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REV. S. ROSE,
Publisher, Toronto.

Literary and Religious.

He Liveth Long Who Liveth Well.

He liveth long who liveth well
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things only done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream,
"Thy but to be, and not to live."

Be wise, and use thy wisdom well;
Who wisdom speaks must live it too;
He is the wisest who can tell
How first he lived, then spoke the Truth.

Be what thou seemest; live thy creed,
Hold up to earth the torch Divine;
Be what thou predest to be made,
Let the great Master's step be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

Sow Truth if thou the Truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound the conscience keep,
From hollow words and deeds, refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

JOTTINGS OF TRAVEL.

In taking a run to Huddersfield per London and North-Western Railroad, I passed what was once the house of Squire Brook, of evangelistic and revivalistic fame. It is situated near Mixfield. The manufacturing works, of which he was proprietor, lie close to the line of railway. Huddersfield is a pleasant, attractive town—claims to be the prettiest in Yorkshire—with a modern look about many of its streets. One of the finest buildings owned by the Methodist New Connexion is here. It cost about 50,000, exclusive of the site, and is out of debt. Its architectural points are rather heavy, and the tinting within too dark. I rode out to Elgerton, a very beautiful suburb, passing the Infirmary, a good building with well-kept grounds, the College and the Cemetery. Some of the rookeries in this suburban section are very beautiful with their heavy trailing ivy, fine ferns, etc. The chief points of interest, however, in Huddersfield, for me, were ancestral, and too domestic and personal for notice here. Some who read this will understand the writer's feelings as all unexpectedly he came upon a tombstone in one of its places of sepulture, with the names of relatives on it, and the record of their deaths, passing into a previous century.

A day of steady rain, very welcome to the country, gave me only a few hours in Halifax. It is a fine old town. Its people claim that it should have been the central emporium of the woolen trade in England. But Leeds stole a march on it. Its "Piece Hall" is, perhaps, the most remarkable building of its kind in the world. It encloses an area of 10,000 square yards, is built of stone and iron, is alleged to be both fire proof and burglar proof, and to contain as many rooms as there are days in the year. I was told that it could not be built now under the very lowest estimate, half a million of dollars. Four weeks ago, within its spacious quadrangle, were assembled thirty thousand Sunday-school children, who, assisted by five hundred instrumentalists, sang Whitnutt's hymn, *Beacon Hill*, on whose peak in olden time watch and signal fires burned, dominates the town, and immediately overlooks "Piece Hall" on its sides, on roofs adjacent to the great building and within its enclosure swarmed some twenty thousand people to look and listen to the voices of that vast choir. Every five years this mammoth concert is held here, a grand ovation to the memory of the immortal Baika. The original purpose of this building seems to have been the same with that of the other "Cloth Halls" in the Yorkshire towns of this section. Here, hearers, days, men and women who wore "pieces" by hand, brought the products of their days and nights of toil, and here the "buyers" met them, scanned their goods, and drove bargains with a now bygone race of producers. My visit to Halifax chanced on the first and chief (Saturday, June 24th) of its great

annual fair, which lasts a week. Ten thousand strangers were expected to visit the town that day, chiefly by rail. The streets at noon were seething with the temporary influx. The great quadrilateral of the "Piece Hall" seemed to be one of the chief points of attraction. Passing to its upper gallery I looked down on rows of "bazaars," whose tables were heaped with temptation—fruit, artistic confectionery, fancy pasty, bright coloured and beautiful toys. Yonder is a "steam circus" making rapid revolutions, conveying omnibus loads of delighted youngsters along its line of orbit; there is another whose dashing steeds (wooden) hold on their saddles young misses in a high state of exhilaration as they sweep on and around. Next to it is a menagerie, the meritorious points of which, a brown-faced woman, standing on the steps of the van, vigorously rehearses to a few indifferent-looking urchins and gaping bumpkins Cheek by jowl with the menagerie is a fat woman show, with an awful gong hanging in front of it, which is subject to periodical paroxysms of attack. Most ample provision is made by the townspeople for the inner wants of the thronging multitude; additional to the display of viands in the shop windows, stalls are improvised at all available points. Here is one piled with food at which a visitor is munching industriously; I ask the bill of fare, and am told it consists of "cow-hoels." But "time flies," and the fair, with its babel of sounds, bag-pipe and drum, barrel-organ and tambourine, shrieking whistle and gong must be left.

Space fails to speak of "Gibbet Hill," up whose well-preserved stone steps the condemned of other years—barbarous years—passed to execution, sometimes for the larceny of goods, at no higher value than *thirteen pence half-penny*. On a mural tablet, within the enclosure, I read, "The public records preserve the names of fifty-three persons beheaded on this spot between the years 1541 and 1650." The axe that did such bloody service is still to be seen. A worthier notoriety has been reserved for Halifax. Many readers of the GUARDIAN have heard of the Crossley's, father and sons. The father sprang from the soil; during his life he built up a prosperous business—carpet weaving—which the sons have enlarged to princely proportions, and whose proceeds they have disbursed with a princely munificence. I saw the Independent "chapel" where the family still worship—a beautiful building, of which the celebrated Dr. Mellor is pastor; the Council Chamber of the fine Town Hall, with its life-size portrait of John Crossley, Mayor for two periods of three years each, and now one of the members for the borough; gave a hurried glance at Bellevue, the residence of Lady Crossley, widow of the late Sir Francis; walked through the beautiful park, valued at about \$200,000, given by the latter gentleman to the town; visited the fine row of almshouses which he built, and saw another, still finer, built at a later period by his brother, besides being directed to many other proofs of the intelligent liberality of this remarkable family. The inspiration of the whole was, I thought, to be found in one of the many Scripture quotations with which the buildings of the Crossleys are graced: *1 Chron. xxix. 14*—"Of thine own have we given thee." A visit to Halifax is not complete without an examination of "All Souls Church," a very beautiful erection, at the expense of J. Akroyd, Esq., a former M.P., costing, it is said, nearly half a million of dollars. The architect was Sir Gilbert Scott, and the design is said to be one of his finest examples.

From Halifax to Leeds. Travellers should, if possible, reverse this order. To pass from the bright stone buildings and clearer atmosphere of smaller and more westerly towns to the smoke-begrimed brick of this commercial capital of Yorkshire, is a decidedly unpleasant transition. Its famed Town Hall is literally black, a sooty black. The fine architectural points of this and many other good buildings of Leeds, are simply invisible. Smoke, smoke, smoke, around and above, between the smoke and the buildings, between you and the sky. The small patches of vegetation attached to many of its private dwellings, are engaged in a struggle for life, and are fast succumbing, many of them, to the stern logic of the smoke. But Leeds is a strong walled centre, and well the Leeds people know it. They say the coming census will give them a population of 300,000 or more. The better class of business men in Leeds are building residences outside the smoke limits. Ilkley, a village of hydropathic note, some sixteen miles off, is growing fast in this way, and already makes a pretentious appearance, with its fine out-stone buildings. Of my run thence to Bolton Priory the GUARDIAN may hear again. Returning to Leeds by the Midland R. R., you pass the Rawdon Baptist College, a fine building on a commanding site. If so disposed the traveller can here turn off to Bradford, viewing the works and residence of Titus Salt, Esq., whose history is something like that of the Crossley family. That evening (Tuesday, June 27th) I hurried back to Leeds, to hear a sermon from Rev. Richard Roberts, of London, at "Oxford Place," on behalf of a new Wesleyan "Chapel," just opened in some suburban section. It was a grand discourse, thoughtful, practical, delivered with much animation, and attended with manifold divine unction. The congregation was large and appreciative, the singing hearty, and the responses during the closing prayer general and devout. It was good to be there. It struck

me ere Mr. Roberts had proceeded far with the service that he was a Welshman. "his speech bewrayed him," nor was it long till there was an allusion to his beloved Wales. Snowdon, was deftly introduced for one of his fine illustrations. He is a right manly man. Of other points of interest in Leeds I may not speak, its old parish church, the great organ at the Town Hall on which I heard the distinguished Dr. Spark perform, Roundhay Park and its chief business thoroughfares Briggate and Boar Lane. Of Headingly Wesleyan College, I would first say that it is situated in what I thought the most superior suburb of Leeds with Beckett Park close at hand, has a fine appearance as you drive up to it through its well-appointed grounds, looking not unlike Trinity College, Toronto. The impression its students make on the surrounding community is most favorable, contrasting commendably with that of Oxford Woods. Such was the testimony of my kind host—a churchman—who lives adjacent to the college. At York I had an opportunity of hearing the classical tutor of this Institution, Rev. Benj. Hellier, preach a special sermon at the "New Street"—the parent chapel of York Methodism—in aid of a new organ just introduced there. The congregation sat with delight under a discourse distinguished for Christian simplicity, beauty of illustration and great spiritual fervor. The influence and example of such a man amongst his students as a model of pulpit effectiveness must be all that the church could desire.

Countless chimney-pots, funnel stacks, long and short, large and small, private and public were pouring forth their columns of smoke as I left the Leeds station en route for York. A flat country, but in this midsummer season interesting and pretty. We are soon disengaged from the smoke. Unlike the run from Liverpool to Leeds, manufacturers do not here invade the rural scenery. No stacks of chimneys assail the eye, reminding a Canadian or American of some desolated urban district swept by fire. Women and men are busy a field amongst turnips and potatoes with their hoes, or curing or saving the hay. Small windmills abound. Red poppies gleam with a fiery glow beside the track on the banks and in the fields. Patches of osiers of one and two years growth bend and wave in the breeze. Yonder is York, grand old York. What a rush of associations come with the sight of it! But, perhaps, Mr. Editor, as your own pen was once so graphically descriptive of this royal and ancient borough my own should be reserved for other scenes. Your name is not forgotten in York.

P.S. Of Dr. Ryerson's visit to the Dublin Conference you will have received full advices ere this.

From Rev. Dr. R. S. Storrs' Centennial Oration, New York.

But the work which was given to be done in this country was so great and momentous, and has been so constant, that matching itself against that work the church, under whatever name, has realized a strength, and developed an activity, wholly fresh in the world in modern times. It has not been antagonized by that instinct of liberty which always awakens against its work, where religion is required by law. It has seized the opportunity. Its ministers and members have had their own standards, leaders, laws, and sometimes have quarrelled, fiercely enough, as to which was the better. But in the work which was set them to do, to give to the sovereign American people the knowledge of God in the gospel of His Son, their only strife has been one of emulation—to go the farthest, to give the most, and to bless most largely the land and its future. The spiritual incentive has of course been supreme; but patriotism has added its impulse to the work. It has been felt that Christianity is the basis of republican empire, its bond of cohesion, its life-giving law; that the ancient manuscript copies of the gospels sent by Gregory to Augustine at Canterbury, and still preserved on sixteenth century parchment at Oxford and Cambridge—more than Magna Charta itself these are the roots of English liberty; that Magna Charta and the Petition of Right, with our completing Declaration, were possible only because these had been before them. And so in the work of keeping Christianity prevalent in the land, all Christian churches have eagerly striven. Their preachers have been heard where the pioneer's fire scarce was kindled. Their schools have been gathered in the temporary camp, not less than in the hamlet or town. They have sent their books with lavish distribution, they have scattered their Bibles like leaves of autumn where settlements hardly were more than prophesied. In all languages of the land they have told the old story of the Law and the Cross, a present redemption and a coming tribunal. The highest truths, most solemn and inspiring, have been the truths most constantly in hand. It has been felt that, in the best sense, a muscular Christianity was indispensable where men lifted up axes upon the thick trees. The delicate speculations of the closet and the schools were too dainty for the work; and the old confessions of councils and reformers, whose undecaying and sovereign energy no use exhausts, have been those always most familiar where the trapper on his stream or the miner in his gulch has found priest or minister on his track.

Of course, not all the work has been faithful. Not all the seeds of flowers germinate, but enough to make some radiant gardens. And

out of all this work and gift has come a mental and moral training to the nation at large such as it certainly would not have had except for this effort, the effort for which would not have been made on a scale so immense except for the incessant aim to fit the nation for its great experiment of self-regulation. The Declaration of Independence has been the great charter of public education—has given impulse and scope to this prodigious missionary work.

Past and Future of the Jews.

In George Eliot's *Daniel Deronda*, Book VI, in *Harper's Magazine* for August, Mordecai, the Hebrew enthusiast, thus expresses his conception of the character and destiny of his race: "Where else is there a nation of whom it may be as truly said that their religion and law and moral life mingled as the stream of blood in the heart and made one growth—where else a people who kept and enlarged their spiritual store at the very time when they were hunted with a hatred as fierce as the forest fires that chase the wild beast from his covert? There is a fable of the Roman that, swimming to save his life, he held the roll of his writings between his teeth and saved them from the waters. But how much more than that is true of our race? They struggled to keep their place among the nations like heroes—yes, when the hand was hacked off, they clung with the teeth; but when the plough and the harrow had passed over the last visible signs of their national covenant, and the fruitfulness of their land was stifled with the blood of the sowers and planters, they said, 'The spirit is alive, let us make it a lasting habitation—lasting because movable—so that it may be carried from generation to generation, and our sons unborn may be rich in the things that have been, and possess a hope built on an unchangeable foundation. They said it and they wrought it, though often breathing with scant life, as in a coffin, or as lying wounded amidst a heap of slain. Hooted and scorned like the unowned dog, the Hebrew made himself envied for his wealth and wisdom, and was bled of them to fill the bath of Gentile luxury; he absorbed knowledge, he diffused it; his dispersed race was a new Phoenicia working the mines of Greece and carrying their products to the world. The native spirit of our tradition was not to stand still, but to use records as a seed, and draw out the compressed virtues of law and prophecy; and while the Gentile, who had said, 'What is yours is ours, and no longer yours,' was reading the letter of our law as a dark inscription, or was turning its parchment into shoe soles for an army rabid with lust and cruelty, our masters were still enlarging and illuminating with fresh-fed interpretation. But the dispersion was wide, the yoke of oppression was a spiked torture as well as a load; the exile was forced afar among brutish people, where the consciousness of his race was no clearer to him than the light of the sun to our fathers in the Roman persecution, who had their hiding-place in a cave, and knew not that it was day save by the dimmer burning of their candles. What wonder that multitudes of our people are ignorant, narrow, superstitious? What wonder? . . . The night is unto them, that they have no vision; in their darkness they are unable to divine; the sun is gone down over the prophets, and the day is dark above them; their observances are as nameless relics. But which among the chief of the Gentile nations has not an ignorant multitude? They scorn our people's ignorant observance; but the most accursed ignorance is that which has no observance—sunk to the cunning greed of the fox, to which all law is no more than a trap or the cry of the worrying hound. There is a degradation deep down below the memory that has withered into superstition. In the multitudes of the ignorant on three continents who observe our rites and make the confession of the divine Unity, the soul of Judaism is not dead. Revive the organic centre: let the unity of Israel which has made the growth and form of its religion be an outward reality. Looking toward a land and a polity, our dispersed people in all the ends of the earth may share the dignity of a national life which has a voice among the peoples of the East and West—which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and understanding. Let that come to pass, and the living warmth will spread to the weak extremities of Israel, and superstition will vanish, not in the lawlessness of the renegade, but in the illumination of great facts which widen feeling, and make all knowledge alive as the young offspring of beloved memories. . . . Our national life was a growing light. Let the central fire be kindled again, and the light will reach afar. The degraded and scorned of our race will learn to think of their sacred land not as a place for saintly beggary to await death in loathsome idleness, but as a republic where the Jewish spirit manifests itself in a new order founded on the old, purified, enriched by the experience our greatest sons have gathered from the life of the ages. How long is it—only two centuries since a vessel carried over the ocean the beginning of the great North American nation. The people grew like meeting waters: they were various in habit and sect. There came a time, a century ago, when they needed a polity, and there were heroes of peace among them. What had they to form a polity

with but memories of Europe, corrected by the vision of a better? Let our wise and wealthy show themselves heroes. They have the memories of the East and West, and they have the full vision of a better. A new Persia with a purified religion magnified itself in art and wisdom. So will a new Judea, poised between East and West—a covenant of reconciliation. Will any say the prophetic vision of our race has been hopelessly mixed with folly and bigotry; the angel of progress has no message for Judaism—it is a half-buried city for the paid workers to lay open—the waters are rushing by it as a forsaken field? I say that the strongest principle of growth lies in human choice. The sons of Judah have to choose that God may again choose them. The Messianic time is the time when Israel shall will the planting of the national ensign."

Pre-millennial Fanaticism.

Dr. Cumming is still prophesying. He takes those passages in the Apocalypse which had their fulfillment many centuries ago in the downfall of Jewish and pagan persecuting powers, and refers them to Turk and pope, and all that delusive and mischievous nonsense. He says: "Christ Himself had stated eighteen centuries since that He would come again. Thoughtful and gifted minds of the present age were all agreed that all the great prophetic epochs had expired. All the great epochs of the previous 2000 years, referring to the Turkish Empire, had pointed out that that empire, represented by the great river Euphrates, through which the Moslem had passed, and contiguous to which he dwelt, should be dried up under the 'sixth seal,' and that after that period the sixth seal would cease, and the seventh seal would arrive, including the immediate advent of Christ. He had no need to remind them that at that moment the Moslem was hurrying to destruction, the empire had practically ceased to exist, and not all the combined efforts of all nations on the earth would prevent its immediate break-up and collapse. When the event was consummated then the road would be open for the Jews to regain possession of their own beloved land. He had pointed out these matters years since in Exeter Hall, only to receive ridicule; but at the moment whilst speaking 2,000 Church of England clergy held he was right in these matters." We devoutly hope there are not a tenth part as many fanatics as that in both the Churches of England and Scotland.

Presbyterianism and Methodism.

The speech of Professor F. L. Patton, at the Conference of the Methodist Church in Baltimore, as fraternal delegate from the Presbyterian Church, was received with marked applause, and afforded a very happy illustration of the great Protestant doctrine, that there may be a true spiritual unity where there is no external union. It is well for the cause of Christ, and well for our common country, that these two great denominations of Christians should thus draw near together and exchange salutations of peace and amity in this Centennial year. There are certain essential interests, both of the country and the Church, which can best be promoted by this kind of fraternal evangelical alliance. We only wish that every evangelical Protestant Church in the land could have exchanged similar greetings of good-will and fellowship. While each is bound to stand true to its own colours, earnestly contending for the faith once delivered to the saints, as it understands that faith, there is yet a broader ground of the common salvation, on which all may stand together as a band of Christian brothers against the common enemies of all—the prevailing worldliness and corruption, unbelief and atheism, of the times.

Presbyterianism has a history of a little less than two centuries in America, and Methodism of a little less than one, although there may have been in each case a few scattered adherents of each faith in the country earlier than these dates. The first of these centuries was to the Presbyterian Church one of manifold trials and conflicts, ending in the great heroic struggle of the Revolutionary War. It is mainly during the last hundred years that Presbyterianism has made its greatest progress and development in our land, during the very period in which Methodism has realized its own wonderful career of success. And although the younger poster no outnumber the elder more than two to one in actual membership, yet, counting the whole Presbyterian family of Churches in the nation, and the influence exerted over the whole outside as well as the inside population, it would be difficult to decide which is the more extended and powerful. Nor is it necessary. As there has been in the past, so there need be in the future, no rivalry between them except in good works and in zealous endeavour to spread the Gospel around the globe. Our great country is large enough, and the world large enough, for both.

As we have no national or established church, it is more important that the leading denominations of Christians in the country, and all others with them, should in all possible methods unite their influence to create and give utterance to a public sentiment which shall conserve our American institutions. Presbyterianism and Methodism are regarded by many as standing at the two opposite poles of the theological

system. And yet, as Dr. Patton showed, they are much nearer together than at first sight they might appear to be. They are not so much opposite poles, dividing the globe by a great distance, as they are contiguous hemispheres, uniting it by a narrow and at last vanishing line. The points on which we separate are few and unimportant compared with those on which we stand agreed. Let us not magnify the differences, but rather exalt the common ground in order that we may bear a more potential testimony before the world in favour of our one Bible, our one Sabbath, our one Lord Jesus, our one Divine Spirit, our one baptism, our one spiritual worship, our one essential faith, repentance, charity, holy life, and hope of immortality. We have one God and one Mediator, the same Gospel, the same glorious Christianity.—*From the Interior, Chicago, June 1st.*

Rev. J. P. Durbin, D.D.

Dr. Crooks' "Life and Letters of Dr. McClintock," is a book full of suggestive passages, delightful incidents, and happy illustrations. Among those passages of more general interest is the following notice of Dr. Durbin:

"Of these professors, who made up the first Faculty of the College under its Methodist organization, Dr. Durbin stood most conspicuously before the country. He had already achieved a national reputation. The announcement that he would address an audience would, anywhere in the United States crowd the most available place of assembly. Critics were sometimes puzzled to define the secret of his power, but when he had once been heard, conceded his power without question. His opening of a sermon was always disappointing; indeed, it might be said that he had in the pulpit a twofold manner, a twofold voice and a double personality. Beginning with a composure, his first purpose, as far as he might admit a personal purpose, seemed to be to subdue expectation. In distinct but quiet tones he would proceed with the exposition of his theme. His mode of treatment was ingenious, sometimes subtle, always striking. Before the hearer was aware new thoughts were suggested, or old thoughts had been placed in fresh lights. Apparently the orator was holding an animated conversation with his hearers, (for the tone was wholly colloquial), but, in reality, he was wearing a spell which by and by he would use with electric suddenness. All the time the fact most obvious was his impassiveness. There he stood, calm as a statue, using only explanatory gesture; but for the large, lustrous eye, one might doubt if he were capable of strong emotion. Unexpectedly a statement would kindle into an animated description, and description passed into glowing declamation. The long-repressed torrent of sensibility once let loose, the orator was transformed. Voice became deep and full, the gesture broad and sweeping, the eye flashed; the audience, startled by this assertion of power, yielded at once. Strong men would lean forward and half rise to their feet; others would sit entranced, wholly oblivious of place and time. When caught up to the loftiest height of feeling and thought, the voice would cease, and the orator slowly resume his seat.

"In all this there was genius guided by consummate art, but the art was well applied. It was conditioned, moreover, by the necessities of the speaker himself, whose slender frame would bear only a certain degree of strain. Yet in the very tempest of impassioned address, President Durbin was a marvel of grace. Not a movement offended the eye, not a tone was overdone. The self-possession so conspicuous in the earlier passages of the discourse never deserted him; to the last sentence he was master of his power; he had, it would appear, placed limits for himself that he would never transcend.

"Unfortunately for the tradition of Dr. Durbin's eloquence, the days of the fullest exercise of his oratorical force were not the days of reporters. Passages from his sermons which might serve as life-like descriptions have wholly perished. It was a time, too, in the history of our country when oratory was rated higher than it is now. Without doubt, a reading people grows insensibly more critical, less susceptible to the onsets of emotional excitement, and more suspicious of those arts which make oral address effective. If eloquence is a joint result to which speaker and hearer both contribute, we can plainly see that the hearer of to-day does not contribute as much as the hearer of thirty years ago. The change is as perceptible in the British Parliament as in the United States Congress. Plain, business-like statement has superseded rhetoric, and close attention to statistics, emotional appeal. Durbin, Bascom, and Moffitt formed, in the period between 1826 and 1840, a trio of Christian orators who were the wonder and admiration of the masses throughout the length and breadth of the country. Moffitt's preaching was so extraordinary that in some towns of the South-west business would be almost wholly suspended during the period of his stay. Of the three, Dr. Durbin's method will alone, I think, bear the scrutiny of exact criticism. Simple, lucid English, a voice pitched in the conversational key, and emotion which, if strong, was always just, were the constituents of his eloquence, and with these the sternest criticism can find no fault."

The Family Treasury.

The Reapers.

The reapers bend their lusty backs, Their sounding sickles away; At every stroke the golden sheaf...

What a Woman can do.

There was at Mondovi, Italy, before the middle of the last century, a young girl named Rosa Govana. She had lost her parents, and had no fortune...

Unproductive Members.

One who has given considerable study to the subject remarks that the active members of a church are about one-fifth. No larger proportion...

the same time, quite a number of heretofore active workers will find in these additional opportunities for relief from duty, and range themselves as exempts.

A Day with an Irish Missionary.

"Good morning, Sir, but are you not waiting for the wife?" This was addressed to a man who, as the custom of the lower orders, was strolling along a little in advance of his helpmate...

Hints to Young Christians.

Don't be afraid to "show your colors." A cowardly Christian is a misnomer. Shrink from no declaration, from no duty that Christ desires of you.

Stick to Your Business.

If a bird wishes to reach a given point in the shortest possible space of time it must not zig-zag; it must not fly in half-circles, or curves, or swoop up and down; it must so aim and balance itself that every stroke of its wings shall project it in a straight line.

Courtesy at Home.

No pleasanter sight is there than a family of young folks who are quick to perform little acts of attentions toward their elders. The placing of the big arm chair for mamma, running for a footstool for aunty, hunting up papa's spectacles...

Running in Debt.

I dwell on this point, for I would deter others from entering that place of torment. Half the young men in this country, with many old enough to know better, would go into business—that is, into debt—to-morrow if they could.

The Cup of Water.

A poor Arab found a spring of sweet, fresh water, which to him was so delicious that he filled a leather bottle with it to carry to his camp.

For the Young Folk.

They Didn't Think.

Once a trap was baited With a piece of cheese; It tickled so a little mouse, It almost made him sneeze.

About German Dogs.

I want to tell the little folks something about the poor dogs in Germany, and what a hard life most of them lead. I do not mean very small dogs, with curly tails and light bushy silken hair—dogs that seem made for nothing but to frisk about the world and bark all day long.

"Can he say the Sermon on the Mount, and the twenty-third Psalm, and the Golden Rule?" "I'm very much afraid he can not," said the lady, laughing at the boy's bravado.

A Thief Detected.

In 1843 I travelled the Dickson Circuit, Tennessee Conference. In the fall of that year I held a camp-meeting at Pittsylvania Camp-ground.

Didn't Mean To.

John came home very angry. "Some one left the bars down," he said, "and the cows are gone. I cannot find them."

Little Things.

One step and then another, And the longest walk is ended; One sileb and then other, And the largest road is mended.

A Novel Event.

The other evening a young lady abruptly turned the corner and very rudely ran against a boy who was small and ragged and freckled.

How to Read.

Don't let a thing slip by you in your reading that you don't understand, if you can help it. Whatever it may be, follow the advice of the sagacious Captain Cuttle, and "make a note on't."

If your shirt bulges in at the sleeves and projects out at the centre, leave your measure to one of TERRILL'S French jokers perfect etc. 53 King Street West. 2438-107.

Agents and others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person, we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

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

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

Christian Guardian

AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, JULY 26, 1876.

BISHOP WORDSWORTH AND THE METHODISTS.

It is possible for men to be so blinded by their narrow prejudices, as to be incapable of knowing when they are offensive to those who differ from them. Just as the purse-proud nabob may have such an imperfect sense of what is due to the manhood of an independent poor man, that his well-intended, patronizing kindness would wound rather than conciliate, so there are ecclesiastical Pharisees, who so self-complacently thank God that they are not as others outside of the true fold, that their best-meant acts of conciliation are only offensive and insulting. To accept their overtures would imply a humiliating want of self-respect and manhood. There are conditions on which even overtures of friendship and well-intended advantages must be rejected. The last proposals of the Bishop of Lincoln are certainly of this character. Notwithstanding his illiberal action in the Keet case, he has persistently returned to the task of bringing the Methodists back into the Church of England. He has recently published a pamphlet, or pastoral, in which certain questions are propounded to the Methodists. They are asked if they would make certain concessions, in order to achieve a union with the Established Church.

The following are the Bishop's questions, which he intimates he has submitted to some leading Wesleyan ministers: Would the Conference allow its members, or any of them who might be disposed, to take orders and benefices in the Church of England? Suppose the chapels licensed by bishops, and Anglican forms of worship observed, would the Conference allow them to continue in its connection? Would the Conference be willing that in parishes where the chapels were only licensed for preaching, praying and praise, the Methodists should resort to the parish churches for the Sacraments? Anyone who has watched the course of events, and the growth and development of Methodism into a complete Church, will be satisfied that there is not the slightest likelihood that these questions will be answered affirmatively. Such an arrangement would be a practical extinction of the evangelistic power and efficiency of Methodism. The period in which the Wesleyan Societies, after Mr. Wesley's death, declined to assume the functions of an independent Church, was certainly not the most successful in its history. After becoming a completely free, and thoroughly organized Church, it would be the greatest folly to surrender the right of free action, and become entangled with a yoke of bondage to the Establishment. According to Bishop Wordsworth's plan, the Methodists are to make all the concessions, the Church of England none. Dr. Wordsworth would never have made these proposals, unless he had deceived himself with the false notion that the Wesleyans placed the same value on Episcopal ordination that he does. What would Methodism, as a religious organization, gain by such a union? Would it gain greater liberty and efficiency in evangelistic work? Would it give greater security against latitudinarian and heretical teaching in the pulpit? Would it be likely to promote the spiritual life of the people? Nay, we may go further, and ask, Could the Methodist home and foreign work be carried on at all under such an arrangement? In every respect we believe the result would be loss instead of gain. But not only has the Bishop of Lincoln no authority to make these proposals, he is the last man to be an acceptable mover in such negotiations. Any one to be successful in such negotiations, must be in intelligent sympathy with the parties concerned. But the Bishop of Lincoln is utterly incapable of understanding the position of the Methodists. The proposals have not been preceded by those signs of good feeling that one would naturally expect to see before union. The Watchman puts this point strongly. It trenchantly says: "Now, what has the Church of England, as represented by the Bishop of Lincoln, done to make union desirable to the Methodists of Lincolnshire? It has put forth a pastoral designed to bring them back to its communion by proving that they have departed from the principles of their Founder. It has offered to them in many churches, services approximating in various degrees to the British mass; and finally, it has denied to one of their ministers the title which the courtsey of the country unhesitatingly affords to all recognised teachers of religion. For all these things the Bishop is personally responsible. The pastoral bears his signature. The Romanizing clergy officiate with his sanction; the insulting behaviour of the Vicar of Owston Ferry has been publicly and formally justified in his letters to Mr. Keet, and in his Consistory Court by a judge of his own choosing. Yet this is the man who comes forward with an *Ironcous*, and woos or seeks to woo the Methodists to peace and union. For a century and more the Lincolnshire Methodists have undergone every variety of treatment from the Established Church. They have been mobbed; they have been ridiculed as enthusiasts; denounced and threatened as schismatics; passed by in silent contempt; refused as tenants, or ejected from their farms; and now, at the end of this period, after being alternately lectured and insulted, they are invited to enter into close and

amicable relations with the Church of England. Could any reasonable man hope for success under such circumstances?"

When the Watchman, that is supposed to represent the most conservative element of Methodism, speaks in this way, Bishop W. may take its advice and "put his proposals in his pocket." As the Watchman clearly shows, to adopt the policy of Bishop Wordsworth would be simply suicidal. If the ministers were under the control of the bishops, they could not beat the same time under the direction of the Conference. They could not be both parish priests and Methodist itinerants. For the ministers to give up the right of administering the sacraments and the people to agree to take the sacraments, only from those who were ordained by English bishops, would be practically to desert the Church of England. That is really what the whole scheme amounts to. At the present time, when the project of Disestablishment is gaining strength, it would, no doubt, be very convenient and satisfactory to induce the Methodists to renounce their own Church, and go over and help to fight and uphold the Establishment which embraces in its grasp infidel rationalism and Popish ritualism. But there is not the slightest probability that the Methodists will be caught with this episcopal chaff.

A FEATURE OF MODERN SKEPTICISM.

Disbelief of Divine truth is no new or modern phase of human experience. The unrenewed heart has always been "an evil heart of unbelief," prone to depart from the living God. All along the ages Christian truth has been the object of the most severe and persistent assaults of disbelief. Modern infidelity is not an outgrowth peculiar to our times. It has its roots in the historic past. Infidelity has from age to age changed its features to adapt itself to the prevailing tendencies and prejudices of the times; but it has in all times been distinguished by rejecting or ignoring those central truths of Christianity that are the foundation of spiritual life and Christian hope. It has assailed the citadel of truth by different methods of attacks; but the object has always been the same—to destroy man's trust in the Divine faithfulness and mercy, and thus produce disloyalty and opposition to God in the hearts of men.

In what respects does the unbelief of the present day differ from that of the past? Are there any special dangers and duties which arise out of the peculiar characteristics of the prevailing forms of current skepticism? These are questions of great practical importance to all Christian teachers. We must know the methods of the attacking enemy, or we cannot successfully and intelligently repel the assault. It is admitted, by all who have studied the question, that modern infidelity is more respectful in its tone, more philosophical in its methods, and more subtle and guarded in its opposition to Christianity, than the coarse and bitter opposition of the French and English writers of the school of Voltaire, Paine, and Shaftesbury. The good character of many of the skeptics of to-day place them above the charge that their object is merely to relax the bonds of moral obligation, by denying the Divine authority of the morality of the gospel. Their spirit is earnest. They are often men of extensive erudition, who give some degree of recognition to the wants of the religious and spiritual side of human nature. Indeed, it is not rare to hear from them highly complimentary and eulogistic remarks about Christ and Christianity. So far from being avowed enemies, many of those who are sapping the foundations of Christian truth are within the Church, among its professed teachers and defenders. They repudiate any destructive intention; their avowed design is to amend and reconstruct Christianity, so as to bring it in to harmony with the advanced thought of this latter half of the nineteenth century.

It will be seen at a glance, that this modern unbelief is more plausible and attractive, less liable to shock Christian sensibilities or alarm the inquirer, and more stealthy and insinuating in its approaches, than the coarse and bitter type of former times. As a youth is more likely to be ensnared by a polite, gentlemanly tippler, than by a bloated and poverty-stricken drunkard, so unbelief is far more attractive and dangerous when it comes to us in the guise of philosophy and science, with religious sentiments and professions of friendship upon its lips. Fierce, hostile, and glaringly unjust statements against religion, at once excite the opposition and distrust of all who revere Christianity. But the subtle doubt woven into the attractive narrative, the surrender of vital principles by a spurious liberality, and the plausible scientific theory, which compels the modification of Christian truth, which may be found in much of our popular literature, often sow the seeds of serious doubt and unbelief before the youthful reader is conscious of the taint in his own views. Like one who unwittingly takes counterfeit coin for true, the pure gold of gospel truth is sometimes surrendered for the base alloy of human speculation, and all the while the unsuspecting inquirer is ignorant of the change, and does not perceive the goal to which his new principles lead.—This danger is greatly increased by the fact that modern skepticism appeals to our independence, and calls upon men to renounce the claims of priestcraft and the dogmas of theologians, and think for themselves. There are few who have candor and humility enough to confess that they have not the ability and learning to detect the sophistries, and refute the plausible arguments of able and acute unbelievers. Yet there are a great many of whom this is true; and who should remember that what they cannot answer will appear to them to be unanswerable, though it may be quite untenable to more thoroughly trained and intelligent minds. Independence of mind is no doubt an excellent thing. But it ceases to be a virtue, when it prompts us to undertake achievements for which we are not qualified. It is a misleading independence that prompts a young sailor to undertake that steers a vessel across an unknown sea, or that prompts an untrained scientist to attempt to teach the principles of a science of which he is ignorant.

It is an equally false independence which prompts young persons, of feeble abilities and limited knowledge, to fancy that they may safely read the most subtle and powerful skeptical works, or that they can detect and refute what is false in such works. Such cases frequently illustrate the truth of the saying of the wise man: "Pride goeth before destruction, and a haughty spirit before a fall." They know not what manner of spirit they are of.

One of the most plausible and dangerous features of the literature of modern skepticism is the practice of using Christian phraseology in a non-Christian sense. Keeping up the well-known terms of Christian theology, after all the meaning has been abstracted from them. Indeed, we are commonly told that these terms, in their hands, have become the expression of higher truths than could attach to them when used by the theologians. "Accordingly, we hear of grace, together with elaborate arguments against the reality of Divine influences—of prayer, while the possibility of any real action upon the will of God is denied—of the Incarnation, when nothing is less intended than that God was manifested in the flesh—of God, when God is pronounced identical with nature, and when nothing more is meant than 'an abstract order of things, for which it is hard to select any equally satisfactory designation'—and of religion without a personal God, without any supreme law of conduct, without Divine spiritual influence, without an immortal life, or any thing higher than the worship of the blind material forces of nature. It has been well said by a living writer: "Thus the old language is dismantled; it is emptied of its meaning and life; it is kept up, like a venerable ruin, to enshrine a sentiment, but not to give shape and impulse to a living conviction." A good illustration of this practice of retaining the word while retaining the thing signified may be seen in the use made of the word "immortality." The materialist proclaims his belief in immortality; but it is the immortality of matter and of force. Another believes in immortality; but it is the immortality of thought and truth. Another believes in a pantheistic immortality, which confounds the individual with the sum of nature's forces. But are not all these ideas of immortality a mere paltering with words in a double sense, that can give neither inspiration nor hope, so long as the perpetuity of conscious being is denied. Such retention of the words, though it may be a slight tribute to the old doctrines, becomes misleading and disingenuous. There never was greater need to guard carefully against plausible deceptions than now. Never greater need to ponder St. Paul's admonition: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

TURKEY AND SERBIA.

Places that in ordinary times of peace attract but little attention, when they become the theatre of war rise into special prominence. This is the case with Serbia and some other Danubian principalities at the present time. Serbia has had strange ups and downs in its past political history, which has been chiefly a succession of struggles against Turkish cruelty and oppression. Serbia was a kingdom as early as the thirteenth century. In religion its people are chiefly Christians, belonging to the Greek or Eastern Church. It was for a long time the boundary line, geographically, between the Greek Church and Islam—a frontier battleground between the crescent and the cross. In the twelfth century, under Stephen Dushan, who called himself emperor of the Roumelians, it reached its highest eminence of power. To that time the Servians still look back with admiring regret. With the conquest by the Mohammedans, nearly all the higher classes accepted the Moslem religion, but the national feeling and faith were never extinguished among the peasantry. Successive military leaders have from time to time risen, and by valour and enthusiasm have won many a temporary independence from the Turks. These conflicts have been marked by great cruelty on both sides. In common, with some other Slav States, Serbia has been a sort of tributary kingdom to Turkey, somewhat like the relation of Hungary to Austria. The corruption and feebleness of the Turkish government make it certain that no real benefit has been conferred on Serbia by the Turkish rule. Instead of exercising any wise guiding or governing influence over these subject states, they have been simply theatres for Turkish cruelty, greed, and injustice. At one time the Servians were held in the most grinding serfdom.

No Servian was allowed to carry arms, to enter a town on horseback, to pass a Turk without a salute; they had no rights and no powers, even their last privilege of electing their own bishops was taken from them, and they were compelled to perform any personal service demanded by the very lowest Turk. One thing alone saved the people—they lived apart. The Turks were in the towns, the peasants dwell in the country. When private injuries became too atrocious to be borne, the men retreated to the forests and mountains and lived in brigand freedom, pillaging robe but the Moslems. It must be admitted that the Servians have shown no special aptitude for self-government. They are brave, enthusiastic, passionate, sentimental and revengeful; but wanting in the sterner virtues that consolidate great States. In view of the weakness and utter corruptness and tyranny of the Turkish government, the Servians and Montenegros are only doing what has always in all ages been approved and applauded—trying to break from their necks the chains of cruel tyrants, who are aliens in race and religion, and who have no right, except that of brute force, on which to claim sovereignty over these principalities. It is time that the sway of the Turks in Christian Europe was forever ended. Up to this time the reports have been so conflicting, and so little real generalship has been shown on either side, that it is impossible to predict the result. If there be an united effort on the part of these Turkish dependencies for national freedom, and the great powers of

Europe do not interfere, there can be no doubt that Turkey in her present state cannot withstand them. On the other hand, want of unity and wisdom in action may prolong the power of Turkey a little longer. Most of the accounts received have been unfavorable to Serbia. Roumania is also pressing special demands in the way of reform, which, if not granted, may lead to a rebellion. It is said that nearly all the European powers, except Russia, think the demands of Roumania unreasonable.

THE FRENCH CONFERENCE.

The ministers of the French Methodist Church held their twenty-third Annual Conference in the picturesque town of Auduze, in the south of France, this year. This place is chiefly inhabited by Protestants, the descendants of the old Huguenots. The cause in Auduze and the neighbouring villages is a most important one: the people attend the services in crowds to listen to the preaching of the Gospel. The Conference was held there ten years ago, and the work has increased, since then, to the extent of 200 members, and 17 Sunday Schools, with 850 scholars. The Conference proper was opened on Thursday, June 22nd, by Pastor Cornforth, of Lausanne, who had been elected President by the last Conference, and appointed to the office by the English Conference. The Secretary, Pastor J. P. Cook, and the Vice-President, Pastor Pulsford, had been appointed at the same time. There were twenty ministers present, eighteen of whom had a right to vote. Two young men were received as candidates to begin their probation, and three probationers were continued on trial.

Another young man, from the Channel Islands, was also received as an evangelist, or salaried local preacher. The reports of the Chairmen for the districts of Switzerland, Dauphiny, and the Cevennes, were, on the whole, most encouraging. In the first district there has been an increase of forty members. The class-meetings are fully organized in a good number of places, and union and peace prevail throughout. In the Cevennes there has been a strict revival in the lists of members, and, consequently, some decrease, but an increase of power, and, in the finances, much comparative prosperity.

The Finance Committee's report was tolerably satisfactory. For the year ending March 31st, the Central Fund had received, from various sources, £4,162; and with that sum it has paid the grants to circuits, and the expenses connected with the removals of the ministers after the last Conference, and the holding of the district meetings and the Conference. As to the estimates of next year, if no extra receipts be obtained, it appears, so far, that there will be a deficiency of about £500.

The Conference has two educational institutions in Nimes—one, a Young Men's College, the other a Young Ladies' Normal Institution. The first of these is in a fair way of progress, in every respect, except financially. Its moral and religious state is very encouraging, and it has twenty boarders; but, for each of the last two years, there has been a deficiency of about £200, so that it was proposed to close the school. This motion, however, did not prevail, and arrangements were made by which it is hoped this deficiency will not continue. The Ladies' Institute is in a most prosperous condition, and the expenditure has been fully met by the regular income. During the past year there has been a successful revival among the pupils. The attendance numbers thirty-five boarders, nine of whom have obtained the Government diploma, entitling them to be school-mistresses.

The work done by Methodism in France last year is certainly cheering, and the outlook for the future is brighter than ever before.

VOTES OF THANKS.—The following resolutions, accidentally omitted in the Minutes, have been handed us by the Secretary of the Toronto Conference:—It was moved by Rev. Anson Green, D.D., and seconded by Rev. Jno. Hunt,—"That this Conference desires to express its appreciation of the valuable and long-continued services of the Rev. Enoch Wood, D.D., the retiring President, who, by his wise counsels, has aided in establishing Methodism on a firmer basis during the recent changes in our extensive Dominion; by his earnest ministrations of Divine truth in various parts of our country, has greatly edified our congregations, and, by his large-hearted sympathy, has endeared himself to the members of this body in a degree never to be forgotten; and our earnest prayer to Almighty God is, that our beloved brother's valuable life may be long spared to watch over the interests of the Church, and afford us the benefit of his counsels and mature judgment." The resolution was carried by a rising vote of the Conference. It was moved by Rev. John G. Laird, and seconded by Rev. E. Clement,—"That the hearty thanks of the Conference are due, and are hereby presented to the Rev. John Shaw, for the ability and fidelity with which he has discharged the duties of Secretary of this Conference during the past two years." The motion was adopted unanimously.

The Rev. J. H. Johnson, M.A., has been for some time at work in the country back of Cobourg, raising subscriptions for "Faraday Hall," and has met with encouraging success. He will be in the neighborhood of Cobourg for several days yet. The building fund has now reached about \$19,000.

The presentation to the wife of Rev. G. Monamara, which was noticed two weeks ago, was made by Mrs. Connor and Mrs. Mann, on behalf of her friends on the Garafra Circuit, instead of "by a few of the members of her class," as stated.

The Rev. S. F. Huettis writes us to say that the increase in membership of the N. S. Conference was 895 instead of 600, as appeared in our columns two weeks ago.

The Pastoral Address of the Montreal Conference, which appears in our columns this week, was accidentally omitted in our last issue.

Rev. Henry Ward Beecher gave an address last week at the Sunday School Parliament at the Thousand Islands.

NOTES AND GLEANINGS.

Canon Liddon on Moody's Work.

Canon Liddon, the great preacher of the Anglican Church, spoke lately of the work of Moody and Sankey in England, and spoke as favourably as a High-Churchman could be expected to speak. He said:—"Last year two American preachers visited this country, to whom God had given, together with an earnest belief in some portions of His Gospel, a corresponding spirit of fearless enterprise. Certainly they had no such credentials to an apostolic ministry as believing churchmen would require; they knew little, or rather nothing, of God's revealed will respecting those sacramental channels whereby the life of Christ is planted and maintained in the soul; and their test of ministerial success appears sometimes to mistake physical excitement and predisposition for purely moral and spiritual impressions. And yet must not we, who through no merit of our own, know more and have had greater spiritual advantages than they—must not we feel and express for these men a deeply sincere respect, when, coming according to the light God had given them, they threw themselves on our great cities in the very spirit of Apostles, spoke of the higher world to thousands who had passed the greater part of life dreaming only of this, and made many of us feel that we owe them the debt of a reproof, if not of an example, which He who breatheth where He listeth must surely have inspired them to give."

Protestant Missions in China.

The Rev. J. W. Laubach, of the M. E. Church South, writing from Shanghai to the Nashville *Christian Advocate*, thinks that if it were known in China, the persecution of the Chinese in California would provoke a reaction against the work of Christian Missionaries in China. He says:—"We cannot tell what the result would be if they had any knowledge of these facts. Up to the present moment we are allowed to go from city to city, proclaiming the glad news of salvation to thousands without any hindrance. There is here open to us and the Christian world a wonderful field for missionary effort. We meet with countless thousands on every hand to whom we can dispense the bread of life. The field is vast and the harvest ripe, but the labourers are few. It is true, the Roman Catholics in the interior provinces, more than a thousand miles from this place, are suffering persecution, and hundreds are being tortured and slain, but in the provinces near the coast, up to this time, native Christians meet with but little hostility. How soon we may have it no one can tell. It must come, sooner or later, before the present existing false systems of religion shall be displaced or overthrown. The Roman Catholics close their doors, but Protestants throw their doors wide open, and invite the people in to bear the unsearchable riches of the Gospel. Officials fear Roman Catholics as holding civil jurisdiction over their native Christians. They do not fear Protestants, for they know we have no such desire. Let the Church send us men and means, that they may prove to the Chinese that there is a vitality in the religion we profess."

Who are Sane and Insane?
It is remarkable what a narrow line divides the sane from the insane. If all eccentricity is a form of insanity, we fear there are more insane people out of the asylums than in them. A curious illustration of the narrowness of this line is given in the Nashville *Christian Advocate*, in a quotation from the *Melrose*—a paper edited and printed by a patient in the insane asylum, Tuscaloosa. In this article the editor writes with a pointed wit that no one would suppose was that of an insane patient. He says:—"The Superintendent, now and then, when patients are persistent in solicitations to be sent home, jocosely asks the opinion of other patients as to their mental condition, and we have been highly amused at the verdicts rendered. It by no means follows that an inmate is blind to his neighbour's perversities because he cannot see his own. Not long since the Doctor called a jury of the ward to decide if A was a thoroughly sane person. All but B agreed that he was. B declared that he saw in A only one evidence of insanity, a belief in Spiritualism, table-turning, etc. In the arguments following A contended that such a belief did not imply insanity, for the reason that so many men and women in the outer world entertained similar beliefs. But B met this argument by the avowal that all the lunatics are not confined—that there are troops of persons going at large, who if not reckoned insane ought to be. The discussion caused considerable amusement, though it at length appeared that A was not a believer in spiritualism, and had devised a *seance* only to annoy B. This incident shows that the standard of mental health is higher in a hospital than in the world. When a person enters the wards of a hospital for the insane his mind is put on trial and fully proved before he is sent away. In the world multitudes are reckoned sane because circumstances have never occurred to subject their mental condition to an *experimentum crucis*. We would therefore advise a great many persons, Spiritualists in particular, to give a wide berth to hospitals for the insane."

Free Church Missions.

The Free Church of Scotland has been a missionary church from its very commencement. When the disruption from the Established Church took place all the missionaries joined the new body, and before the young Free Church was supplied with church edifices and manes at home the support of these foreign missionaries was unhesitatingly assumed. During the first year of 1843-44, the sum of \$30,000 was raised for foreign missions. During the year 1874-75 the foreign missionaries' income amounted to \$305,710. A very large additional amount has recently been subscribed to a mission building fund, which will greatly swell the total receipts for the next few years. The mission-fields of the Free Church are India and South Africa. The three men who have been especially distinguished by their services in the Free Church missions are Dr. Duff, Dr. Wilson, of Bombay (recently deceased), and Dr. Stewart, of Lovedale, Kaffraria. These men have all been eminent educators, and their labors have made a higher education to be the specialty of the Free Church missions. Recently Narayan Sheshadri has given the work in Western India more of an evangelistic turn.

Jewish Christians in New York.

"Vidi," the correspondent of several religious papers, thus tells of an interesting movement among the Christianized Jews of New York and Brooklyn:—"There are about two hundred Hebrew Christians in New York city who have lately found something like a spiritual rendezvous in the Allen Street Methodist church, the pastor of which, the Rev. Mr. Harris, is one of their number. This number was increased by the conversion of several Jews under the labors of Moody and Sankey. It reminds me of seeing some of them myself, disputing the story of the Resurrection in the inquiry-rooms at the Hippodrome. But the grand reinforcement came within the last two months, in the person of Dr. Max Rosvalley, a converted Jew, who has caught the methods of our modern evangelists with the apostolic spirit of St. Paul. He has organized the desultory Jews as attendants at Allen Street Church into a working prayer-meeting; into which the Jews with the veil on their hearts are, by indomitable solicitation, wonderfully gathered in some instances for salvation. In Brooklyn, also, Dr. Rosvalley has organized a weekly Jewish prayer-meeting, and gathered the scattered Hebrew Christians in the Fleet Street Methodist church, by the warm encouragement and cooperation of its noble pastor, the Rev. Wm. C. Steele."

Old Catholic Progress.

A correspondent of the *Guardian* gives the following account of the Swiss Old Catholics, who number about 73,360. These are actually enrolled members, and there is, outside them, a large body of "Liberal" Catholics who repudiate the Vatican novelties, but are not so openly aggressive toward Papalism. The Canton of Berne contains the largest proportion of Old Catholics—22,600—and next to it comes Geneva, with nearly 12,000. Only the northern and western cantons have been influenced by the movement, and in some there is but one town and congregation where any body of Old Catholics exists. Thus in Basel there is one congregation of 4,000 souls, in Zurich one of 8,000, and in the Canton of Neuchâtel, in the manufacturing town of Chaux-de-Fonds, one. Besides Berne and Geneva, the Cantons of Aargau and Solothurn (Soleure) are those in which the Old Catholic movement has been successful—successful, that is, comparatively; for the Ultramontanes claim to have as

many followers in the Canton of Geneva alone as the reformers have been in the whole of Switzerland. Still, this Canton has eleven Old Catholic congregations, and in Geneva three rectors and four curates are at work. It is curious to note that, of these, one rector and all four curates are married, the example of Pere Hyacinthe being too strong for them, although now they hold aloof from his circumscribed work at Geneva. It is curious also to note, that the title, "Eglise Chretien Catholique," which was at first the badge of the Old Catholic body, is now handed over to the following of the eloquent Parisian orator, and the epithet "Eglise Catholique nationale," is adopted instead. When the Bishop for this growing Church is elected and consecrated, in the person of professor Herzog, we may hope that greater impetus will be given to the reform movement, and greater accessions be made to the Old Catholic Church in Switzerland.

Newfoundland Conference.

The *North Star*, St. Johns, Newfoundland, has the following reference to the recent Conference, recently held in that city: The annual Methodist Conference of this island has been in session for several days past in the George Street Church. The Rev. James Dove of Carbonear, was chosen President, and the Rev. John Goodison, as Secretary. The entire proceedings of the Conference have been marked by the utmost good-will and harmony of the members assembled. From nearly every circuit progress is reported, and notwithstanding the financial depression of last year the receipts are well up, few reporting deficiencies. Throughout the colony very many during the past year have been added to the society, and increasing demands are urged for additional ministerial help from several places. It will require at once four more ministers to complete the present list of stations, and these are looked for shortly from England. Four preachers who have passed the usual term of probation (four years), were publicly set apart by the imposition of hands on Monday last in the George Street Church. A large congregation was gathered to witness the solemn proceedings.

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"Vidi," the correspondent of several religious papers, thus tells of an interesting movement among the Christianized Jews of New York and Brooklyn:—"There are about two hundred Hebrew Christians in New York city who have lately found something like a spiritual rendezvous in the Allen Street Methodist church, the pastor of which, the Rev. Mr. Harris, is one of their number. This number was increased by the conversion of several Jews under the labors of Moody and Sankey. It reminds me of seeing some of them myself, disputing the story of the Resurrection in the inquiry-rooms at the Hippodrome. But the grand reinforcement came within the last two months, in the person of Dr. Max Rosvalley, a converted Jew, who has caught the methods of our modern evangelists with the apostolic spirit of St. Paul. He has organized the desultory Jews as attendants at Allen Street Church into a working prayer-meeting; into which the Jews with the veil on their hearts are, by indomitable solicitation, wonderfully gathered in some instances for salvation. In Brooklyn, also, Dr. Rosvalley has organized a weekly Jewish prayer-meeting, and gathered the scattered Hebrew Christians in the Fleet Street Methodist church, by the warm encouragement and cooperation of its noble pastor, the Rev. Wm. C. Steele."

Old Catholic Progress.

A correspondent of the *Guardian* gives the following account of the Swiss Old Catholics, who number about 73,360. These are actually enrolled members, and there is, outside them, a large body of "Liberal" Catholics who repudiate the Vatican novelties, but are not so openly aggressive toward Papalism. The Canton of Berne contains the largest proportion of Old Catholics—22,600—and next to it comes Geneva, with nearly 12,000. Only the northern and western cantons have been influenced by the movement, and in some there is but one town and congregation where any body of Old Catholics exists. Thus in Basel there is one congregation of 4,000 souls, in Zurich one of 8,000, and in the Canton of Neuchâtel, in the manufacturing town of Chaux-de-Fonds, one. Besides Berne and Geneva, the Cantons of Aargau and Solothurn (Soleure) are those in which the Old Catholic movement has been successful—successful, that is, comparatively; for the Ultramontanes claim to have as

An address signed by 334 persons has been handed to the R. C. Bishop of Montreal. Its signers say they desire to be considered "no longer members of the Church of Rome in which they were born." The chief reason assigned for this action is, that "in the Mass the bishop adores and causes others to adore a God made by your own hands, which constitutes the greatest, as it is, the most wicked of idolatries." This fact shows significantly that Roman Catholicism is losing its hold upon the minds of the people in the Province of Quebec.
A meeting for the formation of the National Lodge of Canada will be held in the rooms of "Forest City" Lodge, Richmond St., London, Ontario, on Wednesday, Aug 2nd. The Most Worthy Grand Lodge of British Templars will meet at the same place on Tuesday, Aug 1st. After the formation of the National Lodge, the International Council will be instituted by delegates representing Great Britain and Ireland, Canada and Australia.

LITERARY NOTICES.

A Short History of the English People. By J. R. Green, M.A. New York: Harper and Brothers. pp. 808, price \$1.75.

This is an American reprint of a popular English History, that has been received with more favour than any recent historical work. The style is popular and glowing, and the general plan of the work is somewhat different from that followed by most previous historians. It is really, as its title implies, a history of the social life of the people rather than a chronicle of affairs of State and royal personages. The author says:—"I have preferred to pass lightly and briefly over the history of foreign wars and diplomacies, the personal adventures of kings and nobles, the pomp of courts, and the intrigues of favourites, and to dwell at length on the incidents of that constitutional, intellectual, and social advance in which we read the history of the nation itself. It is with this purpose that I have devoted more space to Chaucer than to Crecy, to Carleton than to the petty strife of Yorkist and Lancastrian, to the poor law of Elizabeth than to her victory of Cadiz, to the Methodist revival than to the escape of the Young Pretender." The volume is really a succession of brilliant essays on the most interesting events in the history of English national life. We call the attention of our readers to the work, because we deem it a book that unites an attractive style and very instructive matter. Portions of English history that have generally been regarded as dry and unattractive, in Mr. Green's hands become quite absorbing. We have in this work a series of inside views of the progressive national life, which place in their true light those silent forces that have made England what it is to-day. The work has already become a standard, and is destined to have a still wider circulation.

The Atonement. The Congregational Union Lecture for 1876. By Rev. J. W. Dale. London: Hodder & Stoughton; Toronto: Methodist Book Room.

This is a course of lectures by an able Congregational minister, on the Scriptural doctrine of the Atonement. The main idea of the work is to impartially examine what the writers of Holy Scripture and the Redeemer himself teach respecting the Atonement. Without endorsing every point, we regard this volume as one of the most valuable of recent contributions to the philosophy of the Atonement. It shows what is often forgotten, that our views of the way in which the sufferings of Christ become the procuring cause of salvation must be largely moulded by our conceptions of the relations between the persons of the Trinity. While he avows the mysteriousness of the theme, he admits that we are almost compelled to adopt some theory of the Atonement. But an important thought which Mr. Dale assumes throughout his lectures is, that belief in the fact of Christ's death being necessary to the remission of sins does not necessarily depend upon any particular theory of the Atonement. Most of the orthodox reviews of periodicals speak in high terms of the work. All who are interested in this great central theme will find these lectures a valuable aid to the formation of just and true views of the subject. Some critics do not think his remarks on the relation of our Lord to the Eternal Law of righteousness and to the human race so satisfactory as his exegesis of the Scripture passages bearing on the doctrine. In a higher degree than any writer we have read on the same subject, Mr. Dale unites loyalty to the historic doctrine of the Christian Church, with fairness and appreciative liberality towards those who object to the idea of a vicarious sacrifice. It is a book for ministers and theological students.

The London Quarterly Review for July has been received from the Wesleyan Conference Office, London, England. It contains the following articles: "The Final Document of Revelation—Classical Sacerdotalism—The Ministry in the New Testament—Midbank Penitentiary—The Opium Trade with China—Benjamin Robert Haydon—Julius Michelet—The Great Social War, and the usual Literary Notices. This is a solid number of this valuable Quarterly. The "Great Social War" discusses vigorously the Contagious Diseases Act and its consequences. The Literary Notices contain appreciative reviews of some of the most important recent books.

The New Englander for July contains articles on The Educational Force of Mathematics—European Writers on Judea—Condillia and the principle of Identity—The Etensianian Mysteries—A Record of the "Old Dominion"—Logos and Cosmos—Nature as Related to Language—The Unity of the Professions—College Athletics—Fifty years of Home Missions in Illinois—With the usual brief but discriminating notices of new books. All the articles are able and thoughtful, though scarcely any one possesses the great general interest of some former articles in this excellent Quarterly. The New Englander is published by W. L. Kingsley, New Haven, Conn., at \$4.00 a year and postage; but it will be sent at \$2.00 a year to Missionaries and Theological Students in Theological Seminaries. It discusses all the great living issues of the day.

The Methodist Quarterly Review for July contains articles on Obadiah, by Dr. Joseph Homer—Mrs. Somerville, by Dr. Abel Stevens—The Millennium and Second Advent—The Peculiarities of the Pastoral Epistles, by Rev. J. M. Cramer—Schoephauser and his Pessimism, by Prof. Lacroix—God and the World, by Prof. Winchell—with the usual Summary of Literary Intelligence and Book Notices. The Editor speaks with evident satisfaction respecting the action of the General Conference in declining to allow the Annual Conference to elect their Presiding Elders. Prof. Winchell's article on "God in the World" is an independent but appreciative review of Dr. Coker's "Theistic Conception of the World." This valuable Quarterly is only \$2.50 a year. All young ministers should take some theological review to keep abreast with the religious thought of the times.

Scribner's Monthly and St. Nicholas for August are both "Misssummer Holiday Numbers," filled with choice reading matter and splendidly illustrated. No pains have been spared by the enterprising publishers to make these magazines instructive and entertaining in their contents and attractive in appearance. St. Nicholas contains more than twenty articles by such writers as Lucy Larcom, Colin Thaxter, James T. Fields, Mrs. A. D. T. Whitney, Mrs. Dodge, Noah Brooks, Mrs. Oliphant, Lucretia P. Hale, Abby Morton Diaz, Lydia Maria Child, Horace E. Scudder; and more than forty pictures, by such artists as Miss Mallock, Addie Leidy, W. L. Sheppard, Sol. Eytinge, Thomas Moran, Eudelia Bridges, Frank Beard—all together make a Midsummer Magazine for children such as was scarcely seen before.

CORRESPONDENCE.

SUPERANNUATION FUND.

As many of our kind and considerate friends will probably feel somewhat surprised and as desirous to know why there is so large a deficiency in meeting the claims this year on this Fund, we observe: It is not from a decrease of receipts in the ordinary contributions of the Church; but chiefly from two causes. The extraordinary number of new claims, amounting to nearly eleven thousand dollars, and the diminution of the Missionary grant of two thousand dollars. The constitution of the Fund requires the expenditure to be kept within the income of each year. This is the first time when so large a deduction as one-fourth has been made, and during the previous twenty-six years only four cases of diminished allowances have occurred. The General Conference recommended a scale of one-fifth additional increase in the amount to be granted to the Superannuated Ministers and the Widows, when the income of the Fund would allow it, but at the present time this addition, if received by them, would not equal relatively the value of the previous scale when the Fund was instituted; nor does it compare favourably with the vastly improved state of the Church and the rapidly increasing wealth of this flourishing part of the Dominion. Under these considerations, the largely increased ability of our people, and the general favour of our kind friends towards the needy and deserving claimants—we have no doubts of their willingness and liberality when properly educated on this subject. We have received from both lay and clerical friends, assurances to the effect, that a generous response will be made when appeals are kindly and faithfully placed before our people. Already one widow relinquishes fifty dollars on this year's allowance. Another gives her subscription in aid, while several Superannuated Ministers pay the annual subscription of ten dollars. Several brethren and widows have made anxious inquiries of the Treasurer if they may hope for any further remittances this year. We are sorry to have to say that there is no probability of any more funds either this, or any future year, to meet these serious deficiencies. Having sent all the claimants an account of the amount paid to each, and a receipt for the same, we would remind them that we require these receipts to be signed and returned to the Treasurers, to be laid before the Auditors. Will the Brethren and widows do this promptly and oblige the Treasurers.

REV. JOHN DOUSE, Treasurers. WILLIAM T. MASON, Secy.

THOUSAND ISLAND PARK—SUNDAY SCHOOL PARLIAMENT.

DEAR BRO. DEWART,—I am here with some hundreds of others enjoying the advantages of being an M.P. for a few days, and I assure you the pleasure so far has been very great, and I understand, "there is still more to come." The Camp Meeting Association have spared no pains to make Wellesley Island a delightful summer resort with religious privileges of a very superior character. Considering that it is only a year ago since the Association was formed, it is marvellous that so much has been accomplished in the way of erecting buildings, laying out the grounds, etc. Some hundreds of lots have been sold, and private residences have been built to suit the tastes of the respective parties. Everything is done to secure good order, and there is no danger of drunkenness or rowdiness. There is an excellent boarding hall, and parties can be accommodated with lodging and board, at the low rate of \$1.50 per day, or six dollars per week. A reduction is made to ministers. The Association deserves encouragement for the way in which they have gone to work, not to make money, but to provide for recreation and instruction for all who may choose to avail themselves of the facilities here provided.

One thousand acres have been purchased, and some thirty thousand dollars expended, for which nothing more than simple interest is expected. Dr. Haven, of Syracuse University, is President, and Rev. J. F. Doyan is Secretary, and both gentlemen seem to take the greatest delight in doing their utmost to make their friends feel at home. Those who prefer, can enjoy the comfort of a sail on the waters, on easy terms, as there are boats always ready to start. The Camp Meeting, which is to commence on the 16th of August, is looked forward to with no small degree of pleasure, as distinguished ministers, from both sides of the line, are anticipated; among others, Bishop Simpson and Bishop Peck, and our own Dr. Douglas and Rev. James Elliot. Any of your readers who are unable to attend this month, would do well to make their way to Wellesley Island, where we are much mistaken if they will not greatly enjoy the visit, and return home much invigorated.

And now about the Sunday School Parliament a great name. Three sessions are held daily, for nothing more than simple interest is expected. The way of previous preparation by distinguished Sunday School workers. The meetings under the care of Rev. W. F. Crafts, who is an adept in all that he undertakes. His lecture on "Illustrative Teaching," was the best of the kind which we ever heard. His excellent wife also has delivered lectures on the same subject applicable to infant class teaching. She had a great variety of objects which she had prepared with her own hands to amuse and instruct her little charge, and we should suppose that it will be impossible for the little folks to be either dull or uninterested while she is engaged with her object-teaching. Rev. A. B. Mann of your city delivered a lecture on Preparation, which was highly commended. M. C. Hazard, Esq., of Chicago, Rev. J. L. Hurbutt, Plainfield, N.J., and E. P. Raymond, from Mass., have each delivered lectures relating to the Teachers' work, and preparation, etc., all of which were well adapted for the purposes intended.

We have, also, Mr. Bliss, the distinguished singer; Miss Nellie Brown, also famous in the same department. Dr. Lattimer, from Boston, and Dr. Pierce, of Swiss Herad, and Mr. Marling, now of New York, are also present. Dr. Butler, and others, are expected. A few of our ministers are expected to be present. If you approve, I may write you again before Parliament is prorogued. E. BARRASS. July 19th, 1876.

An excursion, under the auspices of the Methodist Church, Essex Centre, and in behalf of a new church in that place, will take place on Wednesday, August 9th, over the line of the C. S. R., from Amherstburg to Niagara Falls, stopping at all stations east as far as Waterford, and calling at the International Bridge, to let excursionists off for the city of Buffalo. The Christian public are cordially invited to attend and participate in the enjoyments and advantages of the day.

The labors of the Reformed Episcopal Church Conference concluded at Ottawa, on the 17th inst. During the session Bishop Cheney confirmed four men and eight women; ordained two Presbyterians, and consecrated Dean Griggs, M.A., of British Columbia, and Rev. Dr. Falkow, of Chicago. The former was made Bishop of the Pacific Coast, the latter, Missionary Bishop.

The annual camp-meeting at Parry Sound will commence on Thursday, the 3rd of August. The usual reduction in fare will be made on the *Wabano* to persons going to the camp-meeting.

BRIEF CHURCH ITEMS.

A new Methodist Church was opened at Point Kaye on Sunday, 16th inst.

The congregation attending the Queen Street Methodist Church have just placed a fine organ in the building, at a cost of \$3,500.

We understand that the Clarendon Camp-Meeting, under the direction of the Rev. Dr. Mark, Ottawa, has been characterized by deep interest and much spiritual power.

The Methodist Church in Simcoe, which has been closed for some time, undergoing a thorough state of repair, will be opened early in August.

A new Wesleyan Church in Fredericton will shortly be inaugurated. The Rev. H. McKeown has secured the services of a young clergyman for the mission work, but the place of holding the service has not been decided upon.

On Tuesday, the 11th inst., the children of the Dunville Sunday School with their teachers and friends, numbering over three hundred, went for a picnic to the shore of Lake Erie, and passed the day very pleasantly.

The cornerstone of a new church was laid on the 5th of June last, by John Macdonald, Esq., M.P., of Toronto, at Brussels. The size of the building, including orchestra, is 90x44. The materials are stone and white brick. The cost is estimated at \$210,000. The proceeds of the day amounted to \$19,500.

The Dundas Standard says:—"The brick-work of a very neat Methodist Church will be completed at Rockton this week by Messrs. Palmer & Hickey. The building is 32 by 50, 18 feet high, and is intended to seat 250 people. Mr. Slater, of Waterford, has the contract for the work. The total cost, when finished, will be \$2,500."

The Port Hope Times says:—"Workmen have commenced to terrace the ground around the Methodist Church, and from present appearances, a vast improvement will be made to the general aspect of the building when this is completed. A wall of Kingston stone is being put round, and on top of this, we understand, will be placed an iron fence of beautiful design."

Reports received from Grave's settlement and from Antrim speak of a strong religious revival among the people of that neighborhood. The Methodist churches especially are crowded at all services in both places mentioned. At Kinburn the Presbyterian minister, Rev. Mr. Robinson, holds service every Sunday, where his ministrations are attended by large crowds.

The most numerous attended took place on the 15th inst., when three Methodist Sunday Schools and their friends went to spend the day on the camp ground near Grimby. From a thousand to twelve hundred parents and children formed the party, and everything went off in a highly satisfactory manner.

The Spadina Avenue Sabbath School celebrated their fifth Anniversary on Sunday and Monday, the 16th and 17th inst. The Sabbath services were conducted, in the morning, by the Rev. E. H. Dewart, in the afternoon, by the Rev. John Potts, and W. F. Crafts, of Buffalo, and in the evening, by the Rev. J. F. Metcalfe, the pastor. On Monday evening an interesting service of sacred song was given by the scholars.

The Methodist Church at Port Dover, having been greatly enlarged and renovated, will be re-opened for the worship of God on Sabbath, August 6th. Rev. G. R. Sanderson, President of the London Conference, is to be present at the opening services. A tea meeting will be held in the Town Hall on the Monday evening following, at which addresses are expected to be delivered by Revs. G. R. Sanderson, John Ryerson and D. G. Sutherland, LL.B.

The Orillia Packet says:—"Contrary to expectation here, the Rev. K. Creighton has not been superannuated, and last week took his departure for another station—Brighton. During his three years' residence in Orillia, Mr. Creighton won the respect and good-will, not merely of the congregation over whom he presided. He has been 'zealous in good works,' both denominational and catholic. During the past year he was privileged to see immediate fruits of his labours, in a large accession to the membership and an unusually encouraging financial report. Those who experienced their benevolent attentions are alone able to judge how much Mr. and Mrs. Creighton shall be missed by the poor. He has done much to promote the growth of the principles of temperance and prohibition here; and while he has not spared in denouncing what he regarded as a great evil, those most opposed to him could not doubt that he was actuated by Christian and philanthropic motives. We hope that, after his sojourn at Brighton, the Rev. Mr. Creighton may be permitted to retire, and be long spared to enjoy a rest, which we know with him will not mean cessation of usefulness, but only relief from onerous responsibility."

CARTWRIGHT CIRCUIT.

The Rev. J. C. Seymour, of Cartwright Circuit, writes: The Sabbath Schools on this circuit are prospering. The Centenary S. S. Anniversary was held just before Conference. The Rev. John Hart preached two sermons to large congregations. An excellent and well attended tea followed on the Monday, and about \$50 was realized for the school.

The Salem School held theirs on the first Sabbath in July. The Rev. J. C. Wilson preached a very profitable discourse. The tea meeting on July 3rd was deeply interesting, and financially the entire services resulted well. This school is one of the best conducted and most flourishing in this region of country.

On Sabbath, July 9th, the rebuilt Zion Church was opened. The Rev. W. H. L. preached twice to large and appreciative congregations. On Monday, July 10th, there was a tea meeting at which the entire debt was provided for, and steps have been since taken to build a shed in the fall. The total cost will be about \$500, which is not bad for an infant society which scarcely numbers a dozen members. The Sabbath after the opening a Sabbath-school was started, with a good superintendent in charge, and a fair prospect of success.

On the 9th the Williamsburg School had their Anniversary Sabbath services. The writer preached in the afternoon, and the Rev. W. H. Laird in the evening. On the 12th July, the tea meeting was held, which was more successful, financially, than any previous one for years. There are now five schools on the circuit all in a prosperous condition. The visits of the chairman, Rev. W. H. Laird, have done us much good on this circuit. The Rev. J. Seymour, sen., is also a great help, and although a hoary veteran, is still abundant in labour, and very acceptable among the people. Thank God we have peace, and we are looking for a good year. O for showers of blessing for Jesus sake!

RELIGIOUS INTELLIGENCE.

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

The vast interior of South Africa from the Vaal River to the Central African Lakes, is open to missionary effort. North Central Africa can be reached by the Gambia river under British protection.

The three great Presbyterian Churches of Scotland raised last year, for all purposes, £1,305,036. Of this sum the Established Church contributed £350,000; the United Presbyterians £410,065; and the Free Church, £544,971.

Pere Hyacinthe, in a recent lecture in London, expressed his belief that a re-forming Pope would recognise the Church, and that before the end of this century the Latin, Anglican, and Oriental branches of the Church will be reunited on the basis of the Apostles' Creed.

The Roman Catholics are making very vigorous efforts to strengthen their position in South Africa. Their headquarters is Graham's Town, the capital of Kaffraria. They are seeking to enlist the sympathies of the wealthier colonists, through the higher education which they offer to their children.

The Irish Presbyterian Assembly has adopted a decided resolution against the use of organs and harmoniums in public worship. It, however, assumed the expense of maintaining "precentors" in certain congregations that refused to keep church music themselves if denied the use of instruments.

Rev. Mr. Watkins, a Presbyterian missionary in Guadalajara, Mexico, has a record of sixty-eight places in the vicinity of that city where there are some professed Protestants, who in many cases are true Christians. In Guadalajara, the Church has 110 members, many of whom, acting as missionaries, have carried the Gospel to these outlying districts.

The Ultra-Romanists of France are indignant that their newly established free universities will not be allowed to give degrees. The priests thought that by securing these institutions they had without fail secured the opportunity of training the youth for the Church of Rome. This new decision of the Government, however, will check their crafty scheme.

In about twenty-five years the Baptists in Sweden have organized 234 churches, with between 10,000 and 11,000 members, and have formed ten Associations, and eighteen local missionary societies, maintaining each from one to eight missionaries, and a General Home Missionary Society. Their Sunday Schools are attended by over 16,000 children, and their churches last year contributed about \$25,000 for the maintenance of preachers and for benevolence.

The Dutch Reformed Church is the richest in New York city next to Trinity. This church owns the land on which stands the new building of the *Evening Post*, which is about 40x100 feet. The ground rent paid by the proprietors of that journal is \$30,000 a year. In order to obtain the complete corner of Broadway and Fulton Street, it was necessary to buy the corner strip, 6x100 feet. For this strip the church paid \$100,000, being \$16,666 per running foot facing Broadway.

A letter from Germany states that Dr. Dollinger does not seem inclined to hold another Old Catholic Conference at present, and his reluctance arises apparently from two causes: the one, the backwardness of the A. L. C. Church to join in the proposed union with the Oriental Churches; the other, the disposition of some recent converts from Romanism, to insist upon the old lines of division in regard to the wording of the Nicene Creed and the continuance of the celibacy of the clergy.

The Wesleyan Missionary Society has an important work among the Fingoes of Caffraria. This Zulu tribe numbers about forty-five thousand, and is making rapid progress under the fostering care of the British Government. Their fields and herds give evidence of considerable wealth, and they are very liberal. The best Wesleyan chapel in Kafirland, costing \$4,500, was erected at their own expense, and they have raised a still larger sum for an industrial institution, similar to that of Lovedale. At one of the stations, Mr. Perks, the delegate of the Wesleyan Society, met with over thirty native ministers and evangelists. At another station, more than one thousand neatly dressed Fingoes gathered to the preaching, and four hundred partook of the Lord's Supper.

The Gaboon Mission of the Presbyterian Board, on the equatorial line, in West Africa, has recently been making a decree of progress which is especially gratifying in view of the difficulties of the field. Dr. Nassau's new inland station seems to be fairly established. It is situated on the Ogowe River, at Calambala, 150 miles from the sea-coast. Dr. Nassau reports an absence, thus far, of the malarial fever prevalent on the coast. He seems to have won the confidence of the very superstitious Bakelas, among whom he is laboring, and rejoices to have taken so long a step toward the interior of Africa. At the other three main stations—Gaboon, Corisco, and Benita—forty persons were received during the past on confession of faith, making a membership for the three churches of 243. The best news comes from the island, Corisco, where, under date of Feb. 18th of this year, Mr. De Herr speaks of a very marked revival in the mission church.

A correspondent of the *Herald and Presbyterian* writes from New Mexico:—"The Catholic population here (and that is ninety-nine hundredths of the whole) are not as devoted to the Church as in Protestant communities they are supposed to be. Many of them scarcely ever go to Church, or care for its ordinances, or reverence the priest. There is abundant evidence that many of them are held to their allegiance to the Church by very brittle ties—are ready for something better, if they knew what and where to find it. In no part of the world, perhaps, have missionaries been more successful than in old Mexico. The same effort would produce equal results in New Mexico. The success of Annin at Las Vegas, Roberts at Taos, Smith at Santa Fe, and the two or three other missionaries in the territory, give assurance of this. Why should it not be made? Why is it not made? Let Christians answer."

—Before leaving Prince Arthur's Landing, the Rev. William Halstead received a handsome gift from the S. S. teachers and scholars of that place, and a token of remembrance from the members of the Temperance Lodge. The presents were accompanied by appropriate addresses. The friends of Mrs. Halstead also presented her with a purse of money.

PERSONAL.

The friends of the Rev. Alfred McCann, on the Wilton Circuit, presented him with a purse of money, before going to his new field of labor.

At a farewell social, on the 28th ult., the Methodist people of West Lorne presented their pastor, the Rev. C. Teeter, with a sum of money amounting to \$25.

On Thursday last, the Rev. Robert Laidley was presented by the people of St. Armand Circuit with an address accompanied by a purse of \$50.

Mr. Henry Varley is sufficiently recovered to resume his work, and is again preaching at the Nottingham Tabernacle each Sunday morning and evening.

A purse of money, accompanied by a cordial address, was presented to the Rev. C. Bristol, by his friends in Fullarton, some time previous to his leaving the circuit.

A few weeks since over one hundred friends assembled at the residence of Mr. G. Beamer, Princeton, and presented the Rev. J. H. Keppel with a purse containing \$45.

On Sabbath evening, 9th inst., at the Union Church, Sutton, P.Q., the Rev. D. C. Sanderson preached his farewell sermon, and after the service was presented by the young people of the congregation with a handsome silver watch.

At a social given in Windsor, in behalf of the Rev. D. L. Brethour, on Tuesday evening, the 27th ult., the members of his congregation presented him with a magnificent service of plate, accompanied by a highly complimentary address.

On the 28th ult., at a strawberry and ice-cream festival, held in the Otterville Methodist Church, the friends of the Rev. Joseph Odery presented him with a purse of money, accompanied by an appropriate address.

Mr. Charbonnel acknowledges the receipt of the following sums of money in behalf of the French and English Institute, Sherbrooke:—Madame Pollard, \$2.00; Madame Headley, \$4.00; and Rev. G. Armstrong, \$5.00.

The Rev. J. Philp, previous to his leaving Paris received the handsome sum of \$100 from his congregation, accompanied with a suitable address. The occasion was a farewell social, which was largely attended, and comprised representatives from the other congregations of the town.

The people of the Wilsonville Circuit, just before the removal of their late pastor, the Rev. A. J. Van amp, presented him with a most cordial address, in which they express great appreciation of his labours among them, and earnest wishes for his future welfare and success.

Before leaving the Grimby Circuit, the Rev. John Mills received from the members of his congregation in Grimby a purse containing \$50.00, and also from his friends near Stoney Creek, a purse of \$25.00. Both presentations were accompanied by cordial and complimentary addresses.

At a farewell entertainment given to the Rev. Samuel C. Philp, prior to his leaving the Prince Albert Circuit, he was presented by the members of his congregation with a sum of money amounting to seventy-four dollars. He also received a very cordial and affectionate address.

Mr. J. B. Dixon, Principal of the Peterboro' Collegiate Institute, died a few days ago, after a long period of illness, during a considerable portion of which he was unable to attend to the discharge of his duties. Mr. Dixon was a teacher of long experience, though he was only forty-two years of age at his death.

A few weeks ago the Methodist choir and a few of their friends in the village of Cobocook assembled at the residence of Mrs. N. Le Roy, and presented Miss J. E. Fox with an album, a pair of gloves and a silk handkerchief, accompanied by an address, as an acknowledgment of her services as organist during her sojourn on the circuit.

On Monday evening, the 3rd inst., before leaving his old station, Brighton, the members of that church gave the Rev. O. R. Lambly, M.A., a parting farewell, by presenting him with an address signed by sixty names, accompanied with a purse of sixty dollars; they also presented Mrs. Lambly with a silver ice pitcher, and a handsome work-book filled with fancy articles.

On Tuesday evening, the 6th ult., about one hundred of the members and adherents of the Methodist Church in Smithfield assembled together in order to bid adieu to Mr. and Mrs. Cragg, who were about to leave for Warkworth. A most agreeable evening was passed, and at the close a purse of money was presented to Mrs. Cragg.

Rev. Dr. John Hall has gone to Europe. The day before he was to set out on his summer Sunday-school tour, he received news by cable of the death of his mother at her home in Ireland, and he at once set sail, to look after sisters left by this bereavement in his care alone. He hopes to return to New York about the middle of September.

On the eve of his departure for Winnipeg, a farewell social was given to the Rev. J. F. German, M.A., and family, by their friends on the Allison Circuit. During the course of the evening he was presented with an address, accompanied by a purse containing one hundred and six dollars and fifty cents. The Rev. F. Dracass, his colleague, was also presented with a purse containing over twenty dollars.

Mr. Spurgeon, in a letter to the *Boston Watchman*, refers to the report of his contemplating a visit to this country. The concluding passage of his letter is as follows:—"Here I am, and here I must be till I go to another and yet more glorious land than yours. I am still weak, but free from my complaint. All goes on gloriously with the Tabernacle and its works, 'for the Lord is our helper.'"

On the evening before he left Holstein for Lucknow Circuit, the friends of the Rev. Thomas R. Clarke presented him with Dr. Clarke's Commentary on the Scriptures, in six volumes, as a mark of their personal esteem and approval of his services during last year. He also received from the members of the Holstein Temperance Lodge, on the same evening, a very complimentary address, which showed their approval of his services in their society and in the cause of temperance during his stay in Holstein.

We clip the following from one of the Port Hope papers:—"On Wednesday evening, 12th inst., Rev. E. B. Harper, M.A., whose service as pastor of the Methodist Church here had terminated, was made the recipient of a very handsome present, consisting of a valuable silver tea service by some converts who had been brought into the church during the recent revival services. The address was read by Mr. E. A. Powers and the presentation made by Mr. Charles Philips and Mr. Wm. Mason. The Rev. gentleman returned thanks in a very feeling manner in behalf of himself and Mrs. Harper. Mr. Harper and family left for Belleville on Thursday morning, carrying with him the best wishes of the entire community to his new field of labor.

CURRENT NEWS.

—Ex Queen Isabella has left Paris for Spain.

—The small-pox is raging in Chili.

—Bishop Bourget is very ill, and not expected to recover.

—Considerable depression is reported to prevail in the iron districts of England.

—The Sioux are said to have 10,000 braves on the war path.

—The Manitoba *Free Press* says, the crop reports from all over the Province are cheering.

—The International Y. M. C. A. Convention next year is to be held at St. Louis, Mo.

—Plymouth church, Brooklyn, has voted Mr. Beecher a salary of \$20,000 for the ensuing year.

—Queen Victoria has invested the King of Greece with the Order of the Garter.

—Dr. Charles Mackay is a candidate for the Celtic Professorship at Oxford.

—Handel's Messiah has lately been performed in Rome for the first time.

—By a vote of thirty to nine, the Centennial Commission has again refused to open the exhibition on Sundays.

—In Great Britain there are 3,000,000 Sunday School scholars, and a tenth of that number of teachers.

—The cotton crop of middle and southern Alabama is threatened with destruction by the cotton worm.

—The London morning journals are now received in Aberdeen, a distance of 540 miles, on the evening of the day of publication.

—Forty members of the English Parliament are to visit the Philadelphia Centennial after the adjournment of the Session.

—The French Assembly have passed unanimously the bill authorizing the International Exhibition of 1878.

—It is said that the Russian Government is about to mobilize all its cannon, and introduce new Prussian ordnance.

—The English Lord Dultan, who is to marry the ex-Empress Eugenie, proposes to give her in hard cash \$1,000,000 as a wedding gift.

—The statue of Alexander von Humboldt, erected at Fairmount Park, Philadelphia, by the Germans, was unveiled on the 4th of July.

—The Spanish Congress, after a long and stormy debate, passed a vote of confidence in the Ministry by 211 against twenty-six.

—At a meeting of clergymen in Hamilton a resolution was passed and concurred in by eighteen ministers, discountenancing Sabbath funerals, except in cases of absolute necessity.

—Owing to the excessively hot weather, the deaths in New York the week before last reached the alarming total of 1,289, against 858 in the preceding week.

—In the House of Commons recently, Mr. Smyth's bill closing the Irish public houses on Sunday passed its second reading without a division. The Government has assented to its passage.

—It is reported that the National Commission engaged at Geneva, in procuring a reunion of Nice and Italy, have solicited the aid of the German people.

—The Queen has signified her intention of being present at the ceremony of unveiling the Prince Consort memorial in Edinburgh next August. The exact date is not yet known.

—This year there have been about three hundred and fifty more patents issued from the Dominion Patent Office than was issued up to the same date last week.

—Philadelphia makes a good showing for the "heated term" championship in twelve successive days of temperature above ninety-three degrees. No such weather has been reported in that city for eighty-five years.

—Hereafter, when a person dies of scarlet fever, small pox, whooping-cough, or other contagious disease in New York, there will be no church or public funeral; the Board of Health of that city deeming such cases dangerous to those who attend.

—Italy drifts farther from Rome continually, and the prospect of regaining power by the Pope becomes constantly more hopeless. The election of two Jews to the Italian Parliament shows the extent and certainty of the drift.

—The poet Buchanan has brought an action for libel against Mr. P. A. Taylor, M.P., for Leicester, and Editor of the *London Examiner*. There are three other cases of newspaper libel at present before the English Court, viz., the *World*, the *Hour*, and the *Catholic Register*.

—There are seventy-two newspapers in Constantinople, sixteen printed in the Turkish language, one in Arabic, one in Persian, twenty in French, one in German, one in English, twelve in Greek, thirteen in Armenian, four in Bulgarian, two in Spanish, and one in Italian.

—A sum of 10,000 francs has been voted by the Municipal Council of Paris on the motion of M. F. Herald, for the encouragement of symphonic and choral composition. A special committee is at present engaged in arranging the programme of the competition for the prize.

Temperance.

A Scene from Life.

A young man entered the bar-room of a village tavern and called for a drink. "No," said the landlord, "you have had delirium tremens once, and I cannot sell you any more."

The Serpent of Habit.

You may remember, perhaps, the story of Laocoon of classic fame, who was the priest of Apollo and the hero of Troy. I will never forget the time when I first read that story.

Alcohol and Religion.

The subject fixed upon for this hour's conversation is purposely a wide one—"The influence of the use of alcoholic liquors on the interests of religion, at home and abroad."

The Righteous Dead.

TWO AGED PILGRIMS SAFELY HOME.

Upwards of thirty years ago, during my first appointment to St. Catharines, I found Mr. and Mrs. Jones among the most consistent and faithful members of their respective churches.

WILLIAM F. JONES, (St. Catharines).

My dear father was born in the township of Grantham, on February 2nd, 1791. He was married to Elizabeth Beaman on March 20th, 1823.

MRS. W. F. JONES, (St. Catharines).

My dear mother was born in the township of Louth, in the year 1803. Father and mother had lived together nearly fifty years, ever endeavoring to bring up their children in the fear of God.

HANNAH STONEHOUSE.

Mrs. H. Stonehouse, died at her residence in Etobicoke, the 14th May, 1876. She was the mother of the Rev. James Stonehouse of the London Conference.

ELIZABETH H. HUGHES.

Youngest daughter of William and Isabella Sproule, changed mortality for life, on the 23rd of June, 1875. Early in life our sister experienced salvation through the precious blood.

THE TWELFTH OF JULY IN BLAIRTON.

The Trust Board of the Methodist parsonage on the Orange Line, in the late twelfth held their annual celebration in the village of Blairton.

WILLIAM TYACK.

Was born in Cornwall, England, Jan. 19, 1839, and came to Canada with his parents in 1843.

den, for he had dined with us at the parsonage a few days before, and was congratulating himself on the improvement of his health.

ISAAC MCKEOWN.

Bro. McKewon was born in the township of Chinguacousy, on the 7th January, 1854, converted while Bro. Barrass was superintendent of the old Albion Circuit.

Mrs. H. Stonehouse.

He died while in absent attending Conference, and his funeral sermon was preached by the Rev. George Hewitt on Dec. 1st.

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FRESH TEAS, FRESH TEAS, CROP 1876.

JUST RECEIVED AT THE Victoria Tea Warehouse,



THE OLDEST AND MOST RELIABLE TEA STORE IN THE DOMINION.

33 KING STREET EAST. EDWARD LAWSON, in returning thanks to his numerous customers for their very liberal patronage.

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Canadian Roofing Slate. FROM THE MELBOURNE SLATE QUARRIES. Price only \$4 per Square.

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Toronto, March, 1876.

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Great reduction in prices of NEW SPRING DRY GOODS. Fully Ten Cents on the Dollar.

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SILK AND FELT HATS, English and American Shapes.

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