believe this is the true line of action; and that all the Churches should arise in their united strength and aid the movement by their prayers and efforts. In difference is guilty neglect of a solemn duty. Our efforts to secure a Dunkin Act or Prohibitory Law should not cause us to relax our efforts to reclaim inebriates. If we had a prohibitory liquor law to enforce, we need an increased moral power to sustain it and make it successful. These drinking usages have so deeply enfolded themselves with the social enjoyments and selfish interests of society that it will require the strong and combined efforts of all friends of morality and religion to carry the movement out to a successful issue. Let us strike while the iron is hot. The interest felt in the question makes the present time favorable for a general endeavor for the dissemination of temperance and prohibitory principles. It has been said that temperance people have failed to enforce the laws they have, and therefore do not deserve to get more stringent laws. Let our friends arise in their strength in every county in Canada, and show that they are earnest in the matter. The carrying and enforcement of the imperfect Dunkin Act will prove that the people of Canada must have a complete prohibitory law.

It is common to hear those engaged in the liquor traffic disparage the Dunkin Act and all prohibitory movements. There is a letter from Mr. T. W. Casey, of Nanaimo, in the *Globe* of Monday, showing that the Dunkin Act has been a success in Lennox and Addington counties. He says that, despite the threats of the hotel-keepers to close their hotels, they are still kept open. Indeed, it would be a benefit if some of them were closed. In regard to observance of the law, the hotel-keepers, though they resisted the adoption of the law, have not been complained of as having sold liquor after the expiration of their license. The chief of police, for ten years an official in connection with Nanaimo, says that he has never known it to be so quiet and orderly as during the past two months. There has not been a single criminal arrest in the entire county during the months of May and June. The storekeepers report an increase in business, due directly to the effects of the Dunkin Act. We quote Mr. Casey's closing sentence: "It seems to me in a large city like Toronto, with its police force and detectives, and the ample opportunities of committing of assistance and information, with the present right of search of suspected premises, the Act can be made even much more efficient than in the counties." There are few municipal by-laws with such ample legal provisions for their enforcement.

A Conference of every ecclesiastical denomination will meet at Old Orchard Beach, Maine, on July 19th, 1877, to spend ten days waiting upon God, in entire separation from all ordinary cares and distractions of life. The situation is on the sea-shore of Maine and is one of extraordinary healthfulness and beauty. Arrangements have been made with the Grand Trunk Railway, to pass parties to the meeting from July 19th, to August 12th, and return for one fare. We have no doubt that many of our readers will avail themselves of this favorable opportunity of receiving at the same time a renewal of physical and spiritual health.

On Sunday evening the Rev. F. H. Wallace, B.D., was ordained in the Richmond-street Methodist Church, in the presence of a large congregation. The ceremony was performed by the President of the Conference, Rev. George Young, assisted by other ministers, among whom was Rev. R. H. Wallace, of the Presbyterian Church, and father of the candidate. The service was a most interesting and impressive one. A sermon appropriate to the occasion was preached by the Rev. George Young, from the text 1 Timothy, ch. 1, v. 11.

We have received the first number of *The Intelligence*. It is published in the interest of E. N. Freshman and Son, of Cincinnati. Its object is to promote the interests of advertisers and the press. Messrs. Freshman have on their files the leading newspapers. Advertisers will find it greatly to their advantage to make an acquaintance with the largest establishment in the west.

It should have been mentioned in our article on "Wesleyan Lay Delegation" last week, that at the meeting of the Lay Representation Committee it was decided by a vote of 23 to 25, that the election of representatives in the District meetings should be by the separate vote; ministers electing ministers, and laymen electing laymen.

We regret to learn that, owing to the depressed state of the Subscription Fund this year, the Treasurer is only able to pay claimants two-thirds of their allowance. This ought not so to be.

Lord Harrowby's amendment to the Burial Bill has been carried in the House of Lords against the Government.

OMISSION.—The name of W. A. Narraway should appear as a subscriber to the S. P. Paid to the amount of \$6.00 in connection with Cairville Circuit, but through an oversight of my own it is not included in the minutes. J. R. GUNDY.

NOTES AND GLEANINGS.

More Recruits for Mormonism.

One of the steamers which arrived on Saturday, June 23, brought over 170 Mormon emigrants. All of them are from the country districts of England and Wales, and under the care of three missionaries who have spent several years in Great Britain. The emigrants are mostly young; there being several comely damsels and stout boys on the verge of manhood. It was noticeable that there are no old or decrepit persons among them. They remained in Castle Garden until Monday morning, and then Missionaries Udall and Gallagher started with them for Utah.

A Great Book.

The trustees of the British Museum are in treaty for the purchase of a copy of the largest book in the world. Toward the close of the seventeenth century the reigning Emperor of China appointed an Imperial Commission to reprint, in one vast collection, all native works of interest and importance in every branch of literature. In the beginning of the following century the commissioners completed their labors, and were able to lay before the Emperor a very palpable proof of their diligence in the shape of a compilation consisting of 6,109 volumes, entitled, "Kin ting koo kin too shoo tsah ching," or, "An Illustrated Imperial Collection of Ancient and Modern Literature."

Indians of the North-West.

It is very satisfactory to find that the policy adopted by the Canadian Government for the management and cultivation of the North-West Territories is proving very successful, and promises to be attended with the happiest results. There is peace among all the inhabitants; the Indian tribes are contented; the land is being cultivated; and by the Legislative Council which recently closed its sittings, several regulations were adopted for promoting the growth and prosperity of the whole region. Amongst these special importance is attached to the laws for the administration of justice, for the registration of deeds, for the protection of the buffalo, for the establishment of ferries, for the prevention of gambling, and for the promotion of other needed reforms. All these things will tend to develop the resources of the country, and to give security to the people, and will thus contribute to the future wealth and power, which the North-West is sure to attain.—*Scottish American*

Death of Miss Carpenter.

Mrs Mary Carpenter, who was well-known for the active part she has taken in the reformatory movement and in the promotion of ragged-schools and of female education, died on Friday morning at her residence, Redgrave, Bristol. She was the daughter of the late Rev. Dr. Lunt Carpenter, of Bristol, and was born in 1807. She had published several works on the best methods of dealing with youthful criminals and on various other philanthropic and educational subjects. She read many papers before the Social Science Association, and paid four visits to India for the purpose of promoting female education and prison reform in that country. Her last visit was made in 1875-76, and only last month a Parliamentary paper was issued containing two letters which Miss Carpenter had written to Lord Salisbury, at his lordship's desire, giving her views upon the questions of female education and prison discipline in India.

Intolerance in England.

The following "declaration" has been sent to the clergy throughout the country for signature: "We, the undersigned clergy of the Church of England, being averse to the introduction of such services into the churchyards as would be sanctioned by the Earl of Harrowby's proposed amendment to the Burial Act Consolidation Bill, hereby declare—1. That we consider the churchyards (subject to the legal rights of the parsonages to interment) to be the property of the Church of England; 2. That we are opposed to any legislation which shall permit persons not members of that Church to claim as of right to officiate in our churchyards, and to use forms and ceremonies therein which are not sanctioned by the English Church." This precious piece of bigotry is recommended to the clergy for their signature by an urgent circular, signed by seven deans, thirty-four archdeacons, fourteen canons, and seventy vicars and rectors. As a sign of the way in which the clergy of opposing schools can unite in common intolerance of Dissenters, we may observe that in this list the names of the Rev. J. C. Ryle, the "Evangelical" rector of Stradbroke, and the Rev. T. T. Carter, the R. tualistic Rector of Clewer, stand together. The Earl of Harrowby's amendment simply proposes, under careful restrictions, to allow the friends of deceased persons to inter them in parish churchyards with such religious services as they may think proper, or without any service.

England and the United States.

General Grant, who seems to share Carlyle's contempt for the wind-bags of talk, has had his lips unsealed by the magic influence of those mysterious powers and rights which are conferred with "the freedom of the city." And wisely and well, if briefly, did the ex-President reply to the Chamberlain's eloquent address. The General regretted that he had not cultivated the power of speaking in public, and with much simplicity and evident sincerity expressed his surprise at the cordiality of his reception in England. But this virtually if not officially representative character lent real power to his closing words and showed how worthy he is himself of the welcome to our shores which he has received. "Although a soldier," said General Grant, "by education and profession, I have never left any sort of fondness for war, and I have never advocated it except as a means for peace. I hope that we shall always settle our differences in all future negotiations as amicably as we did in a recent instance. I believe that settlement has had a happy effect on both countries, and that from month to month and year to year the tie of common civilization and common blood is getting stronger between the two countries." In a letter written by the General to a friend in Philadelphia, he says: "It has always been my desire to see all jealousy between England and the United States abated,

and all sores healed. Together they are more powerful for the spread of commerce and civilization than all others combined, and by creating mutual interests that would be so much disturbed by war, can do more to remove the cause of wars than all the other nations."

Garrison in England.

The arrival of Mr. Lloyd Garrison in this country serves to remind us that there was a time when the names of Abraham Lincoln and Ulysses Grant were not even known to us on this side of the Atlantic; but there was a battle of opinion waged against slavery, and in that battle William Lloyd Garrison led the van. He unfurled the principle of freedom as his flag, and endured peril in every form that might remove "the domestic institution" from the face of civilization in the Republic of the west—and nothing ever turned him from his purpose; for he had a firm faith that intelligence would beget opinion, and that before opinion the vested interest must fall. Had Mr. Garrison been listened to, slavery or "the domestic institution" might have been removed by legislation; but the slaveholders, mad with vanity and a lust of power, rushed upon their doom. It has been given to Mr. Garrison to see the end of his labors in the spectacle of a Republic in which, if all men are not free and equal, they are equally free. His feelings may be envied, for, indeed, it is only a few who are allowed the privilege of sight from the Pishag of a green and honored old age.

The Oka Truth-tellers.

The *Witness* says: The *Miner* published an item in its columns, and which was copied by the *True Witness* last week, that the volunteer company at Comox had lent the Government rifles in their possession to the Oka Indians, to slay the inhabitants of St. Placide and the kind gentlemen of the Seminary. No one but the truthful people of the *Miner* and *True Witness* believed such a statement. It is pleasing to find that the reports of the English reporters turn out to be correct, and that their eyesight was not impaired, notwithstanding the sharp vision of the *Miner* and *True Witness*, whose correspondents actually saw the rifles in the hands of the Indians. The *Miner* makes atonement for its error, for the second time, in this morning's edition, in the following terms: "It appears we, in error, announced that a company of volunteers in the neighborhood of Oka had given the arms to the Indians. The Captain of the company at Comox informs us that the Company has not existed for the last five years, and that the arms were returned to the Government store. We are happy to contradict the news that was communicated to us by a person we believed perfectly acquainted with the facts." It is to be hoped the *True Witness* will act as cautiously as the *Miner* and apologize for its mistake also.

London.

London, the metropolis of the British Empire, and the largest city in the world, covers, within fifteen miles' radius of Charing Cross, nearly 700 square miles, and numbers within these boundaries 4,000,000 of inhabitants. It includes 100,000 foreigners from every region of the globe. It contains more Jews than the whole of Palestine, more Roman Catholics than Rome itself, more Irish than Dublin, and more Scotchmen than Edinburgh. Upwards of 300 persons are daily added to the population, or 100,000 yearly, a birth taking place every five minutes, and a death every eight minutes. On an average, twenty-eight miles of streets are opened, and 9,000 new houses built every year. The port of the city has every day on its waters 1,000 ships and 9,000 sailors. In its postal districts there is a yearly delivery of 238,000,000. On the police register there are the names of 120,000 habitual criminals, increasing by many thousands every year. Beer shops and gin palaces are numerous, and 33,000 drunkards are annually brought before the magistrates. It is estimated, notwithstanding the enlarged Christian provision and religious privileges, that there are 1,000,000 of the people who are practically heathen, wholly neglecting the ordinances of religion. At least 900 additional churches and chapels would be required to supply the wants of the people. What a field for missionary effort and Christian work, both on the part of the Church and the Sunday-school!

LITERARY NOTICES.

The number of *Littell's Living Age* for the week ending July 7th has the following valuable contents: *Life and Times of Thomas Becket*, by the historian Froissart, *Nineteenth Century*; *Pauline*, by L. B. Walford; *Twenty Years of African Travel*, Blackwood; *Green Pastures and Piccadilly*, by Wm. Black, *Examiner*; *Genius and Vanity*, *Cornhill*; *A Great Sea-Wave*, *Spectator*; *North Country Fishermen*, *Pall Mall Gazette*; *Ave Maria*, a Breton legend, by Alfred Austin, *Cornhill*. This number begins a new volume of this standard eclectic. For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price (\$8) is low; while for \$9.00, we will send the *GUARDIAN* and *Living Age* for one year.

The *Canadian Monthly* for July has been received from Messrs. Hart & Rawlinson. "Green Pastures and Piccadilly" is continued. "The Temperance Question," by J. A. Allen, is against Prohibition. Sir Francis Hincks furnishes an able and temperate reply to Mr. Goldwin Smith's article on the "Political Destiny of Canada." This number contains also the usual notes on "Current Events," and other articles of interest. We regret, however, that this Magazine has so largely made itself the medium of caricature and sneers at the orthodox Churches, and at the representatives of evangelical religion. If under the pretext of liberality and tolerance of every stripe are allowed to air their anti-Christian antipathies, the publishers of this magazine will find out that its days of being supported by respectable Christian families are numbered. This issue is especially replete with this kind of garbage. Take the following, as an example of this style: "No more common or more pernicious delusion exists, than that which gives the name of religion to what is really more morbid emotionalism, such as can be witnessed in the shouting, groaning and general pumping up of the feelings, which take place at an ordinary Methodist prayer meeting and camp-meeting." And then follow more vile and slanderous insinuations against Christian ministers. The writer of this article is too ignorant of religious matters, and too full of animosity against religious people to have power to hurt any one but himself by his scurrility. But it seems strange that a respectable magazine should feel bound to publish such stuff as this.

BRIEF CHURCH ITEMS.

A new \$1,000 church is being erected at Braceville.

A successful bazaar, in connection with the Methodist church at Newmarket, was held during the past week.

The Rev. J. H. Johnson, M.A., reports \$250 in new subscriptions for Faraday Hall, raised at the recent sessions of the Annual Conference.

Wesley Church, Hamilton, is to be almost entirely re-built. It will then seat 1,200 people. The improvements will cost about \$14,000.

A most successful strawberry festival and literary entertainment was held in the Methodist church, Exeter, on Wednesday, the 27th ult., on behalf of the Sabbath-school library. Proceeds, \$40.

We have received the sixth annual report of the Tilsonburg church. It contains full statistics concerning the church as to membership and finances. The adoption of this annual report would be a benefit to other churches.

The Rev. Geo. Daniel delivered a parting lecture in the Fingal Methodist Church on Thursday last. The subject was:—"Wesley and his Preachers." At the close he was presented with an address and sum of money.

On Wednesday evening last the officials of the Wellington Street Church, London, gave a reception to the Rev. Dr. Sanderson in the parsonage vacated by the Rev. Mr. Kay. The evening was very pleasantly and profitably spent.

On the evening previous to the removal of the Revs. E. Kershaw and D. Rogers from the Howick Circuit, the friends at Gorrie presented them each with purses, accompanied by very kind expressions of appreciation and esteem.

A strawberry festival, together with a sacred concert, was given last Thursday evening at the opening of the new Sunday-school hall of the Wesley Church, Dundas Street. The attendance was large, and the proceeds amounted to \$50, after all expenses were paid.

The Rev. John A. Williams delivered an interesting sermon on Sunday evening, the 1st inst., on "Christian Patriotism." The text was from Jonah, 1st chap. 3, verse 1:—"What is thy country? and of what people art thou?" The discourse was an able and scholarly review of our first decade.

The corner-stone of the Simcoe Street Methodist Church, Hamilton, was laid on Dominion Day by Mrs. W. E. Sanford. The new church is of brick, and will be spacious and well proportioned. The basement and church proper are of the same size, 54x74 feet, and each will be capable of seating 550 persons. The cost of the building will be \$9,000.

The new Methodist church at the Wilkinson appointment, of the Moncton Mission, was opened for divine service on the 24th and 25th ult. Sermons were preached by the Revs. Chas. Lavel and John S. Fisher. On Monday evening a successful tea meeting was held, after which the Rev. Mauly Benson gave his lecture:—"Across the Continent." The sum of \$70 was realized.

THE NEW BRUNSWICK CONFERENCE.—We learn from the *New Brunswick Reporter* that the Conference held in Fredericton has been an unusually pleasant one. The missionary and educational meetings, held on Friday and Saturday evenings, 29th and 30th ult., were fairly attended, and the speaking on each occasion was more than average. Four young men were ordained. The newly-elected President, Rev. J. Prince, read the ordination service; and Rev. Robert Duncan, the retiring President, delivered the charge to the young men. The Sabbath-school service was also interesting, the children serving as choir. On Sunday, the 1st inst., the President occupied the pulpit in the morning, preaching an admirable discourse on "Church Worship." In the evening the Rev. W. H. Withrow, M.A., of Toronto, Editor of the *Methodist Magazine*, preached an able discourse from the theme "Gospel Salvation." The new President presided throughout the Conference with much dignity, tact and judgment, and the officers of the Conference generally, fully proved the wisdom of their choice.

PERSONAL.

The degree of "M.A." has been conferred on the Rev. Edward Barras.

The Rev. Joseph Waite was presented with an address and purse containing \$80, on leaving the Streetsville Circuit.

The friends of the Rev. Thos. Stobbs presented him with an address and token of regard on his leaving the Smithville Circuit.

At a social held on the "Elen Grove Mission," M. R. Conron was presented with a sum of money, accompanied by a suitable address.

On the 30th ult., a handsome donation, accompanied by a suitable address, was presented to the Rev. D. McCune, by his friends on the Newboro' Circuit.

The Rev. Henry Pope, Sr., of Halifax, died on Friday last, after a short illness, at the venerable age of ninety.

The Rev. J. A. Chapman, M.A., was presented with a handsome sum of money and address, on the eve of his departure from the Demorestville Circuit.

The Rev. W. Moncton and family were indignantly remembered by their friends of the Naticook congregation, by a presentation on their departure there.

Mr. Robert Aulsebrook, of Toronto, has received, through Sir Thomas Biddulph, the thanks of Her Majesty for his poem on the Queen's Birthday, published on the 25th of May last.

The members of the Lynden Circuit assembled at the parsonage on Friday evening, the 29th ult., and presented the Rev. D. McKenzie with an address, accompanied by a well-filled purse, in token of their appreciation of his labors among them during the past three years.

The Montreal *Daily Witness*, of the 6th inst., contains a likeness and sketch of the Rev. John Borland. This venerable minister was born in 1809; entered the ministry in 1835, and is now Chairman of the French and Indian work in the Montreal Conference.

Mr. William Noble, who during the last four years has labored successfully in connection with the temperance movement, will leave Liverpool, July 12th, on a tour through the United States and Canada. He is not only a temperance speaker, but also a Christian advocate. He comes as well recommended that we feel sure all temperance laborers will be pleased to meet him.

RELIGIOUS INTELLIGENCE.

The Church of England possesses in England 16,000 religious edifices, among them 30 cathedrals, 10,000 glebe houses, and 31 Episcopal palaces; 1,000,000 acres of valuable land, and revenues amounting to \$36,000,000.

The Baptist, Congregational, Presbyterian and Methodist ministers of Chicago have decided to invite Mr. Moody to hold a series of revival meetings in that city for two or four weeks in September. The Rev. Joseph Cook, of Boston, will be asked to assist Mr. Moody.

John Wycliffe's condemnation by the Pope in five Bulls, on the 11th of June, 1377, 500 years ago, was celebrated by a meeting held on the 11th inst., in Exeter Hall, under the presidency of the Bishop of Meath. Amongst the speakers were the Revs. Canon Farrar, Dr. Angus, and Newman Hall.

The London *Methodist* says:—The General Assembly of the Free Church of Scotland has recently been held. The debates were very able, very keen, very Scotch. They show the great advance made in liberal opinion since the disruption. In the recent debates Dr. Casmers was frequently quoted; but it was interesting to see how many of his able successors had travelled far beyond the fathers of the Free Church, and are now prepared to refuse both State control and State aid.

After sessions extending over ten days, the Irish Presbyterian Assembly closed its sittings on the 13th inst. Many important matters were discussed, and amongst others a resolution was adopted declaring adherence to the principle of united non-sectarian education as opposed to the denominational system, and a committee was appointed with full powers to act on behalf of the Church in all matters relating to elementary education, so far as it concerned the Church's members. Another resolution, to the effect that no system of intermediate education would be satisfactory in which the principle of united secular and separate religious instructions is not fully carried out, was also adopted.

A despatch from Berlin states that the Emperor William, before his recent departure for Rome, summoned the Ministers to his presence, and expressed to them, with much emotion, the anxiety he felt respecting the disintegrating influences at work in Church and society, and called upon them to resolutely devote their energies to the tasks devolving on them from these causes. Every kingdom and every republic is having its trial, and there was never a period when the friends of truth, of law and order, as well as of liberty, had more occasion to stand at their posts and exert all their influence in behalf of the right.

Regent Square Presbyterian Church, London, had a semi-centennial jubilee in May. This church was opened on the 11th of May, 1827, when a vast throng gathered to hear the eccentric and strangely eloquent Edward Irving. He was judged by the Presbytery for heresy, and ceased to minister in this church in May, 1832. After some changes, James Hamilton was the pious successful pastor of this church until his death, when he was succeeded by Dr. Oswald Dykes, under whose administration the church enjoys abundant influence and prosperity. Congratulatory addresses were delivered by representative men, and special sermons were preached on Sunday by Principal Cairns, and Professor Cairns.

Mr. Leopold de Rothschild recently laid the foundation-stone of a new synagogue, which is being erected in Bayswater, London, at a cost of £18,000. At the conclusion of the ceremony he mentioned that seven new synagogues had been erected in London in as many years. In erecting these edifices the Jews, he said, were only following out their traditions, that wherever their home was there should be their tabernacle. Over three thousand years ago they fled from Egypt, and during their wanderings, wherever they had their home there was their tabernacle. One of the best proofs that the Jews had not forgotten their ancient faith was that within so short a time they had consecrated so many synagogues.

At the anniversary of the British and Foreign Bible Society in London, Rev. W. Conans spoke upon "The Bible in Madagascar." He said: "I am happy to be able to tell you that Queen Renavala reads the Bible in private, she hears it read and preached from in public, and more than this, I have seen her act as a distributor of God's Word. About three or four years ago I was present at a large school examination at the capital of Befelao, about two hundred miles from Antananarivo. At the close of the examination the queen made presents to some of the more diligent scholars, and those presents chiefly consisted of hymn-books and Testaments. Thus was the Queen of Madagascar engaged in the great work of Bible circulation."

Mr. M'Arthur brought up the question of the Ceylon Church endowment—in which sweet little life of our own we tax some two million and a-half Buddhists and miscellaneous heathens, to the tune of some £14,000 a year, towards the support of a Church of England bishop and clergy for the hundred Anglicans in the island. Ceylon, it is well known, is a pre-eminently spiciol island; but this is a spiciol state of things, we should think, for Liberationists wanting a good fat grievance against the Establishment than for the true friends of the Church as by law established. The sooner it is the Church by law disestablished in Ceylon, the better. And so the House evidently thought when, in the teeth of Mr. Lowther's plea ad misericordiam, it divided 147 for Church and status quo, to 121 for things as they ought to be.—*Punch* ("Essence of Parliament").

A schism has occurred in one of the Methodist churches in Wilmington, Del., U.S., which involves a matter of general interest, and presents a warning. We condense the facts from the *Pittsburg Methodist Recorder*. It seems the Rev. Mr. Kramer, the pastor of the church, became so deeply absorbed in the subject of Perfectionism, that he encouraged two classes of meetings among the members. One meeting was for such as professed higher attainments in divine grace. None but those who claimed or specially sought the "distinct second blessing" were permitted to engage in the exercises of this service. Its place, its order, its associations and its spirit were advertised to be peculiar. The privilege of sanctification which is vouchsafed to all Methodists, and which should be preached from all pulpits and by all papers in the Church, was forced into a side track, and separated deliberately from the ordinary appointments of God's house. The kindliest counsels to preach the best things at the ordinary services availed nothing. Mr. Kramer and upwards of 100 members declared themselves independent of the M. E. Church.

CURRENT NEWS.

—Cardinal de Angelis, Archbishop of Fermo, is dead, aged eighty five.

—The Prince Edward Island potato crop has been considerably injured by drought.

—A wholesale massacre by Indians of settlers on the Salmon River is reported.

—The members of the Canadian Wimbledon team are practising at Liverpool.

—Gen. Grant left England on Thursday last, embarking at Folkestone for Ostend.

—The Ontario Medical Council on the 5th inst., adopted a resolution pledging it to use its endeavors to suppress the liquor traffic.

—Heavy rains are reported from Manitoba, and large tracts of land are under water. Fears are entertained for the safety of the crops.

—Sir Stafford Northcote will contest with Mr. Gladstone the Lord Rectorship of Glasgow University.

—A cable despatch from Edinburgh states that Philadelphia has been selected for the next meeting of the General Presbyterian Council.

—Gen. Howard's troops have been defeated by Chief Joseph's band with a loss of twelve men and one officer.

—A British cruiser carrying Portuguese officials is about to proceed to the Mozambique coast to engage in the suppression of the slave trade.

—Official notice has been given by the French Government that the Paris Exposition will open on the first of May next.

—President Hayes will recommend to Congress legislative action for the suppression of Mormonism.

—M. Rouher and other leading Bonapartists have gone to Chislehurst for the purpose of holding a council.

—Mr. John Horn, of Detroit, at the risk of his own life and limb, rescued another human life from the Detroit River, making one hundred and thirty which he has saved altogether.

—The British subscriptions to the St. John Relief Fund are, so far, as follows: Dublin, £400 sterling; Liverpool, £2,000; Manchester, £3,000; and London, £3,000.

—The annual chess show of the Eastern Ontario Dairyman's Association will be held at Belleville, in connection with the West Hastings Agricultural Exhibition, on the 3rd and 4th of October.

—The ratapayers of Guelph have held a meeting to express their indignation at the action of the members of the Council in accepting an invitation to dine with the Papal delegate.

—It is believed that Mr. Hunt will be succeeded as first Lord of the Admiralty either by Mr. Cross, Home Secretary, or by Sir Michael Hicks-Beach, Chief Secretary for Ireland.

—A complete field equipment of tents, waggon, ambulances and medical stores for twenty-two regiments, is held at Woolwich in readiness for active service.

—The Bishop of Limburg has been deposed by the Ecclesiastical Court of Berlin, being the eighth prelate thus deposed of the twelve who were engaged in the Church and State conflict.

—The temperance movement in Brantford is receiving a fresh impetus. Prohibition meetings have been organized, and Mr. Rine has commenced his labors in that city.

—Five murders have been committed by Pennsylvania Mollie Maguires since the recent executions, and several persons, including the Sheriff of Schuylkill County, have received the usual "coffin-warning."

—Mass-meetings are being held throughout this city in favor of the Dunkin Act. Voting will commence on Monday, 8th August, in the Drill Shed at 10 a.m. In Durham and Northumberland, also, enthusiastic meetings are being held.

—The Caledonia Springs, St. Lawrence, and Ottawa, and Vaudreuil Railways are about to amalgamate, and will at once proceed with the construction of the south shore road from Ottawa to Montreal.

—Reports from the Bombay famine districts show a decrease of 70,000 in the number of persons in receipt of relief, due to the general resumption of agricultural operations. The prospects in Madras are also improving.

—Dr. A. M. Ross, of Toronto, has presented to Albert College his magnificent collection of Canadian birds, valued at \$2,000. This collection is said to be the finest in the Dominion. It will be exhibited at the Paris Exposition.

—The St. Gothard Tunnel International Conference announces that eight million dollars are required to complete the undertaking, which sum it is proposed should be contributed by Germany, Italy, Switzerland and the Company in nearly equal proportions.

—It is feared that a general rising of the United States Indians in the Far West will take place unless the calamity is averted by careful management. All the available troops in the Southern and Eastern States are to be sent to reinforce the army in the West.

—The annual trip of the Canadian Press Association will take place on the 1st of August. Starting from Montreal, they will visit P. E. Island, Picton Coal Mines, St. John, and Fredericton, getting back to Montreal by August 12th. The cost of the trip from Montreal will be about sixty dollars.

—A serious row took place at Chambly on Dominion Day, between several Orange Young Britons and some Irish Catholic youths, who, on being beaten back, were reinforced by French Canadian villagers, and made a fierce attack on the Protestants. Revolvers were freely used, and one man—a French Canadian—was shot in the side.

—Two ocean steamships—the *Elphinstone* and the *Redeater*—collided on Wednesday afternoon just below Montreal. Both were sunk. The cargo of the first named consisted of rails and iron, and the other of grain, which, in swelling, burst the vessel's deck. The loss is estimated as within the neighborhood of \$175,000.

—Mr. Kruger, and other delegates bearing a protest from the late Government of the Transvaal Republic against British annexation, had an interview with Lord Carnarvon yesterday. The latter informed them that it was impossible to reverse the decree of annexation, but he would hear with pleasure any representation relative to the Administration of the Province.

—Letters have been received by several individual members of the volunteer force in Montreal, threatening them with serious consequences if they turn out for the protection of the Orangemen. The Orangemen have been unable to obtain a church in which to hold service on the 12th, and there is some talk in consequence of having the service in a field on the outskirts of the city.

The Rev. Mr. Sanderson presented the candi-

The Rev. Mr. Sanderson presented the candidates for degrees, and bore unequivocal testimony to the high moral and Christian character of the young ladies, as well as the very creditable standing they had attained in a thorough and sufficient course of study. The Rev. Mr. Hare, by a few complimentary terms, presented the well-earned degrees; and Rev. Mr. Dewart addressed the graduates in earnest and timely words.

The following medals and prizes were then awarded:—To Miss Jarvis, the Paterson gold medal, for the highest rank in the M. A. course; the same was presented by the Rev. Mr. Hare, addressed by Mr. James Paterson, of Toronto, the Governor-General's silver medal, awarded to Miss Peterson for the second highest standing in the M. A. course, was presented by the Rev. Mr. Sutherland. The silver medal, by the Rev. Mr. McMillan, was awarded to Miss McCraney. The Christina Teakey Memorial was presented to Miss Hare for highest standing in the I. F. L. course, and presented by the Rev. Mr. Sanderson. Several other beautiful and costly prizes were presented by Judge Deacon, Messrs. J. A. Macdonald, Wm. H. Brown, and others. The pupils, whose names will appear next week in the color list.

The Rev. Mr. Sutherland gave a practical and earnest address.

On Wednesday evening the corner-stone of

A long, fatal, consuming drought had come n

After the ceremony, the Doctor favored the audience with a brief but thrilling address, touching on important points in the educational progress of the country.

The concert, to which the audience immediately repaired, crowned and closed the whole; and seldom, if ever, has Mr. Torrington and the pupils under his care appeared to better advantage. A programme of choice and difficult music was gone through without faltering or failure.

RECEPTION OF YOUNG MEN INTO FULL CONNEXION.

The closing exercises have proved a complete success—a satisfying proof to parents and the public of the ability and faithfulness of the teachers, and a pledge of future success. The vigorous health of the pupils was the theme of general remark, and elicited many thankful acknowledgments from parents. Nor do the pupils themselves seem less pleased with their mental and material fare. A general spirit of thankfulness prevailed for the many signal evidences of the

divine blessing signally resting upon the institution.

Correspondence.

THE MONTREAL CONFERENCE.

DEAR SIR,—Risking the misfortune of being out of season in my views, I cannot help expressing a sincere uneasiness for the integrity of Methodist Episcopal Church, in the doing of the Montreal Conference, and yet I can warily be content in questioning the action by which a superintendent of an important charge could hold out a charge for a fourth year contrary to distinct orders on the matter. The sharp practice which secured this concession may not lie at the door of the law, but at the door of a single, if not of a singular man. But it is equally certain, I am assured, we, western brethren, of the loyalty of the minority of that Conference, and would have been more pliable to many a western minister, if not many a western circuit, vainly desiring a similar concession or suspension of law, if the assembled body at Ottawa, instead of being so greedy to receive from the inquiry to the order of the day, had not pronounced the matter illegal. As to the argument I feel prevailing to condemn, namely, that that which is legal is that many an emergency like that at Ottawa might be urged (and we see no reason why we should not with equal propriety) justifying the extension of the pastorate, and which would lead to the extension of law in hundreds of instances. The extension of the law is the only method of saving the last case of the kind that may occur, the General Conference will so affirm its own law as to provide against this dangerous invasion discrimination.

Two other points, upon which I may not be
round as to the objections herein expressed,
apparently at least to be sufficiently unique to be
apparent of usurpation of higher prerogatives
of the President, the suppression of the public examination of
candidates for ordination, and the imposition of an
additional financial demand upon each circuit
and mission for the delay of Presidential
assistance.

Whether the former change is within the jurisdic-
tion of an Annual Conference with the disci-
pline of to-day as it is, I have my misgivings, and
even more, doubt as to the powers of the Annual
Conferences making an additional conference and

In both these cases my ignorance may lead me astray, and if so, the ignorance proven will be as acceptable as the remedy of the evil, should I be correct in my suspicions. But though reformer in politics, if anything, I am strongly conservative in religious matters.

CONFERENCE SOCIAL MEETINGS.

It was customary in the days of Mr. Wesley to hold preaching services at five o'clock in the morning. From accounts which are given in his journals, he often preached at this hour, when he met the preachers in the Annual Conferences. Early morning preaching, except at very rare intervals, has long been numbered among the things that were.

We have, however, been much pleased to find

that of late years there has been an increased amount of attention paid to morning prayer meetings in connection with the Conferences in Canada. These meetings have been well attended, and have been productive of much good. It has been our privilege to attend two Conferences this year, and we have been delighted to see the interest which has been felt in the meet-

During the last few years, however, meetings for the promotion of holiness have also been held at the Conferences. We have not been able to attend them all, but we are glad that such in-

terest is being felt in this subject by Methodist ministers. Time was when other communities repudiated the idea of Christians being holy in this life; but now, not a few whose creed is not Arminian, are seeking to be made perfect in love, and therefore it does not become the Methodists to neglect their peculiar vocation to spread scriptural holiness through these lands.

There were three meetings for the promotion of holiness held in connection with the Montreal Conference, all of which were seasons of great power. Rev. L. Beahdy was the conductor of two of them. He and those who related their experience, were not afraid to openly profess the doctrine in the old-fashioned way. For an hour and a-half at each meeting the singing and speaking was continued without a moment's in-

termission. The old landmarks were well adhered to. One brother said he did not want anything to come between him and entire consecration. Another related how that by the use of one unguarded expression he had lost the evidence of full salvation. One of the veterans told how that, forty years ago, he read Mr. Wesley's little book on "Christian Perseverance" while he was selling his fruit and corn back and

travelling his circuit on horseback; and on one occasion, while consecrating the elements at the Lord's supper, he was filled with peace unutterable. Another said he would like always to feel so small that he could hide away anywhere, so that Christ might be exalted.

Rev. W. G. Pascoe, of the Wesleyan Conference, England, was present for a few days, and presided at one meeting for the promotion of holiness.

Whether the former change is within the jurisdiction of an Annual Conference with the discipline of to-day as it is, I have my misgivings, and even more, doubt as to the powers of the Annual Conference making an additional convessional demand upon the officers of a circuit beyond that which is provided by a discipline framed by the joint legislation of clergy and laity.

In both these cases my ignorance may lead me astray, and if so, the ignorance proven will be as acceptable as the remedy of the evil, should I be correct in my suspicions. But though reformer in politics, if anything, I am strongly conservative in Methodism, and contented with powers being taken by unauthorized agents, and certainly no Conference in our confederation assuming to do what others, through their loyalty, would not venture to do.

H. C.

CONFERENCE SOCIAL MEETINGS.

It was customary in the days of Mr. Wesley to hold preaching societies at a certain hour in the morning. The accounts which are given in the journals, often taken at this hour, when he met the preachers in the Annual Conferences.

Early in morning preaching, except at very rare intervals, has long been numbered among the things that were.

We have, however, been much pleased to find that this custom has been so increased that a large amount of attention paid to morning prayer meetings in connection with the Conferences in Canada. These meetings have been well attended, and have been productive of much good.

It has been our privilege to attend two Conferences this year, and we have been delighted to find that in the morning, in the morning meetings for prayer, The Presidents, and not a few of the fathers, have been amongst the most constant attenders, which speaks well not only for themselves, but the example cannot fail to have a good effect on the rising ministry.

during the last few years, however, meetings for the promotion of holiness have also been held at the Conferences. We have not been able to attend them all, but we are glad that such interest is being felt in this subject by Methodist ministers. Time was when other communities repudiated the idea of Christians being holy in this life; but now, not a few whose creed is not Arminian, are seeking to be made perfect in love and abstinence if it does not become the Methodist duty to neglect their peculiar vocation to spread scriptural holiness through these lands.

There were three meetings for the promotion of holiness held in connection with the Montreal Conference, all of which were seasons of great power. Rev. L. Beaudry was the conductor of the first, and was accompanied by a number of experienced workers. They were not afraid to openly profess the doctrine in the old-fashioned way. For an hour and a-half at each meeting the singing and speaking was continued without a moment's intermission. The old landmarks were well adhered to. One brother said he did not want any thing to come between him and entire consecration, and another said he had lost the evidence of an ungarded expression he had lost the evidence of full salvation. One of the veterans told how that, thirty years ago, he read Mr Wesley's little book on "Christian Perfection" while he was travelling his circuit on horseback; and on one occasion, while consecrating the elements at the altar, he was surprised to find the words of consecration applied. Another said he would like always to feel so small that he could hide away anywhere, so that Christ might be exalted.

Rev. W. G. Pascoe, of the Wesleyan Conference, England, was present for a few days, and presided at one meeting for the promotion of holiness. His wife was filled with the spirit of holiness. He preached *The King's Highway* as the subject of his address, which was to promote the higher life. His address was one of the most powerful character, in which he described very fully the state of the churches in

England respecting this subject. His appeals for entire consecration were most searching and impressive. At the last meeting a great number of the ministers pledged themselves to remember the hour from two o'clock in the afternoon of every Friday as the hour of special prayer for each other and for this blessing. Good must result from such meetings.

On leaving the church at one of the meetings a brother remarked how it seemed to him as though God had been afflicting them with hard times, which had done them no good, inasmuch as they had consecrated themselves more fully to God; so that while they may lack temporal power, he felt assured that the spiritual power of the ministry was much augmented, and he looked for a great revival next year. So might it be. Holiness is power. May there be a revival of holiness throughout the Dominion!

E. B.

A VISIT TO OKA.

Returning to Montreal from the Conference, I went the next morning (Friday) to the Oka. I found all for the moment, quiet, the Indians returning to their homes under the promise of not being any further molested, for the present at least, by the priests and their minions. The police were still there. Some question the reasonableness of their being continued at Oka; but such have not pondered Shakespeare's proverb, "Thus conscience makes cowards of us all." They could not have failed to see the reason for all this. The consciences of the priests have been at last aroused, and now they fear being left alone with the Indians. In their case, as in all others, circumstances as they are, fear is not to be controlled by reasons without them, otherwise, from the fact that the Indians have never manifested towards them any revenging spirit—a perfect contrast, by the way, of theirs towards the Indians—they would infer that when they ceased tormenting the Indians there would, in the self-same moment, cease all ground for apprehending any evil at their hands.

The police, with one or two exceptions, are, with their hands in their pockets, waiting for need this be a subject for marvel, inasmuch as, believing the priests' version of the affair of the troubles at Oka, they see in the Indians the sole cause of all that has transpired; and that against a humane and charity-loving band of ecclesiastics. Hence, they scowl and threaten; and, in every clear and convincing testimony is worth anything, would—if they could, and dared—make short work with the Indians and their missionary. The throwing of the stone through the missionary's window, and the breaking of the window of an Indian woman close to the missionary's residence, and then the fact that two policemen were seen running away from the place immediately afterwards, leaves no reason for doubting as to the feelings and desires of the guardians (?) of our peace. Nor should their Captain (the redoubtable Amyot) be left out in this conclusion, if we may form any judgment from his words and actions the next day, when shown the stone and its effects on the window and the wall on the opposite side of the house to the window through which it was thrown. Every particular demonstrated a murderous purpose, and part of the person who threw the stone; and beyond a question, such would have been made clear beyond the possibility of a question, had Mr. Parent's head been but a few inches nearer its line of procession. As it was, the glass splattered his face, and the stone made an impression on the line and lath of the opposite side of the house, that described a force that would have broken in the skull of Mr. Parent had the aim of the intentional murderer been a little more accurate. And yet with these facts before him this Captain Amyot would fain pooh the whole affair, as with the skill of a simpleton, he would charge an Indian with the wickedness of the act.

While in Mr. Parent's house two gentlemen—the one French and the other English—came in to inquire into the state of matters as seen from our standpoint. I took the opportunity of giving them a pretty full narrative of affairs from the first, during which they both expressed much surprise; for although, as they said, they knew a good deal of what happened, there were several important items in my narrative which they had not heard before. They were much impressed with the saddest recital; and, I doubt not, they will speak of what they heard and saw where their words will have some influence.

The result of the trial of the eight Indians at St. Scholastique was not as wished by the priests and their lawyers. Nor was it as they had hoped, for they had reasonably expected from past deliveries from the gentlemen who preside at that court. One fact will go far to explain all this: A gentleman was present in behalf of the Ottawa Government. Not certainly to interfere with the course the judge should pursue, but unquestionably to make notes which others should read to how justice was there administered. These Indians were widely circulated about this lunatic and his treatment of the Indians on former occasions, and in this instance at least, he acted under a wise concern for consequences. There are those who believe that had a person, with a similar office to the one at the late court, been there to witness and report the proceedings on the former occasions, and their charges against, and for these Indians were before him, very different conclusions would have been reached. Notably the one when the renowned Patenaux and his confederates were up for assaulting with sticks and firearms a number of Indians, quietly going to their homes from a prayer-meeting—both of which they used with all but murderous effect—and when a lawyer called Capley was employed to represent the crown, and see that right was done, and when a force was enacted of the most ludicrous character, a perfect mockery of all justice. It is to be hoped that until these acts of persecution have ceased, and that these priests have become so far Christian as to be humane, that the Dominion Government will, if nothing better, send a trustworthy person at each of these courts when Indian interests are assailed, as then may we expect that the court at St. Scholastique will exhibit not only sharp discussions from the bar, but sound decisions from the bench.

A deeply interesting fact was given me at Oka, which I will here narrate. A collector had been, in the prosecution of his work, at a village called Russell Township, and had secured a considerable band of Algonquin Indians. Not being able to speak to them with any good effect in their language, he came to Oka to get one of our Indians to accompany him to the place. Mr. Parent induced a young Indian called Napoleon Commandant to go with the collector, who (so the collector informed me) addressed his fellow-Indians with such effect that they were weeping around him. A deep impression was made, so that fifty of them gave their names to be again visited, and that soon. The collector was charmed with our young Indian, and urged that we should get him educated, as that he was sure to become a power of the gospel. I am much mistaken if God does not raise up from the poor persecuted band of Oka not only, but several, who shall yet become shining heralds of the cross.

JOHN BORDLAND.

HONORS TO A LABORIOUS LITERATEUR.

The Rev. Edward Barras is an accomplished man, whose labors have been written and published several valuable works, and has performed a vast amount of magazine writing, and other periodical literary work, besides laying out his own. Connected under great obligations for a large amount of denominational writing, while he has performed the duties of his pastoral office with efficiency and fidelity, and been besides the public advocate of the Bible, Sunday-school, and temperance causes. His many friends will therefore rejoice that his ability and labor have, entirely unsought on his part, received worthy acknowledgment, though tardy, by the bestowment of the degree of Master of Arts, the last month, from the Senators of the University of South Carolina.

The parchment diploma reached me last evening. By the insertion of the above, you will greatly oblige.

Yours truly, JOHN CARROLL.

NOTE FROM FATHER CONSON.

DEAR BROTHER, I was at the London Conference, it being the fifty-third that I have attended, and one of the best. I was delighted to meet my old brethren in the ministry and my own brethren that are filling up the ranks. I purchased the "Life and Times of Anson Green, D.D.," read it through, was pleased with the book, and would recommend it to our people.

R. CONSON.

The Righteous Dead.

THOMAS JACKSON, Of the tenth concession, London township, found peace with God in the year 1856, in connection with the labor of the Rev. J. A. Williams and J. W. Savage. He has been a steady and devoted member of the Methodist Church from that time till his death, and for some years one of the Stewards of the London South Circuit. For about four years past he was incapacitated from work by pain and weakness, but did not on that account absent himself from public worship or the class-meeting, when at all possible. In the beginning of his final and fatal attack his mind became somewhat clouded, but as he neared the moment of dissolution, his faith rallied and brought in view of the Saviour. In his last moments he said to his wife, "What would I do now if I had not Christ to trust in," and repeated the hymn, "Jesus, lover of my soul," with such animation and fervor as his enfeebled state would permit. He died March 3rd, 1877, aged sixty-three years.

B. SHERLOCK.

JOHN TACKABERRY, Of the London South Circuit, was a native of the county of Wicklow, Ireland, and emigrated with others to Eaton County, N. Y., in his youth. Very soon after his marriage he and his wife gave themselves to God at a camp-meeting held in 1828 or '29, and not long afterwards, came to Canada, and acted in the locality where he died. His career and character during forty-seven years of connection with the Methodist Church, was that of a quiet, steady, consistent Christian; with no ostentation, and but little fuss, he humbly and patiently, but by no means lazily, did what seemed to him his duty.

For a large portion of his time he filled the office of class-leader with great profit to the Church, for the transparent sincerity of the man gave effect to the exhortations of the leader. His love for the house of God was above the average of religious people, and his punctuality in meeting his class most remarkable. The congregation at "Grove" miss his happy countenance and musical voice, as he used to join in and sometimes lead the praises of the sanctuary. But his work is done, and well done, for he has left a reputation of piety and faithfulness, and "his children rise up and call him blessed." He died after four days' illness, on the 18th of January, 1877, aged seventy-two years.

B. SHERLOCK.

MARY JANE O'BRIEN, Twin daughter of John P. and Mary O'Brien, was born in the village of Tyrone, August 1st, 1858. Her amiable disposition, with a power of intellect which kept her first in her classes at school, made her a general favorite. When she was sixteen she passed a creditable examination, and received a certificate to teach, but after teaching one year she was obliged to leave the school, her strength could not endure the mental strain. Her health improved, and there was promise of years of usefulness, but the expectations of all were disappointed. Twelve days before her death she took to bleeding at the lungs, and lingered till the 5th of May, when she passed peacefully to the arms of Jesus. Brought up in a pious home, a scholar in Sunday-school, she was not without early religious impressions, which were very much deepened when she returned home from teaching and found her twin sister (whom she so much resembled that a person had to be very well acquainted with them to tell them apart) had given her heart to the Saviour; but she did not publicly manifest a desire for salvation till last February, when she was among the first to present herself as a seeker of salvation in our special services.

Her conviction was deep, her conversation was clear, and the few weeks she remained with us seemed to walk in the light, have constant fellowship with God, and feel that his Son's blood cleansed her from all sin.

There is a vacant place in the home, in the class, in the prayer meeting, in the Sunday-school, but not in her Father's house above.

E. TERRY.

TIMOTHY JONES, On Sabbath, the 29th of April, Brother Timothy Jones, of Essex Centre class, on this circuit, after a severe and protracted illness, passed away in the 48th year of his age. He was born in Frome, England, and emigrated with his parents in 1832 to Guelph, Essex. In 1855 he purchased the present valuable homestead at Essex Centre. Mr. Jones was converted to God in 1854, under the ministry of the late Rev. Edward White, at which time he united with the Methodist Church, in which he held several offices, and of which he was a consistent and steadfast member until the time of his death. He had learned in youth much of the Scriptures, and many of the hymns of Wesley and others; and it was a source of comfort and inspiration to him during his severe illness to frequently quote them, sometimes with application to his own case. He told the writer that while seated in the centre of his room he found himself suddenly translated to a bright and blessed place, that he soon discovered to be heaven. He saw his departed little girl, "Ada," and told the attendant he wished to see Jesus. The reply was, "You shall see him, but not now," and immediately found himself consciously seated in the room. Well, in a few days he was lifted through the sacred trance of death to behold the Saviour he loved so well, and to enjoy in full fruition "the inheritance of the saints in light."

On the first day of May the funeral service was held in our new church he did so much to build. The writer, after a short discourse on the death and resurrection of Lazarus recorded in the 11th chapter of St. John's Gospel, called on Rev. J. E. Russ, S. C. Boy and W. C. Watson, M.A., who gave short and very profitable addresses. And as the bell solemnly tolled, the large procession wound its way to the old cemetery at the brick church, Northbridge. May the dear Lord sustain and comfort those He has left to mourn in widowhood and orphanage.

W. HENDERSON.

MRS. JOHN D. BURT, Frances Amelia, beloved wife of John D. Burt, and daughter of Benjamin Dunnett, departed this life on the 4th of May, 1877, in the twenty-eighth year of her age. She was graciously converted to God in her seventeenth year. In her twenty-fourth year she was happily married to a kind and affectionate husband. Her Christian life and death were distinguished by so many pre-eminent beautiful qualities, as to entitle her name to a place among the memorials of the sainted dead.

The sweet and amiable spirit with which she was by nature endowed—the sincere and exalted piety with which she ennobled her Christian profession—the remarkably triumphant death which crowned her beautiful life—make her memory a precious legacy not only to her own family, but to the Church in which she lived and died.

Conciliations to the last degree in the discharge of every religious duty, faithfully fulfilling every obligation which grew out of her Church relationship—regularly attending every means of grace, she ripened rapidly for her home in heaven. So that when death unexpectedly came to her, in the morning of her life, she welcomed him more as a friend than a foe. Such a death is his seldom seen our lot to witness. From the moment that her recovery was pronounced doubtful, she was filled with the thoughts and hopes of heaven. Death had no sting, and the grave no terrors. In her final slumbers she had dreams of glory. In her wakeful hours she had fellowship with blessed spirits from the world celestial, whom in other days, when they were in the flesh, she had known and loved so well. Nothing could convince her that the visitations were unreal.

During all her illness she was never for one moment disturbed by a doubt, or darkened by a cloud. Her day of prayer seemed past, and her day of praise begun. By her request her friends (particularly her father) repeatedly sang for her the songs of Christian triumph, which seemed to send her spirit to the world of joy. In this frame of holy expectancy she patiently waited till the messenger came, and almost with her expiring breath, she exclaimed, "I am sweeping through the gates."

It is impossible to say how deeply all felt the force of those precious words: "Blessed are the dead that die in the Lord." W. S. GRIFFIN.

READ THIS TWICE—Five to thirty drops of Thomas' Electric Oil will cure common Sore Throat. It never fails in Croup. It will cure a Cold or Cough in twenty-four to forty-eight hours. One bottle has cured Bronchitis of eight years' standing; recent cases are cured in three to six days. It has restored the voice where the person had not spoken above a whisper in five years. As an outward application in all cases of pain or lameness, nothing like it has ever been known. One bottle will cure any case of Lame Back or Crick in the Back. For diseases of the Spine and Contractions of the Muscles it is unequalled. In Rheumatism or any other pain the first application does you good. It stops Ear-ache and the pain of a Burn in three minutes, and is altogether the best and cheapest medicine ever offered to the people—the cheapest, because it takes so little to do you good. It is composed of six of the best oils known, and nothing but oils. Is worth its weight in gold. Why not buy it to-day?—A. B. De Rosiers, assistant postmaster, Arthur St. Lawrence, P. O., writes:—"Thirty years ago I was seized by a severe attack of rheumatism in the head, from which I have nearly constantly suffered. After having used 'Thomas' Electric Oil' for nine days, bathing the forehead, I have been completely cured, and have only used half a bottle. This I can certify under oath if you wish."—Rev. J. Mallory, of Wyoming, N.Y., writes, "Dr. Thomas' Electric Oil cured me of Bronchitis in one week."

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"SPURIOUS CATHOLICITY," or, **SOCINIANISM UNMASKED.**—A review of the Rev. James Roy's recent pamphlet, in which he assails the authority of the Bible and the truth of the Orthodox Doctrines of Religion. By a Methodist Minister. Methodist Book-Room: Toronto and Montreal. 82 pp.; price, 20 cents.
This is an able and trenchant review of the Rev. James Roy's recent attack upon the authority of the Bible and the truth of the orthodox doctrines. The author shows conclusively that Mr. Roy's pamphlet is a deliberate attempt to undermine the authority of the Bible, and break down all doctrinal standards. He unmask Mr. Roy's ill-disguised Unitarianism; and shows that Mr. Roy maintains all those views in which the Unitarians differ from the orthodox Church. It is proved here beyond doubt, that Mr. Roy misrepresents Wesley and every other whom he quotes, in order to mislead his readers. And, lastly, it is shown clearly that the cry of persecution is a false issue, utterly unwarranted by the facts.

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LIFE AND TIMES OF ANSON GREEN, D.D., written by himself, and published at the request of the Toronto Conference, with an introduction by Rev. E. S. Niles, D.D., President of the Victoria College, Canada, cloth, pp. 468. Price \$1. As only a small edition has been issued, parties desiring a copy should act at once.

Methodist Mission Rooms.
The Secretary-Treasurer will be in Manitoba during the next few weeks. Letters requiring immediate attention, or for the purpose of securing a copy, will remain at the office till Mr. Sutherland's return.

GENERAL SABBATH-SCHOOL FUND.
The Treasurer of the above Fund being absent in Europe, all remittances to be sent to Mr. ALFRED ADAMS, Toronto, Ont.

INDIAN CAMP-MEETING.
An Indian camp-meeting will be held at Wicketon, P.E.I., on Thursday, 28th July, at 10 o'clock. The Rev. J. H. Jones, of the Victoria College, will be in attendance. All are invited to attend.

GRIMSBY CAMP-MEETING.
The annual camp-meeting at Grimsby will begin on Tuesday, August 14th. The grounds are now being improved and beautified. A new hall has been erected, and a large building house, capable of accommodating several hundred guests, has been built. Some seventy or eighty persons at cottages have been erected, and others are in course of construction. The camp-meeting is expected to close on Monday, August 27th. Tuesday, August 28th, will be "Local Preachers' and Class Leaders' Day." This meeting will take the form of a convention, and the services will consist of short addresses or papers on questions pertaining to the work of local preachers and class leaders, followed by discussions in three classes, speakers, interspersed with devotional services, and special prayers are cordially invited to take part in this meeting. A grand rally of local preachers and class leaders is expected. The meeting will probably continue two days.

LOCAL PREACHERS' AND CLASS-LEADERS' ASSEMBLY, GRIMSBY CAMP-GROUND, AUG. 28 AND 29, 1877.
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Rye, do	0.85	0.85
Beef, hind quarters, per 100 lbs	6.00	6.00
Beef, fore quarters, do	5.00	5.00
Pork, by the barrel	7.00	7.00
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Ducks, per brace	0.75	0.75
Geese, per brace	0.75	0.75
Turkeys, do	0.75	0.75
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Butter, large rolls	0.19	0.19
Butter, tub dairy	0.18	0.18
Eggs, fresh, per dozen	0.15	0.15
Apples, per bush	1.50	1.50
Potatoes, per bush	0.60	0.60
Onions, do	0.50	0.50
Tomatoes, do	0.60	0.60
Turnips, do	0.30	0.30
Cabbages, do	0.20	0.20
Beets, do	0.20	0.20
Carrots, do	0.20	0.20
Hay, per ton	13.00	13.00
Straw, do	7.00	7.00

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TRAVELLERS' GUIDE.

GRAND TRUNK RAILWAY	A.M.	P.M.	P.M.	P.M.
Depart.....	5.37	11.07	5.37	11.07
Arrive.....	9.37	11.07	5.37	11.07
GRAND TRUNK WEST	A.M.	P.M.	P.M.	P.M.
Depart.....	7.20	12.15	5.45	11.15
Arrive.....	11.15	12.15	5.45	11.15
GRAND TRUNK EAST	A.M.	P.M.	P.M.	P.M.
Depart.....	7.20	12.15	5.45	11.15
Arrive.....	11.15	12.15	5.45	11.15
GRAND TRUNK SOUTHERN	A.M.	P.M.	P.M.	P.M.
Depart.....	7.20	12.15	5.45	11.15
Arrive.....	11.15	12.15	5.45	11.15
GRAND TRUNK NORTHERN	A.M.	P.M.	P.M.	P.M.
Depart.....	7.20	12.15	5.45	11.15
Arrive.....	11.15	12.15	5.45	11.15

NOTICE OF REMOVAL.
C. HAIGHT,
(Late McArthur & Haight.)

Births, Marriages & Deaths.

On the 1st inst., at Dresden, the wife of the Rev. J. Udney, of a daughter.	
MARRIED.	
On Wednesday, 13th ult., by the Rev. John Saunders, at the residence of the bride's father, Louis Hill, the Rev. C. C. O'Connor, of Vienna, Ont., to Miss Martha E. second daughter of Edward Hill, Esq., of Toronto.	
On the 23rd ult., by the Rev. Wm. Tomlin, at the residence of the bride's father, Mr. John Brenton, merchant, Huntington, to Miss E. M. Bell, eldest daughter of Mr. J. M. Bell, of Toronto.	
On Wednesday, 27th ult., by the Rev. J. Weldon, (brother-in-law of the bride), assisted by Revs. H. Gifford and C. E. McFarlane, at the residence of the bride's father, Mr. J. Weldon, of Toronto, to Miss Jane, youngest daughter of Isaac W. Weldon, Esq.	
On the 27th ult., by the Rev. H. W. Wilkinson, at the residence of the bride's father, Porter Bros., Esq., to Miss Mary E. Young, born of Belmont.	
On the 28th ult., by the Rev. G. A. Schram, Methodist minister, at the residence of the bride's father, Mr. J. M. Schram, of Toronto, to Miss Jane, second daughter of Mr. T. Schram, and sister of the officiating minister, both of Centralia, Ontario.	
On the 30th ult., by the Rev. John H. Kilday, assisted by Revs. J. M. Maxwell and E. A. Brown, Esq., at the residence of the bride's mother, Mrs. Charles W. Maxwell, Esq., Methodist minister, of Beamsville, to Miss Jane, daughter of John H. Kilday, Esq., of Beamsville.	
On the 2nd inst., by the Rev. J. A. McClurg, at the Methodist parsonage, Mono Road, Mr. Alexander Ross, of Chalmersburg, to Miss Mary Wilson, of the same place.	
On the 4th inst., by the Rev. Wm. Byers, assisted by the Revs. Wm. McEwen and J. M. Maxwell, at the residence of the bride's father, Rev. Chas. McEwen, of Harley, to Miss Anna, only daughter of Henry Byers, Esq., of Crowland.	
On the 4th inst., by the Rev. J. A. McClurg, at the residence of the bride's father, Mr. J. A. McClurg, Esq., of Albion, to Miss Eliza W. Wood, of the same place.	

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THE CANADIAN METHODIST MAGAZINE
For July, 1877.
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THE WONDERS OF THE DEEP (Illustrated).
THE DAYS OF WESTLEY—Author of "Schoenberg-Cotta Family."—Ed. Lloyd.
WORTHINESS OF EARLY METHODISM—W. H. Withrow, M.A.
CONCERNING A CANADIAN METHODIST HYMN-BOOK—John Laidlaw.
CHRISTIAN EXPLANATION.
ST. PAUL—A SKETCH—Charles Stewart, D.D.
WHAT AND CHAFF.
JOHN TROBROWTH: HIS MARK—Mark Guy Pearse
LEGAL PROSECUTION OF THE LIQUOR TRAFFIC IN THE DUTY OF THE HOUR—W. H. Withrow, M.A.
CONCERNING THE WONDERS OF DEEP—Ed. Lloyd.
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A change in the arrangement and treatment of the Lesson is introduced in the January number, which Dr. Vincent, the foremost Sunday School worker of the age, regards as the most important improvement yet introduced.
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