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### Riterary and Religious.

THE LIVING WATER.

A LENTEN HYMN.

I trod hot sands in climes of passion heat, No waters sprang in all the desert waste; Alone and thirsty, while the fevered heat Of my tired pulses fast outran my feet, And steps lagged weakly, though the blood ma-

I dreamed of all fair fruits and cooling springs, I grasped and tasted in my frenzied dream; But all the flowers died, the birds took wings, And ashes on my lips grew pleasant things. I languished vainly for one fresh, cool stream.

And all this time One walked by me, unknown-One with high mion and calm, majestic grace; Mine ears were dulled to Hislow, patient tone. Mine eyes were blinded, till a glory shone Across the pathway from His tranquil face.

He showed me there were blood-prints on His feet; He showed me thorn-marks on His blessed head. He called them signs of love, divine, complete, Told me of wells of water, living sweet. Enough to cleanse e'en me, e'en me, He said.

I told Him all my wandering, far and wild; Idared not touch His offered cup of wine. I showed Him white robes torn and sin-defiled; And yet He whispered: "'Tis for thee, my child, Even for thee-this cup that makes thee mine."

I drank and new life thrilled in every vein; My feet were strong to leave the desert-sand My soul climbed swiftly steeps of bitter pain. He leads me as He will; but no'er again In any journey do I loose His hand. Mrs Mary L. Dickinson

#### THE GOSPEL IN SPAIN. MODERN MARTYRS.

Slowly, but surely is the leaven of a pure Gospel permeating even those European nations which have for centuries been coated over with an apparently impervious crust of superstition, and the day is surely coming when all shall know, from the least to the greatest, "Him who is the light of the world." Spain has claims upon Christian interest and sympathy not more from its early services in the establishment and defence of the objective faith of Christendom, than from the depths of superstitious degradation into which it was dragged by the usurpations of Rome, from which it is only just beginning to awaken. But that the night is far spent and the dawn is at hand, is proved by the multitudes of preaching stations opened within a few years, scattered over mountains and villages, radiating as it were from the centres of Cordova, Granada, Cadiz, Huelva, Valladolid, Barcelona, Seville, and Madrid.

In each of these towns there are one places for worship, from one Sunday school to six; services held several times in the week. and one or more active missionary or evangel. ist always at work, whose labors are wonderfully blessed of the Lord. The histories of these native evangelists, attested by resident missionaries, is somtimes as interesting as Spanish romances were went to be in olden times. Take the following from the hand of Henry R. Duncan, at Cordova:

"My colleague in Seville is Rev. D. Manrique Alonzo, ex Romish missionary to the Philippine Islands, where, in his distant forest retreat, founding a city and gathering together the savage inhabitants of the woods, shut up to his study for all intellectual repast, he came to a partial knowledge of the truth, which was increased by his interviews with some American Methodist missionaries during his visit to China, and although it did not lead at that time to his conversion, it made him throw off the trammels of Rome and renounce his position. He was seized by the inquisition, which still exists there, and after some time in its dungeons, tried and condemned as a heretic, to confiscation of all his goods, books, titles, and everything except the clothes he was wearing, and to perpetual banishment from the islands, to be put into execution within twenty-four hours. He found his way back to Spain, and, after very severe sufferings, during which he dates the period of his conversion, was accepted by us. He is a little, broad-headed, eloquent man, and is doing a good work in Seville and the surrounding towns, where we have itinerent stations."

The church of Seville numbers 200, its attendance being 400; its Sunday-school 62. The schoolmaster-evangelist at Huelva was a boy chorister in the grandold cathedral of Seville, and when Cabrera, arriving in Seville from his pre-revolutionary exile, began service in a large upper room of a cafe, was among the crowds who flocked to here the "new doctrine." The teaching went to his heart and Christian as well. He was a student at the Theological Institute in Seville during its con- dazzled the eyes of men, and maintained Mr. Duncan, while serving as schoolmaster. His work in Huelva will be a hard one, owing to theill done by his predecessors; but he has set a steady face to it and given good proof of being made of sterling stuff, modest, faithful and carnest.

There is a curious Spanish custom which has come to light in connection with the attempt to establish Sunday-schools, strongly illustrative, and therefore confirmatory of Scripture. It is the proper thing for parents to come with children to day-school, to keep

falling into the way of the many wicked children about; and when poor parents cannot give their time for this, several families club together and pay an old man or woman so much a month to perform the duty. These are called ayos or ayas, the very word used in the Spanish translation of Gal. iii: 24: "The

law was our schoolmaster (ayo) to bring us to

Let us pray—we who live in the clear sunshine which is just dawning in Spain—that the long centuries of law-cruel, oppressive and degrading-to which its people have been subjected, may indeed prove to have been the schoolmaster which has brought them into the liberty of a personally known and trusted Christ .- M. E. W., in N. Y. Observer.

#### CARDINAL MANNING.

The Cardinal Archbishop of Westminster in a pastoral to the clergy and the faithful of his diocese, says: "The forty days of Lent come upon us seasonably at this time, when the whole Christian world is held in suspense by restless fear. The strong and the unjust for a time reign over it. There is not a kingdom or a people which is not either menaced from without or troubled from within, or both. Every nation in Christendom stands upon its arms and strains all its power to increase its armaments. The arts and industries of peace languish because every man must be called to learn the arts of war. Universal fear, suspicion, and mistrust are upon all the nations of the world. Faith and justice have been outraged in their sanctuary. There is now no international law but the will of the strongest, and rights give no safety to the weak. Such are at this time the mutual relations of kingdoms and states which once were united in the peace of the Christian world. They have no common bond to hold them together, no supreme moral authority to adjust or allay their conflicts; and if there be trouble from without, there is also everywhere trouble from within. Authority is weakened in all lands. Rulers can only follow the will of those whom they are set to rule. A tide of revolution has swept over all countries. Every people in Europe is inwardly divided against itself, and the old society of Christendom, with its laws, its sanctities, and its stability, is giving way before the popular will which has no law, or rather which claims to be a law to itself. This is at least the forerunning sign of the Lawless One, who in his own time will be revealed. But wheresoever public authority is weak, paternal authority is already passing away. In these times the their fathers, and the independence of the Prodigal Son is by the youth of to-day claimis weak no authority is strong. The authorthis last age. St. Paul has foretold that in the last days men should be breakers of treaties, disobedient to parents, and lovers of their

### THE NEW ROME AND THE OLD

ROME. It is not the first time in history that the new Rome has eclipsed the old in the observation and interest of mankind. The choice of Constantinople as the capital of the Empire was one of those supreme acts of political genius which mould for ages, for millenniums, the destinies of mankind. But it Constantine which first discovered that the centre of gravity of the Empire had shifted from Italy to the Bosphorus, and that the Roman world. When the capital and the whole administration of the Empire were transferred from Old Rome to the new fair city on the Bosphorus, gloomy anticipations were entertained and expressed by the Romans that the glory of their city was departed, and that the young Eastern metropolis would become the Rome of the future the prophecy would be fulfilled. The stir of barian world. But, forsaken of the Empire, Rome rose to new and wider power through perial Rome gathered at Constantinople, gers and difficulties, the prestige of the Roman name, Old Rome laid the foundation of minion, by drawing to herself the whole spiritual power and authority of the Church. But for Christianity, Rome, when Constantinople became the metropolis of the Empire, would have decayed and withered like Jerusalem, Athens, or Alexandria; but Christianity saved her, and made her a name of

renown through the wide world for all time. That which gave the supremacy for the 2,335 teachers and 26,456 scholars in Presby-

the great East in the circle of the Empire, and the attention which the emperors found themselves compelled to pay to Eastern affairs. So long as the Empire was a Mediterranean Empire, and all its great provinces lay round the shores of the inland sea, so long Rome was its true and therefore necessary centre. But when vast Asian regions were brought into the system, the centre of gravity shifted itself eastwards, and it became necessary to administer it from a more central capital, so Constantine fixed on Byzantium, which is the peerless situation of the world. No city upon earth combines so many and splendid advantages, and is seen be one of the most powerful and coveted imperial positions on the face of the earth.

We are passing into a new stage of the world's development: Christianity and civilization are breaking out of the European boundaries, and occupying the wide world as their sphere; and Rome, which, while Europe was the sphere of Christian culture and development, occupied a peerless position for influence and rule, now finds her vital importance to the great world-system dwindling, while her younger rival becomes attraction round which much of the diplo- to some other question. matic, and much also of the martial effort of Europe gathers, the prize of centending Empires, no one of which could afford to sit silent while it passed into a rival's hands. The growing interests of Europe in the East have made Constantinople the most' keenlycoveted and the most vigilantly-guarded city of the earth, while Rome settles down to her destiny as the capital of the Italian kingdom; always sure of honor for her past greatness, but, politically, by no means in the front rank among the capitals of the civilized world. It is not a little singular that just at this juncture, when the most notable of modern Papacies is closed by the death of one of the most remarkable and memorable, though by no means the ablest of the popes, the intense excitement which is kindled by the fortunes of Constantinople casts even the death of Pio Nino, and the critical interest which attaches to the election of his successor, quite into the shade .- Rev. J. Balduin

### THE CHURCHES IN A USTRALIA.

We take the following from a letter by Rev. Gervase Smith, D.D., in the Methodist Recorder:

I am indebted to the Melbourne Spectator, he ably conducted Weslevan nev the following information respecting the moral and religious progress of Victoria. The ed as a right. But where paternal authority Year-Book of the colony for 1876-77, states the population to be 830,679. The Church of ity of self-control can hardly be found in | England is credited with 299,091 adherents. those whe render no obedience to the will of the Roman Catholics with 198,067, the Presparents. Such is, in truth, the character of byterians with 131,098, and the Wesleyans. including its branches, with 100,370. It should be observed that, although the Church of England apparently embraces more than one-third of the inhabitants of Victoria, a large number of persons set down as members of that denomination cannot really be said to belong to any Church. They never enter a place of worship nor observe any religious forms; but the census enumerators improperly class those who do not claim connection with any other sect with the adherents of the Church of England. On the other hand, we may safely assume that the great majority of those who are specified as members of the was the keen eye of Diocletian rather than of other Protestant denominations. as well as the Romish Church, do occasionally, if not regularly, join in the services of ther respective churches. It will be seen that the Wescapital must follow. New Rome was built to levan Church, as our friends here prefer to link the eastern and the western regions of call it, stands fourth in the number of its the Empire, and to be the new centre of the members and adherents. When we take the number of persons," usually attending" a place of worship, we notice that the Wesleyan Church has the lead with 94,286, the Roman Catholics come next with 68,386, the Presbyterians with 63,220, while the Church of England has only 38,494 regular worshippers. It follows, therefore, that in proportion to, their entire number Wesleyans are by far the most and of the world. And at first it seemed as if constant attendants at their places of worship, the Presbyterians the next, Roman the world's business gathered increasingly Catholics taking the third place; the memaround Constantinople, and Rome seemed bers of the Church of England, appearing likely to sink into the metropolis of a bar- the most indifferent to the claims of religion excepting the Jews. In the number of registered ministers of religion, the Presbythe Church. Ceasing to be the Imperial, she terians take the lead with 157, the Wesleyans became the Christian capital of the Empire; have 138, the Church of England 135, and the he became a staunch Protestant and sincere and while the wealth and splendor of Im- Roman Catholics but 96. But the Wesleyans own 847 places of worship, the Presbyterians 602, the Church of England 424, and the timpance, and is now studying theology with | through ages, often through desperate dan- | Church of Rome 423. While, too, the Weslevans provided sitting accommodation for not less than 135,814 persons—or 26,444 more a new, a more wide, mighty and lasting do- than their entire number—the Presbyterians had room for rather more than one-half, the Roman Catholics for rather less than onehalf, and the Church of England for baroly more than one-fifth, of its nominal adherents. Equally in advance is the Wesleyan Church in the number of its religious services. The

Wesleyan Church includes 5,062 teachers and

84,305 children in its Sabbath-schools, against

scholars in Church of England schools, and 1,073 teachers and 17,892 scholars in Roman Catholic schools.

The social position of Methodism here is considerable. Many of the leading merchants, and several members both of the Assembly and Legislative Council, sit under our ministry, and in not a few instances are communicants and office-bearers. It is perhaps fitting that I should bear testimony to the interest which the Governor of the Colony takes in our history and progress. He did me the honor, as the representative of the British Conference, to invite me, with the Rev. Joseph Dare, a few days ago, to spend an through all ages and under all conditions to evening at the Government house. We found him not only affable, but most intelligent and scholarly. He asked us many questions respecting the present state of Methodism, both in England and the Colonies. I was much struck with the extent of his knowledge, and ventured to ask to what sources he had gone for his information. He replied at once. "I have read most of the histories both of Wesley and Methodism which have been published; but I rely chiefly on Southey and Tyerman." I was just asking him whother he had read, Watson's "Observations on generation by generation a great centre of Southey's Life," when his attention was called

#### JEWISH CULTURE IN NEW TESTAMENT TIMES.

The culture of the people in New Testa nent times was evidently much higher than it was at any time covered by the Old Testament history. Idolatry had been completely extirpated, synagogues had been established n every city and village where the Word of God was read and expounded every Sabbath, and these services were almost universally attended by the people. Nearly every one had received a fair elementary education; and as devotion to "the Law" was the fashion of the times, the people became experts in discussions and disputations respecting its details, in which the rabbis delighted them with their hairsplittings and meaningless interpretations. It seems evident that there was a comfortable share of wealth among the great middle class, which comprehended nearly all the people, and, aside from their political subjection, they seem to have been in a condition of wholesome well-being. In this condition of society our Lord Christ was reared from infancy to manhood, and in it he lived, as one of its members. for ten years. With a mind so quick and events that were then transpiring in the Roman Empire, and especially those that affect the dull routine of merely animal existence, that too often characterises the career of young villagers. His after-life affords conclusive evidence that during this period he was in lively rapport with all his nearer and more remote surroundings.—National Repository.

### OUR CHURCHES AND TEMPER-

ANCE REFORM. Whatever may be our mental philosophy. practically; every man is a citadel to be taken for Christ; and, as pastors, we must study men in order to advance the Master's kingdom. In modern times, the temperance cause is receiving a large share of public attention, and the mode of working pursued becomes most important to our churches. There must be a right and a wrong way of dealing with the great question of reform; one way may fail, another succeed, and a right method must meet the facts and difficulties. Three methods present themselves which, for the sake of clearness, we will call the purely human, the purely divine, and the divine-human. The first, or purely human method, relies on a man's own ability, without the grace of God to sustain him against old habits. The second, or divine method, depends, as it is claimed, entirely upon the grace of God to "take away the taste of liquor." The third relies upon human endeavors well di-

rected, and empowered of the grace of God. As the first, some men do reform, and do stand for years, without acknowledging religion, or any aid of God's Spirit or grace. As to the second, or the purely divine method, it has proved itself delusive and untrustworthy. During one recent revival, many stood up and asserted the Lord had taken away "the taste for liquor," but, relying upon that as an accomplished fact, they have fallen again by the way, proving the boast a mistake. The Lord of times takes river banks away also by a flood sweeping beyond the banks; and so a

flood is past, soon reveal themselves. It absolutely makes one tremble to hear a the Lord has taken it all away." The man is self-deceived and careless and expects the Lord to constantly take away the appetite

ceedingly valueless and impotent. While exhope for drunkards, without converting grace, wrestled with alone, that the conflict must be sharp and long, is quite as likely to be efficient mode of reform. It is for a man to recognize that his habit must be fought against not alone, of God. A Moody may proclaim "God takes away the taste" and a Reynolds "Sign the pledge," but the drunkards who accept either method alone will fall, in the majority of eases. To lean upon God for grace to resist habit is the only mode of continual and enduring victory over debasing and destroying appetites .- Chicago Alliance.

#### PONTIFICATE OF PIUS IX.

In a recent lecture at Edinburgh, the Rev. Dr. Wylie, author of the History of Protestantism, gave a very interesting sketch and estimate of the Pontificate of Pius IX., from one point of view, as being one of the most illustrious on record. Its great and notable characteristic is, he said, the remarkable recureration of the inherent energies of the Papacy to which it has been witness. Among the Pontificates of all his predecessors, I do not know one in which so sudden and so prodigious a development of the Papacy, pure and simple, has taken place. In after times it will be accounted the glory, or the infamy of Pius IX., that during it Popery, in its three leading branches, was advanced till further advance was impossible, by the very perfection to which it was carried. Pius IX., has left nothing in this respect for his successors. As a system of Mariolatry, Popery was crowned by the decree of the Immaculate Conception. As a system of earthly jurisprudence and temporal tyranny, Popery was perfected in the Encyclical and Syllabus. As a system that deifies man and clothes a mortal with the attributes of the Eternal, the topstone was put upon it in the unparalleled blasphemy of the Vatican decree which declared the Pope infallible. The latter end of the, Papacy how like to its be-It was when the Gothic nations were nour-

ng down on the Roman Empire; and a world

seemed to be dissolving, that the Pope laid the foundation of his great authority, and raised aloft his spiritual chair, in the midst susceptible as his certainly was, it was quite of fallen thrones, by giving out that he was natural that he should be largely affected by God's Vicar. It is when a second deluge of revolution is rolling round his seat, and when thrones are again falling, that he shows the innate strength, durability, and omnipotence ed his own people. Evidently his life was not of his system. Never before was its organization so perfect as now, never were its spiritual powers so marshalled and its agencies so thoroughly disciplined and prepared to act over a field so vast, and with an execution so prompt. So stands the Papacy in this the nineteenth century, a more consolidated and firmer knit despotism, spiritual and tem poral, than even in the thirteenth century. We behold its camp pitched, its lines marked out, and its warriors in their panoply of burnished steel going their rounds impatient for the contest. For what are all these preparations? why, for this even, that the Papacy may fight its last and world-wide battle with Christianity and civilization. And what is the lesson which God is seeking to teach the world by these opposite courses of decadence and growth which the Papacy has been running? of increasing political weakness and rapidly advancing spiritual strength? why, even this, that its terrible power lies not in its temporal adjuncts, but, in its professedly spiritual forces. Stript naked and bare, derived of temporal crown, its vassal kings in revolt, it yet rises up stronger than ever, prepared to wage war to the death against conscience against liberty and against the gospel. N. Y. Observer.

### ITALY AND THE PAPACY.

The special correspondent of the Times at Rome, discussing the results of the late Papal election; points out some of the dangers that may be apprehended from the accession of a liberal Pope. It has of late years become quite clear that even in Protestant countries, such as England and America, the more astute Catholic leaders are beginning to rely for their success upon a dexterous manipulaand-out clerical partisans have fought their way into the Provincial Council. "From a election, and from a compact minority to an man's appetites may be taken away by a flood actual majority a gradual progress may be of unusual activities submerging them for the practicable; and a party which relies on the time, but the banks are there, and when the suffrage of the whole clergy, of a vast mass of the ignorant peasantry, and of the most extensive landowners may still prove more than man say "I have no more appetite for drink, a match for the noisy but discordant factions of the city voters. A victory of the Clerical over the Liberal party, for many years a frequent occurrence in Belgium and France, against which he should ever arm himself by must not be looked upon as an absolute imconstant activities. In fact he expects a per-possibility even in Italy. It is on these petual miracle. Paley long since called a grounds that the election of a Pope credited man a "bundle of habits," and any theory of | with or suspected of conciliatory tendencies them out of mischief and guard them from time to Constantinople was the inclusion of terian schools, 2,156 teachers and 19,654 reform not recognizing that fact will be ex- has been received with a not altogether un- crastination or fear of singularity.

qualified satisfaction by thinking men in thisperience does not give us much ground of country. They have seen the utmost that war between Church and State can do. yet to have a man tell that his habit is to be They do not know what good peace er even a truce may do them." Cayour more than once spoke of such a danger as is here indias for a man to rely upon a miracle to keep cated in his private conversations. He forehim sober. The divine-human is the only true | saw that any unscrupulous, ever-watchful, and never-dying religious organization might at times snatch a victory over the ill-discipbut his natural forces reinforced by the grace | lined forces of Liberalism. At the gravest crisis of his career, when he was the most popular man in Italy, the priestly party succeeded for a moment in hurling him from power. The same alarm was felt by the extreme Republicans. Even when the late Pope in 1847-8 put himself for a time at the head of the Liberal party in Italy the wisest Republicans told their followers that this was for them a most treacherous alliance. So it proved. Italian Liberalism may therefore well maintain an attitude of suspicion, though according to the latest news Leo XIII. does not seem very anxious to establish a modus vivendi with it.

#### TAXATION OF CHURCHES.

Taxation is, primarily, a sharing of the proseeds of either labor or capital, between the State and the individual laborer or capitalist. But in the case of Church property there are no proceeds, and therefore nothing to be shared with the State. This condition of fixed and recognized non-productiveness is an important factor in the problem under discussion; and though it might not be accepted as alone sufficient to determine that question, it should never be omitted from its estimates. If we add to that the further element of public utility, we shall have all that may be required for the determination of the case in favor of the prevailing usage.

Under this classification of objects will be found statues and monuments owned by individuals or associations, but set up in public places. Also, fountains, parks, free galleries and libraries, in short, all matters of public utility, convenience, or taste, belonging to private parties, but devoted, without profit to the owners, to the pleasure of any who may choose to use them.

In European cities, and, to some extent, in this country, there are statues and monuments of untold cost, owned by individuals or private corporations, standing in public places; and it is believed that the public is profitted by them. So there are galleries of paintings and statuary, museums and reading rooms to which the public are admitted either without charge, or for only a nominal sum, which goes to pay for the necessary current expenses of the place, the proprietors receiving nothing in return for the original outlay. And yet, so far as we know, all these, whose aggregate costs amount to untold sums, are untaxed, because they are a public benefit. and at the same time they bring no pecuniary compensation to their owners.

The great parks, squares, and esplanades owned by our cities, are, as to the States in which they are severally situated, private property, and were they to be subjected to the ordinary laws of impost, they must all be made to bear their share, according to their estimated values, of the State tax : and vet it is not to be suspected that anybody would wish to see them compelled to do this.—Dr. Curry, in National Repository for April.

BULGARIA THE NEW CHRISTIAN STATE.-It is as yet too early to attempt to forecast the political future of the new Christian State thus suddenly carved by the Russian sword from out of the very heart of Mohammedan rule. It may be that it may remain a feeble principality, under the nominal guardianship of the Great Powers, so long as they can act together for the preservation of the "balance of Power;" its status to be in the end decided when the "Eastern Question" shall again be forced upon the consideration of Europe—the fate of Turkey being at last eliminated from the problem. In our judgment, one of two things will happen before very many years shall pass. Russia will suceeed in gaining the long-coveted prize of Constantinople, with Roumania and one-half of Bulgaria, Austria taking the other half of the proper Sclavic Principalities; or, a great Sclavonic nation will gradually develop itself, embracing the whole of what was Turkey in Europe fifty years ago. Such a State, tion of popular tendencies. In Rome out- fairly established, would in a few years stand in wealth, territory and population, above Spain, and close to Italy; and would municipal and provincial to a Parliamentary | thus be entitled to claim a place among the Great Powers of Europe. But whatever may be the political future of this country, it is as sure as anything can be to human prevision that the five hundred years of Mohammedan blight and Ottoman misrule is drawing to an end in this portion of what was once thafairest part of Christendom, and a new frture is dawning upon it.—Frank Leslie's Sunday Magazine.

Quench not the Spirit by any means; but quench the fires of sin, Satan, and strife by all means. Quench not the kindlings of liberality or zeal, in yourself-or others, by pro-

best apartment in the house, therein to lay

the knight, and then, with one of the men,

### The Family Treasury.

#### Spring.

Out of the South sweet breezes blew. To tell the soul of coming Spring. The blue bird's twittering louder grew, Londer the streamlet's murmuring.

The earth awoke from dreams of death That filled her sleep in wintry hours, Spring kissed the land with baluny breath; At her caress, it blushed in flowers.

The skies put on a brighter hue, And springing forth to meet the light, We saw the violets faintly blue, And tiny wind-flowers pure and white.

Then by the brooklet, side by side, We walked, or hanging o'er its edge We watched the current slowly glido, And zephyrs bend the ylelding sodge.

### Running the Guantlet of the Darda-

AN EPISODE OF THE RUSSO-TURKISH WAR OF 1770.

" Captain, what you propose is impossible." " Admiral, it's possible enough to any man who has pluck."

With these bitter words on their lips, two men stand facing each other on the quarter-deck of the Russian flag-ship "Vladimir." as she lies at anchor off the coast of Asia Minor. The one who wears the uniform of a Russian admiral is a man of colossal stature and proportions, but with a broad, heavy, unmeaning face, which shows that his intellect is not on a par with his bodily strength. The other is a short, square, muscular figure, with a firm mouth and keen gray eye-formerly Lieutenant Elphinstone of the British navy. but now in command of the frigate "Yekaterma" in the Russian Black Sea fleet; and the superior to whom he is speaking so unceremoniously is no other than the imperial admiral himself, Count Gregory Gregorievitch Orloff, a man whose name has been rescued from oblivion by one great crime—the murder of Peter III.

It is the morning of July 8, 1770. The bright blue waters of Tchesme Bay are cumbered with half-burned spars and masses of shattered timber; the warm, dreary summer sky overhead is blotted with drifting smoke : and along the surrounding hills bare-legged men in white turbans are hurrying to and fro with looks of dismay, and muttering to each other that the Padishah's war-ships have been destroyed by the "Giacurs" of the North. Last night, with a single fire-ship, this short, keen-eyed, blunt-spoken captain burned every vessel in the Turkish squadron; and he is now vainly urging his phlegmatic admiral to follow up the victory by a dash through the Dardanelles upon defenceless Constantinople.

"I tell you, Englishman," growls Orloff, "that I will not send the Empress' fleet to certain destruction in attempting an impregnable passage, just to please you !"

"And I tell your excellency," retorts the other, "that what you fear to attempt with the whole fleet I will do with one vessel. "I'll run my ship through this 'impregnable passage ' of yours, and drink the health of the British navy in front of the Sultan's own palace. Good morning !"

Arrived on board his own vessel, Captain Elphinstone musters his crew-a motley mixture of sallow, broad-faced Russians, squat, yellow-haired Finns, beetle-browed Esthonians, and slim, wiry Greeks, with two or three brawny, red-whiskered English sailors looking down upon their comrades with a grand, compassionate disdain, as creatures whom an inscrutable Providence has doom ed to be foreigners, there cutting them off, once and forever, from all chance of becoming good seamen. The captain eyes them all as they come aft with the look of one accustomed to judge men at sight, and then speaks briefly, but very much to the pur-

" My lads, I'm going to run through the Dardanelles, and fly my flag in the face of those lubbers at Constantinople; if any man's afraid to come with me, let him stand out and say so l"

But not a man moves. The crew are all picked men, and have followed their present leader through many a hot fight and many a heavy storm; and they have long since learned to know him as the real soul of the fleet nominally commanded by their incompetent admiral. At the very mention of Constantinople there is a sudden light in every eye which the veteran is at no loss to interpret.

"All right," says he, with a grim smile; "if you're game to poke your heads into the fire, I'm not the man to baulk you. Mr. Dugdale, serve out a double ration all around, and then set every stitch of canvas on her, and 

It is a beautiful summer morning, with a fresh breeze from the northwest, when the them! devoted ship comes up to the mouth of the terrible passage through which no hostile vessel has ever ventured before. The sun is just risinglover the Anatolian Mountains, and in its dazzling splendor the wood-crowned islets and rocky shores, and green sloping hillsides, stand forth in all their beauty: all around, the blue sparkling sea; all above, the rich summer sky. To the west, the little purple island of Tenedos stands watching their advance, as it watched the coming of Agamemnon's fleet against doomed Troy, three thousand years ago. Far to the northeast, hanging like a snowy cloud upon the sky, towers the great white dome of Mount Olympus. On the right, beyond the wide belt of level plain on which Greek and Trojan battled in the old fighting-days, the distant mountains loom out, blue and shadowy, along the eastern horizon; while, right in front, the deep narrow channel of the famous strait curves outward to the sea, between the bold ridges that flank it on either side.

"We're lucky with the wind, Mr. Dugdale," says the captain to his English second in command, as cheerily as if he were going on a picnic, instead of into the jaws of a naval Balaklava. "This breeze is just what we want, for there'll be a pretty strong current against

" Mr. Turk seems to have taken the alarm already," answers the lieutenant, with a smooth surface of the Sea of Marmora.

chuckle, pointing to a group of hurrying hurt us much ?"

" Can't say," replied the veteran coolly; but I should think not, myself. You see, when they made these batteries, they didn't arm them with regular guns, but tunnelled holes in the rocks themselves and crammed them with powder and ball, like a pack of greenhorns as they are; so, if we don't come right into the line of fire, they can't alter the range to hit us, that's one good job. It's only the moveable guns that we need be afraid of. Starboard!"

"Starboard it is," responds the deep voice of the steersman ; and the gallant ship sweeps rejoicingly into the fatal channel, whence if the Turkish batteries be such as report speaks them, neither ship nor crew will ever return.

Had the daring band any leisure to take notes of the surrounding landscape, they would be well repaid, for every mile of the beautiful scenery which they traverse in this headlong race with death is rich in world renowned memories. On yonder round grassy knoll, which projects from the steep ridgy outline of the European shore, King Xerxes sat enthroned, ages ago, to watch his motley millions pouring over the Hellespont bridge into Europe. This wide green plain, dotted with tiny white hamlets, which stretches away to the east in the glory of the morning sunshine, could tell many a tale of Miltiades, Cymon, and Lysander. Upon this strip of flat dusty beach, where the tall flat-roofed houses and huge vellow lazaretto of Dardanieh now stand massed together, Darius and his few remaining warriors cast themselves down to rest, and to breathe freely for the first time since the commencement of the fatal retreat, in which, amid hunger, cold, sickness, crushing fatigue, and the relentless pursuit of a savage enemy, ended their vaunted invasion of Scythia. And yonder, where the green, sunny hills fall away suddenly into a deep curving hollow, two small white forts, almost level with the water's edge, stand facing each other across the swift, smooth current—the castles of Sestos and Abydos, where Leander looked his last from amid the roar ing waters upon the familiar light far above. and where a sadder and darker story was one day to become famous forever through the

But both captain and crew have other things to think of, for the storm of war which they have defied is now gathering around them in good carnest. All along the hills on either side, red-capped soldiers are hurrying to and fro, bayonets glittering, sabres flashing, artillery-wheels throwing up clouds of dust while cries of mingled rage and terror come faintly to their cars as they sweep by. But the crash of cannon-shot which they are momentarily expecting never comes. Turkish neglect has done its accustomed work. Honeycombed guns, rickety carriages, crumbling carthworks, sanded gunpowder, balls that will not fit the bore of their pieces-what can be done with means like these? And if the Turkwhat resistance can we make to the enemy's

genius of Byron.

So argue the faint-hearted among the defenbefore them, and that they are Turkish soidiers. As the adventurous ship sweeps round the sharp curve that hides Abydes from sight, Lieutenant Dugdale, looking up in his leader's face, sees it harden suddenly like congealed metal, as the roady spy-glass turns upon a huge gray mass of bare rock that looms out some distance ahead of them.

"See those red caps bobbing in and out give us a shot in passing, sure enough. That's one of the tunnel-batteries I spoke of. and if one of those 800-pound shot hits us, to the bottom we go, every man! Set the sails, boys—we'll run past, and chance it."

Onward sweeps the noble vessel before the freshening breeze; but keen eyes are watching her from behind those frowning you muss my ruffle, or crush my hat." crags, and, just as she comes opposite the fatal spot, the match is applied to the powder. For one moment the life of every man on board hangs by a hair; but the discharge "balks" an instant, and that instant is sufficient to save them. The next moment comes a crash as if the earth were rent asunder—a sheet of flame spouts from the black yawning mouth—then there is a deafening splash, and a torrent of water bursts over the stern, drenching all who stand near it. The ball (a huge mass of stone weighing 800 pounds) has fallen barely ten feet behind

"Near shave, that!" says the captain coolly: "but a miss is as good as a mile, anyhow!"

Away, away, past green, sunny slopes checkered with massive buttresses of grav rock; past steep crumbling ridges, on which tiny black goats are hanging like flies; past cool sheltered inlets sleeping in coating shadow; till at length the straggling white streets and tumble-down fortifications of Gallipoli start up suddenly along a grassy headland in front of them, in the glory of the evening sunlight.

A wild clamor of mingled outcries along the shore—a passing vision of dark fierce faces and hurrying figures, and weapons brandished in vain menace—an ineffectual crackle of musketry from the nearest angle of the wall-and then the last peril is past, and before them lies the open sea. As they round the point, the English cabin-boy-a lad after Captain Marryat's own heartsprings up on the bulwarks, and, putting his thumb to his nose in a vulgar but expressive gesture, shouts to the baffled assailants-"Good-by, Johnny! Any message for Con-

stantinople?" And the daring band, echoing the taunt bright between the receding shores, lies the

Night overtakes them as they enter it; figures just vanishing over the hill-top, on the but Captain Elphinstone is not here for the right. "Do you think, sir, they'll be able to first time, and he holds his course unswervingly through the darkness, with but one thought in his mind-to reach Constantinople. All night his brave southwesterly wind fills their sails, as if cheering them on; and with the first gleam of sunrise they pass the green curving shores of "Prince's Islands," and see before them, outspread for many a mile along the blue shining sea, the serried roofs, and tall white minarets, and stately mosques, and countless palaces of imperial Constantinople.

> At this early hour but few persons are yet abroad; but the sight of the terrible Russian flag suffices to rouse the whole capital. Not a gun mounted on the seaward batteries-not a regiment in fighting order-the enemy's first ship already in sight, and the rest doubtless close behind-well may Constantinople tremble! Within less than half an hour, every street leading down to the harbor is one roaring swarm of struggling figures and convulsed faces, livid with fear or black with rage; and a mingled uproar of cries of dismay and savage curses on the "Moscov, wild prayers to Allah and the Prophet, and bloodthirsty yells for the heads of the Grand Vizier and his officers rend the very air.

> And then, in the midst of all the madden ing din, are heard the quick, stern tones of Captain Elphinstone, who, turning towards the raging thousands that line the shore. shouts, at the full pitch of his mighty voice-

and may every Turkish lubber go straight to the bottom ! " He drains his toast, and flinging the tumb-

"Success to Old England and her navy,

ler scornfully towards the infuriated Turks, calls to his lieutenant-"Now, Mr. Dugdale, put her head about

and off we go again." "What! without giving 'em even one

broadside, sir?" says the surprised officer. "What is the good of killing poor beggars who can't resist?" answers the stout-hearted sailor; "besides, d'ye think I'm going to do the Russians' work for 'em, if they haven't the pluck to do it themselves? The minute I see that old porpoise of an admiral again, I'll just chuck my commission in his face; I'm not going to serve any longer with a pack of lubbers who daren't take a good chance when it's offered them!"

Captain Elphinstone kept his word, and the Russian navy saw him no more. Little did the simple hearted hero think that he had done a deed whose fame should endure forever; and as little could he foresee that it would be surpassed, a century later, by another seaman on the opposite side of the world, whose name was Admiral Farragut.-Cassel's Family Magazine.

### A Word to Young Mothers.

Mother, with your little ones around your knee, would you keep their sweet confidence in years to come? Would you lead them to the Good Shepherd, and help them in their ish squadron be destroyed (as it must be, or struggles to walk near his side? Would you the Russian flag would not be flying here,) know their thoughts and share their feelings as they approach manhood and womanhood? The work must be begun, the confidence fostered now. A loving mother may injure the ders; but there are men there of another cast | disposition of her children, may do them life--men for whom it suffices that the enemy is long harm, by a thoughtless absorption in the necessary and laudable occupations of life. Their tears are so quickly dried, their troubles so soon forgotten, that often we do not realize the necessity of carefully regarding their feel-

Let me cite one or two instances. The little one comes to mamma with some story or incident, in which his young heart is fully enlisted. With kindling eve and earnest tones of the rocks like rabbits? The're going to he begins the tale, but when he looks for a response in the face he loves, he finds that a deaf ear has been turned to him. His heart is pained, and a wound inflicted which may take some time to heal. Or mamma is going out; and the children come to bid her an eager good-by: as they clasp their arms around her neck, she says, "Oh, don't hug so tight,

The wise little heads conclude that their caresses are not much prized, and the thought perhaps rankles while she is gone, and causes repression of feeling on her return. Or the city child goes into the country for the summer and when he takes his first walk, brings mamma a bunch of "pretty flowers" from the roadside, golden-rod, dandelions, buttercups, and daisies, with the long slender leaves of the common grass for green. The first impulse is to say, "Oh these are nothing but weeds, and they only litter up the room." If this impulse is not checked a swelling heart and tearful eyes are the result. We mothers are often so pressed with care, that it seems as if we could not take time to attend to these little things, but they are not so little as we think. Better make one less garment for the body, better lay aside the book or pen, than run the risk of marring by our thoughtlessness the precious jewel committed to our care.

It may make a child self-reliant to leave him to himself; but is not the self-reliance gained at the expense of some other qualities quite as important? Is there not danger of his growing up cold, reserved, distrustful, and so unable to enjoy or be enjoyed, as one of a loving, confiding disposition can.

I have heard mothers make this complaint with reference to their elder children, "I cannot get at their deeper feelings; I cannot talk with them as I wish I could upon that which lies nearest my heart." Is there not fault somewhere when this is the case?

Let the children of three and four feel that mamma has time to attend to their stories, to interest herself in their plays; they will continue to come to her as the years slip by; and as they approach maturity that sight among earth's sweetest will be seen, of the welcomed to their evening entertainments, consulted in all their plans.

No after-tie will weaken the bond between children and such a mother, and her later years will be made bright by the thought that she is honored, loved, and trusted, by those who are dearer to her than her own life.

#### Afflictions Sometimes Harden the Heart.

The rays of the sun soften wax, but harden clay. Very different effects are produced on men by the same event. The Gospel is preached. Some believe; others despise and wonder and perish. To some the glad tidings are a savor of life unto life; to others a savor of death unto death.

It is just so with afflictions. To some, sadness is sanctified, and their moral character is thereby improved. As Daniel expresses it, they are purified and tried and made white. This effect always follows where afflictions are received with meckness, reverence, submission and true humility. Though the conduct of such is not exactly all it should be, yet it is in the main, right, and God declares His approval of it in many parts of Scripture. For, "It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off forever; but though He cause grief, yet will He have compassion according to the multitude of his mercies" (Lam. iii. 26-32). It was when the Church said: "I will look unto the Lord; I will wait for the God of my salvation: my God will hear me," that she was able to rise higher, and say: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness" (Micali vii. 7-10).—Extract from Article by the Rev. William S. Plumer. D.D., in Frank Leslie's Sunday Magazine for

#### Antiquity of Gunpowder. In "Grey's Gunnery," published in 1731, it

is stated that in the Life of Apolonius Tyancees, written by Philostratus, about 1550 years ago, there is the following fact concerning a people of India called Oxydracm:-"These truly wise men dwelt between the Rivers Hyphasis and Ganges; their country Alexander the Great never entered, deterred not only by fear of the inhabitants, but, as I suppose, by religious considerations; for had he passed the Hyphasis he might, doubtless, have made himself master of the country all around them; but their cities he never could have taken though he had led a thousand as brave as Achilles, or three thousand such as Ajax to the assault; for they come out into the field to fight those who attack them, but these holy men, beloved of the gods, overthrew their enemies with tempests and thunderbolts shot from their walls." It is said that the Egyptiau Hercules and Bacchus, when they having prepared warlike engines attempted | brilliant career proves. to conquer them. They made no show of re- Before he attained twenty years, sistance, but upon the enemy's near approach to their cities they were repulsed with storms of lightning and thunderbolts hurled upon them from above. In his treaties on shooting and other field sports, it is quoted by Blaine (1819) that in a book entitled "The Gunner," published in 1664, it is stated that "Uffano reporteth "-that "the invention and use, as well of ordenance as of gunpowder, was in the 85th year of our Lord made known and practised in the great and ingenious kingdom of China; and that in the maretyme provinces thereof there yet remaine certain peaces of ordenance, both of iron and brasse, with the memory of their years of founding engraved upon them and the arms of King Vitney, who, he saith, was the inventor."-Land and Water.

### The Beauty of Quiet Lives.

There are great multitudes of lowly lives lived on this earth which have no name among men, whose work no pen ever records, but which are well known and unspeakably dear to God. They make no noise in the world, but it needs not noise to make a life beautiful and noble. Many of God's most potent ministries are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are suns or worlds! How silently God's angels work, stepping with noiseless tread through our homes, and performing their blessed ministries about us! Who hears the flutter of their wings, or the faintest whispers of their tongues? And yet we know that they hover over us and move about us contimually. So Christ has many lowly earthly servants, who work so quietly that they are never known among men as workers, and whom He writes down among his noblest ministers. They do no great things, but they are blessings, oftentimes perhaps unconsciously, wherever they go.-Interior.

A correspondent of the Times calls attention to the following scandalous advertisement:-"A clergyman of the Church of England. thirty-nine, 5ft. 9in., considered good-looking, a widower, with an only daughter, wishes to hear from any lady with a view to marriage who has from £6,000 to £12,000 at command. and would be willing to invest about £5,000 in the purchase of an advowson (that is the freehold of a church, rectory-house, and mother enjoying the confidence of her manly grounds) in some beautiful locality, to prowith a shout of laughter, sweep by towards son and lovely daughter, intrusted with all duce £500 a year. Please write direct to the the point where, opening out broad and their secrets, shown their books and letters, above reverend gentleman . . . as this advertisement is genuine and bona fide. Ad-

## Good Mords for the Poung.

BY COUSIN HERBERT.

#### An Easter Poem. Bursting from earth in air of early spring, I found a lily growing sweet and wild;

And plucked the blossom, snowy fair, to bring, As type of resurrection, to my child;

How out of death divinest life might grow.

I told her then what Easter meant, and why There seemed such gladness in the world to reign; Why clear-voiced choirs sang so exultantly The joyful anthem "Christ is risen again!" That dying, He

Had taken from the grave its victory.

"Because 'He died and rose again." I said. "The dark and shadowy valley none need foar; The little brother that to you seemed dead Was only on Christ's bosom heavenly near: There is no tomb

Can prison or hide the soul's immortal bloom."

O! impotence of words! Who can explain This wondrous mystery? And yet, perchance, Through one white hily on God's altar lain ; My child may grasp the flower's significance,

And, kneeling, say,
"A little child doth yield her heart to-day!" -Mrs. L. C. Whiton, in Wide Awake.

#### A Hero for Boys.

Here is a true story from the New York Observer, which will interest you all:

What boy has not sometimes felthis pulses quicken and his eye flash at the story of Sanoleon Bonaparte? Not even the dreary panishment to St. Helena can quite eclipse in his mind that meteor-like splendor of his advance from an obscure military position to the throne of an Empire. "Oh, that such a brilliant career were possible for me!" sighs many a youthful heart, not having yet learned of how little real value to the world is an ambition centred on self.

But among the annals of France gleams a name as renowned for valor as that of her bravest generals, not even excepting the Corsican hero, and bearing also a fame pecultarly its own—the Chevalier de Bayard. His countrymen embellished it with the title, "Le bon Chevalier sans peur et sans reproche." (The good knight without fear and without reproach.) And history, for more than three centuries has preserved the fragrance of the virtues it implies.

Before telling the story of him who bore it. must remind my youthful readers that Bayard lived in an age when skill and success in battle was honored above those qualities which we, in more peace-loving days, regard as most worthy of applause; otherwise they will hardly under stand how his warlike deeds could harmonize with his title.

Peter Terrail, Chevalier de Bayard, was born in the chateau of his family, near Grenoble, France, in 1475. At the age of thirteen he became page to the Duke of Savoy. Even then he was so graceful, and managed his horse with such gallant skill as to attract the admiration of the King of France, who immediately assumed guardianship over him, and had him removed to the household of one of his lords, there to be fitted for the royal suite. The qualifications necessary for this dignity were: knowledge of the rules of chivalry (the usages of knighthood), superiority in feats of arms, and elegant and courtly manners. That the youthful page was a overrun India, invaded this people also; and ready pupil in all these accomplishments his

VIII. permitted Bayard to accompany him in an invasion of Naples. There occurred his first triumph as a soldier. In a fierce combat, he galloped right into the midst of his enemies, and, after having two horses killed of colors and presented them to his King. In another military exploit he displayed

a release from captivity. During the insurrection of Milanese against Louis XII. of France, Bayard fought so valiantly that, in his excitement, he pursued his foe into Milan without observing that his followers had turned back, and he was alone. He was taken prisoner in front of the palace of the Moor, Ludovie Sforza, the leader of the revolt. Lord Ludovie, hearing the tumult and learning its cause, desired the captured knight to be brought before him. He was greatly astonished at his youth and daring; but when he questioned and heard Bayard's courteous and witty replies. he was so delighted with him as to give him his freedom and the privilege of asking for anything he desired. The Chevalier begged the restoration of his horse and equipments, and to be returned to his garrison. Lord Ludovie ordered his horse, and the young knight leaped upon him without putting foot to stirrup; then he asked for a lance, which was handed to him, and, raising his eyes, he said to his newly-found friend: "My lord, I thank you for the courtesy you have done me; please God to pay it back to you." After | interred in the family tomb at Grenoble, and an exhibition of agility and horsemanship in the court of the palace, which caused Lord Ludovie to exclaim: "If all the men-at-arms of France were like him, I should have a bad chance," a trumpeter was told off to conduct bim to the garrison. The Moor was known as a cruel foe, and Bayard's friends were amazed at his kindness to the knight; but it was a bad man's tribute to affability and courage. A few years later, Chevalier Bayard per-

formed a deed, whose generosity and chivalry make it worthy to be recounted with any of modern times, During the assault on Brescia, under Francis I. of France, the good knight was severely wounded. Two of his archers bore him to the most conspicuous residence in the city. It belonged to a rich man who had'fied in fear, leaving his wife and daughters upprotected. The daughters hid themselves in the granary, while the archers knocked at the gate; but the mother opened the door, and seeing the gracious come in, and explained to him their terror of his power and willingness to protect her, and so assuaged her alarm that the lady, of her own accord, conducted the archers to the "Does thee believe thee has any?"

went forth to find a surgeon, and brought him back to dress the injury. After this was, done, Bayard asked his hostess where her husband was secreted, and being told in a monastery, sent servants to assure him that he might return home in safety. He gladly rejoined his family, and the Chevalier preserved them from all unwelcome intrusions. and so endeared himself to his host and family, that when he determined to rejoin his command, they lamented his departure. They considered themselves really his prisoners, for, according to military rules, he would have been justified in turning them out of the house and taking possession himself; but no stain of cruelty rested on the good knight's name. Yet, if he did not drive these people from their home, he certainly might demand a ransom. His hostess, not quite defining the generosity of his character, expected this, and thought within herself: "If I make him a worthy present, he is so considerate it may content him." So the day he was to leave she appeared in his apartment, accompanied by a servant, bearing a small box of steel, which, opening, she presented to him. It was full of ducats, and Bayard inquired how many there were. The lady, trembling lest he deemed them too few, answered: "Two thousand five hundred, and if you are not satisfied, I can easily add more." But he hastened to tell her that he valued her hospitality far above gold, and could not receive her gift, "for," said he, "I have always loved people better than crowns." She could hardly believe his words, and seemed so truly hurt at his refusal, he at last, to comfort her, accepted the box, and bade her call her daughters that he might thank them for their kind attentions during his illness. While his hostess obeyed, the Chevalier divided the ducats into three parts, and when she returned, presented one thousand to each of the young maidens as a marriage portion. and taking up the five hundred, placed them in the lady's hand, begging her to spend it for him in charity, as he had neither time nor wisdom to distribute it judiciously; and, renewing his thanks for their attentions to him, he bade them farewell. Could the most polished gentleman of to-day devise expressions of gratitude more liberal and deli-

If this brief recital leads my readers to search for further particulars in the life of the good knight Bayard, they will notice with what delight the old chroniclers dwell on this incident: and no wonder! for it illustrates so clearly the self-forgetfulness, chivalry and refinement of his character.

It would be pleasant to linger over the record of this delightful hero; but space will not permit. He served three kings of France-Charles VIII., Louis XII. and Francis I. Although their self-indulgent habits were directly opposed to his unselfishness, yet he was unswerving in his loyalty, and by splendid valor added glory to their reigns. Had ambition been his motive, his popularity would have enabled him to obtain from either of these monarchs, the highest honors at their bestowal; but he preferred to rule in hearts, rather than over realms. He received, however, from each, rare tokens of respect. Francis I., after a remarkable victory, due largely to Bayard's bravery, those who had done him good service, was pleased to have himself made knight by the .2 hand of Bayard."

Not alone in success, but also in defeat, did he show his devotion to his country. under him, took with his own hands a stand | Death came to him while he was covering the retreat of his troops. A shot from an arquebuse struck him while in the saddle, his courtly graces so charmingly as to effect and, unable to dismount, his own housesteward, weeping to see him mortally wounded, helped him, and set him under a tree. with his face to the enemy. As the good knight's friends gathered around, . lamenting bitterly his condition, he tried to console them with these noble words: " My friends, leave off your mourning; it is God's will to take me out of this world; by his grace I have lived long therein and have received blessings and honors more than my due. All the regret I feel at dying is, that I have not done my duty as well as I ought." He besought his gentlemen to leave him, lest they should fall into the enemy's hands; but they would not at any price."

Even his foes, hearing that he was dying, tried to relieve his agony, erecting a tent over him, and sending their most skilled surgeons to allay his sufferings. And when he breathed his last, they embalmed his body and held solemn service over it for two days, then committed it to two faithful servitors, who bore it to his native Dauphiny. There, in April, 1524, amid the mourning of the whole country round, he was honorably for a month there was a stop put to festivals, dances, banquets, and other pastimes," which, among the pleasure-loving French, gave the strongest evidence possible of their. appreciation of his royal nature. Thus closed the history of "the good knight Bayard, fearless and blameless.'

Dying, he committed his soul to Jesus with an earnestness which indicated that, with knightly accomplishments, modesty, manly worth, and courage, he united love to him, on whose perfections the world has founded its ideal of true nobility of character; a love without which even he, with all his attractive qualities, would not have attained the noblest manhood.

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker: 'Does thee believe in France?" "Yes, for though I have not seen it, I have seen others that have. Besides, there is plenty of corrobcountenance of the wounded man, bade him orative proof that such a country does exist!" "Then thee will not believe anything thee or the brutal troops. Bayard assured her of others have not seen?" "No, to be sure I wont." "Did thee ever see thy own brains?" "No." "Ever see anybody that did?" "No."

## Our Sunday School Mork.

Sabbath, April 21st, 1878.

(SECOND QUARTER.) INTERNATIONAL BIBLE LESSON.-

No. 3. JEREMIAH IN PRISON.-Jer. xxxiii. 1-9.

GOLDEN TEXT: - " Call unto me, and I will answer thee, and shew thee great and mighty things, which thou know-Halifax, N.S. est not."-Jer. xxxiii. 3.

Topic: God's Forgiving Love.

HOME READINGS.

M .- Jer. xxxiii. 1-9. God's forgiving love. T .- Isa. lvi. 1-7. Prayer invited. W.-Jer, xxxii. 16-25. Prayer offered. T. Psa cxvi. 1-19. Prayer answered. F.-Jer. xxxii. 26-35. Sin recalled. S.—Jer. XXXII. 36-41. Pardon promised, S.—Jer, xxxiii. 10-18. The reign of peace.

#### OUTLINE.

Josiah was succeeded by Jehoahaz, his son, who, after reigning for about three months, was deposed by Pharaoh Necho, and carried into Egypt; " and the king of Egypt made Eliakim, his brother, king over Judah and Jerusalem, and turned his name to Jehoiakim." He was the second son of Josiah, and reigned eleven years, but was a wicked and disgraceful ruler. Jehoiakin, his son, next ascended the throne of Judah. After reigning wickedly for three months, he was succeeded by his brother Zedekiah. These three last kings were distinguished for their iniquity. A great part of Jeremiah's prophecies were uttered during the reign of Jehoiakim, but the imprisonment mentioned in the present lesson took place while Zedekiah was reigning. Jerusalem was besieged by Nebuchadnezzar, and Jeremiah was confined in prison by Zedekiah for predicting its destruction, and the Babylonish captivity that should follow. While in prison, he foretells the restoration of Judah after the captivity of seventy years.

#### NOTES.

(1.) Moreover: Or, and. The second time : The second time that the Lord had spoken to him since his imprisonment by Zedekiah. The first time, chapter xxxii. 1.5. Jeremiah had prophesied through the reigns of Josiah, Jehoiakim and Jehoiachin. Court: Either an outer apartment or an open space enclosed within the building. Prison: Guardhouse, or house of detention, attached to the palace (Jer. xxxii. 2). (2.) The Lord the maker thereof, the Lord that formed it, to establish it: Or, Johovah who doeth, Jehovah who formeth it, to establish it. "It" is "a thing," or, "God's purpose." (3.) Shew: Declare, or make known. The Hebrew word is used to tell (explain) either news or a riddle. Mighty: Literally, enclosed, or fortified; hence, concealed, or mighty.. The Hebrew word also has the idea of high and inaccessible. (4.) Thrown down by the mounts:
By the enemy's embankments with military engines thereon, raised against the wall. (5.)
They come: That is, the Jews. Better, which come. "They" (or, which) refers strictly to the houses, put for their inhabitants, as repeatedly in the lesson. Chaldeans: This is the name here given to the inhabitants of Parkels and the the subjects of the language very much indeed. I think the author has a style of writing as original as that of most of our best writers."—C. A. Camera, M.D., Professor of Chemistry in the Royal College of Surgeons, Dublin, and Dublin Analytical Chemist. brew word also has the idea of high and Babylon, and to the subjects of the Baby lonian kingdom. But it is to fill them: Better, and to fill them, i. e., the houses. For all whose wickedness: For the wickedness of all whom. Hid my face: Psa. civ. 29. (6.) I will bring it: Or, bring up to it, or, make increase for it. It: The city. I will cure them: The first clause promised that the ruins of the city should be repaired; this promises the restoration of the inhabitants. Reveal unto them the abundance: Better make known to them an abundance. Peace and truth: That is, genuine and lasting prosperity. (7.) Cause the captivity ..... to return: Release and bring back the captives. " Captivity" means "captives." At the first: At first. Israel never returned as a separate kingdom, but many of the inhabitants joined with the people of Judah, after the restoration. (8.) Whereby: By which, or, in committing which. (9.) Name of joy: Joyful name. Unto them: Unto the captives, or the people of Judah. For all: Because of all. Unto it: Unto Judah or Jerusalem. So signal would be the deliverance.

## Sunday a Day of Gladness.

God does not mean us always to be sombre, least of all upon Sunday; the glad feast of the Resurrection, a day whose atmosphere throughout should be one of quiet, unworldly joy. Let not boisterous merriment disturb the calm; let hearty worship, and kindly intercourse and refreshing rest-rest of tired mind from its dragging brood of week-day anxieties, rest of tired body from the round of week-day toil-let this be the employment, this the tone of the hallowed day. Religion, not in every word, act, look, obtruded with painful effort, but present in the heart, should pervade the day, its rest, its reading, its conversation. Oh! never represent Sunday-at any rate to the young-as a dull and gloomy day, nor dream that a heart devoted to the kind God need abjure all that is genial and joyous, or that a subdued, spirit-broken step is necessary to the child who has chosen to walk beside that tender Father, holding by his hand.-Random thoughts.

'Tis the way of the world. We flourish awhile. Men take us by the hand and are anxious about the health of our bodies, and laugh at our jokes, and we really think, like the fly on the wheel, that we have something to do with the turning of it. The sun does not stop at our funeral, everything goes on as usual, we are not missed in the street, men laugh at new jokes, and in three days the great waves sweep, over our path, and wash out the last vestige of earthly foot prints.

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### **Christian Guardian** AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, APRIL 10, 1878.

#### THE OUTLOOK

The kits newsfrom the famine stricken reof Chimagoresents a horrible picture-of human suffering. The famine is stretching all over the northern provinces, and unparalleled distress everywhere prevails in those districts. The winter, too, has been unusually cold, and this has greatly increased the "amount of misery. Missionsries state that hundreds upon hundreds of Trozen bodies have strewn the wayside, having perished from hunger and cold. Land taxation has been remitted in eight provinces, but too late for relief. The Government resources are taid to be exhausted, and the utter depletion of an enermous portion of the Empire is "threatened. Efforts are being made in Britain and elsewhere to obtain contributions. and to establish relief committees, as in the case of India last year; and the Chinese residents of Yokohama, Japan, have already contributed \$14,000 for the relief of their distressed countrymen.

A shocking agrarian outrage was committe ed in the county of Derry, Ireland, lest week. On Tuesday morning, the Earl of Leitrim, his clerk and driver, were assesinated while driving on an outside car from Milford to Derry. The Earl's valet, who was a mile behind the coach, on coming ap, found the Earl and clerk dead. The driver was still alive; but died shortly afterwards. Only brief particulars are given of the atrocious crime. The assessins, it is supposed, escaped "in a boat across Muleroy Bay. Several arrests have been made, but as yet no conclusive evidence has been obtained against any of the parties. The murder is believed to have been of an agrarian character, as the relations between the Earl and his tenants were unfriendly at the time. The Earl is represented as having been kind and liberal to the poor, but very exacting in his dealings with his tenants, visiting with unsparing severity the slightest transgression of the rules of the estate. The deed is a foul and unjustifiable one, and has struck the country with indignation and astonishment.

The outlook in Europe is brighter again this week. Although comparatively little progress has been made toward, the meeting of the Congress, still it is probable that negotiations in that direction will shortly be re-commenced again on a new basis. Russia appears to be willing to make further concessions. At Berlin the belief that Russia will yet yield prevails, and a peaceful solution is now expected. It is also believed that attitude, and that Bismarck evidently intends to use his influence for peace. The debate this week on the Address to the Queen in answer to the proclamation calling out the reserves is expected to finally determine England's policy. The withdrawal of the Treaty, or its unconditional submission to the judgment of Europe, are regarded as the only alternatives of war. In the House of Lords Monday, the consideration of the address in reply to the Queen's proclamation calling out the reserves was introduced by Lord Beacensfield, and was carried without division after some debate. In the House of Commons the same afternoon the consideration of the address was moved by Sir Stafford Northcote. Mr. Gladstone criticised the policy of the Government, but stated that he did not intend to offer an amendment. After some discussion, the debate was adjourned.

We directed the attention of our readers to the Keith outrage, in which Mr. Keith's two boys were spirited away from their guardian, Rev. A. Drummond, of Newcastle. Since then Mr. Goodwin was put upon his trial for the abduction of these boys at the assizes at Cobourg. The evidence proved conclusively that the abduction was prompted by the desire to take the boys away from under their father's care in order that they might be brought up in the Roman Catholic religion, instead of the Protestant faith of their father. Mr. Keith gave a statement of the facts in the case, showing that the children were wards of chancery under Mr. Drummond's care; that an arrangement had been made with the mother respecting the children, she being allowed to see them four times a year. These childred were abducted on a former occasion and kept from their father for nearly six years. Mr. Keith professes to know where the boys are. The mother acknowledged her share in the abduction, and shielded Mr. Goodwin from the personal responsibility of the act. He consequently escaped. There can be no doubt that the Romish Church emissaries are at the bottom of the whole transaction; certainly it is not creditable that for such an outrage there is no legal remedy.

Prof. Huxley in a lecture on "Technical Eduextion,"recently delivered in London, has some seraible remarks on the Education of Boys. He says:-" If a lad in an elementary school ghowed signs of special capacity, I would try to provide him with the means of continuing faithfully, using the power and grace God gives his education after his daily working life had begun. If in the evening classes he dcveloped special expacities in the direction of

science or of drawing, I would try to secure only in so far as they bring a sincere and im- fast the faith once delivered to the saints him an appointiceship to some trade in which those powers have applicability. Or, if he chose to become a teacher, he should have tellectually right is conditional, as well as that relate to God and to man has ever the chance of so doing. Finally, to the lad of genius, the one in a million, I would make accessible the highest and most complete training the country could afford. Whatever that might cost, depend upon it, the investment would be a good one. I weigh my words when I say that, if the nation could purchase a petential Watt, or Davy, or Faraday at the cost of a hundred thousand pounds wealth, in the narrowest economical sense of the word." In a word, he thinks the technicauthority and substitute human mediators cal education should provide machinery for catching such exceptional individuals, and turning them to account for the good of

#### AUME'S PRETENSIONS,

An interesting controversy has been going on in St. Paul, Minnesota, between Rev. E. S. Church respecting the claims of their respective Denominations. We have not seen the arguments of Mr. Thomas, but a friend has sent us Bishop Ireland's reply, which is a remarkable specimen of Romish logic. Dr. Thomas had quoted several instances in which Popes had contradicted themselves and other Popes in their deliverances on grave questions relating to Church affairs. Mr. Thomas perinfallibility a simplicity very attractive to a certain order of mind. The weak mind, unwilling to investigate for itself; the impatient mind, which desires to arrive at ultimate truth very quickly, and the tired mind, which, having essayed in vain to solve all the problems which grow out of man's relation to a personal God, has given up the effort in despair." For all this class of people Rome is convenient. People who do not want to do for them in this way. Mr. Thomas showed that one Pope, Gregory, prohibits certain marriages on grounds of divine law; another Pope, head denied. Innocent III., decides that in the divine law a dispensation cannot be given; still a third one, Alexander, grants a dispensation in some of the cases mentioned by Gregory, and that all could not be infallibly right. Mr. Thomas asks: "Was St. Gregory the Great infallible, when he said, "the mediator of God and man is the rock from which Peter received his name and upon which He said He would build His Church?" An infallible Pope declaring that Peter is not the rock upon which the Church is built. Other examples of Papal contradictions are given.

To all these the Romish prelate replies in true Jesuit fashion, either that the words were spoken by the pontiffs in a private character, and not as Christ's vicar speaking with authority; or else that the subject in which the fanciful intellectualism for the living veridecision was given was not one of the topics on which the Pope is to be regarded as the infallible mouth-piece of heaven. Or else that the change was one that was legitimately Unitarian minister and Professor in Harwithin the power of the head of the Church | vard College. His conversion was not so to make. By this kind of playing fast and loose with the pope's infallibility, it can be held to apply to any utterances or not, just as as of a deep feeling of conscious dissatis-Germany is abandoning her strictly passive convenience may require. Bishop Ireland faction,—a feeling that the heart decomplains that Mr. Thomas does not disprove the institution of an infallible Church by the which to rest, in order to true peace of con-Apostles; and claims that such a church was instituted and that the Church of Rome is that infallible Church.

We cannot follow the particular points of the argument is that it assumes without any proper evidence the main points at issue; viz., that Christ and his apostles established an infallible church in the Romish sense; and that the Roman Catholic Church, with all its corrupt departures from the simplicity of the gospel is that infallible Church. We deny both of these assumptions. There is no trace in the New Testament of an infallible Church in the Romish sense with an infallible head who as Christ's representative speaks with infallible authority. The facts of New Testament history as well as its teaching contradict this claim. The promise of Christ that the gates of hell shall not prevail against his church is fully believed by Protestants, without the belief in an infallible man. The very fact that the Roman Catholics have been forced to use, as a proof of their pretensions, Christ's words, where he says that the erring member who refuses to hear the Church shall be accounted as an heathen and a publican shows that they have no Scriptural warrant for their dogma. For the Saviour clearly refers to a case of discipline in the congregation, and not to any utterance like a papal encyclical. It would be presumption for the Roman Pontiff to claim equal authority with the inspired apostles. But he goes much further, and claims what neither Peter nor Paul ever claimed. Any one reading the epistles of St. Peter will have a convincing proof that he never dreamed that he was an infallible pope. At the meeting at Jerusalem to settle an important question, of which we have an account in the 15th chapter of Acts, none of the apostles attempted to settle the point in dispute by any authoritative utterance, but St. Peter inferred from God's dealings with His people in the past what He would have His people to do. There is not a shadow of a popish claim to infallibility to be seen in the addresses of Peter, Paul or James. God promises this Holy Spirit to them that ask Him; but there is no promise that any particular officer in the Church shall be delivered from all liability to error or mistake. As we have no promise of divine

unconditional deliverance from sin without

us in resisting temptation to sin, so there is

no promise given to any human being of com-

if any man will do God's will, he will know the doctrine whether it be of God. The New Testament knows nothing of an infallible pepe or Church in the Romish sense.

But even if we were to admit the doctrine of an infallible Church, the Roman Church would be the last Church on earth to which we would be disposed to concede the claim of lown, he would be dirt cheap at the money. being infallable. Like ancient Israel, they It is a mere commonplace and every-day have forsaken the fountain of living waters, piece of knowledge that what these three and hewn them out broken disterns that hold men did has produced untold millions of no water. Its gross corruption of the truth, and invention of dogmas that exalt priestly for the Great High Priest, clearly show ite wide departure from the faith of Apostles.

#### CONCESSIONS TO ORTHODOXY.

among the arguments in defence of Chris tian truth so forcibly presented by the Rev. Jeseph Cook in his excellent lectures, none is more important than the claim that he Thomas of the Protestant Episcopal Church | makes for the facts of human history and exand Bishop Ireland of the Roman Catholic perience, being taken into account, as premises from which to draw deductions respecting the true nature of things. The events of mental history, are not less real than facts of physical science, and are certainly not less important in their relation to human character and happiness. The deeper and stronger instinctive tendencies of human nature are essential facts in judging of the Divine purpose in the creation of our race. tinently said: "There is in the theory of It may be safely maintained that any beliefs or principles, that have for long periods exercised a controlling influence over large masses of men, whether they harmonize with all our theories of truth or not, must have elements of truth in them that deserves a fair recognition. A heresy that was an unmixed falsehood could hardly take a permanent hold on the human mind. And it is very significant that men who have openly rejected the orthodox Christian doctrines their own thinking can let it out to be done have in their better moods instinctively recognized the underlying principles of this teaching; as if the heart confessed what the

> The Rev. Dr. Dorchester delivered a course of lectures before the Theological students of Boston University on the "Concessions of Liberalists to Orthodoxy," which have been published in book form, and contain some remarkable illustrations of the principle to which we have here called attention. These concessions are the more significant, because, at the present time, the drift of Broad Church free thought is in the direction of Unitarianism: and it is a fact of more than ordinary interest to find that those who have tried Unitarian rationalism fully, have had wrung from them in spite of their professed views to the contrary, practical confessions of the powerlessness of these diluted forms of nominal Christianity, which have substituted a ties of the gospel. A remarkable instance of this was the case of Bishop Huntingdon of the Protestant Episcopal Church, formerly a much the result of Biblical studies which convinced him that Socialism was false, manded something more satisfying in

Dr. Dorchester quotes several striking admissions of noted "Liberalists" respecting what he calls "the downward slide" towards dispute between these controversialists; but the utter negation of all positive religious the great weakness of the Romish side of truth. One divinity graduate of Harvard. "did not believe in much of anything, in Christianity, in personal immortality, or a personal God." O. B. Frothingham, who is still recognized as a Liberal minitser, declares that "God is only an abstract force or goodness, and has never revealed Himself." It would be easy to fill a large space with similar quotations showing how men who began their theological career with protests against some orthodox doctrines have ended by avowing the boldest kind of infidel disbelief. This fact which cannot be denied, is very suggestive as to the strong tendency and natural goal of this negative theology of "liberal Christianity."

While a merely humanitarian view of Christ's character is that which is regarded many eminent Unitarian writers have felt that the great difference between Christ and other men could not be satisfactorily accounted for by this low theory.

Prof. W. Everettin reply to the noted positivist F. E. Abbott says : " I feel it is an insult to my common sense to be requested to rank the master of Alcibiades with the Master of St. Paul. Others bear similar testimony; and sort of Sabellianism which better comports with the rendering of Divine honors to Christ. Indeed, the language of some Unitarian poets and preachers in praise of Christ, is so strong and full of adoring love that it would lead any one who did no know the contrary, that i was the sentiments of devout Unitarians.

On the doctrine of the Trinity, similar concessions are quoted. One Unitarian writer says: - " The doctrine itself of a Triune God. may vet be true." Dr. Bellows, while opposing the common Church doctrine of the Trinity, says "that threefoldness is not an absurdity"; and admits that "Trinity in unity is ineradicably rooted in the Indo-European mind." Many similar concessions, and some of even a stronger character, are given. The Atonement and other doctrines are treated in the same manner, ample proof being given to show that, even in spite of professed adhesion to hostile views, there has been the underlying feeling that the great central truths of the Orthodox theology have a special fitness for humanity. Tried by a practical test, the evi-

partial mind, enlightened by the Spirit of is overwholming. No system has that refued truth, to the search for truth. Our being in and explained away the spiritual doctrines our being morally right. The promise that had power to subdue men into obedience to Christ, Dr. Dorchester's book triumphantly shows that while one section of the "Liberalist" party has drifted wholly away from Constitutity, the more evangelical wing have 'oeen compelled to adopt some kind of imitation of the doctrines they profess to reject

### SCRIPTURAL HOLINESS.

The great, distinguishing peculiarity of Christianity consists in its spiritual power. In this respect it differs from Judaism, and from all other religions the world has ever seen. The strength and usefulness, therefore, of any branch of the Church of Christ, depends upon its spirituality; and the influence of professing Christians in the world is directly in proportion to the amount of godliness they possess. As a Church, we have always given especial preminence to the doctrine of Christian perfection. Indeed, Methodism began its mission as "a trumpet call to the higher life;" and we cannot read the lives of Wesley and Whitefield and Fletcher and their coadjutors without remarking their fervent piety, their religious zeal, and their entire self-consecration to the cause of God. What every evangelical denomination requires to-day is a larger measure of scriptural holiness among its members. The great bulk of believers are weak, and comparatively useless in the Church, because they are satisfied with too meagre attainments in the divine life. We want a higher type of Christian manhood and womanhood in connection with all the Churches; we want every one who professes faith in Christ to seek and obtain the blessing of holiness,—Christian perfection or the higher Christian life." This latter phrase has sometimes been objected to, because it supposes a division of believers into two classes, the lower and the higher. But, as we have used it, the term is certainly defensible. There is a higher and a lower plane of Christian experience, as all believers know; and, in this sense, there is a higher and a lower Christian life, just as there is a higher and a lower vitality in the body at different times, and in different conditions of health; and to find fault with one expression is no more reasonable than to find fault with the

"Christian perfection," it has been well said, "is a sphere whose hemispheres are a perfect culture and a perfect service." Of course, this does not imply absolute literal perfection, as the saintliest Christians, and even St. Paul and St. John themselves, were not free from faults and infirmities and mistakes; but it does imply holiness, or the state of being free from sin. Christian perfection is not faultlessness. We cannot be absolutely perfect, for that can only belong to God, and we may have many imperfections; but we may live without committing voluntary or intentional sin. When the love of God fills the soul, and the Holy Spirit regenerates and sanctifies the entire nature, all sin is then expelled from the heart. This is Christian perfection; this is scriptural holiness. This peras love; there must be works, as well as faith. Perfection, too, admits of degrees. We may the amount of expenditures for each quarter we may have a greater love for him next atively small sum is paid into the treasury week, because we may be capable of loving during the first half of the year. Hence as more; just as one person may enjoy more than another, because his capacity of enjoy- they must wait until the money comes in, or ment is greater. With constant growth in grace, there will be constant advancement in the degree of perfection; but each stage of In this way a large amount of money is exgrowth, will be complete and perfect in itself. This perfection is the privilege of every believer; and all are commanded to attain to this exalted spiritual state. In order to do this. though, we must not only keep before ourselves this high standard of excellence, but we must be constantly aiming at it. All our attainments in the divine life are the result of carnest endeavor, and continual watchfulness and prayer. Let us, as believers, cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of

### OPIUM IN CHINA.

Terrible as are the distress and ruin caused by the famine which now prevails in China, as the Unitarian conception of Christ, yet | the evil effects which the opium traffic is producing in that scourge-smitten country are almost as appalling. Indeed, of the two, the latter, so far as its influence extends, is the more dreadful calamity, inasmuch as it involves the hopeless ruin of both body and soul of those who become victims of the vice. Opium is described as being "worse and infinitely more insidious in its effects than the drink." When once the habit is formed, rejecting the mere Arian theory, adopt a there is very little p. obability of abandoning it. The appetite produced becomes almost insatiable. "To satisfy the craving which opium creates," a distinguished missionary says, "the unhappy victim will run

The extent of the practice, too, is something deplorable. The same authority states that "there are millions in China to whom opium is dearer than house, or children, or wives, dearer than life itself." Opium "dens" are found everywhere, and all classes of society are affected by this fearful drug; even the women, it is said, are beginning to indulge in the use of it. The amount of misery and ruin caused by the opium traffic has become so prevalent that the missionaries in China are almost hopelessly discouraged at the most prominent topics for discussion at the May of last year; and an appeal, signed by all the Wesleyan missionaries in China. has been sent to their ministerial brethren throughout Great Britain and Ireland, intreating them to represent to their congreno promise given to any human being of com. Ity. Tried by a practical test, the evil treating them to represent to their congre. erate number of subscribers. Another sugname should have appeared among the list of plete deliverance from error and mistake dence in favor of Christianity that holds gations the enormous evils of the traffic, for gestion was the sending of the Missionary five dellar subscribers to this fund.

operation of the Church in the work of devising measures for its suppression.

Government is largely, if not wholly, responsible for this horrible state of affairs. The opium trade was forced upon China to swell the Indian revenue, at a time when the "Celestial Government" was earnestly endeavoring to repress the practice of opium smoking, which was then beginning to cause alarm. 'From the first," the London Christian Globe says, "China refused to let the deadly drug be imported, but gradually yielded to coercion, till the fatal taste once acquired, it could not be stayed. The cry of the devotee was give, give, give, and it was not till, by the Emperor's orders, twenty thousand chests of opium were seized and burnt that England thought it time to bombard the Chinese ports, and secure simultaneously a free opening for pay an indemnity of six millions of money. The history of the seizere of the Arrow, in 1856, is that of another hopeless effort by the Chinese Government to crush the opium rade, which is fresh in the recollection of Englishmen, and must still rankle in the breasts of intelligent Chinamen. For during the last eighty years, we read, China has paid for Sengal opium no less a sum than one hundred and eighty millions sterling? Christ never expressed Himself in severer terms of indignation than when he drove the money-changers from His Father's temples, and the Divine will, as it is revealed to us, teems with God's denunciations against national wrong-doing. And so sure as the day follows the night, if the fabric of our Indian empire is to be upheld on such a blood-guilty foundation the time will come, sooner or later, when the reins of power will be taken out of our hands. It is earnestly to be hoped, however, and we cannot help believing that the churches will be stimulated by the united appeal of the missionaries in China to take action on this subject, and that, by their influence and exertions, the supineness of the Legislature may be overcome. The missionaries declare that they can make no progress in the evangelization of the natives in the face of this blighting evil. It is for England, who owes so much to the humanizing and elevating influences of Christianity, to declare that the evil shall exist no longer.

#### WESLEYAN MISSIONARY CONVENTION.

A convention of ministers and officers connected with the metropolitan branches of the Wesleyan Missionary Society was recently held in the Wesleyan Mission-house, Bishopsgate, London, for the purpose of considering suggestions for the improved working of the various auxiliaries. A number of interesting papers were read, containing much useful information on various subjects connected with the work of the Society; and giving many valuable suggestions for increasing its efficiency, a few of which we shall reproduce for our readers.

The first subject presented was "The Early Payment of Subscriptions." There, as in this country, the great bulk of the subscriptions as being good. Love is only one-half of this vear, whereas the society has to pay its mislove God with all the heart to-day, and yet at the end of every three months, a comparthe secretaries cannot tell the missionaries ask the treasurers to advance such large sums, they must borrow the money from the bank. pended in interest every year, which might otherwise be devoted to the support of missionaries, the erection of churches, and the promotion of missionary work in various ways. In order to remedy this evil, missionary anniversaries might be held earlier in the year than they now are in many places, the people night be urged to pay their subscriptions more promptly, and the money thus collected might be remitted to the treasurers at once

The second subject was "Juvenile Missionary Societies," which the speaker considered one of the most important departments of Christian effort, as it enlisted the services of those who in after years would be the day and Sunday-school teachers, the office-bearers, missionaries and ministers of the Church. The work contemplated by these associations is, first, to create and foster in early life compassion for the perishing; secondly, to train the young to cheerful, intelligent and systematic service for Christ; and thirdly, to establish a connecting link between the Sundayschool and the Church. No one, he said, could estimate the important results already achieved by awakening in the youthful heart a love for missionary work, and the arousing sympathy with it in many homes. The financial results, too, of these associations have been very important. In the year 1876, the amount raised by juvenile workers was more than onefourth of the total receipts raised in Great Britain for foreign missions. With such spiritual and financial results, he believed that too much thought and care could not be given to the development of this branch of Christian effort. He suggested the establishment of such juvenile societies, if practicable, on every circuit.

Many other suggestions were offered on different subjects, some of which, however, were especially applicable to the working of the various auxiliaries in the metropolis. Among other things, it was proposed to increase the number of collectors on most of the circuits. By dividprospect. This subject formed one of the ing the list of subscribers among a few more collectors, so as to furnish them with a nucleus, a Missionary Conference held at Shanghai in greater interest might be obtained, and more canvassing done. The circuits which show the largest returns financially are, with few exceptions, it is said, those in which there are a large number of collectors, each having a moderate number of subscribers. Another sug-

the purpose of enlisting the sympathy and co- | Notices direct to the subscribers. This would not cost much, and would give those who subscribe a greater knowledge of the work of One of the most melancholy facts in conthe Society, and of the state of the mission nection with this subject is, that the British fields. It was also suggested that missionary prayer-meetings should be held regularly every month, and that an opportunity should then be given to any who then felt disposed to make a monthly offering to the cause of

#### MR. GLADSTONE.

A body of Nonconformist ministers have uldressed the following letter to the Hon. W. E. Gladstone, in acknowledgment of the consistent, manly and Christian course he has pursued in regard to the Eastern questions:-" We, the undersigned, Nonconformist ministers of Tottenham and Edmonton, having followed with great and constant interest the succession of events in the east of Europe during the last two years, cannot opium and the Bible—the Chinese having to | deny ourselves the satisfaction of expressing our profound admiration of the patriotic and Christian course which you have consistently pursued during the whole of that time. We eagerly avail ourselves of this opportunity to express our personal gratitude for your indefatigable and unparalleled exertions in the cause of truth, justice, and mercy. We do not doubt that when the hour of party infatuation is past the whole country will realize that, great and splendid-has been the deeds with which you have signalized your many years of public services in the past, none have been greater than that by which you have to this hour both saved your country from an unspeakably degrading and calamitous war and used the voice which once pleaded so elequently and effectually for Italy to render a similar service to the unhappy millions in the south-east of Europe." The following reply was received :--

"Rev. Sir, -I beg respectfully to express my thanks for the kind and acceptable testimony rendered to me by your note and by the signatures attached to the document you enclose. It is an encouragement in a cause where I may truly say no encouragement is needed, and where effort is its own reward.
"Your faithful and obedient,

" W. E. GLADSTONE."

Anniversary services in behalf of the Educational Society were held in the Metropolitan Church last Sunday. Appropriate sermons were preached by Rev. Lachlin Taylor, D.D. and Rev. E. H. Dewart, the former in. the morning, and the latter in the evening. Both services were well attended. On Monday evening, the annual meeting was held in the church. W. T. Aikens, Esq., M.D., occupied the chair, and able addresses were delivered by Rev. Dr. Taylor, and A. W. Lauder, Esq., M.P.P. There was a fair attendance. The collections, we understand, are in excess of last year, and the subscriptions are also expected to show a gratifying advance. Our friend, Dr. Taylor, owing to absence and ill-health, has been in comparative retirement for some time; but his eloquent discourse on Sunday, and his comprehensive address on Monday night, show that he is still able to render valuable service to the educational work of the Church.

The anniversary services in connection with Sherbourne Street Sunday-school took place fection, however, consists in doing good, as well are received during the last quarter of the last week. Sermons were preached on Sunday in the morning by Rev. I. Tovell, and in perfect sphere. There must be service, as well sionaries and other agents quarterly, and its the evening by Rev. John Potts. An open tradesmen promptly. Instead of receiving session of the school was held in the afternoon, when addresses were delivered by the Superintendent, Mr. Lake, Rev. T. W. Jeffery and Mr. Richard Brown. On Tuesday evening one of the most successful entertainments ever given by the school, since its organization, six years ago, was held in the church. There was a good attendance. The entertainment consisted of recitations and singing by the scholars. The report indicates that the school is in a prosperous condition: there are nearly 400 names on the roll of membership, and there has been a large increase in the average attendance during the year.

> The London Methodist Recorder, in a recent issue, says:-We observe a statement, copied from a contemporary into several papers, that there is a considerable decrease in the missionary income for the past year. We are happy to hear that this is incorrect. The returns from the districts are between £2,000 and £3,000 short of the former year, but there has been an increase in the special donations at the Mission-house which covers the deficiency. If the returns from foreign auxiliaries are equal to last year, there will be but little decrease, and in no case will it be "considerable." The expenditure, we believe, is likely to be in excess of the former year, so that after all there may be a debt upon the Society more or less heavy.

The special services, which we recently stated were in progress in several of the churches throughout the city, have been closed. A deep interest was manifested in all the meetings, and the attendance was generally very good. The spiritual life of the members in connection with the different churches has been greatly quickened, and the classes have been considerably enlarged, owing to the addition of a very gratifying number of new

We direct attention to the notices of the President of the General Conference, and other important notices on the 8th page. The Committee on the preparation of the new Hymn-book is to meet at Quebec on the 17th of July, at 10 a.m. The Transfer Committee meets in Torento on the 2nd of May. at 2 p.m.

The article to which we referred last week in the April number of the Canadian Methodist Magazine on the proposed Dufferin improvements at Quebec attracts considerable attention. We understand that His Excellency, Lord Dufferin, has given instructions. to have the article bound separately for pre-

Correction .- In the account, which we published recently, of the new church, Flesherton, the sentence, "A new bell weighing 150 lbs. has been placed in the tower" should have read, "A new bell weighing 500 lbs., a & costing \$150, has been placed in the tower.'

We are requested to state that the name of Mr. James A. Youmans, of Oshawa, for vears a regular contributor to the Superanuated Ministers', Fund of our Church, was omitted in the minutes of last year. His

### NOTES AND GLEANINGS.

The Higher Education of Women: The report of the Conference of Headmistresses and others engaged or interested in the higher education of women, recently held at Cambridge, has been issued. The question whether Latin should be taught generally as the basis of instruction in higher schools for girls was discussed and decided in the affirmative by an overwhelming majority. The desirability of three languages being taught was almost universally acknowledged but opinion was very much divided as to whether French or Latin should be first taught. On the question of mathematics all agreed that geometry should be taught, and most of those present that algebra should likewise. In regard to natural science there was a great divergence of opinion as to the

#### The Cevion Ecclesiastical Subsidies.

best subjects to be taken up.

The announcement that the Government had declined to assent to the withdrawal of these grants having been telegraphed to Ceylon, the Ceylon Observer says that those who have been agitating for the discontinuance of the grants "having memorialised the Legislative Council and Her Majesty, the next memorial will probably be addressed to the House of Commons. Never was there a case, it may be said, in which continued agitation is so likely to be crowned with early success. From the increasingly strong feeling prevalent in India, where there is scarcely a journal not in favor of Disestablishment, as well as among the planting and intelligent native community in Ceylon, there can be no doubt that a joint movement to address the House of Commons would meet with a large amount of support."

#### .. John Ruskin.

Mr. John Ruskin is reported to be very ill from overwork. Mr. Ruskin is not an old man, having just completed his fifty-ninth year, and the writing of "Fors Clavigera" ought to be mere play to his trained intellect. He has been before the world, in one form or another, for thirty nine years—first as a poet when he took the Newdegate prize for poetry at Oxford, 1839; then as an art critic, in his "Modern Painters" (1843-46): then as a writer and lecturer upon everything under the sun, not forgetting political economy and finance. His financial ability has enabled him to nearly run through his large patrimony; and his knowledge of affairs generally enabled him long ago to bankrupt himself in matrimony. All things by turn but nothing long, has been his practice if not his motto. One thing must be conceded, even by his enemies—i. c., that he is a perfect master of the art of writing brilliant, eloquent, impassioned English prose. Indepen-

### Stanley's Coming Book.

Mr. H. M. Stanley is engaged in writing a full account of his most important journey across Africa; and at present he is doing so with characteristic energy. He rises early, works all day, and as his labors during the day are constantly broken in upon by numerous callers, he makes up for any such loss of time by toiling on frequently till the small hours of the morning. Already a large por tion of his manuscript is in the printer's hands, and it seems quite certain that if his when we began the Russian war of that year, health does not fail he will accomplish the Herculean task he has set himself of writing in about seventy days the 800 pages of octavo print which will form the two volumes of his work, and which will doubtless be ready for publication in May next. Mr. Stanley carried with him through the whole of his arduous journey a heavy photographic apparatus, and succeeded in obtaining many very good negatives of views and groups on the great lakes and on the Congo. The work will be published simultaneously in London, New York, Paris, Leipsic, and Christiania.

The Sabbath in Ireland. The London Methodist says: -Mr. Lowther, the new Chief Secretary for Ireland, does not appear to regard the Sunday Closing Bill with any favor, and appears to grudge Governmental support to that measure to even a greater degree than his predecessor. A deputation connected with the distilling and brewing interests waited upon him the other day, to protest against the Bill, and to elicit from him a declaration antegonistic thereto. He frankly declared that he did not like it, "but," said he, "the House of Commons has accepted it. and the Government bows to their decision." It is a very stiff bow, however, and he intimated that if several important "amendments" (?) | fication by Faith only, a clorical lecturer on are not introduced into it, it will be thrown over without compunction. It seems likely enough that the Irish supporters of sobriety and Sabbath sancity will have to wait until the party of progress are once again masters his Kiss of Peace affirms that in this the docof the situation -a state of things which, judging from manifold tokens, is not so far off as the "men in possession" choose to imagine.

#### A New African Dependency of Great Britain.

We learn from the Bible Society Reporter the mouth of the Congo live the tribes of the Herero, the southernmost branch of the negre race. The missionaries of the Rhenish Society settled in their midst in the years 1843 to 1849. Then came long and bloody warfare between the Hottentots and the Hereroes, which paralysed the work. At last the Hereroes shook off the bondage of their cruel masters and turned again to the missionaries who had remained their steadfast friends. This was in 1854, since which time the work has been growing so rapidly that friends from Finland have been invited to assist, and the mission has spread northwards into Ovamboland. The Hereroes are a prosperous and increasing people, numbering at are, in comparison with the other South

nor is it difficult to pronounce. The Rhenish missionaries have given it written characters. choosing the Roman letters. Primer, reading-book, Bible history, hymn-book and catechism, have already been printed, chiefly under the care of the Rev. H. Hahn.

#### Still in her Teens.

The following from the Brisbane Courier will be read with interest:-Queensland has entered upon the nineteenth year of her existence. It was on the 10th of December, 1859, that the northern portion of New South Wales from the 29th parallel of latitude to the Gulf ed a colony, with a responsible Government. The population of Queensland has increased during the eighteen years from 28,000 to nearly 200,000. The limits of settlement at the time of separation did not extend northwards beyond Rockhampton and the Dawson River, and had scarcely penetrated the interior, even in the southern district, more than 200 miles westwards from Brisbane; but now the settlement has spread to York Peninsula d the Gulf of Carpentaria, and has touched and even crossed the far western boundary inland. Adelaide papers say that one-third of the northern territory is being taken up by the people of Queensland. To pastoral settlement, with which this colony started, has been added agriculture; some 90,000 to 100,-000 acres of land are now returned as under crop, and sugar-planting has developed into an important and permanent industry. Mining, also, which had scarcely an existence in this colony at the date of separation, is now carried on extensively for gold, copper, tin, and other metals, besides coal; and the annual yield of gold alone is now worth considerably more than a million.

#### England as a Military Power.

Sir Garnet Wolseley contributes an article under this title to the March number of the Nineteenth Century. He says at the close of his article: "At no previous period of our history have we ever been so strong in a military sense as at present. In 1854 we were very weak in field artillery; the military force in these islands was under 70,000 men, and there was no reserve whatever beyond some pensioners, who were too old for field service. Were war declared to-morrow, about 400,000 drilled men would fall into line if required. drilled men would fall into line if required, General Conference take place in the District supported by 372 field guns, manned and horsed Meeting of 1878." by the Royal Artillery. That number would roughly be made up as follows: Standing Army at home, 99,000 men; Army and Militia Reserve, 40,000; Militia, 85,000 men; Volunteers, 180,000 men; Second-class Army Rehave left out altogether the 10,000 Yeomanry who would be available for home service. I have, likewise, not taken into consideration the number of regular troops that would be available for war when the Mediterranean garnisons were furnished by the Militia. It one member in every eight members of each will thus be seen that we could at once take Annual Conference, one of which Delegates from the field with two fully equipped army corps of more than 80,000 soldiers each, leaving a similar force of regular troops at home as a reserve. When I compare the military strength encitle a Conference to an additional represenof England now with what it was in 1854, I tative.
3. Each Ministerial Delegate to the Ge weakness and helplessness in which we were as I am at the ignorance of those who are now to be heard croaking over our supposed want of strength, and our alleged consequent inability to fight.

### Two Religions.

The editor of the Record reviewing the Church Quarterly, says, "What is so lament able is to see the persistent ignoring of all Evangelical truth, as well as the increasing by such Annual Conference. differences between the two chief parties in the Church of England at the present time. One of the saddest utterances at the Croydon Church Congress last year was Canon Farrar's mention of a controversy between Dr. Pusey and the late Professor Maurice, terminated by mutual agreement, that they did 'not believe in the same God.' The same may be said with equal truth of the difference between Dr. Pusey and the Evangelical party at the present time. E.g., on the subject of Baptism, we find one of his ardent disciples declaring that it raises the Episcopally-orlevel with God, by enabling him to transfer souls from hell to heaven; of the new birth, a newly-fledged Canon recently preached, that it meant merely 'a conversion from Judaism to Christianity; ' of the doctrine of Justibehalf of the English Church Union at Bath blasphemous theory ever invented by man; of the Lord's Supper the Rev. Gerald Cobb in trine of the Church of England is precisely the same with that of the Church of Rome; of Auricular Confession and Priestly Absolution, it is stated in a volume of essays introduced by Dr. Pusey that 'we are teaching men to believe that a man's "I absolve thee is the voice of God.' Surely we are compelthat about half way between Capetown and led to declare that our dissent from these anti-Christian dogmas is so great that virtually, to all intents and purposes, 'we do not believe in the same God."

### Mr. Archibald Forbes.

A correspondent of the Railway Age says that he always thought that Mr. Archibald Forbes, the war correspondent, was the character portrayed as the "Whaup" in William Black's story of "A Daughter of Heth." His father was a Presbyterian minister in Scotland, and young Forbes got his first glimpse of study in the parish school under the dominie's control. After being rusticated at King's College, Aberdeen, for disrespect to the professors, he entered the audit office of the Abpresent nearly half a million souls; and they erdeen Railway, and rapidly became an excellant accountant. On account of his facility African races, a gifted people; fond of learn- at figures, Forbes was put into the ticket of- churches, and 32 out-stations.

ing, and promising soon to supply themselves, | fice-at some seasons one of the heaviest with native teachers. The negro language passenger stations in the kingdom. Here he has not the clumsy sounds of the Hottentot, got along smoothly for several months, the greatest censure brought against him being impertinence to the pompous nobility and gentry who called upon him for tickets. He appeared to take special pride in talking sharply to baronets, lords, marquises, and dukes, worthies who generally find the people around them fulsomely obsequious-and he would laugh loudly in their faces when he heard the oft repeated threat, "I'll report you to the manager, sir." One day he undertook to drive some friends upon an engine which he found unattended. After going about three miles he ran into a gravel train, and the expensive smash that resulted, ended his of Carpentaria and Cape York, was proclaim- railway career. Then he went to Canada, joined the army, and went through the Crimean war and the Sepoy revolt. Returning to England a full private, he began writing for the magazines, and with the money that he recived for an article contributed to Cornhill be bought himself off from the army, and entered upon the uncertain career of a literary

### GENERAL CONFERENCE.

Circulatiby the President of the General Conference, which is to meet in Montreal the first Wednesday in September, 1878.

My DEAR BRETHREN,-The election of lay and ministerial representatives to the General Conference will take place at the approaching May District Meetings and Annual Conferences, which will be held in the month of June. It is the first election of the kind that has taken place in our Church; and the novelty of it may justify few explanatory remarks and suggestions on

ny part. As some difference of opinion existed as to the time, basis and manner of these elections, the questions were referred to the consideration and judgment of the members of the Central Board of Missions and the members of the General Conference Special Committee, the latter of which is invested with large discretionary powers in the intervals of the General Conference. The unani-

mous judgment of these united Boards is em-bodied in the following words:— "That the members of the Central Board of Missions, and members of General Conference Special Committee, having had a full conversation in reference to the election of members of the next General Conference, have arrived at a unanimous judgment, that, owing to the con-flict of opinions as to the meaning of Discipline in this matter, it would be wise to use as the basis of election the number of ministers as found at the Annual Conference of 1877, and that the elections by the Quarterly Meeting to the District Meetings take place in the May Quarterly Meeting of 1878, and the election of lay delegates to

SAMUEL NELLES, Secretary. Brockville, October 4th, 1877.
I concur entirely in this unanimous judgment

of General Conference Special Committee and of the Central Board of Missions. On this first occasion of electing representatives to the General Conference, it may be convenient serve, 10,000 men; total, 414,000. In this calculation I have put the figures very low, and subject. The clauses of the Discipline relating to the subject. to, will be found in "Part II, Government of the Church, Chapter I, Section I, General Con-ference; and are as follows:

"1. The General Conference shall be composed of an equal number of Ministerial and Lay Dele-

gates.
2. The Ministerial Delegates shall consist of each Annual Conference shall be its President and the other Ministerial Delegates shall be chosen in the meeting next preceding the meeting of the General Conference. Provided, nevertheless, that a fraction of three-fourths shall

Conference must receive a majority of votes of the members of the Annual Conference, who may be present and vote, in order to an election. 4. The appointment of Laymen to the General Conference shall be made as follows:

(a) The Laymen in each Annual District Meeting next preceding the meeting of the General Conference shall elect, by ballot, from among the members of our Church within the bounds of the District, a representative or representatives to the General Conference: the number so elected to be determined by the number of Church members in the District, as compared with the entire membership within the bounds of the Annual Conference: the whole number not to exceed the number of Ministers appointed

(b) The Lay members of the District Meeting making such appointments to the General Conference shall be elected by ballot, by the Quart-

erly Official Meeting next preceding.
5. The Secretary of each Annual Conference shall compute the number of Laymen to be ap-pointed by each District, in accordance with the principles laid down in Sec. 4, and publish the same in the Minutes of the Annual Conference next preceding such District appointment. Each delegate must not be less than twentyfive years of age, and must have been a member of the church continuously during the five years

next preceding the time of his election.' The answer to the 3rd question of Section V. page 36, "who shall compose the District Meet-ings!" is as follows: "All members of conference and preachers on trial in each district; the Redained minister when baptising 'almost to a cording Stewards of the several circuits and missions; and one other lay-representative for each travelling minister or preacher appointed, in addition to the Superintendent of each circuit or mission." But by the sub-clause "b," (page 27) above quoted, it is provided that "the Lay members of the District Meeting making such appointments to the General Conference shall be elected by ballot by the Quarterly Official Meeting the conference of the clause of the conference o ing next preceding." It is, therefore, clear that behalf of the English Church Union at Bath declared that it was 'the most immoral and by his official quarterly meeting in order to be entitled to vote for lay representatives to the General Conference.

At the approaching May Quarterly and Dis-trict Meetings, and June Annual Conferences, I doubt not all the elections provided for will take place as the Discipline directs.

### President of the General Conference. Toronto, April 7th, 1878.

On Monday night, March 18th, a crowded meeting of those opposed to the re-establishment of the Papal hierarchy in Scotland was held in Queen Street Hall, Edinburgh. Resolutions was passed setting forth that the Papacy is in direct antagonism to the royal prerogative of the Queen, and that the restoration of the Papal hierarchy disturbs the settlement of the Revolution and Union, and imperils therewith all national rights and privileges guaranteed by

these settlements. The Free Christian Church in Italy (Free Italian Church) has issued its seventh Evangel isation Report, which furnishes conclusive evidence of the progress Protestantism is making in Italy. 'The statistics of the Church show that there are 10 ordained ministers, 12 evangelists, 39 elders, 55 descons, 16 desconesses, 1,649 communicants, 203 catechumens, 606 Sabbath-school children, 1,203 pupils in day and night schools, 20 teachers in day schools, 1,450 regular hearers of the Gospel, 1,840 occasional hearers, 34

#### BRIEF CHURCH ITEMS.

BARRIE.—A week ago last Wednesday evening successful concert in connection with the Methodist Church here was held in the Town Hall.

PARRY SOUND .- The annual sermons in connection with the church here, were preached on Sabbath, March 31st, by Rev. W. Smyth. The annual meeting was held on Thursday evening last, April the 4th.

Aurora.-The social given by the young men in connection with the Sabpath-school and conregation of the church here, a week ago last Friday evening was attended by a large number. The proceeds amounted to \$40.

Beachville, -A pleasant and successful tea-

neeting was given in the church here on Monday evening of last week. The sum of \$28 was realized which is to be given to the Sabbatt. chool. Branconn.-We learn from the News that a seies of revival services has been held at Suther-

and's Church, West Gwillimbury, by Roys. Ferguson and Hill, and that through their instrumentality about thirty new names have been added to the Church. CANTON.-In connection with special services his year on this circuit upwards of 50 have pro-

fessed to find peace with God. Bro. Rupert adds: I do not expect, however, to report an increase of 50. Death has entered the circle of the membership—the percentage of removals is large—and little pruning is not far off. Mount Forest.—The Confederate of April 2nd

sys :- A large and influential meeting, in the nterest of caucation, was held in the Wellington Street Methodist Church, on Monday evening of last week, at which interesting and pertinent addresses were delivered by the Revs. W. Preston, of Holstein, and J. R. Gundy, of Harriston. A handsome collection was taken up.

ROSSEAU.-Bro. W. P. Brown sends the followng from this mission :- During our short stay here, God has enabled us to establish three new appointments, each with an average congregation of 30 people. Our membership has nearly doubled. A new block church has been made fit for use and dedicated, and another re-opened. Nearly \$200 has been raised for church erection during he past winter through tea meetings, &c. God continues to bless us in all our services.

Coboung. -- The following is from the World of Friday :- On Sunday last, special sermons, with collections in aid of the Educational Society. were preached in the Methodist Church by Rev. Wm. Briggs, a former pastor of the church, but now of the Metropolitan Church, Toronto. The sermons were earnest and eloquent; and it could not fail to be a source of gratification to Mr. Briggs to see so many of his old friends crowding into the church. Especially at the evening service was the seating accommodation taxed to its tmost extent.

TEESWATER,-Bro, Thompson sends the follow ng:-This is our third year on this field of labor. The united efforts of minister and people have not been in vain. We have been cheered with the Master's presence and blossing. The parsonage property, which was uninviting, has been very much improved at an expense of about \$500. A shed has been built in connection with the village church worth \$70. Some other debts amounting to \$100 have been paid, and all our councetional funds have been yearly on the increase. As the result of the regular and special means of grace during the three years, upwards of one hundred and fifty have presented themselves as seekers of salvation through Christ, most of whom professed to have found the pearl of great price. One hundred united themselves with our Church. and after a three month trial have been received into full connection. Twenty-one have come to us from other circuits with certificates and forty by change of bounds. So that after a reduction of about forty by removal we have a present membership of 220, having begun our term with a membership of 103. The circuit is now in a position to bear its own expenses, but in view of a demand and a desire for the services of a second man next year, some assistance from the contingent fund will be needed for another year or two. We enjoy peace in all our borders. Our Quarterly Meetings have been times of great refreshing from the presence of the Lord.

### PERSONAL.

-The Shah of Persia left Teheran for Europe on Wednesday.

-Rev. Wm. Williams delivered his lecture on Elbow-room," in the Centenary Church, Hamilton, last Thursday evening.

-Hon. William Owen Hefferman, a member of the Legislative Council of Nova Scotia, died on

Wednesday night, aged 82. -Mr. Howells, now Consul at Quebec, is to succeed Col. Shaw in the U.S. Consulship in this

–Messrs. Moody and Sankey began work in New Haven on Sunday, March 24th. Five thousand persons were present in the new Tabernacle. Sir Charles Adderly is to be raised to the Peerage, and will be succeeded by Viscount Sandon in the Presidency of the Board of Trade.

-Rev. John A. Williams, delivered a lecture on Congregational Singing," to a large audience in the St. George Street Methodist Church, St. Thomas, a week ago last Thursday night.

-Rev. W. S. Griffin delivered his lecture or Patriotism not Partyism," in the Norfolk Street Methodist Church, Guelph, a week ago last Monday evening. The Church was tolerably well filled with an appreciative audience.

-The death is announced of Henry E. F. Guericke, D.D., the distinguished theologian and proessor. He was a Lutheran of the strictest and nost exclusive party. He was also author of several biblical and theological works.

-The St. Louis Christian Advocate says :- Bishop Wiley is now on his way home from a visitation and inspection of our China Missions. It is of interest to the Church that he who was a missionaryin China in the dark days of the missions should visit his former field for the purpose of episcopal supervision.

Rev. Dr. Theodore L. Cuyler and wife had notable silver wedding at their Brooklyn residence on the evening of March 11th. An exchange says :- Over 1500 persons were present, and among many elegant and costly presents, the doctor received a monster purse, borne in on a silver pole upon the shoulders of two men, containing 1,000 silver dollars, fresh from the mint. -Mr. Spurgeon, after a somewhat prolonged re-London much benefited, it is said, by the change | Esq., of the same place. of scene and climate. He conducted the service in the Metropolitan Tabernacle on the 16th ult. being his first public appearance since his recent severe illness. The large building was crowded to its utmost capacity.

#### RELIGIOUS INTELLIGENCE.

Stanley's discoveries on the Congo have been taken advantage of by English missionaries, who have pushed up to the first rapids, and are about to establish a mission there.

Missionanies write from Brazil that under the new Liberal Ministry the whole country is open to the preaching of the gospel, and everywhere audiences can be obtained to listen to the preacher. The additions to the Presbyterian missions for the year past were 120.

In is stated that England will raise no obstacles to the establishment of relations with the Vatican, but reserves the right to indicate the basis thereof. The Vatican has instructed the German Bishops to do nothing to prejudice the negotiations for the re-establishing of relations between Berlin and the Vatican.

THERE are to be four new Bishopries in England. An exchange says : - The corporate boroughs of Liverpool, Newcastle, and Wakefield, and the infranchised Southwell, are to be the sees of the new Bishops, and, following the precedent of Manchester, they may in due time be converted into cities. Wakefield, once celebrated for a Vicar in fiction, will now be celebrated for a Bishop in fact; but probably no one who ever wears the mitre of Wakefield will ever attain the celebrity of the Vicar.

Tue thirteenth annual meeting of the Church Association was held in St. James'-ball, London, recently. The report stated that the organization throughout the country had gone on with increasing success during the past year, and fifty-four new branches had been established. The total number of branches of the association is now 334. A resolution setting forth that renewed and still more vigorous efforts are urgently demanded to meet the ever-increasing danger which threatens the Protestant character of the Church of England was adopted.

The memorial against Confession, bearing 401.412 signatures, which has been forwarded to the Queen, concludes with these words:-" Your memorialists, therefore, humbly pray that your Majesty, unto whom the chief government of all estates of the realm, whether they be ecclesiastical or civil, in all cases doth appertain, will be graciously pleased to use all the influence at your Majesty's command to repress the practices of auricular confession, which is so repugnant to the conscience and feelings of this Protestant country."

COUNT TOLSTON, Procurator-General of the Russian Holy Synod, in a report to the Czar, states that at the end of 1975 the Russian Greek Church possessed 38,602 churches, including cathedrals; 12,860 chapels and oratories; 98,887 arch-priests, priests, deacons, and precentors; 56,500,000 members, of whom 29,-000,000 are women and 27,500,000 men. The Holy Synod granted 1,005 divorces is 1875, the reason assigned in 664 cases being that the husband or wife had absconded. The sums received by the Church during the year amounted to 11,278,111 roubles (nominal value, £1,879,-685), inclusive of a million roubles which reprosent the income of Church property.

As illustration of the greedy, grasping propensity of the Jesuits has been furnished by the passage of a bill by the Legislature of New Mexico, over the veto of the Governor, incorporating the Society of the Jesuit Fathers, authorizing them to hold every class of real and personal property exempt from taxation, and placing the whole public education of youth in their hands. It is possible that their fellow-citizens of that border territory are too subservient to priestly dictation, and too little enlightened as to their crafty policy, to appreciate the detriment which will inevitably result from their unreferred to the U.S. Congress, which will be slow to give special immunities to an Order, so deadly in its hostility to free institutions. INVITED by the Earl of Shaftesbury, a large

assembly recently gathered at his lordship's residence in Grosvenor-square, London, to hear about and help in the proposed international Christian work to be conducted in connection with the Paris Exhibition. It is proposed to erect a large hall just outside the exhibition building, and immediately in front of the grand entrance. Accommodation is to be provided for 500 persons, and eighteen services per week are to be conducted, under the auspices of the Evangelical Alliance, for prayer, evangelical addresses. &c., in many languages. There will be a chalet for the sale of Bibles outside, and the Religious Tract Society are preparing tracts for almost every nation and people and tongue. This is an admirable arrangement, and we heartily wish its promoters abundant success in their godly en-

A rew months ago " Father Curci," one of the most accomplished and powerful preachers in Italy, of the order of Jesuits, with which he has been connected since 1826, has felt obliged to withdraw from the Society, because he cannot indorse the Ultramontanists in their support of the papal pretensions to temporal power, and favors an amicable relation to the popular Goverament of Italy. At last accounts, Father Curci was at Florence, busy in the preparation of a statement of the recent events which have led to his separation from the Jesuits. It is more than likely that we shall get a chapter or two of revelations such as Rome would prefer to remain untold. Father Curci was one of the most distinguished ornaments of his Order, and probably his intimacy at the Vatican will have afforded him avenues of information closed to

THE English Wesleyan Methodists have recently dedicated a new church at Durban, Natal, South Africa. In a little over a year the building has been completed, greatly to the credit of all concerned. It is 117 feet long, and 60 feet wide. There are vestries and a classroom, a gallery at the end for the choir, and a suitable place behind the rostrum for an organ. which will be obtained as soon as means are available. The rostrum and seats are of pitchpine. It seats 800 persons; is thoroughly well ventilated, which is a matter of vital importance anywhere, and especially in that climate; and, with care, the preacher's voice is well heard. The cost is \$25,000. The impetus to the scheme for erecting this sanctuary was first given by B. W. Greenacre, Esq., member of the Legislative Council and Mayor of Durban, by a gift of \$2.-500, and a contribution of the same amount by his partner, Thomas Harvey, Esq., of New tirement in the south of France, has returned to Barnet, and half as much by Paul Henwood,

> Dr. Adam Clarke said: "Strong drink is not only the way into a man, but man's way to the

### CURRENT NEWS.

-Five hundred New York bricklayers struck for higher wages Monday.

-The Newfoundland sealing fleet is beginning to come in. Prospects are reported middling. -The Supreme Court of Louisians has ordered the release of Anderson, of the Returning Board. -Several parts of Morocco are suffering severely from drought and famine.

-The Pall Mall Gazette advocates the importation of laborers, from India, into the Barbadoes. -The Legislature of Nova Scotia was prorogued last Thursday.

-A subscription has been opened in London in behalf of the sufferers by the war at the Cape. -The salvors of the Cleopatra obeliek have been awarded \$10,000 and costs. -The British revenue for the fiscal year just

completed shows a surplus of over three millions instead of a deficit, as was anticipated. -Nitro-glycerine has been successfully used to

break up the ice in the St. Lawrence opposite Montreal. --Navigation in the Georgian Bay, Lake Huron.

Lake Erie, and the Upper St. Lawrence is now fairly open. -Russia offers to send an ambassador to the Vatican at once if the Pope will accept the pre-

sent condition of the Church in Russia. -Dr. Allen, of Belleville, has been sentenced to one year's imprisonment at hard labor for his share in the Belleville abortion and murder

-It is reported that American merchantmen in the South Pacific are engaged in the Coolie trade and the Navy Department is taking measures to

The site of All Hallows church, Broad Street, London, not much larger than the back-yard of an ordinary sized house, sold at auction the other day for £32,000.

-The Assyrian inscriptions reveal the fact that under the Babylonian kings it was common to cast men alive into a burning, fiery furnace, and also înto a den ot lions.

-Fears are still entertained by lumbermen at Ottawa that they will experience difficulties in driving logs this spring, on account of the extreme lowness of the water in all the tributaries of the Ottawa.

—The bill restoring the death penalty for murder n Iowa has been signed by the governor, and is. hence, now the law of the state. The experience of the people with the milder penalty showed its inexpediency:

-The inhabitants of the district through which the Montreal, Portland, and Boston Railway passes, on the Canadian side of the frontier, are petitioning the Quebec Government to take the road into its own hands.

-A week ago yesterday the jury in the case of Marvin Wolton, one of the three persons charged with the murder of Alberta Wade at Castleton in May last, failed to agree and were discharged. Welton and Cope Mallory, his alleged accomplice, were released on bail.

-The Earl of Leitrim, his clerk, and car-drive were shot dead a week ago yesterday on the Earl's estate, at Manor Vaughan, County Derry. The Earl had just evicted a widow, and 89 of his. tenantry were under notice. The relations between the Earl and his tenants were unfriendly The Keith abduction case came on at Cobourg

agree, the prisoner Goodwin was released on bail. Mrs. Keith admitted that she had engaged Goodwin to aid her in carrying off the children, but refused to give their present whereabouts. -At a meeting of Civil Service employees at Ottawa Monday, it was resolved to contest any

week ago Wednesday, and the juryfailing to

attempt by the City Council to reverse the decision of the Court of Appeals of Ontario respecting the municipal tax on Civil Service incomes. -British Columbia papers are confident that an

good time is coming for their Province and that nothing seems to be necessary before prosperity can set in but a demonstration of the fact that quartz mining and crushing at Cariboo can be made profitable. -It is said that the Oka Indians have refused to-

accept the \$20,000 compensation offered them by the Seminary for vacating their lands. They are willing, however, to treat with the Seminary, and it is expected an arrangement will be entered into. -The Madras Times believes that Southern

India is on the threshold of another famine sufficiently widespread to cause the greatest concern, and as if to fall their cup of affliction to the full, a visitation of grasshoppers has savaged the country clearing the growing crops and leaving the fields as if burned with fire. -Sir Stafford Northcote, Chancellor of the Exchequer, made his financial statement in the

Imperial House of Commons Thursday, showing a deficit of \$1,560,000, to meet which the Government propose to Issue Treasury notes and to increase the income tax, the tobacco tax, and the dog tax. -The Free Press Battleford special of the 5th

inst., says:—Advices from Big Bear's camp state that everything is quiet. Inspector Crozier visited Big Bear, who said he had collected his Indians so that the buffalo might pass north. He added that it is not true that he was going to join Sitting Bull. -The Czar has been led by the services rendered

by the Jews to the state and the army during the late war to make some important concessions to this class of persecuted citizens. Foreign Jews trading in Russia will now be permitted to become merchants of the first guild, by which they acquire all the rights of native traders. The great ruler ought to go further, and put an end to the persecution of the Uniats of Poland.

-The County Courts, which have been in operation in Nova Scotia for only a few months, are a great satisfaction. An exchange says: The celerity with which a case can be brought to trial. and the comparative cheapness of the legal processes, have made the new Courts so popular that all the business within their jurisdiction has found its way to them. In 1877 the one County Court Judge in Halifax decided 1,500 cases, while the six judges of the Supreme Court tried in. Halifax only 52 cases. The Halifax papers wish that the County Court had criminal as well as civil jurisdiction. -With reference to the introduction of the tele-

phone into China, it is not true, as has been stated, that it is owing to "the telegraph being useless, as they have no alphabet." Mr. H. G. Erichsen writes to state that the natives telegraph very freely on the Great Northern Telegraph Company's lines in China. A dictionary has been prepared by the Company, giving code words for the principal radicals of the Chinese language, and by means of the same the Chinese have very little difficulty, assisted by the Com-pany's clerks, in compiling and deciphering their

#### seventy Years To-day!

Seventy years to-day, my darling, seventy years to-day! "Our days are three-score years and ten," and mine have passed away t

Passed like a dream, my darling, and I often wonder Of all my kin I am left alone, like a withered branch to die.

God moves in a way we may not scan, His wondrous works to do,

And He's taken the ones that pleased Him best, and left but me and you; But He's a Lamp, and a Guide, and a Councillor, so they say! And though I am old and feeble, I cannot lose my way

"Why am I crying?" you ask; well, Bessie, I hardly So many thoughts come back from the far-off long ago.

And a score of things that happened to humble me and my pride. -

For I have had my crosses, like many another one; Parted with all my dear ones, husband, and daughter

and son: I bore it all like a woman, for your father was left to And I thought in the years to follow my comfort and

Tall, and straight as an arrow, and manly and noble of

hope he'd be.

He was a lad for women to love; his equal was seldom With eyes of the clearest hazel, and voice of such mel-

low tone, That even Israel's songs could hardly match his own.

But soon through our quiet valleys, arose the sounds of war. And brave men kissed their wives "good-bye," and gathered from near and far, And Willie buckled on his sword, and went with Sher-

man's men-A gallant band! but Willie-ah, me! he never came back again!

They swept like a storm through that Southern land, till at Look-out Mountain; there The angry hosts, with fearful wrath, did battle in the

And a kullet pierced his forehead, and down in a ditch And a sorrow entered my aching heart that words can nover tell.

He never came back, but his wife fell dead when the news was broke, And my heart flew into my mouth till I thought that I

should choke; But time can heal the despest grief, and that is why, to-I can talk so caim and quiet-like of my boy who passed

away. Willie! my fair-haired boys my darling and my pride! The links that bound me to earth was broke the day

And now I am only waiting till the shadows deeper When I'll mount to a realm of joy and peace, from this

For now I am out of tune, like a broken, stringless lute Once I could sing with the gayest, but now the singer is

Husband and children and kindred have passed o'er the swelling tide. And I, in the words of the Master, "but a little while

They have only crossed before me, and soon, on anothe shore,

I shall see the faces and forms I loved in the happy days of yore; And I'm patiently waiting the summons that shall se

my spirit free, For the day I pass from earth will be a happy day for

### SERMON. BY REV. T. DEWITT TALMAGE.

DELIVERED IN THE BROOKLYN TARERNACLE.

FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

RIZPAH ON THE ROCK.

"And he delivered them into the hands of the Gibco-nites, and they hanged them on the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the be, inting of barley harvest. And Rizpah, the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them from out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night."—2nd Samuel, xxi. 9, 10.

Many of you saw in the picture gallery at the Centennial in Philadelphia, year before last, a representation of this scene. Saul had basely slaughtered the Gibeonites, and to atone for the outrage some of his family must be slain. There was a dearth in the country, but still there were harvest-fields waiting for the sickle, and on the summer air I hear the shout of the reapers. Saul's seven sons are taken to the top of a high hill and gibbeted until dead. Rizpah, the mother of two of these children, comes and sits down on a rock to watch the dead which she may not bury, and to keep off the beasts of the wilderness. She spreads sackcoth on the rock and sits down to her dreary work. Oh! what a business it was. For seven months, in the heat of the day and in the gloom of the night, with torch and wild scream and frantic struggle she contends with raven, and fierce vulture, and cormorant, and barking jackal, as they fight for bodies of the slain. Her weak arm is infused with a giant's strength, and the rocky desolation echoes with Rizpah's wailing. There is no power in vulture's wing, or cormorant's beak, or jackal's tooth to overcome a mother fighting for her dead. She feels not the hardness of the rock. She cares not for the darkness of the night. She is not affrighted at the stealthy tread of the hungry monsters. Rizpali triumphant on the rock. Oh! if she could only hollow a place in the side of the hill for her children-if she could only find a cavern in the mountains for Christian sepulture—if she might only take her children from the gibbet, and fold them in her arms, and carry them still further beyond the reach of men, and then lie down with them in the last slumber. Exhausted nature ever and anon sinks into slumber, but she starts again as though she had been cruel, and she leans on the rock, her hair tossing in the wind, her hands swinging wildly amid the black-ened bodies of the dead, while she shouts to the wild beasts glaring from the thicket, and to the wild beasts gising from the thicket, and to the vulturous brood wheeling in the sky, "Away! away!" David hears of this Rizpah, and he goes out to Inde the indecency. The children are buried, the story ends, and I want you to recognize that in all the remance outside the Bible there is nothing so thrilling as this true romance inside the Bible. If God will help us, we shall this morning get comfort and sunshine from this story of Rizpah on the rock.

And in the first place, I notice from this subject that exaltation of position and attractiveness of person are not shielded against trouble. Who was this Rizpah? A favorite of Saul. She was caressed by a nation; a queenly woman looking with pride upon her princely sons. Yet behold the change! Rizaph on the rock. So it has ever been. What porter at mansion's gate never let in leathered and champing steed come with evil despatch? On what tessellated floor was there never set the solemn bier? What curtained couch never heard the cry of pain? Gall is just as bitter when taken from a golden chalice as from a pewter mug. Sorrow is often attended by running footmen and laced lackeys mounted behind. Anne Boleyn is desolate in the palace of Henry VIII. Adolphus weeps over the betraval of his friends amid German castles. Pedro I., standing amid Brazilian diamonds, chivers at the fear of massacre, and the stoutest mast has quivered in the tempest, and the highest mountains of worldly honor are covered with perpetual snow, and Vashti must put off her regal robe and go beyond the palace gate, and Hagar must turn her back upon the opulent eastern home and enter the wilderness of Beershebs, and Mary, Queen of Scots, must give up

were brought up amid elegant surroundings, and the misfortunes of life bave come upon you, and you have come down into poverty or into dis-repute further, and further, and further! Oh! how changed! All the carrion birds of misfortune seem to fill the air, and you hear the barking of the jackal in the desert. Rizpah on the rock. But I want to tell you that is the kind of place to which God especially comes. From the stone pillow Jacob looks up and he sees the shining ladder. John, on barren Patmos, hears the clapping of the wings and the stroke of scraphic fingers on golden harps. And it was heavenly strength that nerved Rizpah for her appalling mission amid the screaming wild birds and the stealthy tread of the hungry monsters. God's grandest revelations of mercy come to those who are bereft and troubled. God atcoping out of heaven to comfort every Rizaph on the Thoughts of your father and his, and the little ones who

Again, my subject sets forth the idea that God gives to woman especial courage for especial emergencies. Would any mother, or daughter, or sister be able to do as Rizaph did? Yes, when the emergency came and God helped you. Woman is naturally timid, and she shrinks back from exposure, and she often frets lest in some great crisis or emergency of life her courage should fail. Do not fret. There are some wo-men who did not dare to look out of doors at night unaccompanied, or who sprang at the slam of a door, who in great crises played the heroine. It seems as if it required the trumpet of some great contest for principle or affection to rally woman's courage; then she can go in between the opposing hosts at Gettysburg and give wine to the wounded. Then gentle Abigail can throw herself between the raiding party of infuriate men and her husband's vineyards. In the French revolu-tion Cazatte was brought out to be executed. His daughter came and threw herself on her father's body, and said: "Strike, ye barbarians, but it is through my heart you will reach my father." The crowd stood back, and, linked arm-in-arm, father and daughter marched out free. At Saragossa Augustina brought food to the city gate. She found that the men who had manned the battery at Portillo had all been slain. She snatched a match from the hand of a dead artilleryman, and set off a twenty-four-pounder, and the soldiers who had fied saw her courage, and were rallied for another strife, pouring forth an-other volley upon the enemy. James I. of Scotother volley upon the enemy. James I. of Scotland was threatened with death. You have heard of the brave men of those days. Did you ever hear of Catharine Douglass, the Queen's maid, who went to bolt the door to keep away the assas. sing, and finding when she came there that the bolt had been taken away so as to make casy ingress for the assassins, thrust her arm in the staple, until the murderer came on and wrenched open the door? All the world has heard of the brave men of those days. How few of you have heard of the heroism and the self-sacrifice of Catharine Douglass, the Queen's maid, with the broken arm! Why need I go so far when I can find illustrations in our midst? You thought that woman was a butterfly of fashion. You said, "Wait until her day of adversity comes and she will not be prepared for it." The husband fails in 1857. The property must be sold. The world laughs. Oh! how the world laughs when a good man fails in business! The man goes home. He tells the story of his misfortune. What is the effect on that home? That shining aluggard becomes a heroine. Happy as a princess she rocks her own child, spreads her own table, attends upon herown door-bell, keeping off want and poverty and distress, the cormorants of the air and the jackals of the desert.- Rizpah on the rock. Then I saw where the children's shoes were pawned for rum by a merciless husband. Then I saw the faded frock patched with fragments of antique silk that had been worn on the bright marriage day. That woman strong in God

Again, I learn from this subject the strength of maternal attachment. No man could have done that. To fight a seven months' battle with wild beasts and to fight for the unburied dead— no man could have done that. That was something that needed the strength of maternal attachment. The most upselfish love in all the world is maternal love. Conjugal love expects return of kindness and affection; filial love expects return of parental care; but maternal love is independent of the past and independent of the fature. That child has done nothing to earn the mother's love, and he may grow up to break that mother's heart. No difference about that love. No abuse can chill it, no time can efface atmosphere, and their young souls being extremly it, death cannot kill it. That love will weep at the prison-door of the incarcerated prodigal. That love will plead for pardon at the governor's feet. That love will be thrust back only by sympathizing friends from seeing the last strug-gle on the gallows. Other lights go out; this light knows no extinguishment, but is as on a dark night you see a single star, one of God's pickets, with bayonet of light, guarding the out-posts of heaven. The Marchioness of Spedara, at the earthquake in Messina, was carried out insen-sible, but, resuscitated. She said, "Where is my child?" and then rushed back to perish in the ruins. Oh! despise not a mother's love. If you have been guilty of such neglect, and there is opportunity for reparation, make haste. Why do you not write to her oftener? Why do you not go to see her oftener? How the sight of your face would stir in her soul a thousand memories "Ob," you say, "she doesn't talk much now." Do you suppose she remembers the time when you couldn't talk at all?" You say, "She dwells o much on her aches and ailments." Do you suppose she remembers the fifteen years of your when you ran to her with every little bruise and strain and scratch, and she bound up the lit: to finger with more care than ever surgeon bou\_il up the worstfracture?"Oh," you say, " is childish now." Did she ever know you when you were childish? You say you cannot bear to walk with her along the street, she goes so slowly. Do you suppose she remembers the time when youfound it hard work to walk at all? You say it is so expensive now to take care of her in her old days. You miserable bankrupt!
If you paid her one-half of what you owe her,
she could ride behind a roan span, footmen ahead and lackeys behind. There is one passage I want to try on you: "The eye that mocketh at its father, and refuseth to obey its mother, the raven of the valley shall pick it out, and the

was the refuge, when, at the sound of staggering

steps, the children buried their faces in her lap.

Fighting for her children, fighting for bread, fight-ing for God, in the strength of the Lord God Al-

mighty, hurling cormorant and jackal down the

young eagles shall eat it." Again: I learn from my subject a lesson of death in the harvest. Although many of the crops were spoiled, there were some of them standing, because my text takes so much pains to say that it was at the beginning of barley har-Shouting as the grain was cut, shouting as the grain was bound, shouting as the grain was tossed into the garner; but across that harvest-field of Gibeah there came a great shadow Saul's seven sons put to death. Death in the harvest! We could point out to Death men who seem to be of very little use in this world, or of no use at all. We could say to Death, "There are the idlers, there are the defrauders, there are the men who are the enemies of society; if you must take any one from the world, take these. Death comes and takes the useful, takes the large-hearted, takes the patient father, and the mother that cannot be spared. Death turns back from the marsh of tough grass. Death in the harvest! A man makes a large fortune. For fifteen years he has been planning a house. He gets the skill of the best architects. work is begun. It is completed. Friends come and admire the house, and we all wish that the man may tarry there fifty years. But one night there is a step in the hall. It is an intruder. He did not ring the bell. Who is it? How did he get in? Veil the full-length portrait. Hush the new instrument of music. Stop the step on the stair. That strong frame is brought down into the last sickness. Shadow on the grain-fields. Vultures in the air. Sighing in the wind. Death in the harvest! I saw her come home from school. Her father and mother rejoiced in the return of the Christian and educated daughter. Just now, as those parents expect to reap great gladness from all their care and Christian nurture, the cheek pales and the chalices of life are embittered with sickness, and there are vultures in the air and there are jackals in the desert. There is a shadow on the grain-field of Gi-

flattery and pomp and die an ignominious death is only to give them a larger house, on a finer in addition to the superintendent on each circuit in the castle of Fotheringay.

Why go I so far, when perhaps some of you or daughter, it is only that heaven may be more stop. So far everything is clear, and there can attractive, and that there may be those there to give us the welcoming kiss when cur work is ended. Would you like to get to that blessed place? You may. A man once said, "I can show you on the palm of my hand how to become a Christian, and how to reach heaven. I place sinner on one side of the palm of my hand, and I place Christ on the other side of the palm of my hand; and that's just the step that we have to take in order to pass into the kingdom." Through Christ, the Lord, this day enter the path to heaven. It is a glorious place. It has s rock, and it is a harvest—a rock not like that or which Rizpah spread the sackcloth to watch the dead. But the "Rock of Ages," on which we may stand and gaze upon the living—and a harvest, too, not touched with drought, but awave in the sunlight. The reapers are not athirst, they are not weary, they are not sunstruck; but as they strike the glittering sickle into the golden grain, and bind it into bundles of joy, and toss it into the garner, they sing this harvest song;

"He that goeth forth weeping, bearing precolus seed, shall doubtless return again with rejoicing, bringing his sheaves with him." And there is no death in that harvest!

### Correspondence.

WHERE SOME OF THE NEW MEMBERS GO TO.

DEAR SIR,— I was pleased to see the article in the GUARDIAN of Nov. 13th "What becomes of our new members?" As the writer has put the question which has been my theme for some time; and as it concerns a matter of great importance to the Church, I hope this reply will not find its way to the wastebasket.

We all know after a revival the number of converts seem to have fallen off, and why? There are various reasons, a few of which I will notice First, they are left to mingle with their worldly associates without proper warning. Secondly as a rule they are sadly neglected after the spe cial services by class-leader and pastor. I speak from what I have seen in other denominations as well as our own Church, and what I took no tice of previous to, and after my joining the

Church. I have seen revival meetings commenced where some of their former converts have fallen away and have not been visited by either class-leader or minister. I say this is a great drawback to the success of the meeting, as plenty of the hearers would like to begin a new life, but they are discouraged by the thought of the forme converts' failure.

I cannot conclude without saying I have been sticking in the "mire and clay" myself, and wrote to my class-leader for a private interview, and also kindly invited the minister over, but months have passed and I have not seen either, therefore my absence from class and Church, un-til I really feel ashamed of myself. I had no intention of leaving at first, but I am growing colder and farther away all the time, and fear I shall be turned away from the Church as one unworthy the name of brother. I loved the Church and its work, especially the missionaries and all

I hope, Mr. Editor, that this may be the cause of our ministers taking better care of their new converts in future, as there may be others in exactly the same position as I. Thanking you, Dear Sir, for the space, I subscribe my name, as generally known by my friends,

#### YOUTHFUL CHURCH MEMBERS AND THE CHILDREN'S FUND.

DEAR SIR, -The GUARDIAN of the 18th inst. contained an article which touched upon the subject referred to at the head of this letter, a subject which had been engaging my thoughts for some time, and one which seems to be of too much importance to be allowed to drop without having nore said about it. I like the Guardian becaus it takes such an interest in young people, and I believe you correctly represent the sentiments of the great body of our Church members, by representing our Church as desiring their early conversion, and as welcoming them as members of the Church as fully as though they had attained the age of men and women, and therefore I am encouraged to write you upon this subject. But after all I have had some experiences which lead me to sympathise with "Scrutator" in suspecting that there is some mental reservation in the minds of some church officials in according a hearty reception to these young Christians. sensitive to coldness, they perish before the artival of the warm June-time of their Church life. And although your previous correspondent thought it would be wicked to ascribe any of the blame to the above fund, I am afraid its influence is felt in the direction indicated, and I desire to see a fund that has proved to be necessary and good, placed upon a basis where it would not injuriously affect an important department of Christian work. It seems to mo this could easily be acccomplished. First, let our ministers keen record of the age of each member. Second, the Conference amend the law relating to the fund, so as to raise the required sum by assessment upon the adult membership, say on all members over eighteen years of age. Of course by sach an arrangement the rate per

member would be increased in proportion to the reduction made in the number of members as sessed, but it would fall equally upon the whole conference, and the fund would be just as well sustained as it is at present, while the young converts who are so circumstanced that they cannot earn money would not be given to under-stand that the addition of their names to the Church record is a filmancial loss to the circuit. Such an action on the part of the Conference would have a good influence upon the minds of the membership in helping to remove any other prejudice which may exist against young Church members, by showing that it desired that these should receive the hearty welcome which the Church owes to all its members, whether old or young, rich or poor. Yours truly,

Cayuga, March 29th, 1878. WHO COMPOSE OUR DISTRICT MEET

JOHN DECEW.

INGS. I have been waiting for some one more competent than I am to take up this question. Four years ago we had not a little confusion. In some instances it was claimed that the Recording Steward was ex-officio a member of every district meeting; and, if not elected by ballot, he could still claim a seat in the May District Meeting; while the other official member elected by ballot by the official meeting, could only vote for the election of lay representatives to the General Conference, but had no voice or vote during all the other business of the May District Meeting. As a result of these views we had double representation from many circuits and missions. It is exceedingly desirable that we have uniformity, and that some decision be arrived at so as to prevent confusion in our approaching May meetings. I will therefore venture the opinion that, although our Discipline will afford some work for the approaching General Conference in order to make many things a little more intelligible and clear, yet, on the point to which I now refer there may be uniformity of action by adhering to the provisions laid down in the Discipline. in reference to the members of the May District Meeting. Once in every four years, I think, Record-ing Stewards surrender their ex-officio privilege, and take their chance for election to the May Dis trict Meeting. It certainly never was intended to bring a lay delegate elected by ballot to a district meeting merely to give one vote. Starting from the beginning, it was evidently designed that there should be no ex-officio membership about the General Conference. Hence all the laymen who vote for General Conference delegates must be elected by ballot in their respec-tive official meetings, and it must follow that such alone are the only regularly-constituted lay members of the May District Meeting. Thus (in my judgment) the Discipline defines it. The question is asked, "Who compose the district meetings? Ans.: All members of Conference, and preachers on trial in each district; the recording stewards of the several circuits and mis-Death in the harvest! But God knows sions, and one other lay representative for best. If He takes a good man, a good woman, it | each travelling minister or preacher appointed,

be no mistake; but, in addition to the provision thus made and provided, there is still another answer to the question, "Who-com-pose the District Meeting?" and, that there may be no mistake, all the members of what may be called a special district meeting are given in detail: "The district meetings immediately preceding the General Conference, in addition to ministers and preachers of the district, shall be composed of lay members elected by ballot at the previous quarterly meeting of the circuit."

It must be evident that there was no accidental omission of recording stewards in this second enumeration of the members of this

special district meeting.

I therefore conclude that the Discipline specifically decides in regard to the membership of two kinds of district meetings. Three of these are ordinary, in which ministers, preachers, recording stewards, and, where there are two ministers or preachers on a circuit, one other lay representative. The other May Meeting is special, in which ministers, preachers and lay delegates, elected from the official meetings by ballot, are the only members. A. LANGFORD.

#### SUNDAY-SCHOOL MISSIONARY CONTRI-BUTIONS-A NEW METHOD.

DEAR BRO., -- I have just received the following letter from our well-known friend Joshus Adams, Esq., of Sarnia. The method proposed for raising missionary funds, in connection with our Sunday-schools, has much to commend it. and is worthy of careful consideration. I take the liberty, therefore, of sending you the letter for publication, and will be glad to send a sam-ple copy of the collecting-book referred to, to any brother who may desire to test the system in the Sanday-schools on his circuit. Yours truly, A. SUTHERLAND,

My DEAR SIR,-There are three Sabbath.

### Sarnia, 23rd March, 1878.

schools here in connection with our Church, hav-ing an aggregate of about 560 officers, teachers and scholars; and we desire to do a little more for the time to come than we have been able to accomplish in the past for the mission cause; and to this end we have adopted a new plan, from which, if properly and carefully managed, we expect large results. Each of our three schools is distinct from the others, and has its own superintendent and staff of officers. They are called the North, Central and South Ward schools. Each school has hitherto done a little for missions—chiefly by juvenile collectors with cards once a year, but the results have ever been unsatisfactory, and the system irregular and objectionable in its operations Besides, a great deal of dissatisfaction has been expressed in consequence of the young collectors not being confined to certain limits or districts, and their importuning persons of other denominations for contributions. We have decided, therefore, to abandon that system, and to adopt instead a thorough, systematic and united scheme of peri-odical and fixed monthly payments to be carried out and worked as follows: Our three schools have, for missionary purposes, united in one organization, called "The Missionary Society of the Methodist Church Sabbath-schools, Sarnia.' Each officer, teacher and scholar of each school is a member of the society without payment of any fee or subscription. The three schools have union annual meeting and elect a president, three vice-presidents, a secretary and treasurer, and twelve collectors—all of whom, along with the pastor and the three superintendents, constitute the committee for the year. The town is divided into three school districts, and each school has its own collection districts—twelve in all. The committee meet once a month, and the collectors bring in their collection-books and pay over all collections to the treasurer at each monthly meeting. Each collector has a separate district and collection-book, and is appointed for a year; and the design is for each collector to solicit and take subscriptions, payable monthly, from those of our own Church members and adherents—especially the young people—who do not regularly contribute to the Mission Fund in any other manner. By this system, we hope to raise double the amount (at least) that we have heretofore reached, and thus help to liquidate the heavy mission debt of our Church.

By this mail I send you, per book-post, a form of collector's book we propose to use. In-stead of having the sheets pasted to the cover, we will fasten them (one or more at a time as may be needed) to the cover by a "fastener," as in the sample sent, so that when filled the sheets may be removed and replaced by fresh ones, and so utilize the covers as long as they remain serviceable. On the back of each sheet we will have the "Rules for each Collector printed, as you will see on the form sent.

I do not know whether any similar system is in operation anywhere in our Church or Sabbathschools; but I am strongly inclined to believe that it could be very easily and advantageously introduced into all of our city and town schools. I propose to commence each year with "May," instead of January, so as to correspond with the other circuit returns to the district meeting. Another word of explanation. When the col lector returns the cash collected at the end of

each month, the treasurer will simply put his initials as his receipt, at the foot of each month. All our collectors are intended to be young men and women in equal numbers.

## Yours faithfully, Josnua Adams.

### A REVIVAL INCIDENT—CASTLETON

CIRCUIT. Sir,--It may seem a strange combination to some to connect an obituary with a revival ser-vice and make the hero of the conflict a mighty champion who while the battle was raging carried the victory through into the land where all is poace, and all is serene and sweet as heaven. Still, as they are counterparts, neither is whole without the other; and a true revival is a removal of the candidates to another phase of creation, which is emphatically a new creation, and a creation of the heavenly type—an initiation into the sphere of purity and into the assembly of the Church of the First Born, and into the companionship of angels of light, and into the spirits of the just made perfect in love, it does not, therefore, appear incongruous or out of harmony with a genuine revival of religion, to give prominence to one who not only escaped the wreck and chaos of fallen nature by accepting Him who said, "He that believeth on me shall never die." but went further, and taking the hand of Him who first laid out the eternal city, paved the shining streets with gold and lifted up the bright dome over our Father's house, built all the worlds and then was nailed to the cross, locked in with the pierced hand. O, how gently and quickly he stepped over the dark Stygian river—death—a last breath of the missmatic atmosphere and the next instant a full inhalation of the breath of the spicery from the Spouse's garden and the eyes that were closed quickly opened upon the ever-green, emer-ald fields of vernal and percanial bloom. Well, our dear young brother, Edward Davidson, born in the township of Brighton, in 1855, came, on account of lumbering business, to reside for the vinter with his step-father, Mr. James P. Otts, in the neighborhood of the Shiloh Church, where a revival service was begun about the middle of February and continued for five weeks. During this period something over sixty set out for the kingdom of heaven, and among the first of these was our departed brother. On Friday evening, the first day of March, he attended the revival and at the fellowship meeting gave a full and tri-umphant testimony of what God had wrought. He was in good health during the meeting thus far, but the next morning as he arose he was taken suddenly and dangerously ill. A council of doctors was called and the best medical service rendered, but all of no avail. The Master had called, the servant was ready, waiting His bid-

ding. He was offered by the physicians whisky

to revive him as he was sinking fast, but he gave

them this noble reply, "I am going to heaven, and there will be no whisky there," and declined

to have the demoniac drink touch his lips. On Sabbath our noble local brother Robert Dunnett.

Ir., prayed with him, and he expressed a desire

to rise and join in prayer, saying he was not ashamed to confess his Saviour; and when the

company sang together he raised his dying voice

quite above them all. He sang and rejoiced

much in prospect of death. He called all his

friends and neighbors to his bedside and told

them he was quite willing to go, and all he want-

ed of them was for them to come to Jesus. He

told them to come near him. He said, "I know I am going to die and I want to tell you what I saw on Friday night at the church during the fellowship meeting. On my right hand as I sat on the front seat facing the altar, and standing by the altar, I saw Jesus, my Saviour holding a book in one hand, and the other hand stretched out as though he was inviting all the people to come to him. He looked at me and at all the people; such a look as said, 'Come to me.'" This was on Sabbath, the 3rd of March, a few minntes before he passed away. Jesus said, Matt. xviii. 20, "For where two or three are gathered together in my name, there am I in the midst of them." We believe it. We believe Jesus is with the faithful few that meet in his name, why should be not remove the gossamer veil that hangs over our eyes and show his shining face now and then to those who have caught his spirit, and are so soon to be enswathed with his glory? Well, our brother is gone. His freed spirit took wings and flow away to be forever with the Lord. Most, if not all, of his relatives in this part have entered upon the new life in Jesus, and his bereft wife is looking through the rift in the cloud to the sunlit home in the Fatherland, where she expects to be gathered when the perils of time are past.

G. J. DINGMAN. Castleton, 25th March, 1878.

#### "HE DESCENDED INTO HELL."

Ms. Editor,—In your issue of the 27th ult. your correspondent, James Lawson, makes a raid on the Catechism and Dr. Talmage, on the "Descent of Christ into Hell." As to the first be says, "Why should our excellent catechism contain such a sentence? Why not have the word 'grave' inserted in the place of hell? We are of course decided as to what it means, then why not have the wording of our articles of belief plain and simple?" I might just say, it is a little doubtful about our being all agreed, and many would scarcely think that the word grave would be a correct emendation. Certain it is, that many expositors, ancient and modern, do not think the word grave (in its usual sense) covers the idea. The proof text used for the "Descent," &c., Prov. xvi. 9, 10, and its quotations refer to the soul in opposition to the body, and the passage is by many believed to refer to the two-fold (body and spirit) nature in the person of Christ, and their separated states after death. This is gathered from the text itself and the clear lesign of the creed "Dead and buried, He des-

cended into Hell.'' I presume that Dr. Talmage needs no defence of mine, but it seems strange that he alone should be so severely castigated for holding what the Greek, Roman Catholic and Lutheran Churches hold, together with such acute, logical writers as Calvin, Pearson, R. Watson, Pope, Liddon (though basing his argument on 1 Pet. iii. 19, 20 and iv. 6) and many other noted Biblical critics. Why should they not bear their share of censure?

The best article I have seen on the subject, to my mind, is in Dr. Cooke's Theology, fifth edition, London, pages 446-463, in which, after examining the history of the sentence in the creed, and va rious theories of the "Descent," &c., he would correct the liability to err, by translating the pas sage "Thou wilt not abandon my soul to hell," claiming that the Hebrew preposition should be translated to instead of in, and it would then appear that Christ's soul did not enter into

the abode of lost spirits.

Perhaps if the place in the creed must be filled. the expression permitted to be used in the Pro-testant Episcopal Church, U.S.A., "He went into the place of departed spirits," would be as clearly expressive of the general belief as any wording we can give it. I, with many more, would like to see the expression expunged. I have not time, or you space in your paper, to give an extended article on the subject; but I

think a careful perusal of that part of Cooke's Theology referred to above, will well repay those who read it. I may be permitted to add that from the tart manner in which Bro. L. writes, he must have been out of "good humor," and that a more enlarged and careful examination of the subject

| Manuel Research | Good has been owned of God, and peace and goodwill everywhere prevail. I predict a prosperous future for this circuit.

will convince him that Dr. T. is not alone in his "nonsensical and consequently unscriptural senti-ments." J. E. Webden. Batterses, March 30th, 1878.

### ACKNOWLEDGMENT.

Mr. Epitor,-Please allow me to acknowledge through the GUARDIAN the receipt of \$10 from the Huntingdon Sabbath-school, for the Oka Indians. The Rev. Dr. Douglas, and then the Rev. John Borland, are the channels through which this sum has reached me. The Huntingdon friends, as well as those of the country round about, have laid us under obligations by their timely, varied, abounding gifts provisions and clothing for the Oka Indians, I find it impossible suitably to acknowledge. In the day when the Lord shall acknowledge as done to Him what was bestowed upon his humblest followers, they will have their reward.

A. PARENT, Missionary.

WESLEYAN THEOLOGICAL COLLEGE MONTREAL.

REV. JOSEPH COOK'S LECTURE TO THE THEOLOGI-CAL STUDENTS.

On the 29th ult., a large audience asser bled in Dorchester Street Methodist Church to hear one of the Rev. Joseph Cook's renowned question-box lectures. The Rev. Principal Douglas occupied the chair, the Rev Professor Shaw and the Rev. Messrs. Blackstock, Bottrell Beaudry, Pearson and Longley sitting on the platform. Many of the city ministers and those interested in educational institutions, as well as about a hundred students, representing the three theological colleges of the city, were present, and appeared deeply interesten in the questions dealt with. While slips of paper were circulated, on which the audience were invited to write any questions upon which their views were indistinct, the reverend speaker defined his position as the target of intellectual artillery, out as it had never been his policy to dodge intelligent and honest enquiry, he would endeavor to suggest thought, if not to answer satisfac-He had a vast quantity of questions from various colleges throughout the States, which he preserved and studied as a great index to popular enquiry, from which might be drawn signs of the times. The lecturer's rare gifts had been often admired both in his oratory and printed works, but to many of his audience his ponder onaresources appeared most clearly as he drew forth and eloquently answered question after question embracing almost every variety of doc trinal nicety and scientific dis putation. At the conclusion, on motion of the Rev. Mr. Wells, seconded by the Rev. J. Black, a hearty vote of thanks was presented to him.—Witness.

DEMILL LADIES' COLLEGE. Since the inception of this important underta king by the Rev. Mr. Demill, it has had to en-counter more indifference, arising from doubts of Province. Many who really wished it well, feared that the proposition to teach domestic economy at a school or college was impracticable. But actual experience has demonstrated, what really had been placed beyond any need of demonstra-tion by Mount Holyoke College, that much of the every-day duties pertaining to housekeeping can be advantageously taught in our schools and colleges. This college has the advantage of teaching both the practical and ornamental branches of a latter is not incompatible with the former has been abundantly shown by the exhibitions which been thirty persons in the room have from time to time been reads in the whole building at our feet, did not even as much as touch us, although there must have been thirty persons in the room have from time to time been reads in the whole building have from time to time been made in the college, when the pupils acquitted themselves in their some one must have been seriously hurt, as the music, readings, and essays in a manner which would reflect credit on any college in the Province. It is gratifying to know that the Demill College is so successful as it is. It opened two years ago and were evidently aimed at the speakers. The with twenty-nine pupils on the roll, whi has swelled next night we were at our post again, when to sixty before the close of the year. Each term two large, stalwart men, one of which is an Alto sixty before the close of the year. Each term since then has seen the number steadily increase till at the present time, there are no fewer than eighty-five in attendance and boarding in the building. This is no small achievement in the face of the depression in business circles, and consequent scarcity of money. It is largely due to the energy of the President, the Rev. Mr. Denot a church; it's only a cursed Protestant mill, and to the excellent staff of teachers, but we church." "Gentlemen," said I, "you will please

believe much of the success achieved must be as cribed to the practical side of the course laid down in the college, which commends itself to the common sense fathers and mothers of this country. Speaking of the staff of teachers we cannot refrain from a word of commendation of the Lady Principal, Mrs. Demill, who possesses in a very high degree the qualities of mind and manner which are calculated to attract the confidence and esteem of the young ladies under her charge.—Oshawa Reformer

### Our Church Mork.

FENELLA.

This circuit got back to a domestic mission a few years since in consequence of lossing an ap-pointment worth about 100 dollars and also many

removals.

If a circuit that pays 600 dollars and children's fund claim, loose an appointment worth 100 dollars, said appointment being added to a neighboring circuit which also pays 600 dollars, it will follow that the circuit which gets the appointment will be able to pay 700 dollars while the one that looses the appointment can pay only 500 dollars, hence the necessity of a mission grant to the latter.

Two appointments of this circuit lay north of the Indian reserve, which had to be crossed to

reach them, one of these being more convenient to the Percy Circuit was attached to it, the other, which has a church edifice without a class or membership (those who built it having removed, died or connected themselves with some other congregation), was placed under the care of the Rev. Mr. Brooking (by the Quarterly Board of this circuit), who supplies it on the Sabbath afternoon, it being only three miles from his church, where he preaches morning and evening. Fenella Circuit now consists of five appointments which lie south of the Indian reserve, with Percy and Castleton to the east and Plainville to the west. Our church is the only one in Fenella, though there are five secret societies that meet at stated times in this village, and the market produce and traffic of the country and villages lying immediately north of us chiefly all go through this place, making it sometimes rather stirring. Our buildings are all frame: they were made much more comfortable last year by connecting the out buildings with the house by a shed and the digging of a well under it, which, with a cistern, supplies abundance of water, also the house has been newly shingled and some articles of furniture added. Two of our churches have also been clothed with new shingles and all is paid for. Our debt on all church property at present is only five dollars. Our religious state is quite cheering, as by the aid of four acceptable local preachers we have service in each church every Lord's day and our seven classes are met every Sabbath. An additional class-the eighthmet for the first time last Sabbath at Bomanton, where for four weeks special services have been held, during which time between forty and fifty persons surrounded the railing as seekers of salvation, twenty-five of whom have already given their names on probation. Our church in this place had been sadly weakened by removals, but our late revival has increased our number from about fifteen to forty. On the 19th inst. Dr. Nelles very kindly gave us his popular lecture on "Canada" in this church, which was tastefully decorated for the occasion. A very hearty vote of thanks, moved by the Rev. Mr. McWilliams, Presbyterian minister, was given the lecturer. Our membership is now about double what it was when we arrived here, though we have lost persons and families by removal. We have two efficient choirs and two good choristers in other two churches, who I hope will gather around them choirs also; four weekly prayer-meetings are established, and Sabbath-schools are expected to open in our churches next Sabbath. Our every effort to do good has been owned of God, and

#### HULL FRENCH MISSION. Mr. Editor,—It may not be uninteresting to

your readers to learn what has been the cause and extent of the disturbances which have taken place of late in the city of Hull, in connection with the services of our French mission. Until lately your missionary had not been able to secure a suitable room in the heart of the city which to hold his services; consequently they had to be held in his own hired house in the suburbs of the city. While the meetings were being held there everything was very quiet and very few, if any, Roman Catholics even met with us for worship. But a little more than a month ago we obtained permission to occupy a room in a block owned by the Trust & Loan Company on Main Street. Our meetings were announced ac-cordingly and notices put up through the city. This presumption (?) on our part excited the ire of the faithful disciples of the Pope, and soon our meeting room was seronaded by a band of ruffians, despatched, obviously, to annoy us and to break up the meetings, if possible. Our room would be crowded every time with young men apparently bent on mischief; whilst outdoors others would be yelling and whistling in order to drown our voices. We sent for the policemen, the presence of one of whom was sufficient to keep them quiet outside, whilst inside we would be preaching the terrors of the law to their confreres. We asked them if their conduct was such as to recommend us their religion. They claimed to be Christians, yea, the pest of Christians, and yet their behaviour was such that a policeman was required to keep them quiet, while the Gospel of Jesus the Son of Mary was preached to them! All of them had been baptized in the name of Christ. All of them had made their first communion and professed to have obtained the forgiveness of sins and to have received the Lord Jesus Christ—in toto—in the Eucharist. How then could they harmonize their blackguardism with their profession of Christianity? We explained to them that if the fruits were had it is a conclusive proof that the tree is bad also. Protestants were looked upon by them and their teachers as heretics and very ad people, yet they never interfered with them in their religious services. The religion of Christ was a religion of love and wherever this charity for others was wanting there was no true Christianity. Thus we preached to them the gospel several times without much disturbance on their part, and certainly with great liberty and some power. When we perceived how things were turning, instead of being intimidated by the threats made outside, we announced meetings for every evening in the week and prayer-meetings every day at non. The Lord was graciously present with us at all our meetings. But our foes got thicker as our friends increased in numbers. One evening, two young men who were loitering around and disturbing our services, were taken up by the police, and kept in custody until the Monday, when they were brought before the Recorder. Three or four of their stamp were got as witnesses in their favor, and the Recorder acquitted them and the possibility of successfully carrying out the programme laid down, and more actual opposition from those interested in rival colleges than almost any other educational institution in the lace of worship determined to do some-During service they left to go out and while the door was opened the leader of the gang threw with all his force a rotten egg, which struck the Rev. W. J. Picot, who was then preaching, in the left eye, hurting him badly for the time. We proceeded with the service, (the cowards

having escaped) and while we were kneeling at

the closing prayer, with a tremendous crash in came four stones through the windows, thrown with such force as to cross the whole building

been thirty persons in the room. Truly the Lord was our shield: had we not been kneeling

gregation and struck with some force against the

end of the building where the preacher stands,

derman of the city, made their appearance in

the room, determined to break up the meeting and drive us out of the place. They were told to take seats and to be quiet. "No! they were

not going to remain there, they had only come to

listen to our nonsense a few minutes. This is

take your seats quietly or else leave the room; we are at home here and you have no right to disturb us." The Alderman answered, "You The Alderman answered, "You don't know if you are at home." The other man was preparing to come towards me; when a few of our English friends came in. Then the two cowards made for the door and were returning, we thought quietly, when one of them with a stone in his hand, lifted his arm to launch the stone at mc. A friend, who saw the move, gave a blow with his stick on the hand of the wretch, the stone fell to the ground, and the men who were outside took care of the two peace disturbers, as Orangemen can do when necessary. The city father had a stiff neck the next morning and the other was sore enough. I am told. Since then our meetings have been quiet and the trust, that we are British subjects. This will do good. The gospel is being preached notwith-standing the molestations of a priest-ridden people. Yours, J. Syveet.

#### LONDON NORTH CIRCUIT.

This circuit is now composed of seven appointments, all good churches, two of which have been repaired duirng the year, and one recently erected at Bryanston. The Methodists have had an appointment in that village for fifteen years, but have had no church nor society, but the good people took the matter in band and have erected one of the most tasty and comfortable churches in our country work. It was dedicated to the service of Almighty God on the beautiful morning of the 7th October, 1877, by the Rev. S. R. San-derson, D. D., chairman of the London District, who also preached a sermon, the feature of which was its spirituality; then followed sermon by Rev. James Kennedy (superintendent) at 2.30 p. m., and Rev. Mr. Mann, (Presbyterian) at 6.30 p. m.; also on the 14th by the Rev. J. H. Robinson at 10.30 a. m., and Rev. James Grabam at 6.33 p.m., all of which were highly appreciated by large and attentive congregations.

Besides, we held a tea-meeting on the evening of the 8th with good success, and on the 15th had the privilege to listen to one of the lectures of the day by Rev. J. Graham, subject: "The Relation of the Bible to human progress." We immediately commenced special services which were continued for eight weeks. Many experienced the saving grace of God, and we now have a class numbering thirty-one souls doing nobly both spiritually and financially, and there is now a prospect of Bryanston becoming one of the best appointments on the circuit.

We have been holding special services at the Nissouri appointment for the past four weeks, "preaching twice a day," and notwithstanding the roads have been next to impassable, the con-gregations have been good. Nearly forty are seek ing or have found Jesus. The meetings are still to be continued, and the interest is increasing. It will be remembered that there has not been harmony at this appointment since the union, and matters were growing worse, but the members have been baptized with the Holy Chost and fire, and without an exception they now sit together in heavenly places in Christ Jesus. We are looking for greater things. Pray for us, that souls may yet be brought to Jesus. The circuit is to have a new parsonago, which will be situated at Birr. Subscription lists have been circulated, a splendid site secured, and expect that tonders for building will be received in a few days. The Connexional funds will be in advance of

crease of members.

Rev. James Kennedy (superintendent) had the misfortune to lose his horse by accident. The noble people of the circuit have not only replaced a horse, but presented him with a first-class set

last year, and expect to report a handsome in-

#### PEMBINA MOUNTAIN.

Dear Sea.—Thinking that a few lines would interest your readers you will perhaps find room for the following lines from Manitoba:-

As Penibina Mountain is just now the centre of so much attraction, and as there will be many thousands turning their faces toward the "Great this season, we thought a line would not only be of interest but of decided profit to intending emigrants.
We certainly live in the "Land of Promise,

for in respect of beauty of scenery, richness of timber, fertility of soil, purity and abundance of water, its equal cannot be found in Manitoba Intending settlers who design visiting this section before locating, would do well to take their tickets to Emerson or West Lyn instead of the great metropolis. Deep ravines cut the Mountain, and act as natural drains for the land. Beautiful groves adorn the sides, and clothe the with verdure. I other wood abound. Prairie of the richest quality may be procured for a trifle. Looking from the edge of the Mountain, the level plain studded with groups of trees recalls to the mind the scenes of England or Scotland, and bear close resemblance to the hunting parks. The gently bub ling brook singing its sweet, over-changing song, reminds the footsore traveller that God has not forgotten to provide for the wants of his creatures. The sparkling rill, where many a proud elk quenched his thirst, allays the burning fever. The warbling songster wakens with life the silent grove, and the evening zephyr plays upon the forest harp.

The modest violet blooms in unblushing ease,

and the Divine hand paints the lovely landscape. Even the raging tempest adds to the grandeur of the majestic scene, and clothes the bending shrubbory with a glistening coat of sparkling gems. Words fail, and the pen is inadequate to do remote justice to this section of the province. A richer section than that spreading from Boyne southward could scarcely be conceived. Emigrants would do well to start as early as possible, that a location may be selected, and a large amount of land prepared for the coming season. If an individual arrive here by the 15th of May, and secure a homestead as early as the 1st of June, 30 acres may be prepared for crop and sown the following year. How much less the settler has to contend with here than did our pioneers in Ontario, where heavy trees must be felled stumps uprooted before the plough could enter the soil. We have other objects of interest bosides Nature's stately temples. Our work has not been so successful as we could

desire, but we bless God for tokens of good. The droppings of grace already rest as Hermon's dew and we look forward for the rich bursting of Carmel's cloud. We purpose building churches immediately. In the proposed City of Alexandria, we have secured half a block, and will erect as soon as possible. In the township of Fairmount, the Building Company have decided to build 40x26. The church will be frame. Two socials have been held in aid of the building fund. and the first resulted in a financial return of \$22.50. A condensed report of the last may be of interest to your readers, and will show that On the 20th ult., a social was given at the resi-

dence of the Rev. J. M. Harrison, proceeds in behalf of the church building fund. Tea was served at 8 o'clock p.m., under the able supervision of Mrs. Harrison, to which ample, justice was done by those whose appetites had been sharpened by a drive of ten or twelve miles. By an audience of seventy had gathered, and a most interesting, even superior programme was furnished. Speeches were given of a most en-thusiastic character by the following gentlemen: Rev. H. J. Borthwick, Presbyterian minister, on the subject of 'Blisters;' Dr. Morris, 'Enterprise;' Mr. Murray, 'Prospective;' Mr. Newcomb, 'Reminiscence;' J. W. Philip, Esq., 'Union.' Recitations were well given by Messrs, J. W. Philip, T. Godkin, W. Morden, and Miss Harvey. Mas Harvey's recitation of Helon, deserves special note. The music was artistically and sweetly performed. Solos were rendered in a very superior manner by Miss Philip, Mrs. Harrison, and Mr. Fox. Miss Jennic Nelson and Mr. Pugh presided at the organ with much acceptance. Excellent order characterized the ceptance. Excellent order characterized the whole, and the chairman, George Leary Esq., acquitted himself with great credit."

Many other items of interest might be added

but space forbids. Our winter has been very mild, and little or no snow (comparatively speak ing) has fallen. The thermometer has not fallen below 26° to my knowledge. This is an exception. We look for an early spring, and if indications are to be trusted, we shall not be deceived,

as ducks were seen to-day.
Your valued paper is looked for with much interest, and if it fails to make its accustomed appearance, we are very much disappointed. J. M. HARRISON, Missionary.

### The Righteous Bead.

efra, Corson, the beloved wife of Rev. Robert

AMY CORSON.

Corson (or, as he is usually called, "Father Cor was born near Belleville, 1814, and died at Cainsville, December 19th, 1877. Under the faithful ministry of the word, by the late Rev. Cyrus R. Allison, she was enabled to "believe with a heartunto righteousness," or justification, in 1840, and having obtained help of the Lord, she was enabled to walk henceforth in the fear of God and the light of his countenance. She was united in marriage to Rev. R. Corson, in 1846, and on the morning of their marriage started for their new circuit, about two hundred miles distant, in the west, leaving the home of her youth, and all the cherished associations of early life, to enter upon the arduous and self-delying duties of an itinerant Methodist preacher's wife, with all its responsibilities and cares. What rendered the situation still more peculiar, she was Mr. Corson's second wife, and had immediate charge of his dear little Adam, then four years old, and the next eldest, who was absent at school most his time, was equally cared for and loved by their adopted mother, on his periodical visits, in times of vacation and holidays. This was William, who is now Dr. Corson of Brantford. Thus did she with a mother's care, devotion and love, labor to train up in the "nurture and admonition of the Lord "those over whom the providence of God had placed her, whose own mother was a saint in heaven. In the absence of her husband in his long rounds of circuit work, she never neglected the family altar, nor any of the duties of a godly household. Thus did she live and labor to train her youthful charge for heaven and cherish in their young hearts those prinriples of piety and godliness which had been previously sown there, by her who was now at hon with God. Nor was she disappointed, as she had ample satisfaction of witnessing the developing of upright principle, grow to healthy and vig-orous Christian manhood in those who were the

subjects of her early charge. The elder of these Dr. William Corson of Brantford, who holds highly respectable position there in the medical profession, nor is he ashamed to be the son of an old fashioned Methodist preacher, nor to be a loyal and devoted member of the Methodist Church and an office-bearer in connection with the Wellington St. Methodist Church in Brant-The younger, who was the late Dr. A Clarke Corson of New York, who won his way to high position and affluence by earnest and suc cessful study and by exalted uprightness of moral character, who "died in the Lord" some two or three years ago and is now in "Abraham's bosom. Mrs. Corson was in this place (Cainsville) a uni versal favorite :—she was loved by all, young and ald, both in the Church and outside of it. Seldom aava we kuown an instance of any who have won the hearts of all as she did. And she had the comfort of having many of those friends with her in her protracted and severe sufferings, especially her own aister, Mrs. Phillips, who with true sisterly love, lingered around her bed like a guardian angel, doing everything that love could suggest for the comfort of the dear sufferer till eleased by the messenger that called her home. The constant attention of Dr. and Mrs. Corson his estimable wife, their sympathy and solici tude for their suffering relative was just what it ought to be in sanctified humanity; like the Master's, it was lovely, touching and beautiful. Our dear sister bore her protracted and severe sufferings with unfaltering patience; she had learned the doctrine of St. James, "Let patience have her perfect work that yo may be perfect and entire, wanting nothing;" and with unwavering faith she had given her case into the hands of her precious Redeemer. In the midst of intense suffer ing she could say "My Father's will be done." "He is too wise to err, and too good to be unkind." The only wish she had to live, was for the sake of her aged and venerable husband, that she might be permitted to smooth his path, and solace his heart, in his downward passage to the tomb. But it pleased the good Master to take her first, while he still lingers on the shore, waiting with confident and joyous hope for the King to say, "Come up higher," "Enter into my joy, and sit down on my throne." As the pilgrimage of life drew near its close, she looked forward with intense interest and delight to her heavenly home, and sometimes she feared she was too an xious to see the struggle ended. But she could

"Close by thy side still let me keep. How ere life's varying current flow; With steadfast eye mark every step, And follow thee where'ere thou go."

fully adopt the Christian poet's theme

'A short time before her decease, she anxiously desired to receive the Lord's Supper, which she did with her aged husband and sister and a few scleet friends, when a hallowed influence rested on all present, while her soul seemed to be filled with peace and love divine. She felt indeed that nothing could separate her from the love of her Saviour. felt that perfect love could cast out all fear and banish every doubt and cloud from her mind forever. Thus, the love of life and dread of death was entirely removed, and joyously could she say

"Tis love that drives my chariot-wheels;
And death must yield to love."
At length the hour of release came, and calm, At length the hour of refease came, and caim, clear and beautiful was the triumph of her faith: death was conquered and "mortality swallowed up of life." A few moments before she passed away she whispered to her weeping sister, "I'm near home now." Farewell. Faro thee well, sweet spirit, thou art safe at home; to be forever with the Lord."

Of that is a world of changeless bliss, Inviting our flight from the woes of this; Where saints shall possess a glorious share, Then, O my God, I long to be there. W. WILLOUGHBY.

### JOHN R. MILBURN.

A father in Israel on the East Zorra Circuit was called away to the Church triumphant on the morning of the 15th of October, 1877.

Brother Milburn was born in Cumberland, England, in the year 1811. He came with his parents to this country when he was about seven where they first settled.
In 1834, he was married to Miss Sarah Elliott.

and was left a widower with three children in 1839. In 1841, he was married to Miss Mary Edger, who is now left an aged widow to mourn her loss. It was not until about a year after his second marriage, and he had reached the thirty-first year of his age, that Brother Milburn was led into the enjoyment of saving grace. He was awakened to a sense of his guilt and danger, and converted to God under the ministry of the Rev William McFadden, in connection with revival sorvices on the Peterborough Circuit. Having obtained mercy, his heart was drawn towards the Lord's people, and he at once united with the Methodist Church, of which he was a faithful, devoted and very useful member until his departure to the Church above. After his conversion, which was clear and bright, his life wa indeed a life of earnest prayer, of happy Christian fellowship and of faithful testimony and active work for Jesus. He manifested a lively interest in everything connected with the worship and work of the God of his salvation. He grew in grace and in knowledge, and while his soul prospered, the Lord also blessed his labors in temporal things, so that he was enabled to contribute liberally to the various enterprises of the Church, and at the same time to provide well

for his household. For upwards of twenty years—and until within wo or three weeks of his death-Bro. Milburn discharged with unwearied faithfulness and diligence the important duties of a class-leader in the Church. His great desire to be useful, to-gether with his meek and quiet spirit; his lively manner, his tender sympathy, his cheerful type of piety; and his consistent conductrendered him useful leader, and greatly endeared him to all the members of his class. It is only about nine years since he came and settled in Blandford (among many of his old friends, and some near relatives, who had left Peterborough for the same neighborhood years before), but since then he has been so identified (and in such a leading manner) with all the enterprises of the East Zorra Circuit, and has been such a great help to the Hebron Church in particular, that, to say he is greatly missed, is to say but little. He was in his element in a rovival meeting; and, although somewhat enfeebled by his advancing years and a severe attack of illness two years before he

services in the Hebron Church, he was tresent which was his last meeting as an officer of the when that flattering disease consumption, dissolevery night with one or two exceptions and took leading part, and was in labors most abundant not only in the evening meetings, but in the afternoon prayer-meetings from house to house No one could be more regular and faithful in ttendance at the means of grace, more ready to respond to the call of duty, or more anxious for the temporal as well as the spiritual prosperity of the Church than was Brother Milburn Christians everywhere were as humble in their views, as gentle and retiring in their disposition, and at the same time as bold for Christ and as willing to work for God as was our departed brother, the power of the Church to accomplish her mission in the world would be mightily aug-

for us. About two weeks before he died-although one of his children was sick with a fever—he was in his place in the sanctuary as usual, attending to his duty. In a day or two afterwards he was taken down himself with the same disease, and in a few days more the whole family of eight or nine were prostrated by the fever, and it nover fell to my lot before to visit such an afflicted household. Our dear brother was unconscious most of the time, so that it was difficult to know whether he realized much what was said in our conversation with him and prayer to God for him; but at intervals he seemed to respond intelligently to our inquiries, and to express, with unshaken confidence, that he was safe in the arms of Jesus and that God was working all things together for good. Even during his delirium he was nearly all the time calling upon God, or taking about matters relating to the prosperity. of Zion. In about eleven or twelve days the fever had done its work, and Brother Milburn sweetly fell asleep in Jesus, after an earthly pilgrimage of sixty-six years. He rests from his labors, and his works do follow him.

mented, and God would do far greater things

On the day of the funeral, there was present a large number of sympathizing friends, but, owing to the afflicted state of the family—some of them (and among them the bereaved wife) being unconscious of what was going on, or that death had entered the house-nothing more was done than to read a chapter in the Bible and offer prayer and attend to the interment. About two months ago-the wife and children being sufficiently restored to enable them to attendthe writer endeavored to improve the event to a large congregation by a sermon founded on the words: "Blessed are the dead which die in the Lord," etc.

A mourning church, as well as a suffering wife and thirteen sorrowing children, feel very deeply the great loss they have sustained in the re-moval of Brother Milburn from the earthly sphere where he was so very, very useful, and so greatly beloved; but we rejoice in the bright xample and precious memory he has left behind, and in the great assurance we have that our loss is his eternal gain, and that if we follow him as he followed Christ, we shall soon meet him again in the better world, where God shall wipe away all tears from our eyes.

May the many prayers which he offered—that all his children might be saved—be speedily answered. W. H. Moss.

#### HANNAH SMITH.

Hannah Smith, wife of Francis Hadley, Esq. was born in Cumberland, Eng., Sept. 28th, 1811. Sister Hadley's first religious impressions were received in a Sunday-school, while attending school in Carlisle, Eng. Her diligence in committing Scripture to memory there, was rewarded by the gift of a Bible, which was ever after her constant companion. She was trained in the Methodist Church, her grandparents being members. With the family, she came to the Province of Quebec in 1832. In 1842, she was married to her new sorrowing and bereft husband. During the winter of 1843-4, an appointment was taken up in the house of Father Reynolds at Longue Pointe, by Mr. Wadsworth and other local brethren, at which Mary Smith, (afterwards Mrs. Daniel Hadley,) sister of the deceased, was awakened and saved. Through her influence, Hannah and husband, her own husband, (the late D. Hadley, Esq.,) her brothers, James and Thomas, also her father and mother, were led to the knowledge of pardon in special services hold n the old Wellington Street Church by Rev. Mr.  ${f Brownell.}$ Mrs. Hadley taught for some time in a Sabbath-

school, opened by some young men of the Presbyterian Church, in Longueit village, but immediately after her conversion began to labor in the Ste. Pierre Sabbath School, organized by Messrs. John Tees and Daniel Hadley, which work only closed with her life. For thirty-nine years, with the exception of eighteen months, she was a constant, successful teacher: for the oast three years the Sabbath-school met in her own house. With her husband she joined the Ste. Pierre class, then led by Mr. Bcatty, since y Messrs. James Bowes, James Bond, Robert Wright, Daniel and Francis Hadley,—most of whom have preceded her to the skies.

Her tickets from the first given her by Rev. Mr. Laing, in March, 1844, to the present, are in her husband's possession. Sister Hadley's exner nuspand's possession. Clater indices a ex-perience was clear and progressive, she never had a doubt of her acceptance in the Beloved; her piety was meek and unobtrusive; her home was a Bethel; many of our ministers will remember her quiet courteous hospitality. Called to pass through much affliction in her own person, and with a delicate husband, whom she nursed most tenderly for years; spared to lay father, mother; three brothers and three sisters in the grave, herself alone left of the family, she could ever east her burden on the Lord; never forgetting the source of all strength, three times a day she renewed her supply. Having no family of her own, she took a deep

and lasting interest in the children of her friends; for her sister's five motherless little ones, she lovingly cared for three years; and for a deceased brother's children, also with unfailing pleasure. In fact, it was by over anxiety for a dying niece she forgot herself, contracting a cold that ended in death. Her sickness was short, but she was ready for the change, ever saying, Jesus is precious; that he would never leave her nor forsake her. Our church at Pt. St. Charles has lost years of age, and the greater part of his life, resided in the neighborhood of Peterborough, school, a faithful superint and an account of the second second as the second school, a faithful superintendent and teacher, and our brother a helpmost indeed. Her gain is the bliss of the purified. Our sister was greatly comforted in her last illness by the 217th Hymn, especially the last verse, -

"Jesus, my Strength, my Life, my Rest, On Thee will I depend, Till summon'd to the marriage feast, When faith in sight shall end." Thus died one of the holiest of women, at her

esidence in Verdun, Feb. 25th, 1878, peacefully in Jesus. Revs. Messrs, Atmstrong and Longley aided the pastor in the funeral services. May God sustain and comfort the lonely husband is the prayer of

### THOMAS HUGHES.

The subject of this notice was born at Rathmaloy, county of Westmeath, Ireland. When a ung man he engaged with the East India Comcany, and served some time as a soldier in Africa After returning to Ireland, he emigrated to Canada in the year 1838, and settled in the village of Caledonia (now Seneca), county of Haldimand, Ontario. There he became acquainted with Miss Margaret Belford, to whom he was married on the 10th of September, 1851, and who is now left his widow to mourn his loss. About two years after their marriage, they moved to the township of Bentinck, county of Grey, where under the preaching of the Gospel by the Rev. Wm. R. Dyer, together with the influence of his wife, who was a devoted Christian, and the mighty operation of the Holy Spirit of God, he was brought to a saving knowledge of the truth as it is in Jesus. He united with the Wesleyan Church, of which he continued a faithful member until called to the church triumphant. About the year 1866, they moved to the township of Amabel, county of Bruce. The country was new and the hardships many, but Bro. Hughes' house was a home for the preachers and also a place of meeting, until the first school-house was erected in their neighborhood. About four years ago at the Invermay camp meeting, he received a fresh baptism of the Holy Spirit, from which time he seemed to enjoy a special nearness to God, and his experience became much deeper, sweeter and more heavenly For some time his health had been failing, and when the writer came to this circuit (Hepworth), last July, it was clearly seen that Bro. Hughes was nearing the end of his race. Consumption had marked him for its victim. He attended church. He was unable to attend the November meeting, but was out on Sabbath the 18th, to the afternoon meeting at his appointment. On the following day he was taken down to his bed : he cradually sank uptil Saturday. November the 24th. when his happy spirit took its flight to the better land. His wife asked him was he afraid to die, he answered no, and the last words he spoke which she could/understand were. "Come, Lord, Jesus, come quickly." The writer addressed a large and sympathizing audience of friends and neighbors, from Rev. xic. 13, after which the last remains of our departed brother was interred in Smith's burying-ground, to await the resurrection of the just. R. Jonns con.

#### MRS. DILL, (Lynedoch.) The subject of this sketch died at her resi

dence in Lynedoch, on Monday, February 25th aged sixty years. Until about a week previous to her death she had lived without an evidence of ber acceptance with God, through Christ, which occasioned her deep concern and intense anxiety ill, and was a constant sufferer from then until when under affliction. She had often felt it to be he died. And yet so patiently did he bear his er duty to give her heart to God and hve a godly life, but like too many she had neglected dairy so. At length it pleased God to afflict her, by which means she was led to humble herself under his mighty hand. For some time she earnestly sought the Lord, and at length it pleased him to pardon, and witness with her spirit that she was child of God. Her conversion was clear and satisfactory. Her mind even in the midst of extreme pain of body, was calm, tranquil and composed; it was stayed on God, and he kept her in perfect peace. The fruits of the Spirit were mmediately, seen in her own peace of mind, in her manifested concern for the spiritual welfare of her husband and children. How she warned them! how sheadvised them! may they take he d thereto. She also embraced opportunities of speaking to her neighbors and acquaintances on the subject of religion. She particularly delighted in talking of the happy change she had experienced, and the way she had obtained it. One apparent reason for this was she had been visited by certain men laboring here as evangelists, who en-deavored to persuade her to believe that repent-ance was not needed to salvation, also if she were sorve the Lord as well as he knew how." We saved, she would not experience any change in-wardly. Her dying testimony to all around was ing the short life of the subject of this brief that conversion was an inward experimental change which followed repentance toward God tender sympathy with his dear parents and sis-and faith in our Lord Jesus Christ. She died in ters, who feel that an irreparable breach has been full and sure hope of a happy immortality.

### HUGH DUNDAS.

T. R. F.

Bro. Dundas was born in the County of Cavar n the year 1825. He resided in Mariposa thirtythree years. He was married to Miss Elizabeth Barden, niece of Mrs. Grimpson, in 1851. Under the labors of the Rev. W. Burns in 1871, was converted to God, and at once became a substantial, decided, and reliable member of the Church. Clear in his convictions, sound and firm in his beliefs, and anxious to convince those he considdered astray, showing an earnest sympathy for the weak and tempted. He was a kind and faithful friend. With his family he was at home, and ever proved a devoted and loving husband, an affectionate and thoughtful father, vigilantly guarding the interests of the whole. He was much esteemed for the courteousness of his spirit, and admired for his quiet and neighborly influence, and when drawn out, for the energy and simplicity of his faith. Good and happy in revivals, when his health would allow him to attend. Throughout his protracted sickness, he was patient and resigned: a visit of some Christian friend was always appreciated. No murmuring, no cowardice; but gratitude and courage distinguished him. In his opinion the Gospel and broken the sceptre of the King of Terrors that it had uncrowned that mighty monarch before whom so many tremble; and as every day the Church sends some life-members to the skie Sweeping through the gates of the New Jerusalem," so his day of deliverance. September 12th, 1877, came, and found him calm, submissive and He was, undoubtedly, a dying Christian going to his reward-a erown of glory that shall never fade. He left a numerous circle of friends and relations to mourn his departure. It was said that one hundred and five conveyances were in the procession to the grave, which speaks for itself as to the respect for departed worth.

JNO. WESLEY SATAGE.

### MRS. ALICE CURTIS.

The subject of this notice, daughter of Caleb and Alice Stearns, was born in New Hampshire, April 4th, 1808, and died in Gosfield, Ontario, March 18th, 1877. Her parents being members of the Methodist Church, she was blessed with reli-gious instructions. When quite young she came with her parents to reside in Brockville, where the privileges of the sanctuary, at that early age, were not very great, still in the home circle there were evidences given of the benefits arising from the service of God. In the year 1817 her parents removed to Mersea, county of Essex, where they realized a still greater want of the means of grace, but those purents endeavored to bring up their children, three in number, in the nurture and admonition of the Lord. At the age of eleven, Alice experienced religion, but hesitated for some time in joining the Church. In the year 1823 her father died. She felt the loss keenly, and desiring comfort, she then decided to connect herself with the Methodist Church, of which she continued a faithful member until the day of herdeath. Although of feeble health. of late years she generally found her way to the sanctuary and there frequently testified of God's power, not only to save from all sin but also to seep pure and holy. She attended the quarterly meeting service on the second Sabbath in February and seemed to enjoy the meeting very much, little thinking that this was the last time she would join in such a service with her class mates. But such was the case. Soon after this she was taken suddenly ill, and not long did she contend with the power of disease, but soon the Master whom she had endeavored to serve for so many years, called her to himself and left an aged husband to mourn the loss of one that had long shared with him the joys and sorrows of earth, and a beloved daughter to mourn the loss of a kind mother. Her remains were followed to their last resting place by a large concourse of friends and the occasion of her death was improved by a discourse from Revelation, 14th chapter and 13th verse. W. U. WATSON.

### JENNIE PHELPS.

Miss Jennie Phelps passed peacefully to Jesus from the home of her beloved parents, near Brownsville, Ont., on the 6th of July, 1877, in her twentieth year, after a lingering illness of about six months. The only daughter of David and Bessie Phelps, and the only grand-daughter of John Petch, of Oregon, (U.S.), formerly a W. Metho-dist local preacher and class leader, near Culloden. She was the subject of early religious instruction and the child of many prayers. For about twelve months previous to her last illness, she was the subject of deep religious impressions, manifested by her careful perusal of the Word of God. The good seed of the kingdom fully germinated and yielded the fruit of the new life after the soil of the heart had been mellowed by the freeter of the heart had been mellowed by the frosts of affliction. During one of my visits to commend her to God and the word of his grace, I learned with joy from her mother, her dear confiding friend and constant watcher, the glad tidings of repentance to salvation and the joy of assurance in Jesus. After sad, sorrowful nights of weeping and prayer, the glad morning of joy dawned upon her in brightness and hope. Some weeks before her death, when I inquired after her welfare, she expressed her hope in the Saviour, saying that at times she had doubts, but she thought they were from the enemy. From that time forth she had doubts no more. Her sky was without a cloud. The earnest longings and yearnings for returning health and strength all passed away. Only waiting to go whilst companion and friend cheered the long hours in watching by her side, and as tokens of affection they brought her choice flowers of which she was passionately fond. I cannot better express her situation and experience than by the poet's lines:-And sweet is all the land about and all the flowers that blow.

blow.

And sweeter far is death than life to me that long to go,
It seemed so hard at first, mother, to leave the blessed sun
And now it seems as hard to stay, and yet his will be done.
He taught me all the mercy for he showed me all the sin.
Now, though my lamp was lighted late, there's One will
let me in: let me in;
Nor would I now be well, mother, again, if that could be,
For my desire is but to pass to him that died for me.

A few days before her death she expressed herself died, yet last winter, during eight weeks' special | the August Quarterly Board as circuit steward, | as only waiting for Jesus to take her home. So

ved the earthly house, she had the house not made with hands, eternal in the heavens. On Sabbath the 8th of July, when the beautiful clay tenement was consigned to the tomb, the writer attempted to improve the occasion from .- "The Master is come and calleth for thee," by addressing the largest congregation he ever saw in Brownsville showing the esteem and respect for the deceased and relatives, as well as the genuine sympathy for the deeply bereaved family. May her sorrow-ing loved ones and companions meet her where death savers n t.

#### ROBERT JACKSON WEBSTER,

Son of the Rev. John Webster, was born in Rawdon, Quebec, July 16th, 1861, and departed this life at Stayner, February 16th, 1878. "Bobby," as he was usually called, gave evi-

dence in early life of being a strong, robust healthy man, but alas! how soon the most sanguine hopes are blasted. While he was attending school in Owen Sound in 1874 he was first taken pain that he was never known to murmur. He was always exceedingly cheerful, and very full of life, notwithstending his affliction. At home he was thoughtful and kind, and was always so obedient to his parents, and devoted to his sisters. He was greatly beloved by his companions: in a word, he was a general favorite by all who knew him. During last fall, and part of this winter, he seemed to improve, and his anxious friends had strong hopes that he would outgrow his disease, but how true it is "that our thoughts are not as his thoughts," On the 6th of February he was taken down, and after ten days of most intouse suffering he passed away from earth to the spirit land. Being of a thoughtful turn of mind, he was naturally very intelligent for his years. The subject of religion, which was constantly brought before his mind by his dear father, did not fail to make an impression upon his young heart. About two weeks before his last sickness he told his father he was "trying to serve the Lord," and during might say many things which are good concernnotice, but we forbear; meanwhile, we join in made in their family circle. It was solomn beyond description to see the lonely funeral pro cession wending its way to the railway station at 5 a.m., after service had been conducted at the parsonage, engaged in by the Presbyterian and Baptist ministers of the town, and the writer. The body was taken to London, to George Webster's, where service was again conducted, this time, by the Rev. Dr. Sanderson, assisted by the By the Rev. Dr. Sanderson, assisted by the Revs. Chapman and Ross, when the remains were deposited in the London city cemetery, "in sure and certain hope of a glorious resurrection." On the following Sabbath, a very appropriate further than the contract of the contract eral sermon was preached in Stayner, by Rev. E. Clement, to a very large and sympathetic audience. T. R. Rein.

### Special Notices.

CARD OF THANKS.

To Mr. C. F. Russell, Toronto, Agent Travellers Life and Accident Insurance Company, Sault St. Marie, March 25th, 1678. DEAR SIR - I little thought when your agent, Mr. Hanson, met me on the street in Toronto last October, and persuadel me to take an accident policy in your company that I was destined to soon to prove its merits. Such however, has been my lot; and I desire in these few lines to express my thanks for your promptness in attending to my claim The remoteness of my abode has, of neessity, made its settlement a trifle longer than is ordinarily taken, nevertheless I am perfectly satisfied that the company you represent and which is so favorably known, deserves the confidence and patronage of the insuring public. Yours repectfully, 2521-2527-13t. A. R. CAMPBELL, C. M. Minister.

EPPS' COCOA.-GRATEFUL AND COMFORTING-"By B thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocos. Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save use many heavy docturs bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a property nourished frame."

—Civil Service Gazette.—Sold only in Packets labelled—

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### Medical.

A new scientific and colorless preparation of IODINE, unequalled as an Alterative, Rubefcient and Absorbent, and valuable as a remedy for pains of every description, Rheumatism, Neuralgia, Glandular Swellings, Tumors, Enlarge-

ments, Ringworm, and all Scrofulous affections. For Internal and External Use.

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Rooks at the Methodist Rook Room.

WINNOWED SABBATH - SCHOOL

#### LIST No. II. A Catalogue of Winnowest Sabbath School Books-

Alphabetically arranged. N.B.—Each Book in this Catalogue has been earefully read and reported upon by one of our own Ministers during the past year, and certified to the Board in

every case, as being suitable for our Sabbath-school Libraries. REV. A. Andrews, Secretary Library Committee of the Mothodist Church of Canada January 28th, 1878.

	January 28th, 1878.	
ı	Abel Bishy	LAnnals of Christian
ı	Adopted Daughter	Martyrdom 1 2
ı	Adult Scholar 0 40	Aury's New Home 0 4
ı	Alfred Cookman 1 25	Antidote to Backslid-
ı	Alice and her Friends 0 50	ing 0 4
	Ancient Egypt 0 50	Arbor, The 0 5
i	Ancient Jerusalem 0 25	Archie Grey 0 4
ı	Andy O'Hara 0 50	Aunt Effie 0 4
ı	Anecdotes, Religious 0 40	Aunt Mabel 0 4
ı	Annie Lee 0 45	1 3 cmc money (1 4:
ı		
ı	Babe and Princess 0 40	
ı	Backwoods' Boy, The 0 50	Bought with a Price 0 20
J	Beginning Life 1 25 Bengic and his Friends 0 50	Bramwell, Life of 0 30
ı	Bengic and his Friends 0 50	Brandy Drops 0 3
ı	Bertha Allston 0 30	Bread and Cranges 1 2
ı	Bessie Field 0 45	Bread on the Waters o se
ı	Bible Blessings 1 25	Bridge of History 0 78
ı	Bible-Class in the Par-	BriefSketches of Chris.
ı	sonage 0 60	Bright Nook, or Aunt
ı	BiblePictures for Chil-	Bright Nook, or Aunt
ı	dren 0 40	Maggie's Corner 0 40
Ì	Bible Jewels 0 75 & 1 25	British Nation, The 0 45
ļ	Bible Wonders 1 00 & 1 25	Budget of Facts 0 50
I	Bishop Asbury 0 39	Burdocks and Daisies 0 2
ł	Blessings in Disguise 0 50	Burnett, or The Green
I	Bloom of Youth 0 40	Mountain Boy 0 75
l	BoldFrontierPreacher 0 50	Buster and Baby Jim 0 40
۱		
ı	California Life. Illus-	Christian Laborer 0 30
ı	trated 1 00	Christian Lawyer 1 50
ı	Call to the Uncon-	Christian Maiden 1 25
ı	verted 0 30	Christian Perfection 0 10 and 0 20
ı	Canada Methodist Magazine 0 60	0 10 and 0 20
ļ	Magazine 0 60	Christian Philosopher 0 53
١	Castillian Martyrs 0 40	Christian Statesman 1 25
١	Catechism of Baptism 0 50	Christmas Bracelet 0 50
ı	Chair Pulpit, The 0 35	Church, School, and
۱	Charles Atwell 0 30	its Officers 0 75
ı	Charles Russell	Clara n ac
۱	Charles Scott	Ulara DeMonthely 0-25
۱	Charlotte Emma 0 20	Clark, Life of 0 45
ı	Children at Old Park 0 40	Cimppe 0.75
ı	Children, The and The	Colonel Gardiner 0 45
ı	Lion 125 Children's Book of	Conversations on Ban-
ı	Children's Book of	tism 0 80
ı	Sermons 0 40 Child's Life of Luther 0 35	tism 0 80 Cottager's Wife, The 0 30
ĺ	Child's Life of Luther 0 35	COUNT OF PERSON 0 25
ĺ	Child's Anti-Slavery	Cripple of Antioch, The 1 00
l	Book 0 50 i	Crooked Tree 0 45
ı	Chloe 0 20	Curlosities of Animal
ı	Chies and the Sea 0 25	Life, 0 75 and 1 85
ı	Christian Conquests	Cord of Love 0 30
l	0 60 and 0 75	2.0.70
ı	The forestern The Const	Water

Facts about Boys ..... 0 50 | Flag of Truce 1 00 and 1 25. Facts about Girls ..... 0 55 | Flower Boy of the Facts about Girls 0 30
Facts for Boys and 0 60
Faithful Elleu 0 25
Fatal Feud 0 40
Father's Letters to his Tunichters 0 35

Tunichters 0 35
Forts Facthers 0 45
Forts Facthers 0 45
Forts Facthers 0 45
Forts Facthers 0 45
Fort Years' Campaign 1 50 Father's Letters to his

Flamphters 0 35

Farmer & his Family,

The 0 25 Farmer & his Family,
The
Feathers for Arrows 0.75
First Day of the Wock 0.25
Fisherman's Boy, The 0.40
Fletcher, J., Life of
0.30 and 1.50
Frenk Histon 0.65
French Mission Life 0.65
French Histor Life 0.65
Frenk Fletcher, J., Life of
0.30 and 0.65 Hannah's Peth 040 History of ProtestantHappy Mike 040 Happy Mike 040 Happy New Year 045 Houls Life, or how to make Home Happy 045 Harry the Sailor Boy 045 House Life, or how to make Home Happy 045 Harry the Sailor Boy 045 Home Pictures for the Heart Culture 1 one 100 Heart Thought 100 Home Pictures for the Little Ones 40 Home Thoughts 030 Hour and e-half na Country 5. School 050 Henry's Fireside 040 Home Thoughts 030 House In Town, 061 23 
 Idumea
 0 25
 Irish Scholar
 0 45

 Illustrations of Ten
 1 ron Cage
 0 50

 Commandments
 0 45
 Isabella's Trials
 0 40

 Infant Class Manual
 0 75
 Itinerant Side
 1 60

 Infidel, The
 0 60
 I wish I was Poor
 0 20
 Katy Seymour....... 0 45 | Kitty King....... King's Daughter....... 1 25 | Fish Pedlar ... 0 45
Jessie's Work ... 0 35
Joe Ashton ....
Johnny ....
Mabel's Friends 0 45 Leaves of Life ....... 0 40 Lectures to Young 0 75 0 75 " Mary's first and il-Last Falsehood ..... 0 45 Lottle May..... 0 50 Letters to Little Children 0 25
Life and Experiences
of a Converted Infidel 0 60
Life and Labors of Pauper
Sea Bird
Shoe Makers
Things for Little Ashworth ...... 0 90 Life of Duncan Mathe-Lost Money Found... 0 60 Local Preacher ...... 0 40 Line upon Line ...... 0 45 Mackerel Will .. Madelina Mamnon 050
Manners of Israelites 0 65
Man Trap, A 0 60
Marcia and Helen Mariner's Progress 1 25 Mattie Gregg Max Fleming Gains without ved Franks ...... ved Wright ...... ...... 0 75 No Gains .... 0 45 Pains ....

Objections to Metho-Orphan Princess...... 0 46 Our English Bible..... 0 25 Objections to Methodism

dism

050
Old Humphry's Country Pictures

080
Old Jonas

040
Old Paths

085
Old Paths

085
Old Picture Bible, The 123
Out Next Door Neighbors

040
Out on the Playground

040
Out in the Playground

040 Pallisy, the Potte 125
Poppy's Spring Holiday 050
ParsonHubert'sSchool 055
Pastoral Reminiscences 025
Path of Liffe (Wise) 100
Paul and Harry Fane 040
Pearls for the Little 060
Cones 055
Peep of Day 045
Peep of Day 045
Persoutions in Scotland 07
Pictures 060
Picture Book of 100
Pictures 045
Pallsrim Boy, The 040
Rachol's Littles 045
Pictures 045
Pitting Boy, The 040
Rachol's Littles 045
Pitting Boy, The 040
Rachol's Littles 045
Pitting Boy, The 040
Rift in the Clorets 045 

Rescued from Egypt 0 60 | Rose Cottage 0 45
Rescued Lamb, The 0 50 | Russian Tailor, The 0 30
Sabbath Manual 0 40
Sale Compass, 0 45 & 1 25
Sammy Soymour 0 50
Sarah's Home 0 50
Scorptres and Crowns 1 0 60
Scorptres and Crowns 1 0 60
Scorptres Alphabet 0 30
Scripture Alphabet 0 30
Scripture Alphabet 0 30
Scripture Text, Story 0 65
Solf-inowledge 0 55
Solf-willed Susa 0 55
Solf-willed Susa 0 55
Solf-willed Susa 0 55
Solf-willed Susa 0 55
Solf-momes to Echool
Girls 0 40
Soven Wonders of the World 1 25
Shepherd of Bethile-hem 0 55
Shetches from the Study of a Superannated Itinerant 0 50
Shetches from the Study of a Superannated Itinerant 1 50
Soldiers and Servants of Christ and Servants of Christ and Servants of Christ 1 50
Southern Cross 0 50
Spiritual Struggles of a Roman Catholic 1 22
Stolen Children 0 75
Storjes of Italy 0 60
Tales of the Warrior Thoughtless Rosa 0 45 Thoughtless Rosa....
Thoughts of Heaven...
Three Gifts
Tim Doolan
Tode Mall Tales of the Warrior Judges

Theological Compend 0 35
The Word, House of
Israel 100
The Word, Walks from Eden 100 Thomas Collins 100 Thorough Business 1 25 Una's Papa ...... 0 40 Untitled Nobility ..... 0 90 Uncle Jabez ...... 0 50

. 0 35 Village in the Mounillage Science of Laws of Nature Ex-Voices from the Old

Toronto, Montreal and Habitas.

Victory, The... Village Scien

The usual discount of 20 per cent, will be allowed to Sabbath-schools. For sale at all our Book Rooms,

### Connexional Actices.

NOTICES OF THE MEETINGS OF GEN-ERAL CONFERENCE COMMITTEES. will meet in the Mission Rooms, Toronto, the second day of May, 1878, at 2 o'clock p.m.

E. Ryrrson, Chairman.

The Hyan Book Committee of the General Conference will most in the Methodist Church, in the city of Quebec, on Wednesday, the seventeenth day of July, 1378, at 10 o'clock a.m. E. Rrerson, Chairman.

P.S.—The names of the members of this Committee are as follows:

"Hon. L. A. Wilmot, Dr. Wood, Dr. Douglas, E. H. Dewart, J. Latheru, John A. Williams, G. S. Milligan, J. Carswell, Alexander Sutherland, John McMurray, Duncan D. Currie, Alex. W. Nicolson, E. B. Harper, Prof. Burwash, William Williams, John Macdonald, Dr. Stewart, and Hon. Wm. G. Strong." (General Conference Journals, p. 185.)

As most of the members of this Committee will be engaged in the business of the May District Meetings and June Annual Conferences, I have named the earliest day after the Annual Conferences that thought would be convenient for the members to meet.

E. R. P.S.—The names of the members of this Committee

#### MONTREAL CONFERENCE.

MONTREAL CONFERENCE.

The President of the Montreal Conference desires me to call the attention of the Superintendents of Circuits to the General Conference Collection, which was ordered by resolution of Conference to be taken up in the mouth of October last; and to request—1. That in those instances in which this matter has been overlocked it be attended to at once; and 2. That the amount which has been collected, and that may be collected, be sent as early as possible to Christophor W. Coates, Eaq., Montreal. Prompt attention to this will noct an immediate and pressing necessity, and oblige the treasurer of the Fund.

W. S. BLACKSTOCK, Sec.

St. Johns, P.Q., April 1st, 1378.

SUNDAY-SCHOOL SCHEDULES—TOR-ONTO CONFERENCE.

These have been sent to all the circuits and missions. If, by any means, there has been any omission, I will be glad to rectify the mistake immediately.

Will the District representatives do their utmost to aid us in securing accurate returns this year? It is to be feared there were some omissions and inaccuracies last year, as the returns have to be tabulated this year for the General Conference, we should do our utmost to secure accuracy. Add the columns carefully. Enter no money in the column for General Sunday-School Fund but such as is paid by the schools. The Financial Secretary of each District will receive all S.S. moneys and pay the same to the Treasurer, as he is expected to do in respect to other funds. Brethren will please not to forget the collection which the Discipline provides shall be taken in each school. EDWARD BARRASS, Sec. S.S. Com. Hampton, via Bowmanville, April 5th, 1878.

TORONTO THIRD CIRCUIT-EDUCA-TIONAL SOCIETY.

So mons on behalf of the above society will (D.V.) be preached next Sabbath, the 14th:-ELM STREET CHURCH.

11 a.m. Rev. George Brown, of Bracebridge; 7 p.m. Rev. Dr. Burwash, Victoria University. SHEBBOURNE STREET CHURCH,

11 a.m. Rev. Dr. Burwash; 7 p.m. Rev. George Brown. The annual meeting will be held in Sherbourne street Church, Monday evening the 15th, commencing at 8 oclock. Special collection in the above services. LONDON CONFERENCE—BOARD OF

EXAMINERS. The Board of Examiners will meet in the Methodist Church, Paris, on Wednesday, April 24th, at 9 o'clock JABES GRAY, President. JOHN A. WILLIAMS, Secretary

### PERTH DISTRICT.

The examination of probationers and candidates will be held in the Methodist church, Smith's Falls, commencing on Wednesday, May 1st, at 9 a.m.

G. McRitchie.

W. McGill, Secretary.

TORONTO CONFERENCE.-BOARD OF EXAMINERS.

The Board of Examiners shall meet the orobationers and candidates at 9 o'clock a.m., on the last Vednesday in April, 1878, as follows:—

THE EASTERN SECTION, embracing the Picton, Belleville, Cobourg and Peterborough Districts, will meet in Brighton; the Revs. E. B. Harper, M.A., A. H. Reynar, M.A., and S. Sing attending the same.

THE CENTRAL SECTION, comprising the Lindsay, Whitby, Toronto and Bradford Districts, will meet in Weston; the Revs. E. H. Dewart, A. Sutherland and Wm. Briggs attending the same.

THE NORTHERN SECTION, including the Algoma, Collingwood, Owen Sound, Walkerton and Barrie Districts, will meet in Barrie; the Revs. John Bredin, Wm. H. Poele and T. A. Ferguson attending the same. John Bredin, Secretary.

BROCKVILLE DISTRICT.

The Probationers and Candidates on this district are requested to meet in the Methodist Church Iroquois, on Wednesday, April 24th, at 9 o'clock a.m. J. ELLIOTT. KINGSTON DISTRICT.

The Probationers and Candidates on the Kingston District will meet for examination in the Queen Street Church, Kingston, on Wednesday, May 1st, at 9 a.m.
W. Galbratth, Chairman, A. B. CHAMBERS, Sec. BRANTFORD DISTRICT.

The sanual meeting of the Brantford District will be held in the Brant Avenue Church, Brantford, commencing at 9 a.m. on Tuesday, the 21st May, 1878.

The lay delegates, elected as specified in the second clause of Ans. 3rd, page 36 of the Discipline, will be expected at 10 a.m. on Weduesday, 22nd May.

W. R. PARKER, Chairman.

W. McDenagh, Fin. Sec.

## SUPERANNUATION FUND.

The Treasurers thankfully acknowledge the following remittances. All accounts must be closed by the end of this month, preparatory to the District Meetings in

Ameliasburg	. 5.70	UU	
Rev. John C. Ash	10	00	
Rev. Matthew Robinson	10	09	
Hall's Corners		$\infty$	
Font Hill	. 8	00	
Barrie	100	00	
Brampton, 4th remit	25	00	
Rev. Charles Deacon	10	00	
Bismark	. 8	60	
Durham, Quebec	4	ΟU	
Rev.William Pyke	10	60	
London, North St.	190	57	
Jerseyville 3rd remit	11	63	
Straffordville, 2nd remit	1		
Millford	10	00	-
Rev. William J. Young	10	00	
St. Catharines		ÇΟ	
Durham, Ontario	10	Ġ0	
The Managarana have not been able to make			u

The Treasurers have not been able to make a remit-tance to all the claimants. Will the brothren hasten forward the collected sums in behalf of the Fund, and oblige.—

Rev. John Douse, Hon. J. C. Aikins, Treasurers

10 Hayter Street, Toronto. METHODIST MISSIONARY SOCIETY,

The Treasurers acknowledge with thanks the receipt

Births, Marriages and Deaths.

Notices of Births, Marriages and Deaths to insure insertion must be accompanied by 25 Cents each—sent to the Book-Steward.

### MARRIED.

On the 13th December last, at the manse, by the Rev. Mr. Moore, paster of Bank Street Presbyterian Church. Ottawa, Mr. Alpheus McCallam to Miss Sarah Jane, second daughter of David Jamieson, Esq., both of Next Care.

On the 19th ult., by the Rev. J. E. Werden, brother of the bride, assisted by the Rev. J. B. Wass, M.A., of Shannonville, at the residence of the bride's father, Florence Werden to William Gullett, all of Shannon-

On the 29th ult., by the Rev. S. F. Depew, at the real-dence of the bride's mother, in the township of Derby, Mr. John Elipsett, of Sydenham, to Rachael, third daughter of the late Jesse McInnis, of Derby. On the 3rd inst., by the Rev. J. W. Wicher, at the residence of the bride's mother, Mr. David R. Staples, eldest son of Samuel Staples, Esq. to Miss Adelaide K. Graham, all of the township of Cavan.

DIED. On the 17th February last, at Kingston, Hetfie, the beloved wife of the Rev. Wm. Galbratth, B.C.L. On the 30th ult., at the parsonage, Grenville, Harriet Louisa, daughter of the Rov. W. Norton, aged 6 years and 10 months.

On the morning of the 21st ult., at her residence, Highland Creek, Sarah Ann, the beloved wife of Robert Cheesewright and mother of Wm. Tredway, merchant, aged 63 years and 5 mouths. On the 1st inst., at London, John Street, late of Tra-falgar, in the 73th year of his age.

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1	Dressed hogs, per 100 lbs		"	***	5 55 $-6 00$					
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ı	Onions, " bush	***	140		$100 - 125$					
ı	Tomatoes, do		174		0 00 0 00 :					
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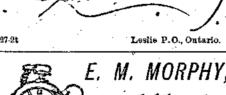
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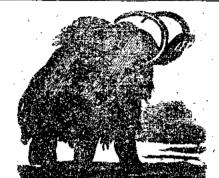
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