

The Christian Guardian

AND EVANGELICAL WITNESS.

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Literary and Religious.

The Higher Life.

As through the world I take my way,
All things around me seem to say
"This is not my rest."
Earth fails to fill my soul's desire,
To Heaven my better hopes aspire,
Where all are truly blest.

Earth's flowers while may please the eye,
But soon they wither, fade and die;
And even in their bloom
They speak to me of deathless flowers,
That grow within celestial bowers,
Away beyond the tomb.

O glorious is the summer light,
When stream and lake and mountain height
The sun comes forth to bless;
But as it shines for all mankind,
Another sun brings to mind,
The Sun of Righteousness!

In woodland shade, amidst noon-day heat,
A draught from cooling spring is sweet,
I drink to thine again,
But living water Christ bestows,
Which from the Throne eternal flows,
And gladdens Heaven's domain.

Thus nothing here can satisfy;
What partly pleases makes me sigh
For something future still,
O surely He who in the breast
Planted this feeling of unrest
Such longings will fulfill!

These aspirations high declare
That immortality we share,
Which in its fulness sweet
The saints of God shall all possess,
When they, in incorruption dress,
At his right hand shall meet.

—Wm. T. McAdams.

Wesleyan Methodism.

The Rev. L. Ballton, resident Wesleyan minister, Carleton Place, recently delivered a lecture in the English Wesleyan Chapel, on "Wesleyan Methodism—What It Is: Its Nature, Origin, Present Position, and Possible Future."

In proceeding to deliver his lecture he remarked that the colossal proportions of the Wesleyan system, as it now existed throughout the world, had been developed very gradually, and from a small beginning. By a recent return, which might be relied upon as trustworthy rather than overstating the facts, the number of Wesleyan members at home and abroad, including the Methodist Episcopal Church of America, and all the branch Churches, which have sprung from the original societies, reached a total of 3,692,768, the number of ministers being given as 23,514. By multiplying the membership by four (which was a safe average proportion of attendants on worship as connected with each member) it would appear that upwards of fourteen millions and a half of the population of the world acknowledged themselves adherents of Wesleyan Methodism. These numbers it was difficult to realize; and in South Wales, particularly, where the Wesleyan societies, from various causes which might be named, had never flourished to the same extent as in England and colonies, some would find it almost impossible to understand the hold which was taken by this system on whole communities in certain parts of our own country and abroad. The vast growth which had marked the history of the Wesleyan body had created a danger which it was one object of this lecture to guard against. It was not to be wondered at, if, diverted by the outward element of the system, some, even of the members, should overlook or forget its original genius and aims. Nothing could be more injurious to the real interests of Methodism than this; for if the mission which Divine Providence had committed to it were to be accomplished, the same spirit which impelled the founder must continue to inspire his followers. The speaker went on to refer to the conversion of the Wesleyans and the origin of the Society, and proceeded: "The essential characteristic of Wesleyan Methodism is experimental religion. This, of course, is true of every Church of Christ worthy the name, but in certain cases it is emphatically true. Thus, the Calvinistic Methodist societies, raised up at the same period as the Wesleyan body, were distinctly designed as a witness-bearing people in the midst of prevailing formalism and iniquity; this was their specific work. And this was the specific work of Wesleyan Methodism also, and continues to be so, notwithstanding all the changes which have taken place in its outward organization and in the circumstances of the age. When the deed of declaration by which the Wesleyan societies were legally constituted was being prepared, the founder wrote: "You see, then, in all the pains I have taken about this absolutely necessary deed, I had not been laboring for myself (I have no interest therein), for the whole body of Methodists, in order to fix them upon such a foundation as is likely to stand as long as the sun and moon endure; that is, if they continue to walk by faith, and to show forth their faith by their works, otherwise I pray God to root out the memorial of them from the earth." (Cook's Life of Wesley.) When Mr. Wesley was groping his way to some abiding peace, he met with several members of the Church of the Moravian Brethren, notably with one Peter Bohler, from whom it was that he received his clearest information on the subject of justifying faith. The Church of the United Brethren, or Moravians, has a striking history. Their ancestors, who chiefly emigrated from Bohemia, had been a Church of martyrs,

even before the Reformation. Originally descended from the Slavonic branch of the Greek Church, they never implicitly submitted to the authority of the Pope, but resolutely retained the Bible in their hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For these heresies, as they were deemed, many of them endured bitter persecution. Being a branch of the Greek Church, this community can trace its direct connection with the apostolic age, the Greek Church being the most ancient of all existing Christian Churches. We have thus the link supplied between the Methodist movement and the very opening of the Christian era. After referring to the various incidents in the lives of Wesley and his early helpers, the lecturer said: "If, then, the marks of a truly apostolic Church be found upon this community—and who can dispute that they are!—we may claim, in spite of all that may be merely asserted to the contrary, a validity of order for her ministry, and a recognized status for her members; always provided, of course, that they continue to walk by the same rule of faith, and to exhibit the same spirit of charity, which distinguished their first religious ancestry. In dealing with the present position and possible future of the Methodist body, the lecturer did not ignore the danger which existed, lest by the increase of wealth and the improved worldly positions of many of its adherents its original simplicity, and consequently its religious power, should be impaired. Nor did he overlook the vastly altered condition in which the country was now found, as compared with its state when Methodism was summoned to bear its witness for the truth. The tide of spiritual fervor which had passed through the land of late years had raised the tone of all Churches, and in every religious community there were signs of quickening life and zeal. Still, he claimed that the mission of Methodism was not exhausted, and from the increased popular favor with which she was regarded, the adaptation she was showing to the requirements of the time, the sturdy Protestantism of her testimony, the increasing number of her adherents, and the efficacy of her educational and missionary institutions, he argued that she was in a better position than ever she had been to wage a successful warfare with the awful evils which, in spite of our professed Christianity, are imperilling the safety and peace of the nation, and which cast their baneful shadow over the population of the whole world.—Recorder.

The Creeds of Christendom.

The publication, at this time, of Dr. Schaff's great work, entitled the Creeds of Christendom, will do good service to the cause of evangelical Christianity, in more ways than one. It will show the outside world, so far as the world has any disposition to learn, precisely what those famous creeds are, against which so much is said in our day, as having long enslaved the minds of men. It will serve to expose the popular fallacy which so many have embraced, and some who ought to have known better, that there can be no individual liberty or rights of conscience compatible with a creed. It will both illustrate and vindicate the great Protestant principle, so fully recognized by all the Protestant confessions, and in fact practised by every evangelical Church in Christendom—in essentials unity, in non-essentials liberty, in all things charity. It will prove, as Dr. Schaff well remarks, that there has been a broader and deeper harmony of Scripture doctrine among the manifold creeds of the Protestant Churches since the Reformation, even when they have been most divergent, than ever existed in the boasted unity of the Church of Rome. And it ought to put an effectual quietus to the senseless hue and cry which is raised from time to time, and never more than now, against the whole evangelical Church, that her ministers and members are groaning under the cruel bondage of the iron-bound creeds of the past.

A man must be dreadfully afraid of compromising his intellectual freedom, or strangely fascinated with the idea that he stands head and shoulders above all other men, when he can find no single one of all these Christian creeds broad enough to suit his expansive mind and lenient enough to satisfy his cravings for personal liberty. In so wide a range of choice as to existing creeds and churches, in case a man cannot find anchorage for his opinions in any, we should suspect that his individualism is abnormal, and that the difficulty is more in the heart, which does not like the truth, than in the head, which cannot assent to it. In our observation of men and reading of history, it has generally been found that a creedless Christianity is a Christless one.

There is no part of the Christian literature of the grand period, inaugurated by the Reformation, and extending to our day, more remarkable for mature, condensed thought, and more worthy of profound respect, than these great Protestant confessions. They contain the best Christian thought of the ages—not the thought of one man, but of whole bodies of men, consulting and agreeing together as to the teaching of the Word of God. Every one knows, or ought to know, that they are not, and never have been, the ultimate standard and rule of faith. All Protestant Churches, from the beginning till now, have always proclaimed and held their creeds, not as the supreme authority,

but as subordinate to the Word of God. They are simple symbols of common faith and agreement among Christians, the truest and best interpretations of the Word of God which the age could give, authorized testimonies against prevailing errors, and formulated statements of the great cardinal doctrines of the Christian system.

Educated Intellect.

Educated intellect has two distinguishable grades: the first being that which is highest and rarest, and found only in those who hold rank among the great originators of thought; the second being that which, though inferior to the first, is nevertheless, much above the average level of human intelligence. In both grades it is respectable and respected.

It is especially true of those who belong to the first class that they make thinking their business, and generally it is as much their pleasure. They live by thinking. To think is eminently their trade. Their minds have the properties of the trained athlete—strong in muscle, as well as quick and precise in motion, giving them great agility and power of effect in the realm of ideas. Such persons are to a large extent the cerebral organ of human society, supplying it with thought, educating public opinion, and always acting a prominent part in those great movements by which revolutions are wrought in the affairs of the earth. Without them society would deteriorate under the mere mechanism of living.

Ideas in the long run rule the world, and hence, the originators of ideas are and always must be princely in their power. Their ascendancy is both natural and permanent. No one complains of the aristocracy of superior intelligence. No government can detrone it, and none wholly dispense with it. No combination of ignorance can outwit or master it. Human nature pays obedience to it with no sense of injustice or oppression. The man who can give twenty good reasons for an opinion, and then so state them as to clothe them with argumentative force, surely has more power over the thoughts of others than one who has no opinion, or if he has, can assign no reasons for it. He has more to work with, and he better knows how to do the work. He who digs the soil or swings the hammer may be a very sensible man in his way; but in the task of wielding ideas and making them tell on the minds of others he is no match for the intellectual artist. He instinctively shrinks from the undertaking and yields the palm without a struggle.

A special responsibility attaches to the great thinkers of the world. They are thinking for others, and in the hearing of others. Their thoughts and words are likely to run at long career of social power, lasting, perhaps, for ages after they have left this earthly scene. Millions are to be affected by what they think. The fate of a whole nation may turn upon their utterance. In an eminent sense they hold the key to the destinies of the future. Such giants of earth and lights of humanity cannot afford to trifle with their position or its duties. They should not sport with the world. They are the legates of Providence, rarely gifted for high purposes. The eye of heaven is upon them; and, having received much, they will be correspondingly answerable in the final day.

It is hardly possible to conceive of a sublimer spectacle, within the limits of flesh and blood, than that of a great and pure mind, adorned with the accumulated knowledge of ages, thrilled with its task, eager for its work, expiring error, finding and defending truth, pleading the cause of the injured, lifting humanity above its usual level, hastening forward the march of society—in a word, working by night and by day to illumine and bless mankind. Such men as Chalmers, Edwards, Butler, Wesley, Luther, Calvin illustrate the glories of our nature when developed by culture and consecrated to human good. The world has much occasion to thank God for their existence. In living one life they live forever in its results. Posterity feels their moral presence, while their personal presence is with archangels. They are incarnated in the world's history. The monuments they leave behind them attest their power when living, and prolong it when they are singing in heaven. The bars possibility of achieving such a life ought to stir every mind with the ardors of the most intense enthusiasm. Who can tell that it may not be his until he makes a thorough trial?

It is often said, and perhaps more frequently thought, that the great mass of mankind can never aspire to the first grade of thinkers, and comparatively but low hope to rank with the second. Necessity dooms them to inferiority and ignorance. Be it remembered, however, that no small part of this necessity is of human creation, especially in this country, where the facilities of acquiring knowledge are so ample and cheap. Most men are far more ignorant than they need to be, simply because they make no adequate use of the means of knowledge which more or less great them every day. Could they accomplish the whole work of education in twenty-four hours they would be quite willing to make the effort; but when the labor is to be divided into a long series of intellectual steps—doing a little to-day, and a little to-morrow, and so on for a life-time—then the price of knowledge is greater than the majority of men will consent to pay. Culture upon such terms

costs too much. Let the professional student pay the price, while common men content themselves with knowing only what is forced upon them.

Nine-tenths of the race voluntarily consign themselves to an intellectual insignificance, alike below their opportunities, unworthy of their natures, and unsuited to the best purposes of life. Their average intelligence is much less than it would be provided Nature's law of acquisition were duly honored. It is a well-known fact that some of the brightest ornaments of history have sprung from very humble life, fighting their way amid great difficulties, growing strong by the struggle, and by their record showing what earnest and untiring perseverance can accomplish. They had the fire and force in them, and hence, rose above the common mass. What they did thousands of others might do. The thing most wanted is the will to do.

Young people, who are forming their mental habits—too many of whom are wasting a large amount of time in amusement and mere folly, if not in immoral dissipation,—would do well to ponder this subject. If they would save the time thus lost, and carefully apply it to their own mental and moral improvement—cutting down their profitless amusements, going less frequently to the opera and the theatre, and spending more hours in useful reading—they would add greatly to their intellectual bank. If not rising in all cases to the first rank of thinkers they would, nevertheless, ascend very much above that which is the common level of men. A well-developed mind would give them importance and power in every position and relation of life. Almost any man might know twice as much as he does, if he would seasonably make the requisite effort. Alas! that the young should so often not see and seize the opportunity till the time is past for doing so.—Samuel T. Spear, D.D.

Gray's Unfinished "Elegy."

Mr. George Macdonald, a Scottish novelist, has lately thrown himself into the middle of Gray's "Elegy," and plumped two stanzas of his own therein. His motive for doing so is rather ethical than poetical, and herein differs from that which led Mr. Tupper to continue Coleridge's fragment, "Christabel," to a dreadful ending. The weird imagination of Mr. Tupper, his natural taste for *diablerie*, and his wonderful metaphysical force, made it possible for him to enter into the spirit of that wild poem in a manner which was quite satisfactory to his numerous readers. Mr. Tupper saw through "Christabel" in the poetical sense, and as a poet he went ahead and did for it, swerved from his course by no moral reflections upon the sinful character of witches. Mr. Macdonald, on the other hand, pondered long upon Gray's "Elegy," and saw that it contained no remarks about dear woman. The defect was of so serious a sort that he at once wrote the following stanzas, which he interpolated between the fourteenth and fifteenth quatrains of the original poem:—

"Here sleeps some fair, whose unaffected charms
Bloom'd with attraction to herself unknown;
Whose virtues might have blessed a monarch's arms,
Whose virtues cast a lustre on a throne;

"Whose modest beauties warm'd a humble heart,
Or cheer'd the labors of some homely spouse;
Whose virtues form'd to every dutiful part
The healthful offering which adorns her house."

Mr. Matthew Arnold speaks of Dr. Chalmers as "the Scotch thistle doing duty as the Rose of Sharon"; we don't know what he thinks of Mr. Macdonald making Gray use such a rhyme as "house" and "spouse," and repeating "beauties" and "virtues" after this fashion. The Scottish novelist, however, has his noble excuse for his interpolation, for it surely is a shame to Thomas Gray that in writing an elegy in a churchyard he neglected to praise our female relatives.

And, when we come to think of it, how many things there are which Mr. Gray did not mention in his very elaborate, not to say encyclopedic, treatise on the instability of earthly grandeur! The steam-engine is one of the greatest triumphs of the human mind, and especially at the present day it is highly interesting to very many worthy persons. Study the "Elegy" as we may, we will find no allusion to the grand old iron horse. Therefore, and whereas by the mere oversight, Mr. Thomas Gray, poet, late of Pembroke Hall, England, has neglected to mention in his sprightly essay on churchyards one of the most powerful of modern means of transportation, therefore be it resolved that the following lines from the gifted pen of our respected fellow-townsmen, H. R. Slobo, Esq., be inserted between the eighth and ninth stanzas of the original production:—

"The locomotive engine's fiery breath
Sweeps savage on the downward open track;
It deals destruction, leads to sudden death;
Few other qualities of force it lacks.

"Rash man, forbear these impious hand to raise,
Nor ever dare to touch the important switch;
A spark may set a city in a blaze;
A boy may tumble trains into a ditch."

It is to such beautiful verse as this that Mr. Macdonald's method of filling up gaps in poetry will lead if it shall be generally adopted. It does not seem to be a good method, and in principle it has already worked sad havoc in hymnology, for instance. It should not be allowed any further extension. Happily some hoary-headed sage may say that a man may

write what he chooses to write and speak of Colley Cibber: but with such an old sage we would have nothing to do. It will not do to tinker the poets. The "Elegy" is commonly supposed to be one of the most "finished" poems in the language, and he who would extend it is but a vain and vaporing man.—The World.

The Conflict in France.

PARIS, July 23.
France was never in a more critical and interesting condition than at this moment. France is always an object of intense interest, if not of anxiety, to the Christian, the statesman, and every thoughtful person. In her serene hours, in the midst of her highest prosperity and glory, it is not in vain to ask, "What next?" For the foundations of the State are not laid in those elements of strength which inspire confidence in the permanency of any government, popular or imperial.

Just now no one pretends to be able to predict what may be in the bosom of the next three months. The power of the priesthood of Rome, the secret, deadly, slimy wiles of that power whose touch is that of the destroyer, and which lives only to kill the germs and hopes of civil liberty in the earth, is now at work to overturn the youthful Republic of France, and to re-establish upon its ruins the Empire that may once more wield the mighty resources of this great people for the recovery of the temporal power of the Pope. It will never be forgotten that the downfall of France and that of the civil power of the Romish Church were identical in time and cause. God uses nations as the instruments of his sovereign will. He who takes up the isles as very little things, raised up the great German power of the North to meet the emergency of that hour; and when the Pope, with his claim of infallibility, and the Emperor, dreaming that he was omnipotent, conspired to make war upon the Protestantism of Europe, then it pleased God to permit the German Power, like a vast iron engine, to move on with resistless, steady, and almost almighty force, crushing in one awful campaign the body and bones of this prostrate giant, France, laying it a helpless bleeding victim at the feet of the conqueror. Never, until coming here again for the first time since that war, have I realized the greatness of the work which Germany accomplished for religion and liberty when she throttled the Pope and the Emperor, and by one great blow emancipated mankind.

Less than ten years have passed since that memorable year of fire and blood. Harvests have waved in abundance and beauty over the fastened battlefields. The skeleton has been hidden from human sight, the green lawns and beds of flowers have been made to cover the ravages of war. Columns and walls have been rebuilt. The arts and industries of peace have revived and flourished, until now a vast edifice is erected to display the works and the wealth of the French people, in an Exhibition to be opened next year, rivaling in extent and splendor that of 1867. But in spite of all that has been done by art and industry to restore the ruins of the fall, the signs of that convulsion meet the eye even in the midst of this magnificent Paris, the most brilliant capital in the world. Compared with Paris of ten years ago, the city is grave and almost dull. Standing under the Arc de Triomphe, and looking through the broad and beautiful Champs Elysees, across the Place de la Concorde and the Gardens of the Tuilleries (such an expanse of artistic and historic interest as no other avenue presents), it seems incredible that so recently this proud spot was trod by the armies of an invader. Yet at the end of this long vista stand the empty walls, dismantled and broken arches of the Palace of the Tuilleries, in which, when I was here, but ten short years ago, the disolute and ambitious emperor held his royal sway in luxury and pomp that Louis XV. might have envied. The sight of these ruins affected me more deeply than any lesson on the vanity of earthly greatness I ever read. It was not the work of the conquering Germans. This destruction was the wild wrath of the insane Commune. In one dread day they swept with the besom of their blind vengeance these halls that had been the seats of princely power and pleasure, and the ruins serve only to tell how transitory is the work and will of men.

And now it is well to ask what was the cause of the overthrow of the Empire, and what is the secret cause for fear that the Republic may soon share the same fate? It was generally understood that the wife of the Emperor was under priestly influences, and that she was the inspiration of those recent political changes by which France is once more launched upon a sea of anxiety and fear. That principle in Romanism, known as Ultramontanism, which asserts the divine right of the Church to direct the State, and goes to make the liberties of the human race subservient to the will of the Pope, is the principle which is now at work in all Roman Catholic countries. It finds its most willing tools in the priests and the women, and women in the French Government in past ages have been powerful as agents of the priests. In France

intelligent men have largely ceased to be the dupes or devotees of the Church, but the women are more faithful. Through them the priests work to bring about the great results at which they aim. In a very few weeks the election of the new Congress takes place: it is to be a struggle between liberalism and absolutism. If the latter should secure a majority in the new Chamber, the Empire will be restored, and it cannot be denied that France, with all its Communism and Republicanism, has a peculiar liking for the glare of imperial rule.

In the meantime Protestantism is making steady, and in some places wonderful, progress in France. The facts which have come to my knowledge from the French pastors, professors and others, I will mention in another letter.—Trenas in N. Y. Observer.

Christianity and Politics.

It could be wished most devoutly that we Christian people knew half as well and felt half as keenly the worth of a soul that some of these politicians do the worth of a vote. A soul that is going to live when even the final President of this Republic will have been forgotten, when the last earthly government shall have written "Ichabod" over its portals—that soul is worth striving for as nothing else is worth striving for on this planet.

Now, we have seen, when the sun was getting low on election day, the panting horses checked at the station, and the almost breathless voter who had come so near being forgotten, hurried out of the carriage, lest it should be too late for his ballot to be thrown into the box; and we have heard the welkin ring with the shouts of those who welcomed the new acquisition. Yet it was only one vote; and some of those who cheered were to our knowledge Christian men, who think monthly concerts are a bore, and consider three new voices at a prayer-meeting as of not much account. Why are they not moved as much by the sight of an aged sinner coming to the Cross, or a bad backslider's return to his joyous service of duty? If one soul repenteth we are apt to leave all the cheer of a welcome to the angels that rejoice over him in the presence of God. It is because we are doing nothing.

The true way to kindle zeal is to awake activity. Men are always interested in the things they work for. The streets are all alive for a whole week after the election is over. Who are those that ask the most questions? Who are the men that crowd around the depots, that throng the offices, that study the bulletins? Who are the people that are most alive to learn the news? Whose hands are busiest to send tidings all over the Union? Whose eyes are glowing with most fire? Whose cheeks are ablaze with excitement? Those who have labored the hardest all summer, those are the ones now most stirred with enthusiasm. They worked and they gave, and now they want to know how it has turned out.

Why cannot we learn this lesson? The way to arouse the entire Church of Christ is to put the entire Church of Christ at work for the Master. Each man must just "stir up his own gift."—Dr. Robinson, in N. Y. Independent.

Despotism in France.

A few Frenchmen can be satisfied with nothing less than absolute despotism, and it is the manifest design of the present head of the nation, President MacMahon, to leave no means untried to gratify them. For a long time he has been drawing the reins of Government as tight as prudence would allow. When he fails to control the Chamber of Deputies, the dissolution of the House was ordered in the hope of diminishing the Republican element in the popular branch of the national Legislature. When it became probable that the people would send a still larger Republican delegation, every repressive expedient was resorted to, in order to prevent such a result. The newspapers have been put under the severest restrictions, editors have been heavily fined for expressing sentiments which were in no wise insurrectionary,—simply a calm statement of the popular will; every reflection upon the President and his administration has been visited with summary punishment. One man was arrested for calling MacMahon an ass, a very disrespectful term, but one which he had been doing his best to merit. The threat of the declaration of martial law was withdrawn, but it was evidently made to test the temper of the people. At a council of Ministers, at which President MacMahon presided, it was also decided to prosecute the Republican leader, M. Gambetta, for the speech which he delivered at Lille. The journals which published it are also to be prosecuted.

What form of *coup d'etat* to restore absolute despotism will be resorted to does not yet appear, but it is plain that the Imperialists are determined to throttle Republicanism by violence if it should be judged feasible. But the despotic leaders, who are now sowing the wind, will come to their senses when they reap the whirlwind, as they surely will if they attempt to put the yoke again upon the nation. Popery stands behind this despotic movement, but everywhere the Pope has been foiled in his political maneuvering, and it will be so in France. The day has dawned upon the world. Despotism belongs to the night.—N. Y. Observer.

The Family Treasury.

The Silver Key Is Lost.

BY ADELAIDE STOUT.

One gate of pearl that opened to the soul Of our dear God is about to be lost...

She only watches me and tries to frame The few sweet words of speech...

She does not brighten at our evening hymn: No hark! she rose in a faint...

I do not know this secret of the Lord's: The anguish is so new. I have not learned to say, "God's will be done"...

Forever must I say, "My little child, Come, lean upon my knee..."

I try the words from which God's master hand Hath taken the truckey: And when those eyes are lifted to mine own...

The bitterness is gone that kept my soul From trusting God in this. The sorrow of my life, O! sweet, dumb child...

It lies like dew on the deep-hearted rose, And, if I keep away This tenderness, it may be at the least...

Sight to the Blind.

John Bauld, laborer, had for many years lived with his mother in a small rural parish on the Scottish side of the border...

Years passed away, and John Bauld's first set of pupils grew up to be young women. But their friendly teacher in the meantime became almost blind and quite unable to read...

A number of old pupils became in succession John Bauld's readers, and rendered him great service when he had received any book or magazine of special interest...

friends, he followed the progress of the gospel at home and abroad. But John Bauld was afterward introduced to a new pleasure and a new source of spiritual food...

The Sabbath-stone.

In the recesses of the Northumberland coal-pits, a parti-colored clay, consisting of grey and black layers, is found, which bears the name of "Sabbath-stone."

In fine, the "Sabbath-stone" of the Northumberland coal-mines is a sort of geological register of the work done in them—a sort of natural tally, in which the sedimentary agent keeps the chalk, and which tells when the miners labor, and when they rest...

Witnesses for Christ.

Christianity is on its trial; enemies, vindictive, numerous, and determined, are arrayed against it. Nature, science, oratory and song are invoked to aid its foes...

Above all do the times demand life witnesses. Never was there a period when the importance of clearly defined lines between those who belong to Christ and those who belong to the hosts of the enemy was more keenly felt...

of the spirit of Christ, a broad, healthy philanthropy, such as the gospel teaches, a spirit of self-sacrifice, such as he possessed who "went about doing good," a spirit of cheerfulness even in the midst of storms...

Religious Duties.

Many persons have an idea that they are free from religious duties until they agree to be bound by them. They think that attendance upon worship, the support of the church, the avoidance of unprofitable amusements...

But moral obligation is not created by contract, nor does it depend upon belief. It requires no contract to bring a man within the range of God's physical laws. Disregard of the laws of health is punished, irrespective of the ignorance of disbelief of him who disregards them.

There can be no evasion of the laws by which God carries on his moral government. They must be obeyed or disobeyed. Among those laws are the duties pertaining to the Church of Christ. That church is a most important part of that moral government. Indeed, it is, on earth, the very embodiment of that moral government.

Work.

Dr. Charles Hodge says: "When a man joins a particular church, he is bound to identify himself with it; he must attend its services and co-operate in its measures." This is sound advice, and we could but wish it was always taken.

"Do you see any change here?" "No." "Why, don't you notice that my bar is gone?" "Well," said the wondering disciple, after staring a moment, "what is that?" "Why, you see, I've been down to the Tabernacle lately, and I've made up my mind that I can't afford this business any longer; so I've turned round."

The Curate and the Bricklayer.

A Manchester curate did a good thing the other day. Walking along a street in the dinner hour, he passed a lot of bricklayers smoking their after-dinner pipe, and heard one of them say, "I'd like to be a parson, and have now to do but to walk about in a long black coat, and carry a walking-stick in my fist, and get a lot of brass."

agreed to come with me wherever I went." The man of bricks began not to like it, and after a moment's hesitation he asked: "And where are you going next?" Then the parson told him they would have to visit another house that day where the father lay in his coffin...

Are You Safe?

You may imagine poverty shall never be your lot, for you have secured what the world calls a fortune; in lands or stocks and gold. The flush of health is on your cheek; your education is all that the most refined could wish.

The tempter, whether man or devil, hides from you the results of a sinful life: you are not brought at once to stand upon the yawning precipice, and startled by immediate danger; but by the winding, flowery paths of the world's pleasures, you are enticed forward, until, standing on the shelving rock, you begin to feel it crumbling beneath your feet...

Trace, a chart is offered you, a guide to lead you in the right way; armour for the battle and strength to "overcome." But you have refused all these; and single and alone you continue the conflict, with the world, the flesh and the devil arrayed against you. Have you never felt insecure? troubled? anxious? Death may be near—any moment its cold hand may be upon you ("when you think not").

The South.

A land without ruins is a land without memories—a land without memories is a land without liberty. A land that wears a laurel crown may be fair to see; but twine a few sad cypress leaves around the brow of any land, and be that land barren, beautiful and bleak, it becomes lovely in its consecrated corner of sorrow, and it wins the sympathy of the heart and of history.

Anecdote of Dr. Tholuck.

Zion's Advocate tells the following good story of Dr. Tholuck: "He was one day taking his accustomed walk with a German student on one side of him and the then youthful editor on the other, when, after a few general remarks, Tholuck asked the German student what he had been doing that morning. In reply, he said he had heard a lecture from ten to eleven. 'What were you doing before ten?' asked the doctor. The young man hesitated, and then confessed that he had done nothing. 'Well, sir,' added Dr. Tholuck, 'if this is all you have done to-day I will not take any more of your valuable time. Good-day, sir.' The student withdrew covered with shame. It afterward appeared that the young man had been spending his time in everything but study, and that Dr. Tholuck had vainly endeavored by kinder methods to lead him to adopt a different course of life; and it was his thought that by a severe rebuke, and thus startling the young man out of his indifference, he might prepare the way for that reformation in conduct and in character which it was in Dr. Tholuck's heart to secure."

TRIBULATION.—Tribulation or affliction, or oppression, call it what you will, is overruled by a miracle of divine grace so as to benefit the believer; but in and of itself it is not the cleanser but the defiler of the soul. Affliction of itself does not sanctify anybody, but the reverse. I believe in sanctified afflictions, but not in sanctifying afflictions. Afflictions of themselves arouse the evil which is in us to an unwonted energy, and place us in positions where the rebellious heart is incited to forsake the Lord.—Spurgeon.

For the Young Folk.

My Baby.

BY F. ROCHEA.

They made a little crown in heaven When she was born. Only the breath of angels on it; Neither flower nor leaf upon it; Never a single thorn.

Slowly it grew in form and beauty As the days passed on— Tinged her eyes with love-light's dawning; Ruby lips to love words forming; Rubbing future song.

Brighter still the crown was budding As the year grew old: And my simple heart beguiling, Angels showed it to me smiling: So the days grew cold.

"Look! O mother! look upon it!" (Baby lay asleep) "In the heaven's sunny bowers Twice we everlasting flowers: Think upon it in the hours 'When you will weep!'"

"Look! O mother! I fear we've made it For an angel's head!" There was something strange and wild Struck my heart—the angels smiled: I turned to look upon my child— And she was dead.

—Chambers' Journal.

A Good Daughter.

There are other ministers of love more conspicuous than a good daughter, but none in which a gentler, lovelier spirit dwells, and none in which the heart's warm requitals more joyfully respond. She is the steady light of her father's house. Her idea is indissolubly connected with that of his happy fringed. She is his morning sun and evening star. The grace, vivacity, and tenderness of her sex have their place in the mighty way which she holds over his spirit. The lessons of recorded wisdom which he reads with her eyes, come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely knows a weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, the gentle nurse of his sickness, and the constant agent of those nameless, numberless acts of kindness which one chiefly cares to have rendered, because they are unpretending, but expressive proofs of love.

A Bird Story.

A queer bird story was related to us lately. L. Page and son were cutting wood on Albright's place in the foothills, near San Jose. They had noticed for several days that a number of birds had remained constantly upon a tree near them, some going and coming from time to time. Upon cutting down the tree they discovered a limb with a hollow cavity some two feet in length and three or four inches in diameter, in which were two full-grown birds of some goodly-sized species. There was a small aperture through which the birds were supplied with food from their mates. They were neither of them able to fly, having evidently never been out of their imprisonment. How they came inside is a question. It is more than probable that the mother bird was small, and thoughtable to make her nest in the hollow of the tree and rear her young could not extricate them, and they did not gain strength enough to help themselves until the hollow had so closed that escape was impossible. Those who have examined the birds think they are about two years old. They had been fed from their birth by their bird-fallows through the aperture in the limb of the tree. A nobler instance of devotion even the human family never exhibited.—San Jose Mercury.

Early Piety.

The design of the inspired penman in the verses which close the book of Ecclesiastes is to set forth the wisdom of early piety. This he does by metaphorical representations of the disadvantages under which religious culture must be begun in the later periods of life. The first figure is taken from the meteorology of the seasons in the land of Judea. There the weather in spring is, in general, bright and fair—seldom foul or cloudy. The day is genial with sunshine, the night lustrous with moon and stars. But the winter is a season of wild inclemency; thick clouds obscure the heavens, the rain pours heavily upon the cheerless and seething landscape, and though now and then there may be a momentary lull of the storm, a partial lifting of the shadows, a struggling sunburst, a fitful flash of stars, yet the promise disappoints us; the clouds return again—the storm rages. And such are the contrasts between youth and old age; the one is the spring time, when the husbandman can work; the other the winter, when he must repose. And the man who hath not remembered his Creator in the days of his youth finds that with the buoyancy, the hope, the anticipation, of his young life have passed his advantages for religious culture, and that, amid the gloom and despondency of age, that culture is like winter husbandry when the sun is darkened and the earth swept by storms.

The other figure is military; the language is descriptive of a beleaguered fortress, whose bravest defenders have been slain, or are sadly weakened by watching and hungry; whose keepers tremble; whose menials, grinding corn for food, cease in despair; whose walls are ruins; whose doors and windows are kept darkly closed and the voices of music hushed through fearful despondency; whose trembling watchmen are startled at a foe's tread, by the very voice of the wild bird that builds its nest in the crumbling battlements and which only awaits the final assaults to be carried by storm and given up to destruction.

The interpretation of the figure is apparent. In youth the heart was as a stronghold nobly garrisoned; many a gentle and graceful instinct was there, as an angel-guard against evil, and the soul, with comparative ease, might have been sentinelled for virtue. But as the man grew in years, passions strengthened within, and temptations pressed sorely without. And when

age comes the immortal fortress is a scene of despondency and terror; its bulwarks have been beaten down, its resources exhausted; its strong men bow themselves; its hopes of ultimate deliverance have well-nigh perished; and the soul seems about to be given up to the power of the destroyers. Both figures teach the same truth; they set forth an earnest argument for religious culture; for the active toil of the spiritual husbandman when the sun shines in the genial spring time; for the earnest watch and ward of the spiritual soldier before the walls of the fortress are battered and the garrison slain under the fierce assault of the besieging foe.—Dr. Charles Wadsworth.

The Flowers of the Bible.

Strange as the statement may seem to any who have not explored the matter, especially with those beautiful phrases on the mind, "Consider the lilies of the field," "The wilderness shall blossom as the rose," "I am the rose of Sharon and the lily of the valley," no kind of flower is mentioned in Scripture so definitely as to allow of certain identification. By "Scripture," of course we mean the original text; the renderings made by translators are often only conjectural, or to be understood in a broad and figurative sense. Most certainly there is no mention in the original text of the flowers especially understood to-day as the lily and the rose, and these, it will be found, are the only two flower names which occur in the Authorized Version. The Hebrews were not slow to observe the charm of flowers. Much of the sweetest imagery of the poetical parts of Scripture involves allusions to flowers. Like other poetic peoples, they did not care, however, to bestow particular appellations. Their custom was to make a few picturesque terms serve for the whole of the tinted and fragrant phantasy of botanical nature; terms of this character alone occur in the inspired books; the flowers of Scripture are simply what the floral graces of wild nature are to the child and to the imagination of the poet—a sweet aggregate of the originally and perfectly beautiful. There the whole matter of the flowers of Scripture begins and ends. When the translators used "rose" and "lily," they abided by the practice of all ancient literature and poetry, in which, as the names are similarly collective, and thus indefinite.—Dublin University Magazine.

The Strange Tides of the Great Lakes.

The great lakes of this continent are subject to movements resembling the tides of the ocean, but differing from the latter in the fact that they are not regular daily events, but take place at irregular intervals and cannot be foreseen. They occur at all hours of the day, and have been known to occasion accidents to boats in shallow water, the sudden receding of the water leaving the boat on rocks where a few moments before there had been an abundance of water. The writer, with a companion, was once stranded in a sail-boat on this shore, the water suddenly lowering a foot or more, leaving the boat on a rock. This incident occurred in fine weather, and no special change in the atmosphere is remembered to have either preceded or followed the phenomenon. But it is said by men familiar with the lake that the recession of the water is generally succeeded by a storm. On the afternoon of July 10th, the water in the Genesee river on a level with Lake Ontario suddenly fell almost a foot, and the water in the lake over a large area on this side must have experienced a similar fall.—Rochester Union.

"Such is Life."

He was a singularly grave man, even for a sexton. For nearly a-half century he had been a public functionary—had performed the conspicuous duties of a sexton; yet no one had ever seen him smile. Occasionally he joked, but he did it in such a funeral manner that no one could accuse him of levity.

One day he was standing on the church steps wiping his melancholy features with a red bandanna. A horse stood near and three or four carriages were drawn up behind it. The notes of the organ floated out of the windows with solemn effect. A stranger came along and said: "Funeral?" "And the old sexton gravely bowed his head—it was." "Who's dead?" "The old man again wiped his brow and gave the name of the deceased." "What's the complaint?" asked the inquisitive stranger. "Solemnly placing his bandanna in his hat and covering his bald head, the old sexton made answer: "There is no complaint; everybody is entirely satisfied."—Worcester Press.

Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbor that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death, and may be a poor soul just in the same condition as yourself will say: "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, I pray that the Master may say: "Somebody hath touched me; and may you be compelled to tell the truth and say: 'I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of thy grace I will tell it, though devils should hear it; I will tell it, and make the world ring with it, according to my ability, to the praise of thy saving grace.'—Spurgeon.

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

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

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, SEPT. 5, 1877.

THE OUTLOOK.

The famine still rages in India, and in the southern part of the country the distress is fearful. The Viceroy of India says the situation in Madras has not improved and is worse in Madras, Calcutta, Nellore and Salem, where nearly a million are on the relief works, and 1,300,000 receiving charity. In Mysore, where two cases of cannibalism are already reported, the crop prospects are worse and showers less frequent. 249,000 are aided by the Government. The crops in the Bombay Presidency are better. The crops are lost in Agra and Jhansi, and are critical in Allahabad and Benares. Meerut and Rohilcoud have had good rain. The hot wind injures the crops in Oudh, Punjab, Gwalior, Rajpootana and Hyderabad, and they are in a bad condition. There is much distress south of Nirmala's dominions. Decan has improved, also Bengal, Burmah, Berar, Indore and Ratlam.

The fighting in Turkey during the past week has been mostly confined to the neighborhood of the Balkans. The Turks are reported to have re-taken the Shipka Pass, and to have completely defeated the Russians in a battle fought on the river Kara Lom. At Plezna there has been some skirmishing, which has also resulted in favor of the Turks. Indeed, along the whole line the Russians are said to have been repulsed. In Asia two unimportant engagements have taken place, in both of which the Russians were successful in repelling the Turkish attacks. The Servians are reported to be still vacillating, owing to the unwillingness of Russia to conclude a formal convention with the Principality. Altogether, the Russians appear to be getting the worst of it; and now that the long-expected advance of the Turkish forces upon their left has taken place, their prospects, to say the least, are ominous. Even though success should again attend their movements in Asia Minor, it is almost too late in the year to renew operations, as the unhealthy season is so near at hand.

The Indians of British Columbia have for some time been dissatisfied with the treatment which they have received at the hands of the Government, and not without some measure of reason. According to the terms of union between the Province and the Dominion, the Government of Canada was to assume the guardianship of the Indians, and was to pursue a policy towards them which was to be "as liberal as that hitherto pursued by the British Columbia Government." This, it appears, was never either liberal or just, and, hence, the continuation of such a policy has only aggravated their grievances, which, unless shortly removed, will in all probability lead to trouble. The success of our Indian policy in the past has been exceedingly satisfactory to ourselves, and has not only presented a marked contrast to that of our neighbors across the line, but has also elicited a good deal of admiration from them; and it is to be hoped that nothing will be allowed to break up the friendly relations that have always existed. The London Times, in a recent editorial on the British Columbian Indians, says that the Local Government and the white population of British Columbia ought to oppose no further obstacles in the way of the settlement of existing grievances. The Indian policy of the Canadian Government has been eminently prudent, pacific, and humane, and has been eminently justified by the results. Canada has hitherto been justly proud of the peace maintained with the aboriginal tribes. Her triumphs have been won by equity and kindness. Any delay in settling the difficulties in British Columbia would be supremely dangerous to the credit and tranquility of the Dominion.

A situation is vacant at Salt Lake City. A new prophet is wanted. The death of Brigham Young has called the attention of the civilized world to the greatest imposture of the century, for the acceptance of the baseless absurdity of Mormonism is a disgrace to American civilization; though it must be confessed that for many years back Mormonism has drawn its chief accessions from the uneducated classes of Europe. The late "prophet" must have been a man of great brawn and natural force of character. Born in a lowly position in the State of New York, he, about the age of thirty, moved westward to Ohio, where he soon after identified himself with the new religion invented by Joe Smith. His talents soon secured him a prominent place in the new sect. After Joe Smith's violent death, he became the undisputed leader of the Mormons, wielding an authority greater than ever Smith himself had wielded. He soon found that it was necessary to remove the dupes of Mormonism from all association with the Gentile world, in order to secure a more complete allegiance to his assumed authority. So, by successive stages, they crossed the Rocky Mountains, and took up their permanent quarters at Salt Lake, which at that time was quite beyond the bounds of civilization; and from this cause the Mormons became a law unto themselves. This exodus from Nauvoo, in Illinois, to Salt Lake was no small achievement. Here Young became like the Pope—both the temporal and ecclesiastical head of the community. And, though no language can too strongly condemn the system of deception and sensuality which he fostered there, it must be admitted that he showed enterprise in introducing improvements, legislative knowledge in the system of laws intro-

duced, and the faculty of governing men in an extraordinary degree. But he used the feelings of superstitious pity promoted by the teaching of the Mormon doctrine to strengthen his authority and promote his selfish and sordid schemes. Mormonism is built upon ignorant superstition, and, like other growths of darkness, must pass away before the diffusion of knowledge. An educated people could never wear the yoke of Mormonism.

THE AMENDMENT OF THE DUNKIN ACT.

One effect of the recent contest for the adoption of the Temperance Act of 1874 in Toronto has been the production of a deep conviction that the Act must be amended in several particulars. The fact of having only one polling place for a city with over fourteen thousand voters made the contest here turn upon the violence and urgency with which voters pressed to record their votes, rather than upon the actual numbers approving or disapproving of the Dunkin Act. To say nothing of the personal discomfort and inconvenience to which respectable voters were exposed in attempting to record their votes, there were many who again and again waited for hours, and gave up the attempt to vote at all. It is, therefore, necessary that the Act be so amended as to afford the same facilities for voting as in municipal and parliamentary elections. A sufficient number of polling places should be provided so that even in the largest cities there will be no overcrowding, and every man can vote without undue loss of time or inconvenience. Our present election law wisely provides that tavern-bars and saloons shall be shut up on the day of an election. It has been felt that when about to exercise their franchise, in the election of a member of parliament to make laws for the country, the electors should be free from the bewildering influence of intoxicating drink; and it is assumed that this desirable object will be promoted by the closing up of the places where such liquor is retailed. But if this be expedient in an ordinary political election, how much more is it expedient that this restriction against strong drink be enforced, when it is the object of the voting to express public judgment on a moral and social question—and especially when it is the expression of an unbiased judgment as to whether the sale of intoxicating liquors is necessary and beneficial, or unnecessary and injurious. The idea that selfish and interested parties should be allowed to supply excitable men with free liquor, before they go to record their judgment as to whether the sale of such liquor is a blessing or a curse, is really an outrage on common decency. Free liquor won the Anti-Dunkin many votes against the Act in Toronto.

The necessity of the same legal protection against every form of bribery and corruption is just as great in voting for the Dunkin Act as in voting for a member of parliament. If it be true that the man who allows himself to be bribed to vote for a candidate really does not vote at all, in the sense of expressing his independent judgment as to which is the best candidate, it is still more true, that the man who requires the stimulus of pecuniary remuneration to induce him to record his vote on this question of moral and social reform, gives a vote that is entitled to no weight or consideration in determining legislation on the liquor traffic. Yet, the application of this principle to the recent verdict in Toronto would greatly reduce the number of votes against the Act. Though we have no faith in the sincerity of some who strongly condemned the "five gallon clause," yet every true temperance man will approve of its removal from the Act. We do not believe that in practice this clause would produce the bad results that those who oppose the Act try to make out. But, as a strong effort has been made to persuade ignorant people that it is class legislation,—unfriendly to the poor man, and such as would increase intemperance; and as this objection had considerable weight with the vacillating and thoughtless, it should be expunged. Alcoholic liquors should be dealt out like any other medicine. The application of the ballot method will also greatly help to prevent corruption and intimidation in voting. In addition to these amendments, the Act should fully and effectively provide for its own enforcement; and everything that has been deemed doubtful or obscure should be made plain. If the Licensed Victuallers have been sincere in deprecating the imperfections of the Dunkin Act, we will give them an early opportunity of co-operating in making it as perfect as possible. If they or their friends in Parliament oppose these amendments, this will prove the hollowness of their pretensions.

We believe, as soon as the question of jurisdiction is settled, these amendments will be enacted, either by the provincial or federal parliament. The Legislature of Ontario has already committed itself to the principle of prohibition, in its memorial to the Dominion Parliament. Neither the Government nor the Opposition can with any fair show of reason oppose these amendments; for they are evidently needed to make the Act thoroughly effective. If the principle of the Dunkin Act—that the majority of the people of a municipality should be allowed to determine whether they shall have places licensed for the sale of liquor or not—be just and expedient, then all reasonable facilities for the practical enforcement of the law should be furnished by our legislative authorities. And as the Opposition in both the Ontario and Dominion parliaments have been pressing the respective governments in the direction of prohibition, we may fairly expect that both parties will unite to give us as good a local option law as possible. At least, we see no good pretext that can be urged by either party against making such amendments as are necessary to make the Temperance Act of 1864 more efficient in the accomplishment of the object for which it was enacted.

We do not think the defeat of the Dunkin Act in Toronto should deter any other municipalities from submitting and, if possible, carrying the by-law. Having only one polling place in a municipality, though somewhat inconvenient, will not in any great degree interfere with success in smaller places. In Toronto the

liquor interest is stronger than in any other place in the province. The probabilities of success are much greater in any rural county, or country town, than they are in a city like Toronto, towards which so large a number of the drinking class gravitate. It is no new discovery to find out that in Toronto the liquor-sellers and their patrons form a potent section of the community, strongly combined to promote in all possible ways the interest which they represent. The most significant fact brought out by the recent campaign and voting is that there is so large a number of the most respectable and disinterested citizens in Toronto, who cherish the deliberate conviction that the traffic in strong drink is an evil that should be swept away. Let the friends of temperance and prohibition everywhere remember that there is still much to be done to arouse and educate the public mind on this question. In all parts of the country, the cause is more likely to be retarded and injured by the selfish apathy of its professed friends, than by the opposition of its avowed enemies. It is an important crisis in the history of the temperance question in this country. Every true patriot should be willing to make some sacrifice in the interests of patriotism, morality and religion. The future character and history of our country will be largely determined by the action of the men of to-day.

OUR LOCAL PREACHERS.

The Local Preachers' Convention, held on the Grimsby Camp Ground on Tuesday, the 28th ult., though not so largely attended as could be desired, was nevertheless a very interesting occasion, especially to the local preachers present who have had few opportunities of comparing views, or discussing together matters connected with their work. Local preachers have occupied an honorable position in the past history of Methodism. Not only have they been the first to establish religious services at many points in this country. Emory and Strawbridge were the first to plant the standard of Methodism on this continent. And, in the early history of Canada, in hundreds of instances, they for years, in spite of privation and much toil and exposure, continued to carry to the new settlers the word of life. Little has been done by the Church for many years to improve the condition of our local preachers, or to ascertain and modify the causes which have been steadily pushing them into the background in our Church work. It is admitted on all hands, that from some cause our lay preachers do not occupy the same prominent position that they once held, and if these causes continue to operate, in many places local preachers will soon only be known as the name of an extinct species of workers belonging to a former age. For some time past, in Canada at least, the questions, Why has our local preachers' work become less prominent, at the very time that lay preachers are coming to the front in other Churches?—Can anything be done to re-vigorate this branch of the service?—have presented themselves upon the serious attention of all who have considered the matter in its relation to the general prosperity of Meth. ism.

These questions were considered by the Convention with special interest, as many were anxious to see what light would be thrown upon them. Bro. Phelps presided. The meeting was opened by an address from Brother R. Wilkes, of Toronto, on the Work of the Local Preachers. He thought that as the demand for local preachers as regular pulpit supplies declines, they must largely make work for themselves by embracing every opportunity of persuading sinners to be reconciled to God. This idea was endorsed and dwelt upon by subsequent speakers. We offered some remarks on the qualifications necessary to success in the work. The Rev. J. A. Williams, of St. Thomas, gave a thoughtful paper on the kind of books and studies necessary for the training of class-leaders and local preachers. Some thought his standard a little too high for the ordinary local preacher; but several of the local preachers frankly declared that they could not expect to keep in the front as religious teachers unless they kept up with the growing intelligence of the people. The different addresses were followed by brief piquant speeches from brethren present, many of whom had grown old in this lay ministry. Much satisfaction was expressed at the idea of such a convention, and the hope was expressed that this meeting might prove the harbinger of greater interest on the part of the Church in the work of our lay preachers.

Although there is no doubt, that unless local preachers in culture and knowledge keep ahead of the people they are to teach, they cannot exert a commanding influence, or be generally acceptable as preachers, yet we do not think that the falling off in the demand for the services of the local ministry arises from that cause. Nor is it true that it comes from any prejudice against unordained preachers. There is no increasing estimate of the importance of any outward ceremonies at the present day. If a man can speak powerfully and interestingly on any theme, he will secure attention, whether he be ordained or unordained. The real cause is that there are fewer pulpits requiring a supply than formerly. The steady increase in the ranks of the regular ministry, and the more complete covering of the field by pastoral labor, have supplied a large class of appointments which were formerly dependent on the lay brethren. Besides, without any reflection on the ability of the local preachers in our cities, it must be evident, that where the Churches of all denominations are in charge of the best and most thoroughly trained ministers they can secure, we cannot expect that men, whose whole time for six days of the week is fully occupied with secular business, could attract and hold congregations as successfully as those who gave themselves wholly to this work. Unless a local preacher possesses very great natural gifts he could not possibly do this. But while the demand for lay sermons in the pulpit has declined, the demand for lay evangelists, city missionaries, and Sunday-school teachers has greatly increased. The Sunday-school work alone demands much greater attention now than in the past. Our irreligious city and town population is rapidly increasing; and requires special efforts from the churches to reclaim and save those who will prove a terrible curse to

society if they are not brought under reforming and Christian influences. The men, who can do nothing but preach an elaborate sermon to a respectable congregation, are not now much in demand anywhere. But the fields are white unto harvest for any who are ready, in season and out of season, to speak a word to him that is ready to perish. If men and women are not above following the example of Him, who preached one of his best recorded sermons to one woman at Jacob's well, they can find plenty of work. We want more heart to heart, and soul to soul, single-handed pleading with sinners to be reconciled to God.

Having to leave at the close of Bro. Williams' address, we cannot say anything respecting the concluding exercises. But from what we saw and felt while present, we have no doubt that both ministers and local preachers left the Convention with renewed zeal to work for the Divine Master.

SELLING "LIVINGS."

One of the greatest anomalies in the practice of any Christian Church in the world is the custom in the Church of England of selling the pastoral care of souls for money. It is an outrage against the first principles of Christianity. That the work of the Christian ministry should be a matter of barter and bargain, bringing into play all the selfish motives that warp the judgment in common life, is a disgrace. A few years ago, the sale of promotions in the English army was abolished; because it was felt to be absurd that a position which demanded ability and military talent should be inaccessible only to those who have money. How much worse is it that the appointment to an office requiring peculiar gifts and graces of character, should be put in the market like any other property. A man may be eminently qualified to take charge of a parish, and promote its spiritual well-being; but he has no chance if he has no rich friend; while another man may be wholly incompetent, and yet secure the position through outside influence. Or the right of presentation may be sold to a man who has not even the form of godliness.

The subject was recently brought before the House of Commons, in one of its phases. The debate and the action taken are significant that public sentiment will not much longer tolerate this reproach to the Church. The House resolved without a division, and with the full consent of both parties that measures must be adopted, "to prevent simoniacal evasions of the law (intended) to check abuses in the sale of livings in private patronage." The tone of the debate went farther than the amendment. The House, in spite of its strong Conservative leanings, pronounced the sale of a presentation to a living to be a shameful breach of trust. The London Spectator, speaking on this subject, has the following:—"Considering the excessive frequency of the practice, the enormous number of livings at present for sale, or exchange—the agents engaged in the traffic estimate the number at 1,676, and Mr. Leatham at two thousand—and the high character of many of those who buy and sell, this is a remarkable explosion of indignation, but it is not difficult to understand the unanimity of the House. An advowson is legally a property, and the right to sell it is, of course, defended by all those who are alarmed when any kind of property is attacked; while it is also protected by the extreme difficulty of discovering any other mode of transfer which should not destroy private patronage altogether, and so either place all benefices at the disposal of the State—a most dangerous course, in a country where governments must conciliate political opponents—or turn the Church into a self-appointing, self-renewing corporation of ecclesiastics. But the right to sell next presentations is not a property question. The sale never has been legal; the practice, even in the worst times of the Church, has always been discreditable; and it has never been defended by the official defenders of property, the great owners, who have regarded their claim to present as a source of power, not of pelf, and as a rule no more sell their livings than they sell their recommendations to the magistracy. The lawyers, who defend so many abuses, have always denounced this one, which is opposed to their instinct of obedience to definite law; and the Church, so often silent when profits are concerned—for instance, it is very doubtful if she would defend marriage fees from the religious side of her head,—has no interest whatever in this practice, and has steadily discountenanced it. A bishop who sold his patronage, which is as much his as it is a layman's, and pocketed the proceeds, would be considered by every clergyman in England a mere scoundrel, wholly unworthy of the lowest as well as of the highest position in the Church. The whole body of the clergy, including those who have bought their livings, feel that the system is a scandal; while the laymen, who side with them, and who are often more conservative than they are, are uneasily sensible that here is a weak place, a point upon which every Dissenting sect has an obvious advantage."

REFORMED DRUNKARDS.

The temptation to which intoxicating liquor in any form exposes some reformed drunkards is forcibly expressed by Dr. Norman Kerr, of London, as quoted by a correspondent of the *Mail*. He said:—"With some reformed drunkards the craving died naturally away, but with most the old longing never wholly left them, and no rescued inebriate could ever safely taste of the intoxicating cup. He had known most distressing instances of reformed drunkards lapsing into the old sinful indulgence and misery from the lurking drink life within being roused to renewed life on the stimulus of a single sip of weak alcoholic liquid on the occasion of a religious ordinance. He meddled not with theological questions, but one thing he did hold, and the enunciation of this declaration was received with unmistakable marks of approval at the medical seminar, that medical men are all united, whether abstainers or non-abstainers, and must insist that the cure of their reformed inebriates must not be counteracted and their safety endangered by the administration, on any religious or any other pretence, and however guarded and however Christian a spirit, of any alcoholic liquor. If the fluids employed in religious or-

dinances made most of their ecclesiastical edifices unsafe, and, in fact, dangerous for the reformed drunkards, let them not blame the ministers of religion. The fault lay at the door of the medical profession, who ought long ago to have pointed out the absolute necessity for lifelong abstinence from all kinds and quantities of alcoholic drinks on the part of reformed inebriates, and he had not the slightest doubt that the moment the truth was proclaimed, as now it was in language that no one could misunderstand, this great reproach would be purged from the Christian Church."

"EPISCOPAL ELECTIONS."

This is the title of a pamphlet by Mr. S. E. Dawson, of Montreal, in which the author gives a very full review of the methods of electing bishops practised in past ages, with a view of drawing from these examples principles applicable to the election of Protestant bishops in Canada. The main facts and arguments adduced by Mr. Dawson are intended to prove the inexpediency of changes in the mode of election which have been proposed by the bishops. It appears that the bishops of Canada desire to have a more controlling hand in the election of future bishops than they have according to the present system of election by the Synod by lay and clerical votes. The present system gives a great preponderance of influence in such elections to the clergy; for each minister has one vote, and all the lay members from a parish have only one vote. But the bishops want further to limit this influence by requiring the vote of the majority of the bench of bishops in addition to the election by the lay and clerical delegates of the lower house. The proposed new canon implies practically a new election by the bishops. Mr. Dawson claims that the method about to be thrown aside has worked well in the past, and should not be rejected without good reason. The history of the Primitive Church and that of the Reformation are quoted to show that the proposed canon is contrary to the best authority in the best days of the Church. We do not understand Mr. Dawson to deny the right of the bishops to refuse to consecrate in case the candidate elected is canonically disqualified for the episcopal office; but he strongly protests against a course that would practically take the election out of the hands of the clergy and laity in Synod assembled, and give the final vote to the bishops. The change proposed is practically the abolition of principles on which the Church of England in Canada has acted in the past; and we should suppose that it would not be likely to be adopted by a majority of the delegates of the Synod. The numerous facts and opinions quoted by Mr. Dawson are not generally favorable to that extreme view of episcopal authority which generally prevails among High Church Anglicans and Romanists, many of whom seem to write and preach as if the laity were scarcely a part of the Church. No one who is unbiassed can read Mr. Dawson's facts and arguments without being convinced that the proposed canon is a step which would greatly limit the present power of the Synod, and give the bishops undue power in the appointment of all new bishops.

CAMP-MEETINGS.

Although camp-meetings are often considered an unnecessary institution in these days when churches are so numerous and conveniently situated that all classes of persons may have the privilege of listening to the gospel preached within their walls, still, judging from the number, there seems to have been a revival of such meetings during the last few years. Modern camp-meetings however, differ from those of former times, and in some respects the change is not for the better. Improvements have been introduced in the way of comfortable cottages and convenient tabernacles, and arrangements have been made for holding meetings even when the weather would render open air exercises impossible; they also possess the advantage of being attended by representative men and women of all denominations; still, it must be admitted that the results are not at all as satisfactory as could be desired, and there is a danger lest the very attractions of the modern camp-ground tend to diminish rather than increase the usefulness of the services. Indeed, this danger has been already realized in some quarters, and it is a matter of great regret to devout Christians that so many persons resort to such places for recreation and pleasure rather than for regular attendance upon the means of grace and for earnest personal endeavors in the work of saving souls.

Of course, localities so situated as to become places of resort for Christian families during the hot summer weather stand in a different relation to evangelistic work from that in which the ordinary camp-ground does; but yet there are drawbacks to the success of both which ought to be remedied. As things at present exist, there is a good deal of Sabbath desecration in connection with nearly all such places, or, at all events, of unnecessary labor and travel. The question of keeping open gates on Sunday has caused much discussion, as also the taking of admission-fees, and it certainly seems that neither should gate-fee be collected, nor should the gates be allowed open, on the Lord's day. This would prevent the rush which generally prevails on Sunday, and would do away with the great number of private picnics which almost invariably take place. Refreshment-stands, too, would thus be rendered unnecessary, and hotel-keepers would not be compelled to drive a greater business on Sunday than on any other day of the week. It is said that the Round Lake Company, before locating their grounds, made a contract with the Railroad Company that no trains should be run on Sunday, and the gates are only opened for a short time in the morning for the neighbors to enter, and then closed for the day. This is a wise arrangement. Unless the evils of Sunday excursions in connection with camp-meetings be removed, it is unreasonable to expect that the spiritual results will be as great as they might or even ought to be.

Camp-meetings in the past have been characterized by great revivalistic power, and have been one of the principal agencies in the evangelistic work of the Church. The services were impressive, the attendance large, and the people of God went to seek for an outpouring of the

Spirit. In this way God blessed the meetings, and made them instrumental in leading many to Christ; and, if a series of services passed without numerous conversions, the meeting was considered a comparative failure. Now if our meetings are to be marked by similar success, those who attend them must go to labor and pray, not to spend the time in pursuit of pleasure. Nor is this incompatible with rest of body or mind. The number of hours during which religious exercises are held each day could not be spent more profitably than in the open-air services of a healthfully situated camp-ground. Of course, those who speak must expend physical as well as mental energy, but the exercises are varied, and the work of speaking usually distributed among a number. Several of our regular camp-meetings are now in progress, and others will be held during the next few weeks. Shall they be seasons of spiritual power and blessing? or shall they be given to relaxation and religious dissipation?

ENGLISH WESLEYAN CONFERENCE.

The following is a brief report of the state of the Church and of the closing business of the Conference:— On Wednesday, the 8th ult., the return of the number of Church members was read, the present membership being 382,239, showing an increase of 9,351 on the year. There had been 51,878 new members admitted, 5,461 deaths, 25,267 removals, and only 10,264 returned into the circuits. No less than 24,309 have ceased to be recognized as members, while there are 28,063 on trial for membership. The increase was very general throughout the country, the largest being in Cornwall. A deeply interesting conversation followed upon the state of the work of God. On Thursday a question arose after reading the record, Can anything be done to improve upon the present mode of revising and confirming the stations? A letter was read from the Primitive Methodist body, expressing friendly greeting, and asking whether the Conference would receive a deputation from them next year, should such a deputation be appointed. It was agreed that the Conference would gladly receive such a deputation. The Temperance Committee, consisting of about an equal number of abstainers and non-abstainers, was appointed. The General Committee of the Theological Institution and the Local Committee were appointed. The Home Missionary deputations were also appointed. On Friday, after the usual opening and reading the minutes, the Allocation Committee reported, allotting the number of ministers allowed to attend the next Conference, and the proportionate number of ministers and laymen from each district, confining the whole number of the Mixed Conference to 240 ministers and 240 laymen, at the same time having respect to the locality in which the Conference is held each year and the number of the members of the Legal Hundred residing in each district.

The Book Committee reported most favorably on the work of the year. More than two millions of Methodist periodicals, and three-and-a-half millions of tracts, have been issued. The demand for the new hymn-book had taxed all their powers of production, and both in England and the colonies, had been most favorably received. An edition of 100,000 of the hymn-book, with tunes, was sold in a few weeks. A smaller edition was ready. The hymn-book had been published at the lowest remunerative price, so as to produce little more than interest on the outlay. They had published 71 new, or reprinted works during the year. The business of the Conference terminated shortly after eight o'clock on Friday evening, when the public were admitted to witness the signing of the Journal.

Rev. Joseph Cook, the eminent Boston minister to whose celebrated lectures in that city we have repeatedly referred during the past year, preached in St. James Street Church, Montreal, a week ago last Sunday evening. An immense audience assembled to hear him, indeed, at an early hour, the house was thronged, and scores who came were unable to obtain even standing room. Mr. Cook took for his text the words:—"Can two walk together except they be agreed?"—Amos iii. 3. The discourse throughout was very impressive, and was listened to with deep attention. The *Witness* says:—"The address was very logical, the reasoning being close and correct, at the same time perfectly clear. The analogies from physical law were perfectly truthful, there not being one case throughout the entire sermon where any one was in any degree forced or unnatural. By the closest scientific reasoning, he proved the propositions which he set himself to demonstrate. Although most logical, he conveys the impression that he is speaking by authority, and what is more, he impresses his listeners with the idea that he is one who has a right to speak with authority. The uppermost thought in the minds of very many who listened to Mr. Cook must have been devout thankfulness that so strong a man was firmly ranked on the side of Christianity. Especially must those who still see no reason why they should give up the old orthodox views have rejoiced in the fact that they have such an earnest and powerful champion."

The *Sunday School Times*, one of the best periodicals devoted to the interests of the Sunday-school work and workers of America, and its accompanying publications, have changed hands. Mr. John Wannamaker, who purchased the *Times* nearly six years ago, has retired, and Rev. H. C. Trumbull and Mr. John D. Wattles, who have for two years been associated with him in its ownership and management, have become the proprietors. This change of ownership involves no change in the scope or character of these periodicals, inasmuch as their editorship and business management are to continue as they have been for the last two years.

The fifth session of the Wesleyan Theological College, Montreal, commences on Thursday, the 20th inst. An advertisement will be found on the eighth page, to which we direct the attention of all interested.

NOTES AND GLEANINGS.

Jews at Home.

Rev. Dr. De Haas, the American Consul at Jerusalem, in a letter to the Christian Advocate, corrects a statement that the population of Palestine is double what it was ten years ago, by saying that it is only true in regard to the Jews. The heavy drain on the abled-bodied men to keep up the army is depopulating and impoverishing the country, and there is far less wealth than there was ten years ago, and no progress or improvement of any kind. There are about 30,000 aged and poor Jews, mostly from Russia, who do not come to work but to die. He states that the Jesuits are engineering a plan to make Jerusalem the head of the Latin Church, now that the Pope has lost his power at Rome, and that they are collecting funds for the erection of a magnificent palace for His Holiness on Mount Zion. We wonder if the head of the Greek Church will acquiesce in this transference of the Vatican to the City of the Great King, with the assumption of pre-eminence which it implies.

Buddhist and Confucian Revivals

The Pall Mall Gazette of July 19th says:—"The efforts of Christian missionaries in China have, the Celestial Empire says, had one very curious and, we may be sure, unexpected result. They have inspired native theologians with a similar idea of propagandism. In the South, we are assured, priests have adopted the same means of spreading the doctrines of their creeds as the missionaries, and proselytizing agencies have been formed, principally among the Buddhists, numbers of whose clergy seem to have instituted a sort of revival movement. They preach at wayside temples and about the streets, and it is said that the practices have even spread to the ranks of Confucianists. Certain it is that a very active Buddhist mission has been established at Shanghai, and that it is working vigorously. Preaching is carried on daily at the Japanese temple in the Peking road, and, as we know, the scope of their operations is being rapidly enlarged, while Confucian preachers may be seen, though not in Shanghai, standing in open places and at street corners expounding the doctrines of the Chung-yung and Ta-hsioh with all the fervor of a foreign missionary."

New Paragraph Bible.

One of our contemporaries says:—"We have received a copy of the English Paragraph Bible, lately published by the British and Foreign Bible Society. The editor calls attention to the following points with regard to the scheme carried out in this edition:—(1.) The prose portions of Scripture are divided into paragraphs of moderate length, according to the sense. (2.) The poetical portions have been arranged in a method somewhat similar to that in which English hymns and lyrical verses are printed, short lines having been necessitated by the fact that the Bible is in double columns. (3.) The Psalms and other poetical portions are divided into strophes or stanzas, and where the original is acrostic or alphabetical, the Hebrew initials have been inserted to indicate the fact. (4.) There are brief page headings, but no chapter headings. (5.) The alternative renderings from the Authorized version, together with the leading references from the one Testament to the other, are printed at the foot of the page." In our judgment the effect of this arrangement is of considerable service to the reader. There are also some clearly-printed maps in the volume. Altogether, it is a very useful and convenient edition.

Gen. Melikoff Explains.

The Russian commander in Armenia attributes his want of success to his solicitude for the wounded. "Warfare here," he said to a correspondent, "is very different from what it is in Europe. Among our enemy we have, no doubt, many who are thoroughly civilized. But there are also Kurds and Bashibazouks, and as a general rule we cannot trust to the humanity of our foe. Now, this has crippled my actions very materially. Had we been at war with civilized people I would have written a letter to inform the authorities that I had left so many hundred wounded in such and such a village, and requested that their persons should be respected. But here it would be madness to trust them in that way, and so I was obliged to retreat. Otherwise, I should have advanced, and by this time would have been before Erzeroum. In this way the Turks have a great advantage over us, which is totally one-sided; for we, on the contrary, take as great care of Turkish wounded prisoners as of our own men. For example, at Ardahan we found a hospital with 800 Turks. They were totally destitute of medical appliances, and, although my stores of bandages and medicines were insufficient for my own use, I gave orders that everything should be divided impartially between the two nationalities. So that you see that we are always fighting at a disadvantage, even when we are equal in numbers." The correspondent describes Gen. Loris as a fine man, over the middle height, with a well-formed, intellectual head, and very keen eyes, with the most refined manners, and every inch a soldier.

Chur Rates in Scotland.

Mr. McLaren's Church Rates Abolition (Scotland) Bill has been rejected in the House of Commons by a majority of 204 against 143. The principle of the bill was the same as that which, on the suggestion of Mr. Bright, was applied nine years ago to the settlement of the church-rate controversy in England. It proposed not to abolish the assessment, but to take away the means of its legal enforcement, excepting in cases in which money had been borrowed on security of the rate, or the rate had been made previous to the passing of the bill. There were also provisions for the voluntary payment of the rate by bodies corporate, trustees, tutors, curators, judicial factors, and other judicial officers, if they should think fit. Persons refusing to pay were not to vote in respect of the expenditure of moneys arising from the rate; and a clause enacted that a body of trustees consisting of the minister and two heritors might be formed in any parish, to be a body corporate to receive and administer

any contributions which might be given them for church-rate purposes in the parish. The chief objection raised against the bill from the Ministerial side of the House was based on the difference between church-rates as they exist in Scotland and the assessments which were known by that name in Ireland and England. The English church-rate was levied by a vote of the vestry, it was expended for various purposes as well as for the repairs of the fabric, and it was a yearly payment. The church-rate in Scotland is an occasional assessment, not in any way dependent on the will of the parish, and is levied solely on realty and not on occupancy.

Pauper Emigration to Canada.

The London Daily Telegraph, in an editorial on the emigration of pauper children to Canada, regrets that the Parliamentary papers just issued disclose the existence of unpleasant relations between Miss Rye and the Inspector of the Local Government Board. It is a popular conception that the best method of cutting off the entail of pauperism and crime in England is that the children of workhouse inmates and juvenile delinquents of the gutter should be adopted in early life and transferred to a thriving colony where surrounding associations are calculated to animate in them an honorable ambition to rise in the social scale. This view is substantially based on sound philosophy. In regard to Miss Rye's work, it is desirable there should be increased supervision on both sides of the Atlantic. The children ought to have a period of industrial training in the colony before being placed in situations. The work is too vast for Miss Rye and her collaborators without official assistance. The task of obtaining funds, the responsibility of bookkeeping, and the details connected with choosing emigrants, should be taken out of their hands, so that their time and energy may be left more at liberty for the departments of work more within the scope of their ability.

Chinese Education.

In regard to Chinese education, S. Wells Williams says:—"The tedious of learning the task of unknown sounds is relieved by writing the characters on thin paper placed over copy slips. The writing and the reading lessons are the same, and both are continued for a year or two until the forms and sounds of a few thousand characters are made familiar, but no particular effort is taken to teach their meanings. It is after this that the teacher goes over the same ground, and with the help of the commentary explains the meaning of the words and phrases one by one, until they are understood. It is not usual for the beginner to attend at all to the meaning of what he is learning to read and write, and where the labor of committing arbitrary characters is so great and so irksome, experience has probably shown that it is not wise to learn too many things at once. No attempt, so far as we know, has been made to facilitate the mere acquisition of the characters by arranging them according to their component parts. They are learned one by one, as boys are taught the names and appearance of minerals in a cabinet, or as one would learn a list of residents in a street. The effect of a course of study like this, in which the powers of the tender mind are not developed by their proper nourishment of truthful knowledge, can hardly be otherwise than to stunt the genius and drill the faculties of the mind into slavish adherence to venerated usage and dictation, making the intellects of Chinese students like the trees which their gardeners so toilsomely dwarf into pots and jars—plants, whose unnaturalness is congruous to the insipidity of their fruit."

EDUCATIONAL ITEMS.

The contract for the new High School, London, has been let. The estimate is for \$13,500. The number of pupils who will attend the new Belleville Model School is 26. A new building, suitable for a County Model School, is to be erected in Sarvia. The new Model School at Barrie has opened with twenty-five pupils—the full number allowed. Owing to the rebellion in Japan, a large number of the foreign teachers have been dismissed. The Ottawa Board of School Trustees have been authorized by the City Council to issue \$8,000 in debentures for building purposes. North Carolina is reported to be the first of the Southern States to establish a colored Normal School. The work of inspecting County Model Schools will for the present be performed by the Public School Inspectors who are members of the Central Committee. The following towns have responded affirmatively to the Government proposal to locate there the County Model Schools:—Napane, Perth, Berlin, Goderich, Ingersoll, Galt, Lindsay, Barrie, St. Catharines. The attendance at Drew Theological Seminary promises to be very large the coming year. Besides all parts of the United States being represented, there are new applicants from India, Japan, Bulgaria, France, Canada, and South America. As the papers for the intermediate and second-class examinations are to a large extent identical, it has been deemed advisable to hold a second-class examination simultaneously with each intermediate examination, that is, each December as well as July. There are thirteen Protestant schools in Clarendon Township, under the management of five School Commissioners, assisted by the trustees in each school district. Education in the township has received great advancement during the last two years. The faculty of Ohio Wesleyan University have effectually stopped dancing among the students. Arrangements had been made this year for dancing at some of the fraternity banquets at commencement, when the faculty, learning the fact, positively forbade it on penalty of dismissing the undergraduates and refusing to graduate the seniors who should engage in such festivities. Rev. Joseph Cook, in a recent lecture, said:—"It is commonly supposed that Harvard is Unitarian, when she has avowed a right to be called Episcopalian. I hold in my hand her elaborate statistics as to recent classes in Harvard University. Take one of the very last, and in it there were, of men about to graduate, Unitarians, 39; Episcopalians, 35; Congregationalists, 23; Baptists, 11; Presbyterians, 6; Liberals, 4; Methodists, 2; Roman Catholics, 2."

LITERARY NOTICES.

The contents of the London Quarterly Review, for July, 1877, just republished by the Leonard Scott Publishing Co., 41 Barclay Street, New York, are as follows:—The First Lord Abinger's Bar—Recent Discoveries in Art and Archaeology in Rome—Oxford Gossip in the Seventeenth Century—Economic Laws and Economic Facts—The Science of Electricity as applied in Peace and War—New Guinea and Polynesia—The War in the East—The Riddale Judgment and the Priest in Absolution—National Interests and National Morality.

The Popular Science Monthly Supplement, No. V., has been received from the publishers, D. Appleton & Co., New York. It contains a number of able articles from leading British periodicals, by writers of high literary reputation. Among those in the present issue are: Copernicus in Italy—Secret Societies in Russia—The Conditions of Life in Animated Beings—Dr. Carpenter on Spiritualism—A Study of Lower Life—The Trial of Jesus Christ—Vital Force—Predominant Delusions—Curiosities of the Voice—and the second part of Prof. W. Robertson Smith's article on "The Bible," from the new edition of the Encyclopaedia Britannica, for which the author is to be tried for heresy in the Free Church of Scotland. We cannot endorse all the articles in this periodical, though we freely admit their literary ability.

The Canadian Methodist Magazine for September is an interesting number. "Education at the Centennial Exhibition," the opening article, by the Editor, is profusely illustrated, there being no fewer than thirteen beautiful engravings. "The Days of Wesley" is continued. "The Social Aspects of Methodism" is an article from the pen of Dr. Fowler, Editor of the New York Christian Advocate; "The Influence of Music" is a paper by Professor Cummings, of the University of South Carolina; and "Two Organs of Redemption" is an extract from a forthcoming work on the Second Advent, by Rev. J. G. Manly. There are other articles by Dr. Wallace and Rev. Theodore Cuyler. The Editor also continues his "Notes of Summer Travel," and furnishes a sketch of Barbara Heck, "The Mother of American Methodism." "Tell it Again to Me" is the title of the piece of music which accompanies this number.

Belford's Magazine for September opens with a pleasant illustrated article entitled "Up the Thames," by E. C. B. It is the first of a series of papers on the same subject. Dr. J. G. Holland's "Nicholas Mistrum" is continued, and another instalment of James Payn's "What Ho Cost Her" is given. Rev. James Carmichael contributes an interesting essay entitled "Siddhartha, or the Gospel of Despair," which treats of the history of Buddhism, and sets forth the influence of the Buddhist faith upon those who embrace it. In "Fragments of the War of 1812," Dr. Caniff gives the history of the lives and services of Colonel William Ketcheson and his four sons—W. Liam, Thomas, Benjamin and Elijah. Of poetry there are several excellent examples—"Aftermath," by Fred. Travers, "The Swiss Deserter," by George Murray, "The Old Home," by F. C., and "Patience," by John Reade. There are the usual notices of recent publications, and the number closes with the words and music of a song the title of which is "Down the Shadowed Lane She Goes," or the Happy Little Maiden.

PERSONAL.

Bishop Simpson is rapidly regaining his wonted health, and is now at work again. Mr. Alex. Cross, Q. C., of Montreal, has been appointed to the vacancy on the Quebec Bench, caused by the death of Judge Sanborn. Ex-President Thiers died suddenly on Sunday evening, at St. Germain, near Paris. Mr. Geo. Muller, the founder of the orphanage for 2,200 children at Bristol, England, has arrived at Quebec, where he addressed a meeting in the Music Hall on Monday evening, which was largely attended. By her own desire Her Royal Highness the Princess of Wales has been elected a Dame Chevalier of the Order of St. John of Jerusalem, a philanthropic society presided over by the Duke of Manchester. Rev. Joseph Cook will begin his course of Monday lectures at the Tremont Temple, in Boston, on the first of October, and continue them till the first of May. A single layman, in so poor a country as Ireland, has within a few years given \$3,000,000 gold for the erection of a cathedral, and another has given \$3,500,000 gold for purposes of cathedral restoration. The Rev. Dr. Horatius Bonar is described by Dr. Prime, in the Observer, as a venerable-looking man, sixty-five years of age, short of stature, with a round, smooth, fresh face, beaming with intelligence and love. In the pulpit he reads very slowly, and his prayers are short, tender, and comprehensive. During the recent Wesleyan Conference in Bristol it was announced that the Rev. John Lomas, a well-known and highly esteemed ex-President, had been seized with illness of the most alarming kind, and that his medical attendants feared the worst consequences. We learn that Mr. Lomas has since died. Rev. S. J. Cosford, of the M. E. Church (South), died at the residence of Mr. Thomas Underhill, Volusia County, Florida, on the 16th of July last. He was the son of Rev. Thomas Cosford, of the London Conference. Rev. T. Bishop, who was his superintendent, says:—"Bro. Cosford was a faithful and devoted Christian, one whom all loved as a friend and a brother in Christ. Zealous for the Master, he was ever willing to labor in his cause. Though but recently licensed as a local preacher, he did fair to make a noble soldier of the Cross." The Rev. J. H. Johnson, M. A., had last week raised about \$300 on the St. George Circuit for the Endowment Fund of Victoria College, and had visited only a portion of the circuit. He continues the canvass there this week, and intends to visit Oxford Centre next. CHANGE OF TIME—We call the attention of all concerned to the fact that the financial district meeting for the Owen Sound District will be held at Markdale on the 25th of September instead of the 15th, as formerly announced. From the advertisement elsewhere our readers will see that the Ontario Ladies' College, Whitby, re-opens to-day.

BRIEF CHURCH ITEMS.

A Methodist parsonage is to be erected in Blythe. Workmen are busily engaged on the improvements and enlargement of the Methodist church, Napanee. Last Wednesday afternoon the Burlington Methodist Sabbath-school pupils and friends enjoyed a picnic at Oaklands. The Methodists of Kingston contemplate renovating the Sydney St. Church at an expense of \$3,000 or \$4,000. The Chatham Methodist Sabbath-school excursion to Port Stanley, a week ago last Thursday, was a most successful one. The Methodist church, Windsor, which for some time past has been closed for alterations and repairs, was re-opened for divine worship last Sunday. The members of the Methodist church of Prescott have recently had a handsome and powerful organ placed in their church. The organ was built by Mr. Warren of Montreal, and cost \$1,300. An ice-cream social was held in the Wood-Green Methodist Church, Toronto, on Monday evening of last week. A goodly number were present. Rev. C. Langford, pastor, occupied the chair, and addresses were delivered by the Revs. Dr. Carral, Affleck, Balmer and Ivison. Rev. Joseph Hill says that since last Conference he has taken up two additional appointments on the Oak Springs Mission. School-houses are substituted for churches. The attendance and attention are very encouraging. Three services are now held each Sabbath, two of which are in the town. The recent excursion of the Napanee Methodist Sunday-school, per steamer City of Kingston, was a most pleasant and successful affair. The steamer proceeded to Picton, where the children took dinner at the Court House. The party then proceeded to Lake on the Mountain, where the time was spent in viewing the beauty of the scenery. The Clarendon Methodists, notwithstanding the busy harvest time, have been holding large and interesting meetings every night, conducted by the pastor, Rev. Dr. Mark, and one of Mr. Moody's workers, Mr. Spencer, from Chicago. The spiritual good resulting from last year's camp-meeting, it is said, is yet apparent. A goodly number have engaged tents, and large congregations are anticipated at the camp-meeting, which commences to-morrow. A very successful excursion to Port Stanley was given on Thursday, Aug. 23rd, by the Tilsonburg Methodist S. S. Nine passenger cars were driven up at the Air Line Station, about 9 a.m., which were speedily filled, some 300 of the number having come on from Delhi. The excursionists proceeded on the pleasure grounds at Port Stanley, returning without accident, and in good season, to their homes, all seemingly well pleased with the day's holiday. The success of the undertaking may be very fully credited to the good management of the Superintendent of the Tilsonburg S. S., M. S. Smith, Esq. The ladies of the Methodist church at Tilsonburg have shown a commendable spirit of enterprise in refurbishing their parsonage, which is now a very pleasant home for the minister and his family. Towards meeting the expense incurred two garden parties have been held, given respectively by Mrs. McIntyre and Mrs. E. D. Tillson, each of which proved a success. These ladies and their families spared no pains towards the entertainment of their guests, who left each night with very pleasant impressions of the hospitalities extended to them in the interests of a most praiseworthy object. Rev. N. S. Burwash writes:—"Since Conference we have held a four days' meeting and subsequent special services at the Dobbinston appointments, on the Invermay Circuit. These services have been greatly favored with delightful manifestations of God's presence, and the enlightening, renewing and sanctifying operations of the Holy Spirit. God's people have been greatly quickened and refreshed, and over twenty persons have professed to receive God's converting grace, and have been received as probationers for Church-membership. Others are still seeking the Saviour. Ministerial and lay brethren from surrounding circuits kindly assisted in the services. The Cowansville Observer, of the 31st ult., says:—"On Friday last, a Union Sunday-school picnic was held in Mr. Leggat's grove, near Farnham Centre, and although the sky was somewhat cloudy, and fears of rain were entertained by some, the attendance was very large, fully one thousand persons being present. The schools in attendance were: Union schools of Adamsville and East Farnham; Methodist school of Cowansville; Congregational school of Brigham; Presbyterian school of Farnham Centre; Friends' school of East Farnham, and the schools from Foydey Corners and the Vail neighborhood. The Madoc Review, of the 30th ult., says:—"The social in the (Methodist) church last evening was very well attended, the receipts being nearly \$17. Mr. James A. Orr presided as chairman, short addresses being given by Rev. H. Kenner and N. D. Peters, and Messrs. A. F. Wood and Stephen Reed, which were interspersed with musical selections by the choir. The chairman, on behalf of the congregation, presented Miss Minnie Ketcheson, organist of the church, who is about leaving for a time, with a beautiful gold locket and cross, as a token of their regard and appreciation of her services for some years past. J. B. Ketcheson, Esq., returned thanks on her behalf. Rev. T. Bowman Stephenson, B. A., of London, Founder and Principal of the "Children's Home," preached in the Richmond Street Church last Sunday morning, and in the Metropolitan Church at night. The congregation in the evening was exceedingly large, and listened very attentively to an impressive and eminently practical discourse upon the words "Come and See," found in the 46th verse of the first chapter of St. John's Gospel. On Monday evening Mr. Stephenson gave a service of song in the Metropolitan Church, which attracted a large number from different denominations. Between the songs Mr. Stephenson gave interesting details of Christian rescue-work amongst the masses of London. A liberal collection was taken up in behalf of the funds of the Children's Home. Mr. Stephenson expresses himself as well pleased with the subscriptions which he has received in support of his institution at the meetings that have been already held in various parts of the country."

RELIGIOUS INTELLIGENCE.

There are fifteen Jewish papers and magazines in the United States devoted to Judaism. Dr. Schaaf's arrangements for the next meeting of the Evangelical Alliance are completed. It will be held at Esle, Switzerland, in 1879. The magnificent Baptist tabernacle, erected at a cost of \$200,000, in San Francisco, was dedicated to the service of God on Sunday, the 5th ult. An addition of about five thousand members is claimed for the Churches within a radius of fifty miles of Boston as the result of last winter's revival. A petition to the Queen against the introduction of aricular confession into the Church of England is being circulated by the Church Association for signatures. A special service for workmen was held in St. Paul's Cathedral, London, on August 9th, when a choir of 1,000 voices was provided by the Gregorian Association. The men came as requested in their working dress. The Chicago Advance says while the tendency of Methodism is toward permanent pastorates, and some excellent preachers are leaving that Church because of the itinerancy, the tendency of Congregationalism is toward a traveling ministry. A "Revised English Bible" has just been issued from the Queen's Printers, the chief peculiarities of which are a revision of the authorized version and an improved version of the text, which is divided into sections and paragraphs according to the sense, the poetical portions being arranged in parallelisms in accordance with the rhythmical construction of Hebrew poetry. The new Bishop of Rochester, England, Dr. Thorold, in a recent speech said:—"If he knew anything of the religious character of true Englishmen, they were Protestant to the core. That was his firm conviction, and when he had the privilege of taking his seat on the Bench they might rely upon it he would do what he could to maintain it as the true faith of Christ and of his Church." The Pittsburgh Methodist Recorder says:—"A lady in connection with the Primitive Methodist Church, in England, recently gave her staff money, which consisted of 4,000 three-penny pieces, to the missionary cause, a sum equal to \$240. This example is worthy of imitation on this side of the Atlantic by all Christians who are squandering the Lord's money on their taste for tobacco. It also demonstrates how greatly the power of the church is weakened by the useless and sinful indulgence of professed Christians in the narcotic weed." The Southern Presbyterian characterizes as a "startling movement," the establishing of 65 Roman Catholic schools for colored youth in four of our Southern States, viz, ten in Georgia, fifteen in Alabama, fifteen in Mississippi, and twenty-five in Louisiana. They offer free tuition to all the colored boys and girls, with the remarkable addition of free board and lodging. Poor whites have to pay \$100 per annum. Says the same paper:—"We must not be surprised if we find them by hundreds and thousands accepting the very liberal education that is now to be offered to them." "Methodism on Cape Cod," says the Methodist, "has been of the most ardent, aggressive type, and nowhere has it done a more noble work for the Master. In the summer season everything is usually quiet, as the business is fishing, and the men and boys are away on the water. The busy season commences late in the fall, when the fishermen return from their summer's work. Business revives, increased religious meetings are held, a new religious interest is awakened, and the people feel that the time for active service has come. The church on Cape Cod that does not have a revival in winter, must be far gone in spiritual death." From Cawnpore, India, Rev. S. Knowles writes:—"The health of the Mission is generally good, and the missionaries are standing nobly at their posts. The two schools here, with Dr. Hugh at the head of one and Miss Thornburn at the head of the other, are doing a grand work. Both schools are in better condition than ever before. Their influence for good to the cause of missions, and the work and kingdom of Christ, is being felt in all the Presidencies of this great land. Our English congregation is a greater help to us in our native work than ever before. We are trying, by regular and systematic preaching, and visiting among the natives of this great commercial city, to bring home the blessed truths of the gospel of Christ to the minds and hearts of the people. We have a few sincere inquirers." Mr. DeForest, of the American Board, writing of the wonderful progress Japan has made in a year, says the native preachers proclaim the gospel with great boldness:—"It is a strange thing, a daring thing, in this land, for Christians to pray, openly and everywhere, that the Mikado, whom many people still think to be a true son of heaven, may believe on the Lord Jesus and be saved. It is strange and daring for preachers to assert publicly that even the governor of Osaka has no other way of being saved than through Jesus Christ. The bold front, the open challenging, and yet the quiet and steady working of the Christians of Japan, is certainly telling. We do not need to dream that somebody is saying 'Come over and help us'; for hardly a week passes but that some call, in a living voice, says to us: 'Do please come and teach us, too, about this new way.'" The Rev. Dr. William Cooke, in the course of a sermon preached at the late anniversary of the Wesleyan Foreign Missionary Society, said:—"It was astonishing to observe the recent openings of Providence for missionary efforts in China, and Japan, and India, in Turkey, and Spain, and Italy. One hundred and fifty years ago there was no Methodism, and Wesley was unconverted; now there were 4,000,000 of Methodists, and 14,000,000 of hearers frequented those places of worship; and there were 30,000 Methodist ministers besides 60,000 lay preachers. One hundred years ago there were no Sunday-schools, and ninety years ago there was no Religious Tract Society. Now the latter had circulated 1,000,000,000 of tracts, and was sending out 4,000,000 every year. To his mind recent geographical discoveries and the openings of Providence to the gospel were proofs that God was preparing the nations for himself, and Christians might well thank God and take courage."

CURRENT NEWS.

A severe drought prevails in Brazil. The Japanese rebellion is virtually at an end. The census of Japan for 1875 gives the native population at 33,600,000. Nine Philadelphia strikers have been convicted of obstructing the mails. Another victim of the Baltimore riots is dead, making eleven in all who have lost their lives. Two of the Rio Grande raiders are to be surrendered to the United States authorities. The quartz lead on the Rousseau is now yielding gold at the rate of fifteen dollars per ton. The date of the elections in France has been finally fixed for the 14th of October. Terrible destitution exists at Berlin, even among the better classes. General Grant was presented on Friday with the freedom of the city of Edinburgh. The entrance of the Argentine Republic into the Post-Union has been deferred. More hopeful reports of the crops come from Bombay since the recent rains. Ten thousand cotton operatives went on strike on Friday at Bolton, Lancashire. An extra session of the New Brunswick Legislature was opened on Tuesday of last week. The Mexican Government has thrown open to immigration extensive sugar and coffee lands in Oaxaca. Operations are about to be commenced on the improvement of the harbor and river navigation at Napanee. The first two witnesses on behalf of the United States Government were examined on Monday of last week before the Fishery Commission. The Home Rule Conference of Great Britain adjourned last week after electing Mr. Farnell, M.P., president of the confederation. Luigi de Luca, one of the largest merchants of Rome, has failed for \$400,000. The bankrupt has absconded with \$50,000. Favorable accounts come from Prince Edward Island of the harvest and fisheries in that Province. The emancipation edict promulgated by the Queen of Madagascar frees all slaves, and provides for each sufficient land to furnish a living. Considerable damage has been done by recent storms at London, Parkhill, St. Williams, and in the Guelph region. The evidence in support of the British case before the Fishery Commission will be closed this week. It is reported that Hon. Mr. Mackenzie has requested Dr. Fortin to proceed to France, and watch the legislative action respecting the duty on Canadian-built ships. The Chinese Ambassador is about to make a provincial tour, his object being to see something of the manufacturing and industrial life of England. The man Quinn, who has lately been on trial at Montreal for the murder of Hackett, was discharged last week, the evidence not being sufficient to warrant a conviction. The Ontario Government has returned a favorable reply to the suggestion for the appointment of the 22nd of November as a general Thanksgiving Day throughout the Province. The Canada Gazette contains an announcement that the amended Act respecting the coasting trade of Canada will come into effect on the 15th inst. Owing to the disappearance of certain witnesses subpoenaed by the petitioner in the Lincoln election case, the Niagara circuit has been adjourned until the completion of the Grimsby scrutiny. Dr. Marden, of Quebec, gives an assurance that there is no necessity for postponing the Dominion Y. M. C. A. Convention to be held in that city, as was proposed, on account of the reported prevalence of typhoid. The new Spanish tariff excludes England, France, and the United States from the benefit of the reduced rates on imported goods, but hopes are entertained that the matter will yet be satisfactorily arranged. Brigham Young's death last Wednesday was caused by inflammation of the bowels. It is reported that he will be succeeded by John W. Young, his youngest son by his first and legitimate wife. He was buried on Monday. Three of the men who murdered Captain Ridout and his crew at Bonne Bay, Newfoundland, in 1874, have been captured by the commander of H.M.S. Eclipse. The fourth is in hiding in the interior. In the Court of Appeal last Friday it was decided that under both the Involent Act of 1869 and that of 1875 an official assignee can impeach a chattel mortgage for non-compliance with the Chattel Mortgage Act. The New York Express asserts that Oakley Hall has returned from Europe and is living under an assumed name near the Orange Mountains, New Jersey; and, further, that he is giving evidence against the New York ring on condition of the prosecution against himself being stopped. The Irish harvest will probably be above the average. The hay crop is undoubtedly very fine. The root crops are also good. Potatoes have shown in some districts signs of blight. Oats in the best corn-growing districts are excellent. Wheat is good. Sir Edward Tyler, President, and Mr. Hickson, General Manager, of the Grand Trunk Railway, had an interview at Montreal on Monday, 27th ult., with Right Hon. Hugh Childers, M.P., President, and Mr. Broughton, General Manager, of the Great Western Railway. The prospects of the harvest in France are not so good as was at first supposed. The Temps says that though some localities have produced corn in perfection, almost everywhere else the rain had proved fatal. There is plenty of straw, but the ears are feeble and the grain is light. A frightful explosion, attended with fatal results to Mr. John Morden, of Petersville, and serious injuries to three others, occurred on the farm of Mr. John Nichols, 2nd concession of Westminster, about eight o'clock on Saturday morning last. It seems Mr. Morden had just started his steam threshing-machine to work when the boiler suddenly exploded, making a complete wreck of all its surroundings. A letter has been received at Ottawa from the Prince of Wales stating that in consequence of the French Exhibition Committee being unable to give more than one-fifth of the space asked by the British Empire, only one-third of the forty thousand feet asked for by the Canadian Government can be granted. The letter also contains the offer of a space of thirty feet square for the erection of a trophy under the tower at the entrance to the foreign department of the Exhibition building. The matter has been taken into consideration by the Cabinet.

The Righteous Dead.

PHILIP DAYMAN. The late Mr. Philip Dayman was born in the parish of Kilkhampton, County Cornwall, England, in the year 1819.

ELIZABETH FAIRLES, Daughter of James and Eliza Fairles, Stouffville, was born at Hagerman's Corners, in the Township of Markham, on the 10th of August, 1852.

ANN PEARCE. Sister Pearce, who died in great peace on Wednesday, the 22nd August, 1877, at four o'clock a.m., was born in the year 1819, June 15th, in the Township of Leeds, Province of Ontario.

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