#  

## AND EVANGELICAL WITNESS



|  | HE | TIAN | AND EVANGELICAL | WINSS. | JULY 98, 185 |
| :---: | :---: | :---: | :---: | :---: | :---: |
| mily | of heaven, it must become a more cheerful place. Blessed the man or woman or child who kindles a saile or plants a fower or lety looso ag robin. The winged jors of life will eat up the colld creeping sorrows as partridgee devour grasshoppera, and linnets kill the caterpillars. From the for wind of heaven let there bo migana rich cargo of stariings and evarrows.-Chrio tian at $W_{\text {ork. }}$ <br> Revival or Ruin. | Keeper in Iond and earnest tones, ' Eh , sir, but I'm awfu' keen to get the blessin'; wull ye lat mo in " The door was ajar, and her words fell out his hand, and said, 'I hear from your tongue that you are a Scottisk lassie : we will need to try and get you in.' It was the vener able $\mathrm{Dr}_{\text {r }}$. Moffat, from Africa. And then and the means of her sister's conversion, went back to Melrose." <br> Growing OId. | in ordioary aflairs, Young men will not save fire dollars, becansse they are not i thousand. Cristitians neglect opportunities of plain aseflul. ness, because they caannot do something ertraordinary. Not robius, but dacks. |  | $\|$out properly while held up by the cord, he is <br> gradually taught not to depend upon thise <br> Watching the movements of a good swinmer <br> will teach you more about using the hands and |
| The Old Man's Dream. BY OLIVER WENDELL HOLMES |  |  |  |  |  |
|  |  |  |  | Afar. o'er the silent river I watch the white sails glide |  |
| ther luygh, a bright: halred boy, |  |  |  | And sbove, in the bluer elher, | keep all parts, hands and feet, well under water, and do not be afraid to sink the whole booly up |
|  |  |  | idow who has loet her | While beyond, in the purple diftance, <br> Tbe golden hends of the sun, | irs the hollow the spine or backbone; this allows the |
|  |  |  |  | And the odorous breeze, freight-laden- From some far-off fragrant isle, | the lightest part of the body. Leains to breatlie |
| y, reeling dream life, and love and fame |  |  |  |  | throagh the nostrils: some swimmers make grear eputtering in throwing water trom the mothi; $i$ tis easy to learn to smin with the |
|  |  |  |  | If teenimgled music, | mouth; it is easy to learn to owin win in quietly; $i t$ is a greasf failt with begtuners that |
|  |  |  |  |  | seem to think that they must mote great exer tions. Be quiet and you will find that swim |
|  |  |  |  |  |  |
| To bid thee fondiy stay. | arybued the easee expestuated by ali motives |  |  |  | g need not tire youl any more than walking not go into the. water when heated, very |
| $\begin{aligned} & \text { thos } \\ & \text { noc } \\ & \hline 104 \end{aligned}$ |  |  |  |  | tired, or after eatiog a heary meal. Fivally, when you get a chance, watch the best of all wimmers, and see how reatly and quietly hees |
|  |  |  |  | at thy touch might tarry ver the buman heart, |  |
| ${ }^{\text {rcan }}$ |  |  |  |  | wimmers, and see how reatly and quietly hes does it, and try if you cannot swim as well as\& frog! -American Agriculturizt. |
|  |  |  |  |  | $\frac{\text { The otter. }}{}$ |
|  |  |  |  |  |  |
|  |  |  |  |  | and its habits are interesting; but it is most to be aumired when watched in clear water swimming and tacking in undulations by the aid of |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | In S Jewish book called the Talm | form to the polecat, but this is not a happy simile, as its head is more blant, its far shorter |
|  |  | Curistians From Home. |  |  | bious in its hahits, but it kept under water |
|  |  |  |  | is. | more than a few minutes at a time,"is soon drowned, for to live, it must come up to breathe. |
|  |  |  |  |  |  |
|  |  |  |  | Sim. The same king was a long |  |
|  |  |  |  |  | beaver, but it must be remembered that much that relates to the beaver's residence is fabulous. |
|  |  |  |  |  | in full growth, it is about two feet in |
| Helpless People. |  |  |  | food to be in seadiness for his | self fifteen or ixiteen inches long, and tapers to a |
|  |  |  |  | ut he who only f | otter, whoee tail is much brader. In color it |
|  |  |  |  | asamy |  |
|  |  |  |  | $A t$ last the Eive returned, and upon the frste | throat and breast are ash-colored, the mouth |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | nepo |  |
|  |  |  |  |  | whicl are diminutive, and phaced near the nose, |
|  |  |  |  | rely serves him from the fear of punishment. e delights to think of him, the other tries to | bed of the river. Its neck is thick; the legs are |
|  | V |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | Ata meeting in Exeteir Hall, where the |  |
|  |  |  |  |  |  |
| norice in the kitchen, For your own anke be |  |  |  |  |  |
| tress of |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| of cemmo |  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | quareling she went wp to then, tola |  |
|  |  | The Copy |  | deasis from पuarreliliz, and, in the end, induced | ing thee fout or more chambers, which asend |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | All bhouted with one voices "Yeer yes"; |  |
|  |  |  |  |  | Water roes bet natea |
|  |  |  |  |  | adisision of inirgeneraly contriving that hese |
|  |  |  |  | end-looking missionary rose, and looke 2 n 17.4 |  |
| take hodd of every |  |  |  |  |  |
|  |  |  |  |  | often fatal, but they are said never to $\begin{aligned} \text { utter a }\end{aligned}$ cry under any circumstances, although the fe. |
|  |  |  |  |  |  |
| $\begin{aligned} & \text { mipliah } \\ & \text { an your } \end{aligned}$ |  |  |  |  | imes five at a birth, which tatee place |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | Hace silk bounct 3 That is little Mary Wood; and she is my wife." |  |
|  |  |  |  |  |  |
| they would, and they would not if they coild. Others canot make their omn bels, but they |  |  | tures and S | Can You Svim? | vien sumberiess instances, despite of what thas hie extreme foniness of the molher for her |
|  |  |  |  |  |  |
|  |  |  |  |  | roneny has been caught, and kent in cantivity |
|  |  |  |  |  |  |
| tion is |  |  |  |  |  aud at leigeth encompassing their deliverbe by tumnelling from oores seceret spipt to |
|  |  |  |  |  |  |
|  |  |  |  | be training for a boat-race and not know how to swin. Every one of you who is large enough |  |
|  |  |  |  |  |  |
|  | quartera The Rev, Mrr. Aitren, in the course $e^{\text {a }}$ |  |  |  |  |
|  |  |  |  | and ot do a ayything that they po ponot think per- | A little birl once hada a beio of strurberies. |
|  | is point |  |  |  |  |
|  | stiri |  |  |  | " Now for a feast," said her brotizer to her one |
|  |  |  |  | i to learn, and at the game time maxy think at the place where you wish to $\mathrm{g}_{\mathrm{g}}$ is not rafe, when we say bogs and girls should do this or |  |
|  |  |  |  | So when we say boys and girls should do this or that, we mean always with the consent of their | morning, her to eat. <br> "I can't eat these," she soid, "for they are |
|  | Tsam |  |  |  |  |
|  | ested him; but addedi, "I am of very analyti- |  |  |  |  |
|  |  |  |  | to swim is so great that it is not nceesasary to argue the point. It is casier for bogs to learn |  |
| not |  |  |  | to- arg <br> to in the way if girls wish to learn, and they would <br> fuel much safer on | non for our making a feast, for they are so much <br> 7the greater treat.' |
|  |  |  |  |  |  |
|  |  |  |  |  | "Yes, but they are the first ripe frait." <br> "Well, what of that ?" <br> "Why, you know the Bible says we must |
|  |  |  |  | ac- coudd, in a ase of accidident, keep themenslver anfoat,In learming, try to have onue older person teach |  |
| Tintern Abeby, the other day, left Eng. |  |  |  |  |  |
|  |  |  |  |  | ere be always feels happier in spending the rest, one and so I wisl to give God the first of my straw- |
|  |  |  |  |  |  |
|  |  | Robins or Ducks. |  |  |  |
| mmesand |  |  |  |  |  |
| land |  |  |  |  |  |
| the |  |  |  |  |  |
| 倍 |  |  |  |  | at "Oh, but I've found out a way. .You remern. |
| of thesef foeiga lirds, Whatat grand thio |  | din |  | could touch bottomatany time. It took lout ittle while to learu. If the hands and all |  |
|  |  |  |  | cta erept under witer, a perion will toay | or how Jesas saidd ‘Inassnuch as ye bave done unto one of the ceast of these ny brethren, em to Mrs, Perkin's dying clild. She neerer Then away ran the clilidron to give the straweerries to the sicl child: And when they saw cr put out her thin, white arm3 and tate- the ipe, round, juicy fruit in her little slyivielled ngerss and when they saw hiter eyes gisten,ad her little faded lips smile, they felt as if ley had a far richer treat than if they had kept are that God had accepted their offring. |
|  | evival. |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |

 Sabbath, August sth, 1875 . INTERNATIONAL BIBLELESSON-No. 19
ODDDEN Terri-" $\frac{1 \text { am }}{\text { the }}$ Lord that healeth Topio:-Help for the Impotent
 NOTES.
An Infrunity, ver. 5 Probaly paralysis, as
the ancient tradition has it. Thiry and Eight the ancient tradition has it. Thirty and Eight
yeafs, Jesusu restored oue womanwho had been,
afticted twelve years, Luke wiii. 43; and anticted twelve years, Luke nither after eighteen years of infirmity, Luke
anothe
niii. 16 ; but this. case was so long continened as to seem practically hopeless. From verse 14,
it is supposed that this infirmity was the result of some sin on the part of the sufferer.
The porrerics3 condition of this $m$ moral inability of men because of sin. The The biessed Lord, however, can sapply power in the
most desperate cayes. No man can come to me, When Jesus saw . . a and : knew ver. 6. Seeof Jesus' movement toward him... Does he not
 In that case, not in that place, for there is
indication that he hal been there vory lon but in that inpotent case, or condition.
I have no mann.. to pmit me in, verse
Helpless in himself, and helpheess in others. fit type of the sinncr, who cannot tave himself
and who no no man can save: Wheri the weuter is troubled. Not at all tirees coulid healing or
even help, he had at that pool. Nor can Jeeus be neglected at our pleasure, and healinges still
be had "Seed ye the Lord while," etc., Iss. answer,", etc. Prov, i. 28.
Illustrations.- Essan found no place for repent. Loce. Heb. xii. 17, Jeruskern passed beyona
Lier opportuuity of mercy. Luke xis. 41,42
Rich aul great mea shatl call in yain at the last grcat day. Rev: vi. 15-17. Rise, tulse up thy bed, cond wull, ver. $\varepsilon$.
Christ's werd of power, conveying ability to
oley, Every command laid upon us by Christ can and should be obeyed, for with the coin-
mand goos forth the necded help. Uponn the
iapotent man, the great resul took inapotent mana, the great result took effect " im
mediatel, " as verse 9 s shows. Immediate converrions. - Thief on the cro
Luke xxiii. 39.43 ; Jailor at Phillippi, A
xvi 22-.23; Many at Pentecost, Acta ii burden on the Sabbath day was forbidden by
 bath, taught that all works of mercy and of
necessity were allowable on that day, even as on any other. To Pbarisece, however, healing on
nothing, formal obedience was everything. withered handings, Manthe siab Sath, -Man with had an infirnity cighteen years, Luke xiii. 10 -
16. How full the Lord's day is now fillod with precious work, and heavenly blessings.
He thät made me whole . . . said, etc., yer. No higher authority should be asked. Complete
submission to Jesus is the believer's most obviThe blind man, when healed, re
same principle Jobn ix. 24,25 . same principhte Join ix. 24, 25 . Amazing lvve
Jespus finditt him, ver. 14. Amer from the fold of Cod," etc. See parable of The Lost Shecp, Luko xv. Bethohl, preparo for a
surrrise-Thou art made whole, not in body only, but in soul before God. "There is there-
fore now no condemnation," ete.. Rom. viij. Stiit no more as at tle beginniag of thy original
disorier, nor io any other way. How immense the obligation to sin no more.
LEssoxs.

1. Jesns sees sad knows all aboutour infirni-
ies of booly, and of soul; ties of body, and of soul; 2. Active consent is
required of those whon Jesus heals; 3. In
worldy things one is forestalled by anotler, but the Gospel eall is "Ho, every one," etc. Ispiah
2. 1 ; 4 . A healed soul is quitick to obey and to confess the power of his healer; 5. Formalist
think more of institutions and ceremonies thal of love and good works; 6 Jesus finds us in the place of duty, ver. 14; 7. The sufferings of time
foreshadow those of eternity; 8. They whom Christ has blessed should proclaim his grace to In this lesson an interestlng point may be
made at starling, ly asking where all those inn potent folk would have been had they lived
now. They would have been in the rarious hospitala and infirmaries, according to the
nature of their diseases. Why were they not in similar institutions at Jerusalem1 Deacuse
there were none. All these benificent agencies Cor the care of the body are the fruit of Christi
anity. When people speak in praise of Budd call "the religioas of the world," we may well asks them, What hare these religions dune,
only for men's souls, vut for their bodies? The spiritual teaching of this miracle is of
the highest iniportance. Very many Sund scloclars admit the urgency and feel the graci
ousness of Gods invitu the way to he quite happy is to obey them- - in
tend to obey them-yet nerear do obey them chain of their, sins." But the reason "thick the unquestionable truth of the natural inability mere excuse, but it deceives their own mind
and they think that if tere they realy "repen
and believe, it will be because an irresistib course, impossilde efore thy one No Now it it ins of
but the sulject of this lesson is, How to do the

## ghteditat. <br> VMTS! FITS! FITS! FITS!




DR. C. M'LANE'S WORM SPECIFIC VERMIFUGE. SYMPTOMS OF WORMS. $\mathrm{T}_{\text {colored, winth occasional lisheses or or }}^{\mathrm{HE} \text { and }}$





 Costre; stoois sliany; not unfrequenty
tinged with llood bebly swollen and
hatd

 grinding of the teeth; temper variable,
but generally irritable, $k$.:.
Whenever the above symporns are found to exist,
DR: C. M'LANE'S VERMIFUGE
Will certainly effect a cul Will certainly effect a cure.
 ration has ben such as to warrant
pledging ourselves to the pubic o
RETURN THE MONE in every instance where it should prove in-
effecual ; " Froviding the simproms at.
tending the sickeness of the chid or atult
should warnat tending the sickness of the chitid or atult
should warrant the supposition of worms
being the cause." In all cases the Medicine to be given in stict accordance
wrth tre precrions.
We pledge ourselves on the public, Dr. C. M'Lane's Varmifuge DOES NOT CONTAIN MERCURY


## 

## 

## $\xlongequal{\text { FOURTH VOLUME NOW REAT }}$

 "Case and His Contemporaries,"




Chisfine framian
TORONTO, WEDNESDAY, JULY $28,1877^{\circ}$. At the Branch Department of the Book-
Room, opened in Great St. James Street,
Montreal, under the superintandence of Room, opened in Great St. James Street,
Montreal, under the superintendence o
C. W. Coatos, all Books and Publication
on sate at the Toronto Book-Room can bs
obtained. Methodist Missionary Society.


## 

 Christian religion and condemn the theories of
modern infdelity. Ee stigmatizes them as the persecuting opponents of that ibeerty of thonght
for which he pleads. A similar conplinint is very
common in our day. Nearly all the modern writers, who have advanced views in antagon isn
to the poppuar Christian belief, denounce thos
who repudiate and condern their Atheist theories, as religious bigots opposed to fre
thought. Those who have settled Christian con victiong, and who venture to controvertt teach
ings which they believe to be unsound and ings whath they believe to be unsound and
dangarous, , ore represented as the opponents of
that unshackled liberty of thought, of whicl that unshackled liberty of thought, of which
these unbecievers claiin to be the champions
But it is extreniely incofisistent, for those who claim to be advocates of liberty of thought, $t$
find fault with those who take the liberty rejecting and condemning what they deen
false and injurious. Would they have the be
lievers in Christianity to receive with uo tievers in Curistianity io receive with unques
tioning faith the denunciations of its enemies
It is curions conception of liberty of thoaght, which implies that one of the parties in a great
controversy should lee silent. Is it fair or just to denounce men as enemies of free thought, be
cause thcy defend thcir own convictions and
point out what they regard as defects in theorie point out what they regard as defects in theories
which they deem false
escence in the clains of every a kunde aerui.
con teaching can only become yeneral, when all love oftruth
and belief in its superiority lave died out
among men. To assail the most cherished among men. To assail the most cherished
Christian eonvictions, is deemed all right Rut
for Crristians to defced th. ate this Atheistic materialism, is persecution.
We do not deyn that there are many in the
Christian Clury, narrow and intolerant toChristian, Church, narrow and intolerant to-
wards any cpinions that do not harruonize with
their creed. It is a law of mind, that the old opinions and beliefs that have has. possession
jealously resist the eecrocishments of any new
views that tend to detlrone then. But bhis is not pcculiar to religious opinions. It is as true
in Art, Science and Polities, as in Theologr. And the most distinguished hieroplounts of the
modern sceptiall philosospy, neither in their
practical metloads, their liberality tow practical methods, their liberality towards op-
ponents, or their views of edvcation, have
shown thenselves any lessinitolerant than those
Christian theologians whom they denounce as religious higots. The truth of this allegation
is well illustrated in a rccent article in Scrincr's. is well illustrated in a rcecat article in Scrimer's
Monthly son the edtcation and opinions of John
Stuart Mill, the champion of liberty of thooght, Stuart Mill, the champion of liberty of thonght,
against religions intolerance Mr. Mill er.
preses in his autobiography the lighest esti-
mate of the infucuce of early education, in mate of the influcnce of early education, in
forming character and opinions, Eut it is main
tained by the writer in Seribner, that neither the method by which Mr. Mill was educated ly
his father, nor the way in which he stadied
questions relating to theology in after life, was questions relating to theology in after life, was
as much in harmony with the free, ,nbiassed
action of the thinking facilties, action of the thinking faculties, as the method
by which Clristian ministers, whom he regards
 edacation and methods of study compared with
thlose of the e tuilitarian phbiliosopher. Thastirree those of the Ctilitarian phiiosopher. Thasthree
divinese named are Hopkins, Emmons, and
the younger Edmards. Each of these divines the younger-Edwards. Each of these divines
gave large
Etudy of of Logic. They of his carefullege lifead the to the authors study of Logic. They carefully read the authors
opposed to the orthodox theology. They ac-
ceptel nothing upon the authority of great
names. They held themselves ready to renames. They held themselves ready to re-
nounce any opinion that they afterwardi fornd
was notsustainelby
eachisfictoryevidence. They
eato rejected views held by the theologians

## 

 On the contrary, James Miul, who, accordingot thie testinany of his son, believed that the
popular conception of God wist the ne plus ultra to the testinony of his son, believed that the
popular conception of Gool wess the ne ptusu uttra
of wickendiness and who regarded ancient and
modern religions as things that did not coneern him, carefully trained the fature philosopher in
theese Atteesisic, views, ,nd kept him from all
teaching and influene favorapl to Christinait teaching and infuenee favorable to Charistianitr.
The mind of the father completely ryrannized
wer thast of the eon. For, Mr. Mill tells us, ver that of the Bon. For, Mr. Mill tells us,
"it would have been wholly inconsistent with
iny futhers ide of of duty to allow




|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


GOOD NENS.
Res.and


and
bigotry And rooes.cre.

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


| conspiracy. The telegraph wires were previously cut. Several days before the riot "there were distributed at the episcopal palace scapnlaries of the Virgin of Carmen and the Sacred Heart, the former being recommended as rendering the bearer ball-proof." On the bodies of some of the dead rioters were found slips signed by the bishop and sealed with the seal of the bishopric, reading: "Peter, open to the bearer the gates of Henven, who has died for religion." According to the Herald, an address had been seat to President Gouzales by a large number of the Icading citizens of San Salvador, "domanding the strictest justice and severest punishnsent of the leaders of this dis- <br> MINUTES ${ }^{-\overrightarrow{O F} \cdot \operatorname{THE} \text { TORONTO }}$ CONFERENCE. <br> These Minutes come within a few pages of being as large as those of London, and are uniform with them in their make up. They will be found equally full of valuable information, not ouly to the ministry and membership within the buands of the immediate Conference reported, but also to the Church at large. A special interest, also to the Church at large. A special interest, the fact that the Districts which cover purely missionary ground stand connected with this Conference ; viz., Red River, Saskatchewan, British Columbia, and Japan. The statistical retarns for the Toronto Conference give us an aggregate membership of 32,302 ; of Sunday Schools 454, with 4252 teachers and 33,330 scholars. The amounts raised for the various Connexional Fonds are as follows: |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

Elmira, N. Y., is a city of less than twent
thousand inhabitants, and las a park of tw handred acres, furnished by the numificence ite of its cilizens-Dr. Edwin Eld dritge.
its appointrieats this parls is hasid to bue unsu
pissed ou this continent. It has four entrance the princiral one on the sonth is by a bro
avenue lised with willows. In front of Ludusome gateway to this avenue are the figurea
of winter, summer, and a deer, on thrco severa
mounds, which partialy encircle a fountain ust at hand is an immense flower garden, with nd design in its centre. On the other side in
he "Casino", a Bailding which answers th dooble purpose of an olservatory and a first
leass restarant. It rises to the eight of ore ne handredfeet,and from its four stories project
palconies furrishivg an area of nearly a thousand square feet. The view from the summitit ss ai
to be of unsurpazsed loveliness. Roeks, statuary pagod for band music, a"S Srring Grove,
raised and depressed sections of the grounds lakes, fine trees-these are amongy some of the
points of Eldridge Park. Nor whilst the taste and wants of the general public bave been con-
sulted by the munificent proprietor of this pro-perty-Gor whilst placing it'at the service of hi the special necessities of certain classes over
noosed. There is a "Home for the Aged," an an area hnown as "Chapel Grove" The latte ment of the trees and of the seats amongst them, jects for which the place is specially set apar
Religious services are held here every pleasan Sunday atternoon, the audiencess sometime
running up to eight or nine thonsand people
The services of "Chapel a bcing singularly effective ; bo much so as $t$,
cing in hearers from distances of twenty an thirty miles amay. The spirit which controls
the arrangemeats of these services is said to be very fine; noticing which a contemporary asks:
How are sectarian conficts kept out of this Eden? Has Elnira found a way by which
without strife or envy the one 'Gospel can be preached in ons public temple $?^{\prime \prime}$ Writing for
fafrration on thib point, tte following answer
was returned, with which quotation we tove ask low sectarian conticicts are avoided in the answer than to state that in Elimira there is an
almost utter absence of sectarian influences.
bnow of yo place here the now of no place where there is such a libe
eeling in this xegard. The clegryymen of th
ety have two orgaizations here. They have ineeting every Monday morning at the Young Lnink every clergyman in the city attends. Ministers' Meetings' are built on the platiorn it is understood that they are of the most con anso and loving description. The clergyinen ha
also what they call a ' Theological and Literary Society,' which meets at the several residences
for discussion, the reading of papers and criti,
cisu.. Incalculabie good to the elergymen and gatherings and conparison and contrast
views and feeling."
 Johnson, M. A. Preached in the Methodist
Church of that town, on Sabbath, the 18th inst,
woo sermons in behalf of tle Endowment Fund
 auvassed for subserintions, and met with great
uccess, the amounts ranging frem $\$ 25$ to $\$ 300$.
 yet a large nunnber of persons to call upou
Simco appears to be dong nobly for this ime
portaut institution of our Church.



| Adluess of the Montreal Conference will ar next week. $\qquad$ <br> Ersocal.-Dr. A. P. Ripley, Elitor of the <br> ${ }^{\text {Ho }}$ lo Christiain Advocte, lately favored our with a call. $\qquad$ | brier church items. <br> The Organ for the new C. M. Church at Port Hope will cost $\$ 2,500$. <br> The pic-nic of the Fenwick C. M. Sunday School to the Fall, was the best and largest ever got up in that village. $\qquad$ | keeping with the character of the school. It was <br>  tea in the grove. At half-past seven, the band struck up "God Save the Qneen," and the pleasant pic-nic was over. sand Islands was $\qquad$ opened regularly on last |
| :---: | :---: | :---: |
| Ateention is directed to the accon, |  |  |
| Sel | July |  |
| of Brother Prince. It will be seen that the was no insurance on this beatiful church. admonitory case. | The corner stone of the now and elegant Metho |  |
| admonitory cass. $\qquad$ |  |  |
|  |  |  |
| chat interest A |  |  |
|  | Metho |  |
| from Edimburgh, which may be looked for next Scl week. |  |  |
| The Rev. F. W. Conalue, of Alabama, Genesse ${ }^{\text {Po }}$ |  | dion mex mity |
| Esee Conterenee. 1 |  |  |
| it ise Conterenee. It |  |  |
| , incidents, \&e, to bet | mple |  |
| work. |  |  |
| Lhe Old Cenesce Conference . of |  |  |
| Business Cranar.-Mr. J. N. Take las ${ }^{\text {b }}$ b |  |  |
|  |  |  |
| nn $y$ in the propton,thice of lef law. It will be se |  |  |
| eribent in to.ly's |  |  |
|  |  |  |
|  |  |  |
| Emile diteveleg |  |  |
|  |  |  |
| in a namphelet entitled, "Protestantism and | On Friday, git Juls |  |
| Cursor |  |  |
|  |  |  |
| 位 | bill with |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
| policy and tendency of |  | prosering. |
| ral by M Leveleys | Duysvilul.-Rev. Geo. Brown writes: "Our |  |
| isan in |  |  |
|  |  |  |
|  |  | vaps. Iieir. W. W. Sheepherd, of caissrile, |
|  | The Methodistof Thame |  |
|  |  |  |
|  |  |  |
|  |  |  |
| eltesurit |  |  |
| ism of the dyy. This point is well developed in | The corner stone of a new C. M. M. Clurch was |  |
| N. Leveleges pampllet. |  |  |
| ports from Ifeland |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  | ms |
|  |  |  |
| $\begin{aligned} & \text { hagen to } \\ & \text { at disaster. } \end{aligned}$ |  |  |
| ristmas, sine | tather fears she will. be a cripiple for life. |  |
| been almost constant in various perts of the |  | k and readings were given by the Reva, J. A. Mc- |
| al. Old extinct voleanoes have opened thei |  |  |
|  |  | teras |
|  |  |  |
| reparted that soveral hundred p ished, and not far from ten tho | when | dilion Weti Cireuit: |
| nearly all their |  |  |
| nowneut eijers have |  |  |
| mysterious funels emit |  | beco |
| hot smoke and ashes, which during the night, |  |  |
|  |  |  |
| like gigntie columns of flame for hundreds of miles | an exeellout dinaer, and left sipplies for days |  |
|  |  |  |
| ample of Onturio, a beginning was made at the |  | The Sanfinaciseo offico had not |
| Pply |  | with |
| $\begin{aligned} & \text { to supply the } \\ & \text { and kindly atte } \end{aligned}$ |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  | pry |
| sapplied with rexing mitler, seectlar and re- |  |  |
| Withess, was tha | A Callendar, E |  |
| in the day wher |  | Neeo Dominioue Store |
| rea | A complidientary au |  |
| ed ver |  |  |
| dre enipyel. Derotional meetin |  | day |
|  | isis |  |
| men leave no roam- | liveral by the Iler. Mesess, Howararl E.dy a | Nasionat Pasto |
| and men treatel tho |  | Ceilit it inde |
| and men |  |  |
| treaking up of the camp presested him with |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
| Mfriorouras |  |  |
| congreation of the Metrpolitan Me Meto- |  | Mex |
|  |  | or |
| of worship, an | it the membersof the Metchdia |  |
| extension or its replamement by another of freater |  |  |
| power and compuss, , irr F. . In. Torrington, the | pair | Y one d |
| cres |  |  |
| yn manuan enureal |  |  |
| gan manufacturers |  |  |
|  | ve. J. Deacon wites, |  |
| ${ }^{1} \mathbf{n}$ Warren, of Moltreal; and the trustes of the |  |  |
|  |  |  |
|  |  |  |
| orcanisit is |  |  |
| dist is |  |  |
| $\begin{aligned} & \text { int on or } \\ & \text { at per } \end{aligned}$ |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |


Curient news.

| Conxeppoudute，16． |  |  |  |  | Curtent Opin＇on． |
| :---: | :---: | :---: | :---: | :---: | :---: |
| an exigurix |  |  |  |  | ALS |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| mind |  |  |  |  | ${ }^{\text {ang }}$ |
|  |  | chem |  |  |  |
|  | der med |  |  |  |  |
|  |  |  |  |  | 边 |
|  |  |  |  |  | al |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| ${ }_{\text {crins }}^{\text {rios }}$ |  |  |  |  | coid |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | Wens |  |  |  |  |
| toc |  |  |  |  |  |
| 为 |  |  | ation |  |  |
|  | ${ }^{\text {andem }}$ |  |  |  | 为 |
|  | comem |  |  |  |  |
|  | Our youmg yolles |  |  |  |  |
|  | deat |  |  |  |  |
|  | My not |  |  |  |  |
|  | anisith in itat phes |  |  |  |  |
|  |  |  |  |  |  |
|  | dier |  |  |  |  |
|  |  |  |  | ar |  |
|  | 边 |  | futit | 为 |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  | d |
|  |  |  | Hution | Sober |  |
|  | Sitan |  |  |  |  |
|  |  |  | ， |  |  |
|  |  |  | diole |  |  |
|  | ned |  |  | EMPER |  |
|  |  |  |  | axis | \％ris |
|  |  |  |  |  |  |
|  |  |  | ，${ }^{\text {in }}$ |  | Batiot tutat preat |
| 为 | Hix |  |  |  |  |
|  |  |  |  |  | the wearing of mouritio． |
| atimemitw | mied |  | atiole |  |  |
|  | 䢒 |  | ind inderieedid |  |  |
|  |  | ing． |  |  | ix： |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  | Sold | 为 |  | Whack for some weaks or months for a friend to whem they are not related．The Lonion Ouen |
|  | Hex | Abm |  | The Creed of the Future． |  |
|  |  |  |  | ＂I don＇t believe in olther |  |
| cell in the heart |  |  |  | dil |  |
|  | 为 | Sond |  |  |  |
|  | drem |  |  |  |  |
|  | ceme |  | Sols | B，50 | ，mateme |
|  |  | ${ }_{\text {a }}$ |  |  |  |
|  | victoria college rndownent it |  |  |  |  |
|  |  |  |  |  | det |
|  |  |  |  |  |  |
| din |  |  |  | dind |  |
|  |  | mind whyl |  | Tha Crosn Princoof Prussias two olleet sons |  |
|  | Nomer |  |  |  | ROMANISM IN THE ARMI， |
|  |  | der | den | compaicel only by their tutor，titand |  |
| ade by Christ its unlimited |  |  |  |  |  |
|  |  | Macleal |  |  | remantances mide in the H Hue of |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| 边 |  |  |  | as trip from Caseel＂In another phect heir l？ |  |
| Sitased tie spint | 为 |  | dicke |  |  |
|  |  |  |  |  | Popery mooy the |
|  | Sole |  |  | not ind sefrientertion | 边 |
|  |  | ${ }^{\text {ming }}$ |  | ors |  |
|  | in |  |  |  |  |
| 为 | and andes |  | 隹 |  |  |
| in mot initad |  |  |  |  |  |
|  | ane airy |  |  |  |  |
|  |  |  | Stemion uratied | atat at his door mind |  |
| and | and |  |  |  |  |
|  |  |  |  |  |  |
| ity misis Wosie | lacuutr |  |  |  |  |
|  | Thursaly hath tio eoppip of thisp |  |  |  |  |
| ${ }_{\text {a }}^{\text {a }}$ |  |  |  |  |  |
| den |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |

THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.
䍛

| 1 fotures |  | mum |  | $\qquad$ <br> SPECIAL AMLOUNOEMENT the great Discount sale <br> Fine Teas, Groceries, \&c., <br> NOW GOING ONAT THE "VICTORIA TEA WAREHOUSE," | 1 |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  <br>  |  |  |  |  |  |
|  | Magazing will ba sent to the ond of the yoar, (6 numbers) for \$1, and 12 egntsjostage. |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| Conrengion and sanat bo jeys hapy to yecome al <br>  |  |  |  |  |  |
|  ontario Camp-neeting, |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| 边 |  |  |  |  |  |
|  |  |  |  |  |  |
|  <br> parry sound camp-meeting. |  |  | whitby, ont., | - Thousand ISLand camp |  |
|  |  |  |  |  |  |
|  <br>  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  | getugazims. |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  Campmeting-Hianiltondistrict. |  |  |  |  |  |
|  |  |  |  |  |  |
| CLMPMEETING-IIAMILTONDISTRICT. <br>  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| Mosmer |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| $\qquad$ |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  <br>  | tents. |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| to choir leaners, choristers, sc. <br>  <br>  $\underset{\substack{\text { samplit } \\ \text { si } 50}}{ }$ <br> CARD of Mesibership. |  |  | bular iescord of recent deaths. <br> erms;-\$2 a year; postage 24c. extra. single <br>  REV. A. ROSE, <br> 4t METILODIST BOOK-ROOM, TORONTO. |  | \% 9 deme |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  | cent preaiums, wilk be sent post-paid for one year onreecipt of $\$ 110$. On trial three months, Wath one |  |  |
|  |  |  |  |  | Jor printing: - |
| $\$ 150$ per <br> RULES, WITI SCRIPTURE PROOFS. |  | : | Chromo, for 10 cte. All in want of buslness ghould home guest publishisa co | N.Y., Secretary and General Manager. $2389-1$ E. O. HAVEN, President. |  |
|  |  |  |  | he improved |  |
| "Rules of Societry with Scripture Proots," printed in aralled columns, with $\$ 150$ per hundred. certificates of removal |  |  | $\mathrm{M}^{\mathrm{inutes}}$ THETORONTOMINUTES |  | PLAIN AND ORHAMENTAL PRINTIHG! Done wilh Neatness and Despateh at this ofice. |
| novai, to be given to members of the Methodist reh of Canada who are removing. It is in th at the sewod end, sopsrated by a perforated line g. price 30 . $\qquad$ NUTES OF TIIE JUNE CONFERENCE |  |  | THE TORONTOMINUTES <br> Are Now Ready. | The celebrated WIIT RSIDF's PATENT SPRING BED converted into a neat. simple and convenient |  |
|  |  |  |  |  |  |
|  |  |  | Price per dozen,. . . . . . . . . . . . . . . . . $\$ 175$ <br> Single Copies by mail, postpaid,.... 020. Address | Sole Mranufacturers: <br> H. WHiteside \& co., CI and cs Collegs street |  |
|  |  |  |  |  |  |
|  |  |  | - Address $\begin{array}{cc} & \begin{array}{c}\text { REV. S. ROSE, } \because \\ 233\end{array} \\ \text { Methodist Book-Room, Toronto. }\end{array}$ |  |  |
| 1 Coopy will besent post free "WINNOWED HYM |  | TURNIP SEEDS. | JOHN ASHWORTH: <br>  |  |  |
| For Revirals there is no book like WinnowedHxms. It is the best adapted singing book for such parposes ever published. Thousands are now using itand ftis a universal tavorite, It pastors and people wish a raluabio auxiliary in their revival mectings preacher and every layman send for it at once. Price, $\begin{aligned} & \text { In paper covers, } \text { "c.; is boards, } \\ & \text { "ROYAL DIADEM." }\end{aligned}$ | firtus, glatragcs of geathe <br> Notices of Births, Mirriages and Deathg, to |  |  |  | STEREOTYPING, <br> In all ita Rranches, executed with neatness, punctn |
|  |  |  |  |  |  |
|  |  |  |  |  | In Connection with the Prining Depariment there is FINTETK <br>  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  | IE CHRISTIAN CUARDIAN AND EVANGELICAL WITNESS |
| Massong bese tried; and has lost nothing by tho test. cainadan methodist magazine. muroatrant ansocrosoxingr. |  |  Forty Books winnowed. 100 new pieces.BY REV. AARON COONS. |  | , |  |
|  |  <br>  |  |  <br>  |  |  |
|  |  | BY REV, AAMON COONS. For Churches, Sunday Schools and Famllea, Complete cony, contaning 2ö6 pages and 350 pongs. |  |  | ublished merry wednesday, |
|  |  <br>  |  |  |  | BOOK AND JOB PRINTHG ESTACLISHMEHT, |
|  |  |  | rean leaves. |  | $80 \text { King Street East, or } 4 \text { Court Street, }$ <br> TOFONTMO. |
|  | Ontario Real Estate Register. <br> $A^{s}$ we are apout issunga the <br>  | 2386-15-2334 13 Fast Ifth Sireet, New York | $B^{\text {ENAN }}$ Terms for 1875. |  |  |
|  |  | $\mathrm{C}^{\text {heap edtion. }}$ <br> Life of the Rev. Alfred Cookman. |  |  | and |
|  |  |  |  |  |  |
|  | ess so orderect pescriptionsare inserted gratis property is placed in our hands tor sale. opies will be published and welt circulated. <br> heal estate or ain hinds <br> $\mathrm{s}_{1}$ Donis, Deabentures, Moliggres, \& \& $c_{1}$ bought and solib. <br> LINe, LAKE \& CLARK, <br> first class organ for sale, <br>  JOHN N. LAKE, Torento. |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |

