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AND EVANGELICAL WITNESS.

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Literary and Religious.

The Angels' Greeting.

Come to the land of peace!
Come where the tempests no longer sway,
The shadow passes from the soul away,
The sounds of weeping cease.
Fear hath no dwelling there!
Come to the land of repose and love,
Breathed by the silent spirit of the dove
Through the celestial air.
Come to the bright and blest,
And crowned forever! Midst that shining band,
Gathered to heaven's own throne from every land,
Thy spirit shall find rest.
Thou hast been long alone:
Come to thy mother! On the Sabbath shore,
The heart that rook'd the midnight, back once more
Shall take its wearied one.
In silence wait thou left:
Come to thy sisters! Joyous! again,
All the home voices, blend in one sweet strain,
Shall greet their long bereft.
O'er thy orphan head,
The storm hath swept, as o'er a willow's bough!
Come to thy father! It is his day now;
Thy tears have all been shed.
In thy divine abode,
Change finds no path way, memory no dark trace,
And, oh! bright vision, death by love no place,
Come, spirit! to thy God.
—School and Home.

Conscience as the Foundation of the Religion of Science.

BY REV. JOSEPH COOK.

The question is sometimes asked: How can conscience possibly be defined as both a Perception and a Sensation? The answer is, that we perceive the difference between right and wrong, we feel that the right ought to be chosen and the wrong rejected; and both these acts proceed from conscience.

But here are two opposite activities, some say; and they ask: Must not conscience be either all intellectual or all emotional? Is it not all a perception, or all a feeling? Which is conscience in the last analysis, perceptive or emotive?

Suppose you ask the same question concerning the sense of the beautiful: Which is it, intellectual or emotional? You will find the same difficulties concerning that power of man which perceives beauty that you raise concerning his capacity to perceive the right. The sense of the beautiful involves a perception of the distinction between beauty and deformity, and a feeling of delight in the one and of distaste for the other, just as the sense of the right involves a perception of the distinction between good and bad motives, and a feeling of delight in the one and of distaste for the other.

Thus the question whether the sense of right is feeling or perception is answered by analogy and fact: It is both; the sensation involves the perception. And just as the certainties of physical science depend on the truths visible to us in the perception involved in physical feeling, and the certainties of æsthetic science depend on the truths visible to us in the perception involved in æsthetic feeling, so all the certainties of moral science depend on the trustworthiness of the self-evident truths visible to us in the perception involved in moral feeling. The three classes of certainties—physical, æsthetic and moral—as depending equally on self-evident truths visible to us in perceptions involved in natural sensations, are of equal degrees of authority. The ultimate tests of certainty in physical, æsthetic and moral sciences are therefore the same in kind.

We are all agreed up to the point that we have an experience of sensation involving perception of the physical law of gravitation; and while we do not know all about it, we are sure of the little we do know. Just so, I do not know all the laws of the beautiful, but I know there is a distinction between deformity and beauty, and that this distinction is outside of me and in the nature of things. By the same evidence by which I find out that there is a physical law of gravitation outside of me, and that there is a law of beauty outside of me, when I rise into the higher faculties of the soul, I find that they have sensations; and that their sensations involve perception. Therefore, if you follow the scientific method based on the trustworthiness of your sensations and the involved perceptions in æsthetic things, I affirm that you may apply the principle to moral perception; and thus find in the upper sky a law by the scientific method, just as we find one in the mid sky and on the earth.

Physics and æsthetics are founded upon the faculty of perceiving self-evident truths. We believe it as self-evident that the whole is greater than a part, that two straight lines cannot enclose a space, that every change must have a cause. So, in æsthetics, although the intuitions there never have been so carefully studied as in the range of mathematics, we are sure there is a difference between beauty and deformity; we do perceive by direct vision that a circle and an angular pointed line are different, and that the one must be put on the right hand and the other on the left before any judgment bar of taste. But when we rise into the region of morals there is even greater clearness of view than in the region of taste. There is greater self-evident certainty in moral axioms than in those of æsthetics or physics. And if a man is to be loyal to axioms, if a thinker is to require from himself consistency, we may demand that the scientific method, ris-

ing from the physical through the æsthetic into the moral, shall hold fast to self-evident truth in the higher realm, just as it does in the mid-sky and on the sods of purely physical science. I will not admit that the whole world belongs to men who follow scientific truth only in its physical relations. Heaven forbid that I should deny that they are making important discoveries. They mine into the earth. They sink wells down and down; but at the bottom of their wells, looking upward, they do not see the whole range of truth. To do that they must come to the curb-stone, and at least put their heads out and gaze around, north, south, east and west. They will find the mid-sky a fact, as well as the bowels of the planet; they will find an upper sky a fact as well as the mid-sky, and as well as that inner vein which they have been working. We are not out of the range of gravitation when we are out of the physical specialist's well. We are not out of the range of self-evident truth when we rise out of the mine and look around us and above us. Forever and forever, we must acknowledge the unity and the universality of law; and therefore, self-evident moral truth will be to us always a pedestal from which the philosophy of religion will be visible to its very turret, if only we carry up her telescope to that summit along the line of the only rent through the clouds that God's own hand seems to have made when he stretched forth his creating arm and implanted these self-evident truths in the human constitution.—*Condensed in Christian Union.*

Methodism in Germany.

There are three different branches of Methodism in Germany, but the one planned by the Methodist Episcopal Church of America appears to be the most prosperous; and the circumstances under which it was introduced were somewhat remarkable. Several years ago some German emigrants were brought to a saving knowledge of the truth through the instrumentality of the Methodist ministry soon after their arrival in the United States. This led first to an arrangement to supply the German settlements with a gospel ministry in their own tongue, and ultimately to the return of some of the converts to their native land to tell their fellow-countrymen what the Lord had done for their souls. Many believed the good news, and were saved, and thus the foundation was laid of a great and good work which, in the course of years, developed into the present "Methodist Episcopal Church of Germany and Switzerland." This important body held its twenty-first annual Conference at Zurich, in July, at which the following facts and statistics were reported: There are five districts—Bremen, Berlin, Frankfurt, Wurttemberg and Saarland. The Church members, including those on trial, amount to 10,324. There are 64 preachers, 61 chapels, and 40 preachers' houses. The church property is valued at £65,000. There are 555 preaching-places. The gifts of the people for various Church purposes during the year amounted, in the aggregate, to £9,780, being an increase on the previous year of about £500. There is a printing and publishing establishment connected with the Church, which was reported to be in a prosperous state, the proceeds of which amounted to the sum of £9,915. Bishop Andrews presided at the Conference, and the various services were characterized by a spirit of brotherly love, and much of the Divine presence and blessing. The Sunday exercises are described as follows:—Ordination of newly-appointed elders and deacons by Bishop Andrews, from seven till eight o'clock; sermon by Bishop Andrews, from nine till ten o'clock; Lord's Supper, from ten till eleven o'clock; love-feast, from eleven till half past three o'clock; service for children, from five till six o'clock; and closing service, from eight till half past nine o'clock. A resolution of thanks to God, and of gratitude to the leaders of the American Church, was passed for the presence of Bishop Andrews as President of the Conference; and the brethren returned to their respective circuits in confident anticipation of a good and prosperous year.—*Methodist.*

Roumania as a Missionary Field.

Leaving the Russians we come to Roumania, and here is a mission field particularly deserving of attention. The Roumanians are a Latin race, existing not only in the principality, but also in Russia, Transylvania, Tarace, Macedonia and Thessaly, and numbering above eleven millions. Of these, 5,700,000 are in the principality—formerly Moldavia and Wallachia—above three millions in Austria, and eight hundred thousand in Russia. These eleven millions speak virtually the same language, with slight variations of dialect; but the language is very far from being fixed in grammar or spelling. Nearly the entire influence of the universities of Bucharest and Jassy, and of the whole educational party, is opposed to religion in every shape, and there are only a few of the higher clergy that use their influence in the opposite direction. Ninety-five per cent. of the population in the principality belong to the Greek Church, and though considerable progress has been made in elementary education, still only two per cent. of the population attend school. There are also, other 2,435 schools, and 4,349 teachers, and 102,457 pupils, out of a population of five and a half millions. However much these schools may increase, still the fact stares us in the face that mere reading, writing

and arithmetic will never elevate a nation, and the Roumanians greatly need the civilizing and elevating influence of Christianity. They are only beginning slowly to recover from the debasing and demoralizing effects of the long period of Turkish rule, and their very misery on this account ought to stir up Christian sympathy to the extent of lending a helping hand, which would be accepted if the matter were wisely undertaken.—*Sunday at Home.*

Church Pauperism.

So widespread and subtle is the desire to obtain something for nothing, that it is not to be wondered at if it has infected the Church. It is not an uncommon thing for Churches that are able to support a pastor to ask for aid from Home Mission Boards and State Conventions. It is still less uncommon for Churches to ask the aid of brethren in paying off debts which, by self-sacrifice and determined effort, they might pay for themselves. Such Churches are pauper Churches. This may seem to be a harsh term, but the evil is on the increase, and there is no use mincing matters. Let us call things by their right names. To call theft by a softer name is to encourage dishonesty; to call pauperism anything but pauperism is to stimulate its growth.

A case of this kind came to our knowledge about a year ago. A Church built a house of worship, and, as usual, at the end found themselves encumbered by a debt. The Church was not a very wealthy one, the times were hard, and the debt had to be paid. They gave "all that they could"—i. e., in plain English, all they chose—and resolved to ask their brethren to give the rest, which amounted to several thousand dollars. The pastor was appointed beggar-in-chief, and went to the pastor of a wealthy Church in the same association. "My brother," said the latter, "I will lay this case before my Church, if you can assure me that this Church have done all that they can. Can you conscientiously say this? He could not. He went back to his flock and said: "Brethren, we haven't done anything like our best yet, and I can't do any more begging until we have. I can't look men in the face, and tell them that this Church is unable to pay this debt." The rebuke was effectual; the debt was paid in less than a month, and no other Churches heard anything more about it.—*Examiner and Chronicle.*

New Missions in Central Africa.

During the past two years three missionary schemes have been commenced in Central Africa by strong societies; they have been entered on with great spirit, have excited the deepest interest in the missionary world; and have been readily supplied with funds. In carrying them out the usual brotherly co-operation of Christian workers has been acted on with peculiar care; the societies have made most friendly arrangements, and have given each other valuable information as to their proceedings and plans. They have divided the country between them, and have taken up positions of great importance by which the districts may be easily reached.

In Central Africa there are three great lakes, extending down the country in a direction from north to south for a distance of a thousand miles. The most northern lake is the Victoria Nyanza; the lake in the centre is the Tanganyika; the southern is Lake Nyassa. Other great sheets of water lie in their neighborhood to the westward. The coasts of these lakes are extensive, and, by means of boats and small steamers, will enable missionaries to visit a wide area of population. Each of the societies has adopted one of these lakes as its sphere of labor. The Free Church of Scotland, with its Presbyterian friends, was first in the field, and selected Lake Nyassa. The Church Missionary Society, after the appeal made by Mr. Stanley, chose the Victoria Nyanza; and, most appropriately, Lake Tanganyika, in the centre, with its town of Ujiji, the last headquarters of Livingstone, fell to the London Missionary Society.

The Free Church of Scotland commenced its work by sending an expedition to Cape Muclear, near the south end of Lake Nyassa, and has there founded a station called Livingstonia. The expedition included several artists, as well as ordained ministers and medical men, and was ably led by Lieut. Young. It received a hearty welcome from the native tribes in the neighborhood. In its little steamer the *Italia*, Lieut. Young circumnavigated the lake, discovered the Livingstonia mountains at its north-east corner, found Arab shows on the lake engaged in the slave-trade, and made known the purpose of the mission over a large extent of country. On his return to England the mission was placed in charge of the Rev. Dr. Shaw, who is well known in connection with the mission at Lovedale, in the Cape Colony.

The Church Missionary Society also sent a strong party to commence the mission at Victoria Nyanza. After surveying the Wami and Kionga rivers, and finding that the journey must be made entirely by land, the expedition, under Lieut. Smith, started from Bagamoyo, reached Mpwapu, on the interior plateau, and proceeded to the lake. Their boat was launched in December last; and they have probably long since reached Uganda, and settled in the capital of King Mwata.

The London Missionary Society dispatched their missionary brethren to Zanzibar in April last; and they hear that after careful preparation they left the coast for the interior, six in number, on the 24th of July. Aware of the great difficulty and expense in forwarding to the interior by hands of native porters, who often steal or throw away the property entrusted to their care, the directors last year planned to employ in their stead the South African wagon, with its long team of oxen; and they sent the Rev. R. Price to Zanzibar to examine the road and make enquiries on the subject. He met with complete success; and the mission is now travelling towards Tanganyika, with oxen, wagons and carts, in the old Southern fashion. It is hoped that the party may reach the lake and the town of Ujiji by the end of this year. They have been promised a warm welcome by Mirambo, the chief who has lately risen to so much power; and they propose to visit him on their way.—*Sunday at Home.*

Christ Hearing Prayer.

On reading the fifth chapter of St. Mark, which treats of the Gadarene demoniac, the curd of the deceased woman, and the raising of Jairus' daughter, the thought occurred: "What have these wondrous miracles of a bygone age to do with our actual life and trials to-day?" Then, on looking over the chapter with reference to nineteenth-century life, the following suggestions and others were presented, as a few out of many such, which each part of the Bible can render up to the meditative mind.

Although Christ is no longer bodily among us, yet he is still present, by his spirit, to work, even visibly, wondrous changes in the condition of violent and passion-tormented men, afflicted women, and poor weak youth, whether daughters or sons. But, in all such cases, there must generally be a personal application to him for aid, either by the prayers of those afflicted, or by others on their behalf. The demoniac "ran and worshipped Jesus; Jairus" "besought him greatly" for his child; the afflicted woman followed after him, "pressing through the crowd." God will still, as ever of old, be "inquired of" to do for us that which we desire.

And mightily, indeed, is the power of prayer even beyond the limits of human thought, or outward laws and probabilities. Not even death bars God's power. The messenger said to Jairus, when his daughter was dead, "Why troublest thou the Master any further?" As if he had not "the keys of hell and death!" The parent still prayed on and on for his dead child, and the Lord of Life restored her. Farther, even the legions of devils prayed, and the prayer, such as it was, was granted to the wretched beings. So, also, was the awful prayer of those who brought Jesus to depart out of their coats.

What a lesson is all this of the force of prayer in our daily, constant needs. But, lest we should think that prayer, essential as it is, may dispense with means, this wonderful prayer-illustrating chapter closes with the significant statement that when Jesus had done what man could not do, in restoring the child, he did nothing that those around him could do themselves, but "commanded that something should be given her to eat."—*London Record.*

Roman Tolerance.

It is well known that the policy of Rome as a conquering power toward the religions of subject States was one of toleration. But that tolerant little more than toleration of existing religions in their local seats. Because the worship of Serapis or Isis was tolerated on the Nile, as a monotheistic worship was in Jucra, it by no means followed that either of them became a *religio licita* on the banks of the Tiber. Even if such a religion was tolerated on the Tiber, exclusive devotion to it was tolerated only in natives of the country from which it came, and was at no time permitted to Roman citizens. For them all over the world the old religion was imperative; and for the world, the religion of the Tiber, though not imperative, was dominant. The concessions made to the provinces for their religions were strictly concessions, not concordats. Accordingly, the concession was generally limited by the idea, *Cujus regio, ejus religio*. Outside the region or province where the local cult ruled, it was denied the rights of publicity and of proselytism, and was restricted to passive and a private existence. These general considerations explain some of the variations in the Roman treatment of the Jewish and Christian faiths. The old Jewish religion had the paradoxical quality of being national or local on the one hand, while on the other it claimed to be exclusive truth. The union of the qualities went far to explain that hostility to the human race which the Romans were fond of ascribing to it. A faith which attacked that for all other men, without inviting them to share in it, invited this misconception. But its very want of aggressiveness saved it from collisions. When Christianity appeared, a different problem had to be dealt with. Here was a faith which not only claimed to be the absolute truth, but which refused to be confined within local limits. It was essentially proselytizing and therefore essentially public; and it demanded universal individual acceptance—acceptance by the Roman as by the Greek and the Jew. What was the result?

The substance of what the Romans did was to treat Christianity by fits and starts as a crime. That occasional persecution was not founded upon any specialties in the nature of Christianity, or excited by any great dislike to it as a form of worship or belief. It was persecuted generally as a form of atheism, or of opposition to the established and tolerated institutions. And the opposition to it on this ground was set in motion and regulated by some of the greatest and wisest, and even, in a sense, most tolerant Emperors. Trajan and the Antonines were wise and large-hearted monarchs. There was little in Christianity to repel, and there was much in it to attract such men. They were not bigots, and those around them were generally sceptics. They did not believe in absolute or universal truth in matters of religion, and they did believe in the sovereignty and supremacy of the Roman State. The consequence was that while they protected in Egypt and Palestine and Italy all *religiones licite* which would live in peace with each other and claim no universal dominion, they bent the whole force of the State against the one religion which said, "For this cause are men born, that they should bear witness unto the truth," and "Every one that is of the truth heareth his voice." There is no way of explaining the history except by acknowledging that the constitutional law of Rome reserved to the State the right on the one hand to approve and license, or, on the other hand to repress and forbid, the expression of new religious convictions, the public existence of a new faith. And this prerogative was held to form part of the majesty or supremacy of the State.—*The Contemporary Review.*

The Power of the Resurrection.

The wonderful power of the gospel of "Jesus Christ and the resurrection" lay in the homely human interest which it lent to the life of the immortal. The risen Lord took up life just where he left it. The things which he had taught his disciples to care about here, were the things which those who had passed on were caring about there—the reign of truth, righteousness and love. I hold to the truth of the resurrection, not only because it appears to be firmly established on the most valid testimony, but because it alone seems to explain man's constitution as a spirit embodied in flesh which he is sorely tempted to curse as a clog.—It furnishes to man the key to the mystery of the flesh on the one hand, while on the other it justifies his aspiration and realizes his hope.

Belief in the risen and reigning Christ was at the heart of that wonderful uprising and outburst of human energy which marked the age of the Avenir. The contrast is most striking between the sad and even despairing tone which breathes through the noblest hatched literature which utters perhaps its deepest wail in the cry of Epictetus, "Saw me a stoic—by heaven, I long to see a stoic!" and the sense of victorious power, of buoyant, exulting hope, which breathes through the word and shines from the life of the infant. "As dying, behold we live; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." The gospel which brought life and immortality, to light won its way just as dawn wins its way, "when juncus day stands tiptoe on the misty mountain tops," and flashes his rays over a sleeping world.

The exceeding readiness and joyfulness with which the truth was welcomed, and the measure in which Christendom—and that means all that is most powerful and progressive in human society—has been moulded by it, are the most notable facts of history. Be it truth, be it fiction, be it dream, one thing is clear: it was a baptism of new life to the world was touched by it, and it has been near the heart of all great movements of human society from that day until now.

Household Altars.

In the olden time the father of the household was its prophet and priest. The father of the present age can hardly find time to make the acquaintance of his own children, to say nothing of decent and devout attention to the proprieties and sanctities of family religion.

It is a sad fact that in many households, nominally Christian, there is no family altar and no household recognition of God. The Bible is an unopened book, and there is no open acknowledgment of allegiance to God the Father in heaven. A godless, prayerless household is a terrible spectacle, especially when there is no outward profession of better things. The evils are magnified many fold where there are young children. What can compensate for the sweet and tender influences of well conducted family worship on the minds and hearts of the little ones? Parents who emit it, let only provoke the wrath of the Lord but neglect the best and most natural means of religious education, and thus put in fearful jeopardy the souls of their children. It was not an idle superstition that bade the simple-minded, devout, Norwegian girl flee from the house where she had engaged service, because there were no "prayers in the house." A prayerless soul is a fearful anomaly. But a home where children are born and nurtured and reared, where loved ones sicken, and suffer, and die, where in the eyes of the children, the father should be the type of "Our Father in heaven," and the mother the ideal of all that is tender

and affectionate and devout, where all precious memories should be garnered like hidden treasures, and where all holy and pure influences and associations should pervade the very air—with no open Bible and no voice of song, prayer or praise—what shall we say of that home? One can hardly conceive it possible such a home could exist in a Christian land.—*Home Standard.*

The Fatherhood of God.

God is our Father. We cannot too often repeat to our hearts that truth, which lies at the basis of all his dealings with man. He is ever vigilantly watching over us and caring for us with a yearning, tender, parental love, greater, inconceivably greater, than that of the fondest mother's heart that ever beat. In spite of sin and its consequences; in spite of pain and sorrow, which sometimes make men doubt his fatherhood, he is still our Father. Nothing that men have done, or can do, can change the fact that God is our Father and we are his children—his own offspring, created in his image, and still possessing his likeness and partaking of his nature just as really as the human child possesses the lineaments and disposition of the human parent. He does not become our father by our goodness or obedience; neither does he cease to be our father and to love us with a father's love when we have wandered from him in disobedience. This precious truth, that God is the father of all men, and therefore loves all men, irrespective of character, with an impartial, undying love, is clearly taught by Christ and his apostles. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." He "so loved the world"—the whole world, without distinction of character. He does not love us because Christ died for us, but so loved us that Christ died for us; and Paul declares, with unmistakable plainness, that "God commendeth his love toward us in that while we were yet sinners Christ died for us."

Corsican Funeral Rites.

In Corsica, wailing is kept up from the hour of death to the hour of burial. The news that the head of a family has expired is quickly communicated and the relatives and friends form in a troop or band and advance in procession toward the house of mourning. If the death was caused by violence, the *seccata* makes a halt when it arrives in sight of the village, and then it is that the Corsican women tear their hair and scratch their faces till the blood flows just as do their sisters in Dalmatia and Montenegro. The widow awaits the *sorrita* by the door of her house, and as it draws near, the leader steps forth and throws a black veil over her head to symbolize her widowhood; the term of which must follow a dreary prospect to a woman who has the misfortune to lose her husband while she is still in the prime of life, for public opinion insists that she remain for years in almost total seclusion. The mourners and as many as can enter the room assemble round the body, which lies on a table or plank supported by benches; it is draped in a long mantle, or it is clothed in the dead man's best suit. Now begins the dirge, or *Vucero*. Two persons will perhaps start off singing together, and in that case the words cannot be distinguished; but more often only one gets up at a time. She will open her song with a quickly delivered eulogy of the virtues of the dead, and a few pointed allusions to the most important events of his life; but before long she warms to her work, and pours forth volleys of rhythmic lamentation with a fire and animation that stir up the women present into a frenzied delirium of grief, in which, as the *pratica* passes to take breath, they howl, dig their nails into their flesh, throw themselves on the ground, and sometimes cover their heads with ashes. When the dirge is ended they join hands and dance frantically round the plank on which the body lies. More singing takes place on the way to the graveyard. After the funeral the men do not shave for weeks, and the women let their hair go loose and occasionally cut it off at the grave—cutting off the hair being, by the way a universal sign of female mourning; it was done by the women of ancient Greece, and it is done by the women of India. A good deal of eating and drinking brings the ceremonials to a close. If the fall of fave comes short of that recorded of the funeral feast of Sir John Paston, of Brixton, when 1,300 eggs, 41 pigs, 40 calves, and 10 hogs were but a few of the items—nevertheless the Corsican baked meats fall heavily upon the pockets of such families as deem themselves compelled to "keep up position." Sixty persons is not an extraordinary number to be entertained at the banquet, and there is, over and above, a general distribution of bread and *uvas* to poorer neighbors. If it was in summer and it were in winter are escorted the roads proper to the occasion. In happy contrast to all this, rabidous feasting is the simple cup of milk drunk by each citizen of the shepherd who dies in the mountains; in which case his body is laid out, like Robin Hood's, in the open air, a green sod under his head, his limbs begirt with the pistol belt, his gun at his side, his dog at his feet. Curious are the expectations of the Corsican shepherds touching death. The dead, they say, call the living in the night time, and he who answers will soon follow them; they believe, too, that if you listen assiduously after dark, you may hear at times the lowing of a drum, which announces that a soul has passed.—*The Cornhill Magazine.*

The Family Treasury.

Little Streams.

BY MARY HOWITT.

Little streams, in light and shadow,
Flowing through the pasture meadow;
Flowing by the green wayside;
Through the forest dim and wide;
Through the hamlet dim and small;
By the cottage, by the hall;
By the ruined abbey still;
Turning here and there a mill;
Beating tribute to the river,
Little streams, I love you ever!

Summer music is there flowing
Flowering plants in them are growing;
Happy life is in them all.
Creatures innocent and small;
Little birds come down to drink
Fearless on their leafy bank;
No'tress beside them grow;
Gleaming them with branches low;
And between, the sunshine, glancing,
In their little waves is dancing.

Little streams have flowers a many,
Beautiful and fair as any;
Tyrphs, strong, and green and blue;
Willow-herb with cotton-seed;
Arrowweed with eye of jet;
And the water-violet;
There the daisy's rush you meet;
And the glaucous meadow-sweet;
And in places deep and stilly,
Marble-like, the water-lily.

Little streams—their voices cheer,
Sound forth welcome to the weary;
Flowing on from day to day
Without stint and without stay.
Here, upon their flowery bank,
In the old times, pilgrims drank;
Here have seen, as now, pass by,
Kingsfisher and dragon-fly,
Those bright things that have their dwelling
Where the little streams are welling.

Down in valleys green and lowly,
Murmuring not, and gliding slowly;
Up in mountain hollows wild,
Fretting like a peevish child;
Through the hamlet, where all day
In their waves the children play;
Running west, or running east,
Doing good to man and beast;
Always gliding, wearily never,
Little streams, I love you ever!

Mysteries.

If there are mysteries in the word of God, there are just as many in the works of God. You cannot put your foot upon a single spot of earth without crushing a mystery. You cannot gaze upon nature for an instant without beholding a mystery. There are mysteries hidden within the bark of every tree. There are mysteries rolled up in every flower-cup. What gleams of light, what blazing flames, in dull, black coal! How much light is there, how much heat is there, if you can but evoke it! And ignorance stands astonished to be told that there is in every glass of water as much deadly lightning, that if evoked in the flash and form of the thunder-storm, would kill half a dozen men. And in your path of science where the philosopher plies his instruments, there is a certain he cannot lift, and from behind there comes, voice which says, "Hitherto shalt thou come, but no further."

Then consider, for a little, the case of the lower animals? Why do we call them the lower animals? Because we believe them to belong to an inferior creation and to have no reasonable soul. Yet, although believing that, what do we see? Why, we see these very lower animals that have no reasonable soul, accomplishing works which, done by man, would be pronounced the highest effort of genius. There is a man beneath the deck, and he sees nothing but the four walls and nothing but the abyss before him. And there are no stars in heaven and no headlands on earth to guide him. That man steers his way across the broad Atlantic right into the mouth of a harbor in yon far distant Old World. What an effort of science and reason you say. But above that vessel's topmast a flight of birds are on the wing, and beneath that vessel's keel a shoal of fish are cutting the deep with their fins. They have no compass or chart. Yet through the very depths of ocean, the birds above and the fish below, steer on their course back to the very place where they were born. There is an instinct in these animals that man's boasted navigation can offer no match to. It is no explanation to call it instinct. That is merely a name given to this mystery to conceal our ignorance of it. We only know the fact that that is an inferior animal, but although inferior in nature, superior in action. We believe, but we cannot explain; we receive, but we cannot understand.—*The Rev. A. B. Jack in New York Observer.*

What is the Power of the Gospel?

There is much passing for Gospel which is not the Gospel—and just here is a most dangerous point of self-deception. The Gospel invariably bears its divine impress—"For it is the power of God unto salvation to every one that believeth." If it bears not this supernatural action of the Holy Ghost to a waken the careless, to strengthen and build up believers, it cannot be the Gospel proper—it lacks its great essential. It may bear the name, be learned, intellectual, a beautiful something about the Gospel, still, being merely artificial it is also superficial, even though it may be applauded and popular.

Rev. C. H. Spurgeon relates the following experience:—"Last Thursday evening, with considerable difficulty, I stood here to preach the Gospel of Jesus Christ, and I handled one of the simplest imaginable texts, full of nothing but the very plainest elements of the Gospel. Within a very few minutes I had a harvest for the sermon. The congregation was slender, (for you know how ill a night it was, and how little you expected that your pastor would be able to preach), but three souls came forward uninvited, to acknowledge that they had found peace with God. How many more there were I do not know; but these three sought out the brethren, and bore a good and hearty confession to the blessed fact that for the first time in their lives they had understood the plan of salvation. Now it seemed to me that if a plain Gospel theme was so promptly profitable, I would better keep to the like subject. If a farmer finds that seed has paid him so well that he never had a better crop before, then he will keep that seed and sow more of it. Those processes

of husbandry which have been successful should be persevered in, and even used upon a larger scale. So this morning I shall just preach the A, B, C of the Gospel—the first rudiments of the art of salvation; and I thank God this will be nothing new to me. Tell me the old, old story; tell it not stately, but do tell it simply as to a little child. More glory will come to God from that, more comfort to your soul in reflection, and more benefit to the souls whom you teach, than from all the flights of poetry, or the flash-rouned periods. Those that would win souls must take David's words here, and say, 'Make me to understand the way of Thy precepts; so shall I give up all the 'spread eagle,' and 'I shall talk of all Thy wondrous works.' 'Blessed be God,' said a farmer at a prayer-meeting, 'that we were fed last Sunday out of a low crib; for we have mostly had the fodder so high that we poor things could not reach it.' When I read the farmer's thanksgiving I thought it very wise."

My Boy's Chapter, and What it Taught Me.

HOPE LEDYARD.

It often happens that where one is teaching a child, some special lesson is taught the teacher. I had one of this kind of lessons brought to my notice this morning, as my little son was reading the account of Samuel's vision or call.

Has it ever struck you how persistent Samuel must have seemed to Eli? "Here am I," "Here am I, for thou callest me," and still a third time the boy disturbed the old man. I think we parents have a great lesson taught us here; a lesson which perhaps poor Eli had learned by his sad experience—a lesson of patient, thoughtful consideration with our children. Just take the simple everyday occurrence of a child running in to a busy mother. "Did you call me?" If we are busy or worried (especially if the latter), we are not apt to answer the child hastily or carelessly, "No, no, run away," perhaps adding the thoughtless but inexpressible heartless words, "Don't bother me!"

It is true that our children do "bother" us, but it is not kind to tell them of it; and besides, I have learned that either a child is always wounded when told that he bothers his mother, or that he gets so used to being told it that he cares nothing about it, and you have then lost an influence that, had it been kept in reserve, might have done you great service. If a child fancies we called him, the very coming of the child into our presence should make us give some answer, say some kindly word, if it be only a gentle permission to go on with play or with rest, as Eli said, "Lie down again, my child."

I suppose it never entered Eli's mind, till Samuel put his boyish head into the tent for the third time, that it might be God was calling the child. Naturally he would hope that if there was to be any "open vision in those days" it would be given to himself, the old high-priest who had served God so long. So his patience was only what he had trained himself to exercise; and, having patience with the child the wondrous possibilities bound up in that child's life dawned upon his mind, as it always will dawn in any patient, thoughtful soul who has the care of a child. Let us, then, take the children's interruptions pleasantly, and see if we cannot lead them nearer to God, lead them to take little Samuel's attitude, and say, "Speak, Lord."

Mothers and fathers, remember your child may have a higher call than any you may hear; take care you do not mislead that young soul. A daughter feels called to deeper and more earnest study than her mother, a good, faithful housekeeper, can understand or approve of. The girl tells you of her ambitions, of the wonderful thoughts that come to her. If you are made of different stuff, if you do not understand these ambitions, you can either sneer at the girl, blame her for her "foolish notions," or you can tell her to wait patiently and make sure whether it is a call from above—a call to his servant—and then listen.

You, my dear friend, have a talented and brilliant son, whom you have determined shall succeed you in your business. But the young man has no taste for the business, and longs to follow a profession, or he has heard a call to give himself to the preaching of God's word. Take care how you silence this call that he hears. Remember that in most cases a man, to do the greatest good in the world, must love his work and feel he has chosen his work. Remember, too, that a call to study mechanics, or to be a farmer, may be as much a call from God as a call to the ministry.

And there is another lesson for us parents in my boy's chapter. There comes a time in the life of almost all young people when they suddenly realize that the dear father or mother is by no means faultless. It is a very serious time for the child, and he will generally shun the parents, fearing they may see what he has discovered. Now there is really no help for this. We shall all make mistakes. But let us see to it that our children shall never find any really dishonorable action in us; then, when the awakening comes, we can draw the child closer, and tell him to "hide it not" from us.—*S. S. Times.*

Beyond Comprehension.

When Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants, and almost all classes of literary persons. During the dinner, the conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments, his belief in the divinity of Christ, and his dependence upon the atonement of the Saviour. A minister of very considerable literary reputation, sat almost opposite him at the table, and he looked at him and said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks which no man can imitate, fixed his eyes upon him, and promptly and emphatically said: "No, sir, I cannot comprehend it;

and I would be ashamed to acknowledge him as my Saviour if I could comprehend it. If I could comprehend him, he could be no greater than myself, and such is my conviction of accountability to God, such is my sense of sinfulness before him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Saviour."—*Bishop James.*

A Serpent Among the Books.

One day a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents among the books nowadays. They nestle in the foliage of some of the most fascinating literature, they coil around the flowers, whose perfume intoxicates the senses. We read, we are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word-painting—we hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons us. When the record of human souls is made up, on what multitudes will be inscribed, "Poisoned by the serpents among the books."—*Selected.*

Planning for Pleasure.

If half the time were given to planning for pleasure that is occupied in looking ahead at work and worry, we should all be a good deal happier, and we think, much better off. The habit and knack of making pleasant times, instead of waiting for them to happen, is not enough studied in our homes. Unexpected delights are no more truly God-sends than those that we earn by providing for them, though they often seem so from the sweet surprise they bring, and from the natural satisfaction we all feel in "extras," whether from heaven or earth.

The home-time of the year is near upon us. The altar-fire will soon be lighted; the evening lamps already glow at the centre of the home circle; and the long evenings bring their old opportunities for intellectual and social life. Is it not worth while for the home-makers, and their assistants, of all degrees, to plan a little to make those long seasons of indoor life as varied and attractive as possible?

The wise parents will of course make as generous provision as they can, in the way of books and games, and fascinating amusements and employments, for the children. If you don't want the boys in mischief, and the girls in idleness, you must furnish them with innocent and normal activities. The healthful little boy that will stay contentedly and quietly in the house, with only his last year's toys, books that are either too old, too young, or too stupid to interest him, and parents whose first and last command is that he shall "keep still" and "behave," is either an angel or a simpleton—probably the latter. A little wise provision will secure a winter-garden of flowers, or some useful fancy work for the girls—perhaps in preparation for holiday presents; a new magazine for every month; books from the public library; a box of paints or draughting implements, a foot lathe and set of tools, or a coop of hens for the boys—something new and interesting to each, according to their tastes or inclinations.

There are many lesser things, also, that go to make up a happy home life for the children, and so for their elders. How many mothers forget to lay in a supply of nuts, of various sorts, for the winter evenings; to have a bag of popping-corn hung convenient to the kitchen fire, to give the boys a regular treat; to keep always a barrel of eating apples where they can supply the children's lunch-baskets and pockets.

It takes a good many things to make a home, and forethought is one of the indispensables—forethought not merely for food and comfort, but for culture, recreation, employment, happiness.—*Golden Rule.*

The Value of Books.

In one of his recent lectures before the Yale College students, the Rev. R. W. Dale, of Birmingham, enforced strongly the value of books and the advantages to be derived from their constant perusal. There is, he said, a wonderful charm in reading a book every line of which is familiar to you. It is like talking over school-days and college-days with an old friend. You have heard him tell every one of his tales a dozen times; you know as soon as he begins a story how it will end; you anticipate his look when he comes to his comic passages, and the tone in which he will tell them, and the precise point at which he will explode in irrepressible laughter; but the old stories from the old friend have a greater charm than the fresh wit of a stranger. It is like walking along the roads of a pleasant country, in which for many years we have spent our holiday. We know the trees and the brooks and the bridges. We look for the picturesque cottages which we shall have to pass. We are prepared for the view of the distant mountains or the shining sea, which is caught at a particular turn in the road. In seeing the old objects one after another, when we have been away from them for a few months, there is a kind of pathetic surprise which touches us far more deeply than the surprise of novelty.

If books are anything more to us than mere paper and printers' ink; if, while we read, to use the felicitous language of Bolingbroke, "we live with men who lived before us, and inhabit countries which we have never seen," we shall have our elect friends in our library, as well as among living men and women, and there will be books that will have the same kind of power over our imagination and our heart as the village among the hills which we dream about when we are worn down with our winter's work, and in which summer after summer we have found rest, and health, and vigor.

What books you will choose as your intimate friends will depend upon your humor and taste. Dr. Guthrie's choice seemed to me charming;

He told me that he read through four books every year—the Bible, "The Pilgrim's Progress," four of Sir Walter Scott's novels, which he reckoned as one book, and a fourth book which I have forgotten, but I think it was "Robinson Crusoe." You will choose some books because they soothe and quiet you; some books because they are invigorating as mountain air; some because they amuse you by the shrewdness of their humor; some because they give wings to your fancy; some because they kindle your imagination.

But there are books of another kind, which have graver claims. Every great and original writer has his characteristic intellectual method. He has his own way of approaching every question that he discusses; his own way of investigating the evidence of every doubtful proposition; his own way of analyzing and destroying the arguments which are alleged in support of a position which he rejects; and his own way of developing the proof of a position which he maintains. If you read him carefully, you will also discover that there are certain settled principles of judgment which are explicitly or implicitly recognized in all his intellectual decisions. These correspond to those great constitutional principles and those authoritative legal maxims which are current in the law courts and which govern an infinite variety of cases. It is another quality of a writer of original and creative genius that he is never satisfied with dead thought. Whether his ideas are true or false, they have such vital force in them that they are capable of indefinite growth and are the roots of the whole systems of speculation. Close familiarity with a few great books will do more than anything else to enrich and discipline your mind.

Birds in Winter.

"How do the birds manage at night and in tempestuous weather?" is a question often asked me. Time was when it was believed that many of them hibernated—especially the swallow—burying themselves in the mud like frogs, or curling up in the rocks like the bats; and the phenomenon of the appearance of a few summer birds during "warm spells" in winter was assumed to prove that they had been torpid, but had been wakened up by the genial warmth, as bats often are. It was not three months ago that I saw in an English newspaper a letter from a man who claimed to have found a hedge-sparrow (I think) torpid somewhere in the mud. But the search for proofs of this theory discovered that the birds supposed to hibernate migrated, while the birds which remained in this latitude through the cold months we saw more in warm, fine weather, for the reason that they then forsook the sheltered hollows and cozy recesses of the woods where they had retreated during stormy days, and came out into the sunlight. The dense cedars and close branches of small spruces and other evergreens afford them close shelter, and thickets of brambles are made use of when these are not to be found; hollow trees are natural houses in which large numbers buddle, and the cave-like holes under the roots of trees growing on steep banks are favorite hospices. The grouse plunges through the snow down to the ground, where it scrapes bare a "form," or crawls under the hemlock and spruce boughs which droop to the earth with the weight of snow, and allows the white mantle to drift over it, subsisting the while on the spruce-buds. When the storm ceases it can easily dig its way out, but sometimes a rain and hard frost follow which make such a crust on the snow that it cannot break its way up through, and so starves to death. The more domestic sparrows, robins, and flickers burrow into the hay-mow, find a warm roost in the barn near the cattle, or, attracted by the warmth of the furnace, creep under the eaves or into a chink next the chimney of the greenhouse or country dwelling. The meadow-lark and quail seek out sunny nooks in the fields, and crouch down out of the blast; while the woodcock hides among the moss and ferns of the damp woods where only the severest cold chains the springs. Along the coast many birds go to the sea-shore for a milder climate.—*Appleton's Journal.*

Transient Troubles.

Most of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

If you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it; for when men are surcharged with temper they are said to have lost it) and you justify yourself for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter.

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them, that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us banish all these, and think on whatsoever things are pure, and lovely, and gentle, and of good report.

To watch without prayer is to presume upon our own strength; to pray without watching is to presume upon the grace of God.

Here is an excellent rule—Say nothing respecting yourself, either good, bad or indifferent; nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is idleness.

For the Young Folk.

The Turned Lesson.

"I thought I knew it!" she said;
"I thought I had learned it quite!"
But the gentle teacher shook her head,
With a grave, yet loving light
In the eyes that fell on the upturned face,
As she gave the book
With the mark still set in the self-same place.

"I thought I knew it!" she said;
And a heavy tear fell down
As she turned away with bending head;
Yet not for reproach or scorn
And not for the lesson to learn again,
Or the play-hour lost;
It was something else that gave the pain.

She could not have put it in words,
But her teacher understood,
As God understands the chirp of the birds
In the depth of an autumn wood:
And a quiet touch on the reddening cheek
Was quite enough;
No need to question, no need to speak.

Then the gentle voice was heard,
"Now I will try you again."
And the lesson was mastered, every word;
Was it not worth the pain?
Was it not kinder the task to turn
Than to let it pass
And a lost, lost leaf that she did not learn!

Is it not often so
That we only learn in part,
And the Master's testing-time may show
That it was not quite "by heart?"
Then he gives, in his wisdom and patient grace,
The lesson again,
With the mark still set in the self-same place.

Only stay by his side
Till the page is really known;
It may be we failed because we tried
To learn it all alone.
And now that he would not let us lose
One lesson of love
(For he knows the loss), can we refuse?

But oh! how could we dream
That we knew it all so well,
Reading so fluently, as we deem,
What we could not even spell?
And oh! how could we grieve once more
That patient One
Who has turned so many a task before!

That waiting One, who now
Is letting us try again;
Watching us with the patient brow
That bore the weight of pain;
Thoroughly teaching what he would teach
Line upon line,
Thoroughly doing his work in each.

Then let his hearts be still,
Though our task be turned to day,
Oh! let him teach us what he will,
In his own most gracious way,
Till sitting only at Jesus' feet,
As we learn each line,
The hardest is found all clear and sweet.

—Good Words.

Don't Waste Your Time.

This caption is applicable to all, but more especially to young men; and the incident we are about to relate is one of so forcible a character that we think it will be productive of good.

Two young clerks in a large American and French house in Pearl Street were particularly intimate; so much so that although they boarded in different houses yet they were constantly together during the hours of recreation from business.

One of them had been presented with a little French poodle, and he at once set about instructing it to perform all those little tricks for which the breed is famed.

For some days his companion witnessed his persevering efforts to make "Grotto" bring his handkerchief, catch pennies, stand upon his hind legs, and do many other trifling but amusing tricks. At length he got tired of being a looker-on at so much waste of time, and resolved that while his friend was being the tutor of Grotto he himself would be a pupil to a French teacher, and endeavor to master the French language by the time Grotto's education was completed.

Without saying a word to his friend he commenced his studies, and being diligent, fast acquired a knowledge of the language. He also improved from hearing a good deal of French spoken in the store, though he carefully avoided uttering a word.

At length Grotto was finished, and had very truly acquired a knowledge of an indefinite number of amusing games, and his owner prided himself no little on his acquisitions.

The owner of Grotto was a little the senior in the store of the other, and of course ranked over him in promotions. One morning he came out of the private room of the principal member of the firm, and looking very much downcast approached his friend.

"Tom," said he, "the firm want to send one of the clerks this summer to France to buy goods, and they have offered the chance to me provided I could speak French; but as 'out' is about the extent of my French, it's no go for this child. What a fool I was for not studying it when I was a boy."

"Well," said Tom, "whose chance is next?"
"Why, yours, of course. They will put the question around, out of politeness; and as none of us can *parley vous*, why, somebody will be engaged, and all of us headed off."

In the course of the morning Tom was called before the firm, and in glowing terms were the advantages set forth, if he could only have spoken the language of the country they wished him to go to. Tom listened with delight, and inwardly smiled at the surprise he would give them.

"Of course," said one of the firm, "you should have the situation, if you could only speak French; but as you cannot we shall have to employ some one else. Very sorry! Great pity!" &c.

"Well," said Tom, "it can't be helped; and there is no time, I suppose, to study now; so I must just do the best I can. Mr. Toutette, shall you and I have a little chat? and perhaps I may pass muster."

Mr. Toutette and Tom entered into an animated conversation, very much to the surprise of all present, which having been kept up in double-quick time for some fifteen minutes, Mr. Toutette very candidly told his partners that Tom was fully competent for the place.

Tom was a great favorite, and the firm were heartily glad that he was capable of holding the situation; and he was instructed to prepare himself for departure by the next steamer.

Tom now returned to his friend, who met him with a right good "Ha! ha! ha!"
"Well, Tom, no use; I told you so."

"Ah," replied Tom, "you are out this time. My French has been approved of, and I am done here—I sail in the next steamer."

"You don't say so! But, Tom, when did you learn French?"

"When you were teaching Grotto."

A new light flashed across the vision of Grotto's master.

"What!" said he, "while I was fooling over that dog, were you studying?"

"Just so; and you now know with what success our time has been rewarded."

By the judicious disposal of time, one young man was on the high road to mercantile fame and fortune, whilst by throwing away time, another, equal in abilities, was doomed to drudgery and clerkship all his days.

"Keep the Gate Shut."

An English farmer was one day at work in the fields, when he saw a party of huntsmen riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses. So he dispatched one of his workmen to this field, telling him to shut the gate, and then keep watch over it, and on no account to suffer it to be opened. The boy went as he was bidden; but was scarcely at his post before the huntsmen came upon him, and he was ordered to open the gate. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain; one after another came forward as spokesman, but all with the same result, the boy remained immovable in his determination not to open the gate. After a while, one of noble presence advanced, and said in commanding tones, "My boy, you do not know me, I am the Duke of Wellington; one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through." The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, then answered firmly, "I am sure that the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, no one is to pass through but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said, "I honor the man, or boy, who can be neither bribed nor frightened into doing wrong. With an army of such soldiers I could conquer not only the French, but the world." And handing the boy a glittering sovereign, the old Duke put spurs to his horse and galloped away, while the boy ran off to his work, shouting at the top of his voice, "Hurrah, hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington."

Every boy is a gatekeeper, and his Master's command is, "Be thou faithful until death." Are you tempted to drink, or smoke, or chew tobacco? Keep the gate of your month fast closed, and allow no evil company to enter. When evil companions would counsel you to break the Sabbath, to lie, to deal falsely, to disobey your parents, keep the gate of your ears fast shut against such enticements; and when the bold blasphemer would insult doubts of the great truths of revelation, then keep the door of your heart locked and barred against his infamous suggestions, remembering that it is only the fool who "hath said in his heart there is no God."

The Little Wren.

The following story of a little wren in connection with the Battle of the Boyne, which was fought in Ireland many years ago, will bring to mind the words of Jesus, that not a sparrow shall fall on the ground without our Heavenly Father. Little things often bring about great consequences.

It was in the month of July, a hot summer's day. Just before the battle, the sentinels of King William's army felt uncommonly tired and sleepy, and very much inclined to take a nap, notwithstanding the near neighborhood of the enemy. Of course, if grown-up soldiers fell asleep, a little drummer boy could not be expected to keep awake. While a little wren spied some crumbs upon his drum-head, and straightway hopped upon it to pick them up. The noise of his little feet and his beak tapping on the parchment woke the lad, who spied the enemy advancing, and instantly gave the alarm. But for this little bird the sleepers might have been surprised, and the events of the day altered. As it was, the call of William won him the victory, and James fled beaten from the field.

Where They Learn It.

"I don't see where my children learn such things," is one of the most common phrases in a mother's vocabulary. A little incident which happened to witness, may, perhaps, help to solve the enigma. We smiled a little at the time, but we have thought a great deal of it since, and we trust not without profit. "Bob," screamed out a bright-eyed little girl, somewhat under six years of age, to a youngster who was seated on the curb-stone making hasty puddings out of the mud in the gutter: "Bob, you good-for-nothing little scamp, you come right into the house this minute, or I'll beat you till the skin comes off!" "Why, Angelina, Angelina, dear, what do you mean? Where do you learn such talk?" exclaimed her mother, in a wondering tone, as she stood on the steps anxiously, and answered, "Why, mother, you see we are playing; and my little boy, and I am scolding him just as you did me this morning: that's all.—*Presbyterian Banner.*

Carpets.

Seventy years ago carpets were rarely seen in American families of the middle classes, as they are rarely found in Germany. Dr. Lyman Beecher gives an amusing account of the biography of his first carpet at East Hampton, L. I. His wife spun a bale of cotton and had it woven. Then she fixed it to the loom, sized it, painted it in oils, with a bright border around it, and bunches of roses and other flowers over the centre. She took also some common wooden chairs, and cut out figures of gilt paper, gluing them on and varnishing them. The general effect was very beautiful. The East Hampton people were quite startled by the novelty. One of the old deacons called at the house, but stopped at the parlor door, as if afraid to enter. "Walk in, deacon, walk in," said the minister. "Walk in, I can't help stopping on it," was the answer. Then, surveying it with evident admiration, he gasped out, "Dye think that ye can have all that and heaven too?"

Musical Instruments. 15

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Christian Guardian

AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, DEC. 5, 1877.

THE OUTLOOK.

The condition of affairs in the East continues critical for the Turks. The Russian forces are gradually advancing on all sides of them, and their capitulation appears to be only a question of time, unless foreign mediation intervenes. Plevna, the great centre of interest still holds out, but the Turks fear that it will not be able to do so much longer without reinforcements, and there is little hope of obtaining any relief. The rapid advance of the Russians has revived the apprehensions of serious disturbances in Constantinople from retreating and demoralized troops, and the gloomy political and military situation in Turkey is causing much despondency. It is now reported that the Russians are entering the Balkans in large numbers and pressing close upon Mehmet Ali's army, and another despatch states that the Turks are withdrawing from the Western Balkans upon Sofia.

The Senate of the United States has always been the great administrative power in the government of that country. For the last sixteen years there has been substantially no change in its political constitution, and the Republicans have continued in the majority. For some time past, however, the Democratic party have been gradually gaining in numbers and influence, and some of the Republicans are dissatisfied with President Hayes' policy towards the South, as being too liberal to the Democrats, and as helping to increase their strength. In his message, at the opening of Congress, on Monday, the President strongly defends his Southern policy and claims for it complete success, notwithstanding the adverse criticism of his party. President Hayes at present occupies a very unenviable position, standing, as he does, almost midway between the two opposing parties, and the dissatisfied feeling of the Republicans especially must inevitably tend to render his term of office uncomfortable. Whatever fault may be found with him, though, he appears to be determined to carry out the course proposed by him in his letter when he accepted the nomination of his party for the high and responsible office.

The friends of the Dunkin Act have been badly defeated in the County of Wellington. What the special causes of this defeat are we do not know. It indicates that the liquor interest is stronger in that county than was supposed. Whatever special causes may have helped in certain localities to ensure the defeat of the measure, it is pretty evident that there is need for more temperance work in that county. If there were not a good deal of liquor sold and drunk in the County of Wellington, the vote would not have been what it was. There must be more deliberate and systematic efforts to educate the people, both in theory and practice, on this subject before the question is formally submitted for decision. There are a number of villages through the county where the liquor interest has strongly entrenched itself. Where the people are free from the slavery of strong drink, and the liquor-selling interest has not established itself, the great majority of the people will vote for any prohibitory measure. But where the vendors and users of strong drink are numerous, there will be a strong vote against the Dunkin Act. This clearly shows that the vote against the Dunkin Act is generally a selfish vote. But those who vote for the Act are generally wholly disinterested, having no motive but the general good. Reverses are not an unmixed evil. They teach the need of increased zeal and effort. The friends of prohibition will make a serious mistake if they assume that the work of reforming the drunkard and educating the people respecting their duty in relation to the traffic is finished. Some think it better to give up the contest till we have an amended Dunkin Act. That would promote inaction and retrogression in the work. We must keep up the battle with such weapons as we have, till we get better ones.

The award by the Fisheries Commission of five and a half million dollars to be paid to Britain for the privilege of fishing in Canadian waters gives general satisfaction in Canada. We have been so accustomed to the representatives of the United States succeeding by sharp practice of some kind in getting the best of it, in all such cases, that we are taken by surprise that anything like justice should be done. At the Geneva Convention the United States succeeded in getting a verdict for a much larger amount for damages, than they have since been able to find just claimants for. So that they can easily pay this Fisheries award out of the surplus of the Geneva award still unexpended. Judge Kellogg, the United States arbitrator, protests against the award, on the ground that a sufficiently high estimate was not placed upon the privileges conceded to Canada by the United States, and also on the ground that the verdict of the Commission is not unanimous. Though, as the award granted by the Geneva Convention to the United States was paid by the British Government, in spite of the forcible protest of the British Commissioner, it would be disgraceful for the United States to insist on one kind of interpretation when England was to pay, and a totally different one when the United States has to pay. It would be useless to appoint arbitrators, if one could upset the judgment of the majority of the court. Most of the American papers say the award should be honestly paid. But the New York Times singularly maintains that the award should not be accepted, unless the privilege of landing and getting bait

and other things, be considered as being paid for by this award. And this, too, although the representatives of the United States insisted before the Commission on excluding these privileges from consideration, as things not within the province of the Commission by the articles under which it was constituted! The London Times blunderingly suggests that the present would be a good time to follow up the final settlement of this Fisheries question. One thing at a time. The present decision should be accepted and carried out first, without entangling this result with the complications that may arise in the future.

THE GUARDIAN CANVASS.

We are glad to be able to say that new subscriptions for the GUARDIAN are coming in briskly from various quarters. We hope that on every circuit the work of canvassing for new subscribers will be begun at once in good earnest. We urgently request our brethren to give their early and earnest attention to making arrangements for a thorough canvass. All members of their congregations who do not take the GUARDIAN. This matter is intimately connected with the success of all our Church interests. Brethren, we are depending upon you to place the claims of our periodicals fairly before the people. Give us your hearty sympathy and co-operation in this work, and we shall have a large increase. There is no time to be lost. In sending in lists, please distinguish between new and old subscribers.

SCIENCE AND RELIGION.

Beyond dispute this is the great question of the times. Are the ascertained facts of science at variance with the great verities of the Christian religion? Is it true that Christianity is antagonistic to the study of the truths of science? Is it true that we are compelled to choose whether we shall retain religion or science, on the ground that belief in both is impossible? These are questions which in one form or another are disturbing many minds; and which receive widely different answers. From the teachers of a materialistic philosophy of life the answer to these questions is a decided affirmative. They maintain that the discoveries of modern research respecting the forces of matter show that no supernatural agency is required to account for anything in the world of matter and mind; and that all the ideas of supernatural religion are superstitious fancies. On the other extreme, stand those who regard the discoveries of modern science as fanciful speculations unworthy of confidence; and who cling to the interpretations of Scripture handed down from past ages as unquestionable truths, to which nothing can be added, and from which nothing can be taken away. The first opinion is contrary to truth and religion. The last-named view is certainly not the best way to meet the assaults of the skeptical school.

Whatever variety of opinions may exist respecting the relations of science and religion, it cannot be questioned that those who are ignorant of either of these departments of thought are not qualified to pronounce judgment or answer such doubts and questionings. The man who is ignorant of science and of the use that has been made of scientific facts to throw discredit upon Christianity, however deep and genuine his personal piety may be, is not qualified to sit in judgment on the questions which are now occupying so many enquiring minds. They demand an intelligent and fair answer, any other will do more harm than good. Neither is the student of science, however close and extensive may have been his study of physical matter, qualified to answer these questions, if he is ignorant of the power of religion, and unlearned in the knowledge of divine truth and human experience. The laws of mind, the spiritual forces that act upon it, and the moral transformations wrought in moral character by these forces are not less important and mysterious than the phenomena of the material world. And it is utterly preposterous for those who only know theology and the religious life through the distorted misrepresentations of unfriendly critics to speak with confidence on themes of which they are ignorant. Men who make a hobby of physical science are apt to refer to ministers as persons who go on the old beaten track, in blissful ignorance of what has been done in the different departments of science. But there is no doubt that ministers of religion give a great deal more attention to scientific research than scientists give to theology and religious experience. The mind is surely as worthy of study as any mere material substance can be. The moral qualities of an intelligent being are assuredly not less important to human progress than porosity, divisibility, impenetrability, inertia, and other properties of matter. And the knowledge of the laws by which moral forces act is truly science as the knowledge of the modes by which physical forces accomplish their results. The manner in which scientists magnify their department and their class, and ignore mental science, does not tend to increase our confidence in their impartiality. We are compelled to conclude that there are more things in heaven and earth than are dreamed of in their philosophy; which virtually excludes many of the most profoundly interesting and practical subjects of thought.

When we see how largely differences of character and education cause differences of opinion, we need not wonder that two classes with different habits of mind, differently disposed towards religion, and engaged in the study of themes lying widely apart, should come to different conclusions. Especially when we consider that both theology and science are profound subjects, in which are many things that baffle and perplex the keenest minds. If both subjects were extremely simple, or if scientists and theologians were infallible in their judgment, there would not be the same probability of collision; but, owing to the standpoints of the two classes and their spheres of thought, apparent contradictions are just what we might expect. If theologians and men of science widely differ among themselves, it could not be expected that the representatives of these fields of study would agree in their conclusions. We know that all truth is harmonious; and that in reality there can be no contradiction between

the facts in these departments of God's vast empire. It is absurd to assume, as the opponents of Christianity sometimes do, that faith answered a good purpose in days of darkness, before the light of science shone upon the world; but is now superseded. Or that the religion of faith is one in which men believe without evidence; and that of science one in which every truth is duly attested by proper evidence. The truths of faith must be established by their proper evidence, as well as those of science. No one can be under obligation to believe anything that presents no evidence of its truth. The evidence of faith and science may differ in kind, just as the evidence of historical and mathematical truths differ, but it must in each case be sufficient to produce conviction. It is irrational, therefore, to reject a spiritual truth merely because it cannot be attested by the same kind of evidence by which a fact in chemistry is established. Most materialists are, in some form or other, guilty of confounding the laws of matter and those of mind; and wrongly assuming that they are identical. And because the forces of the material world operate uniformly and produce certain necessary results, they assume that mental and moral forces are under the same law of necessity; and thus freedom, the basis of responsibility, is overthrown. They continually speak of the mode in which a force operates as if it were the efficient cause. When, therefore, the students of physical science tell us that in their researches and experiences in the physical world they have not found God, we need not be surprised, as if the Great Spirit could be detected by chemical analysis. We need not wonder that those whose prejudice will not allow them to see in the exquisite adjustments and contrivances of nature the evidence of an intelligent mind are not likely to recognize his wisdom and power in the ordinary affluities and changes of matter. The materialists repudiate the authority of the Christian standard of morality, but offer nothing in its stead, except the impulses of human passion and interest. But while we question many of the logical consequences of scientific materialism, it is evident that the objections whether they are weak or strong, or whether those who urge them partial or sincere, must be fairly and intelligently answered. Nothing less than this will satisfy perplexed and unsettled minds. Mere denunciation will not meet so serious a case. The times demand fair and reasonable replies to skeptical objections. It may allay the fears of those who sometimes fear that science is about to extinguish religion, to remember that all the attested discoveries of science are fully believed by men of learning and culture, who at the same time maintain an unshaken confidence in the truths of the Christian religion.

MR. GLADSTONE IN IRELAND.

Mr. Gladstone's visit to Ireland is the great event of the season. It is a suggestive fact that Mr. Gladstone is the first statesman of those who attained to the dignity of Prime Minister who has visited the green isle. One need not wonder that politicians have made serious mistakes in adjusting Irish affairs. Mr. Gladstone's object seems to have been to see Ireland for himself, and inform himself of its real social and political condition. Notwithstanding the alleged ill-feeling against English statesmen, on the ground of their refusal to remit the punishment due to the Fenians, the ex-Premier seems to have been well received by all classes. And, although he proposed to refrain from political speeches, yet on the occasion of his being tendered the freedom of the city of Dublin, he was forced to break through his silence and give his views on Irish questions. Though he did not commit himself to the Home Rule idea, he strongly expressed his conviction that there was need of more complete development of local institutions, in view of the impossibility of the British Parliament giving full consideration to the multitudinous affairs that demand its attention. He says:—"I do not believe that anything has more contributed, perhaps nothing so much contributes at this moment, to the solidity of British institutions as the fact that the people are trained in the habits of self-government; that they understand political right and political duty, and understanding the relations which prevail between right on the one side and duty on the other, they carry with them a tallianism which is a safeguard in the main, and in the long run invaluable as against those dangers which have threatened, and those mischiefs which have lacerated other great and distinguished nations." He maintained confidently that the disestablishment of the Irish Church was a measure conducing to the welfare of the Church itself; though, if this is the result of disestablishment in Ireland, it is hard to see how it could be the ruinous thing in England which the clergy say it would. He declared that his object in the defeated University Bill was to establish a truly national University, without favoring either mixed or denominational education as such. The Land Act he also regarded as an advantage to proprietors as well as to tenants; and as the line between the interests of the cultivator and proprietor had been too sharply drawn in the past, he thought the best way of remedying that antagonism was to offer all practicable facilities for the proprietor and cultivator being represented by the same person. He considered that the social condition of the people was a matter of far greater interest than some of the political matters that engross so much attention. These minor political questions he regarded as unimportant compared "with the great questions of what is the state of human life in Ireland—what is done to provide for its wants, to alleviate its cares, to develop the energies of our nature, to give sanction and encouragement to what is good, to put down and discountenance what is evil—to make cheerful at least, perhaps in some cases even to make bright, the lot of human kind—to relieve labor of its cares—to enable the father to make a reasonable provision for the health and comfort of his wife and children, as well as of himself—to take care that when he rises in the morning to go to his labor, and when he comes home from it at night his expectations shall not be unenlightened by hope, and his recollections shall not be embittered by the sense of wrongs. These are the questions that

are really important, and our political ideas and our political arrangements must all be tested, and in the long run they will be tested, by the final opinion of mankind, and they will be tested by another and yet loftier and yet more authoritative judgment—by their conformity to the principles of justice and virtue, and by their tendency to promote the true individual happiness of the people as well as the greatness of the country at large."

HEROES OF THE WAR.

Whatever the political results may be, the cruelty and suffering caused by the present bloody contest between Russia and Turkey are indescribably horrible. War at the best is a ghastly and revolting thing; but the brutalities and atrocities of this war far eclipse the ordinary cruelties of civilized warfare. The stubborn resistance of the Turks have won them more sympathy in England than they obtained before the war began, and the pro-Turk party have met every charge of Turkish barbarity with the counter charge that the Russians were just as barbarous and cruel. But the indisputable facts that are coming into light show that the Russians have displayed far more humanity than the Turks. Mr. Archibald Forbes, correspondent of the *Daily News*, who has recently visited the Queen at her special request, has published an article in the last issue of the *Nineteenth Century*, in which facts are laid bare that are a disgrace to modern civilization. The utter disregard of human suffering and indifference to life shown by the Turks to their own wounded is without a parallel in the annals of war. In spite of the remonstrance of Germany, the Turks, it is said, continue the horrible practice of murdering the able-bodied and wounded Russians which fall into their hands. Mr. Forbes states that he has again and again seen the Turks at their fell work of massacring the wounded Russians. This treatment of the wounded makes the bravest Russians regard the prospect of a repulse with horror and dismay. But Mr. Forbes indignantly denies the reiterated charges that similar atrocities have been practiced by the Russians. A correspondent of the *London Times*, recently writing from Bulgaria, mentions the fact that he saw a train of several hundred wounded Turks going to the Russian hospitals in the rear. This *Times* correspondent says this was in striking contrast with the way in which the Turks treat the Russian wounded. He says, "All those left on the field were murdered by the Turks." Others bear similar testimony.

The barbarity of the Turks is not confined to their inhuman treatment of the Russian prisoners. They do not behave much better to their own wounded. Four thousand five hundred wounded Turkish soldiers from Plevna passed through the English ambulance at Orchanie, and received their first dressings at that place. Some of them had been lying wounded for weeks without bandages. Yet, when the English ambulance and surgeons, which had been sent out by English friends of Turkey, proposed to enter Plevna with bandages and hospital stores, Osman Pasha refused them permission to enter in the supplies, and compelled them to go away to Orchanie. Another *Times* correspondent writes that the daily executions in Bulgaria recall the Mongolian barbarities—even children are not spared. The people think the government policy is to destroy every male inhabitant.

PROTRACTED MEETINGS.

There is some diversity of opinion even among Methodists respecting the value of protracted religious services as a means of promoting revivals of the work of God. Some think it better to work and look for constant displays of converting and sanctifying power in the ordinary service, than to depend upon special efforts. Others believe that a continuous series of appeals to the consciences of the unawakened, accompanied with fervent prayer for God's blessing, is adapted to arouse the careless and guide the earnest enquirer into the paths of peace and holiness. We do not think that there is any necessary antagonism between these two ideas. We may have the constant growth and alacrities of special refreshing and ingathering. There is something that commends itself to our reason in protracted religious services, in which stroke follows stroke, and influence follows influence in rapid succession. Such services have been in numerous instances the occasions of much spiritual blessing. Whatever may be our special ideal of the way in which the kingdom of Christ should be extended, we know, as a matter of history, that from the day of Pentecost down to the present time, great waves of revival influence have swept over the Church at intervals, which have greatly enlarged her borders. And we believe that similar seasons of spiritual power shall be bestowed in the future. The late Rev. C. G. Finney in one of his lectures on revivals shows that protracted meetings are not a modern invention; but have always been practised in some form or other since there was a Church on earth. The Jewish festivals were protracted religious services, designed to impress divine things more powerfully upon the minds of the people. And among all denominations, in times of quickened religious interest, religious services have been protracted from day to day. Such protracted services have been so eminently owned of God in the Methodist Church, as means of awakening and revival, that it would be blindness and folly for Methodists to disparage and neglect them. Special services and revivals cannot be uniformly praised or condemned, as if they had one invariable degree of excellence. There are two kinds of revivals. In one the motive power seems to play on the surface, and the Church is left exhausted, and ready for a reaction into coldness and indifference. In the other kind, the deeper springs of character have been moved, and the roots of every plant in the garden of the Lord have been watered and refreshed. The revival that does not leave the Church better qualified to work for God, than it was before, is radically defective in some respects.

The common mistakes about revivals mostly spring from a failure to recognize their dual character. They are natural and supernatural. Both human and divine elements meet in them.

It is a great mistake to assume that we have only to inaugurate a protracted meeting to secure a revival. It is equally a mistake to say that because God alone can bless the Church with such times of power, therefore we can do nothing to promote a revival. We have seen many revivals so directly connected with the faithful preaching of God's word, and the labors and prayers of godly men and women, that it would be absurd to deny that these agencies were instrumental in promoting the work of God. We have seen at other times great waves of spiritual influence moving a whole community in an unaccountable manner. We must not conclude that in those cases where the human agency appears prominent that the power is not from God; nor that in the case where the movement was mysterious, that there was no human instrumentality conducing to the result. As of old, while Peter spoke the words of life the Holy Ghost fell upon those who heard him; so the preached word and the living Spirit are still the divinely appointed means of producing a revival in the Church. As God works in all departments of his vast empire in accordance with some established order and conditions, we may be sure that there is an established order of spiritual as well as of natural progress. And if we study God's order, and work in harmony with his will, our labor shall not be in vain in the Lord. We greatly need a sweeping revival to subdue worldliness, to increase the faith and quicken the zeal of God's people. Whether we shall have such a revival or not depends upon whether we work in harmony with the plans and purposes of God. To us as to his ancient people he says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

CHRISTIAN FRATERNITY.

The Church of Christ is a vast brotherhood comprising the whole of Christendom. Unfortunately, however, religious denominations have disregarded this relationship too much in the past, and have hindered rather than helped each other by their exclusiveness. Denominational successes have led to unreasonable rivalries, and petty differences in practice and belief have become the ground of sectarian bitterness and strife. One Church has laid undue stress upon the doctrine of the apostolical succession; another has magnified the performance of external acts, or the observance of rites and ceremonies; another has placed unwarranted confidence in confessions and creeds; while others have attached either too much or too little importance to modes of worship. These non-essential things have provoked unprofitable and hostile discussions, which have created insurmountable barriers and walls of partition between the different religious denominations; and, like the inhabitants of Jerusalem, when the city was besieged by Titus, instead of combining to withstand the common enemy, Christian Churches have wasted time and energy in internal strife that ought to have been expended in united assaults upon his strongholds. Bitter prejudices created in this way have been carried to ridiculous extremes—one Christian turning his back upon another or refusing to fellowship with him—and Dr. Guthrie tells a story of an old Light Bearer who almost worshipped Dr. Chalmers, but yet would not worship with him. The great distance at which Christian Churches have stood aloof from each other has not only checked the progress of each, but there is no doubt, has seriously retarded the work of promoting pure and undefiled religion among men.

One of the most encouraging signs of the times, however, is the recent movement throughout the world in favor of the mutual recognition of Christians of different denominations; and it is very gratifying to notice that this movement is already beginning to bear fruit, and that a greater spirit of unity and sympathy is growing up among the Churches. Nearly all classes of evangelical Christians are now advocating this spirit of unity and harmony. While only a few years ago the proposal for a Presbyterian divine to exchange pulpits with a Methodist minister, or for an Episcopalian clergyman to take part in the same religious service, or even to stand on the same platform, with a Dissenter or Nonconformist, would have been rejected and the idea ridiculed; now the acceptance of such invitations is becoming a common occurrence, which is by no means considered a matter of astonishment or surprise. Now fraternal delegates or addresses are being sent from one ecclesiastical body to another, and Churches which have always been considered theologically antagonistic to each other are drawing nearer together and exchanging salutations of peace and good-will. A short time since, too, the Archbishop of Canterbury invited representative Nonconformist ministers from various parts of the country to meet a number of bishops with himself at Lambeth Palace for the purpose of discussing measures to combat the sceptical tendencies of the times, and to promote the progress of the gospel; and at the opening of Newman Hall's new church in London, last year, a prominent rector stated that he looked forward with hope to the time when pulpits should be as free to all as platforms. The more closely the various Churches become associated in the work of soul-saving the less widely do they seem to differ on essential points of doctrine; and the more unimportant do those differences appear. Presbyterianism and Methodism have generally been regarded as very widely separated theological systems; but at the M. E. Conference in Baltimore last year, Prof. Patton, who was present as a fraternal delegate from the Presbyterian Church, showed that they are much nearer together than people commonly suppose. "They are not so much opposite poles," he showed, "dividing the globe by a great distance, as they are contiguous hemispheres, uniting it by a narrow and at last vanishing line." And the same thing is true of nearly all the evangelical bodies, there is not so much difference between us, as there might appear to be at first sight; and the points on which we differ are few and unimportant compared with those on which we agree. We all study the same Bible, preach the same gospel, believe in the same Saviour, worship the same God and

labor in the same glorious cause for the same grand object, the evangelization of the world.

Union is strength; and the union of Christian Churches into one common brotherhood, banded together to subdue the enemies of Christ, would materially hasten the coming of the Redeemer's Kingdom. Had this unity been effected between the Churches in the past, Christianity would have been far more aggressive than it is to-day, and would have made far mightier inroads upon sin. Of course this does not imply organic union, although it is very desirable that different branches of the same Church should be reunited to the parent stem. It is, doubtless, impossible at the present day to break down all denominational distinctions, and thus to establish a universal Church, as the leading denominations into which Protestantism is divided differ too widely for that in points of doctrine, modes of worship and forms of government; but there may be spiritual unity without this external union. It is, perhaps, better that there should be more than one denomination, as the successes of one church may serve as incentives to another; but sectarian strifes and bickerings should be laid aside, and all denominations should seek a closer and more friendly alliance in everything that relates to evangelical work. If we are to be united in heaven, why not upon earth? If we are to join in singing praises to the Lamb there, why not be more harmonious and united here? A great part of the world is still lying in wickedness, and there is plenty of work for all to perform. Let us, then, not magnify our differences, but let us adopt the great Protestant principle of unity in essentials, liberty in non-essentials, and charity in all things. While each church is doing its own work in its own way, let us all cherish a feeling of sympathy and fraternity, and let us carry out the Apostle's exhortation to cultivate a true spiritual unity consisting in "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

AJ ESUIT IN TROUBLE.

The case of Father Curci, the eminent Italian Jesuit priest, is just now attracting special attention in Europe; and is well adapted to illustrate the extreme narrowness and despotism of the Romish system. Father Curci is described in European newspapers as having occupied a high place in the order of the Jesuits, and being an eloquent defender of Ultramontaniam. He was a very popular preacher, having been frequently appointed to preach Lenten sermons in some of the most celebrated churches. His popularity with all classes was very great, and his influence with the laity such as few commanded. But a blighting shadow has fallen upon his lot. He has been expelled from the Society of the Jesuits, and condemned by the Pope; and is now, we believe, an exile from Rome. This is all caused by a document he wrote, recommending the Pope to inaugurate more friendly relations with the King of Italy. The recommendations of Father Curci had a flavor of Jesuit craftiness about them; but except that they implied the Pope's relinquishment of the claim to temporal sovereignty, there was nothing in them at all offensive. He evidently did not believe in the delusion of a divine miraculous restoration of the Pope to his temporal kingship; but there is hardly any doubt that such an alliance of the forces of the Church, with the Italian government, as he recommends, would increase the power of the Church to attain the objects of her ambition. His mild and astute argument was denounced by the Pope "a tissue of impertinences and follies." What gave the greatest grief to the Romish authorities was the circumstance of an Italian journal obtaining a copy of this document and publishing it. Father Curci was too long a Jesuit to have in him anything of a martyr spirit. He has published a humble declaration of his submission in all things to the Church; but does not recant the opinion he has expressed in the fatal document. He asks the public to suspend judgment till he has had time to prove his loyalty to the Church. In the face of these facts how cannot it be maintained that Rome does not crush out all liberty of thought? One could understand how the denial of some essential doctrine might be deemed a grave offence; but we did not know before that the temporal power of the Pope was an article of faith.

THE WESTON TRAGEDY.

The Weston tragedy, which has just been closed by the execution of the sentence of the law on the wretched man Williams, is one of the most terribly painful and suggestive events in the dark history of intemperance in Canada. A faithful, industrious and patient wife, the mother of thirteen children, was brutally murdered by the husband who had vowed to love and cherish her till death—not for any cause or wrong-doing on her part, but because drink had transformed the husband and father into an infuriated demon. This murder was the culmination of a course of abuse and cruelty towards the wife, caused by the intemperance of which the husband had become the slave. We have in this case a combination of misery and horrors, well adapted to show in plain colors the results of legalizing pleasure to tempt men to indulge in strong drink. The family are abused and steeped in wretchedness by their natural protector—the mother is ruthlessly murdered without cause—the husband and father suffers the penalty of the law, bringing thereby disgrace and dishonor upon those who were innocent of his crimes—a large family, containing several young children are left in desolate orphanage, without father or mother to shield them from the rude blast of a selfish world. All through whiskey. And yet men will plead for legalizing places to afford facilities for obtaining this maddening pain and soul poison, which brings forth such terrible fruits of sorrow and death. We do not for a moment deny that the chief gulfstream rest upon him who sacrificed the interests of his family to the gratification of his appetite; but who can deny that the drinking habits which produce intemperance are fostered by the legalizing of places for supplying strong drink to gratify the appetites which the law creates? What does it avail to the bereaved and disheveled children, on whom this unpeakable sorrow has fallen, that the liquor-reveller who sold the whiskey did not desire this result?

et added that there were numerous cases of death from want of proper food and clothing.

Correspondence.

MR. HERRIDGE'S MISREPRESENTATIONS; LAY DELEGATION; DR. CARROLL'S BOOKS.

MR. EDITOR.—In the GUARDIAN of the 21st inst., I observe a communication signed "W. Herridge," of whom I know nothing except what appears in his communication, which exhibits complete ignorance of the subject of our Methodist history on which he professes to write.

It appears that a discussion has taken place between Dr. John Carroll and Mr. Herridge in respect to union between the Methodist Church of Canada and the Primitive Methodist Church, involving the subject of lay delegation in the annual Conference; and that Dr. Carroll has said the ministers of our Church in Canada "never had irresponsible power," and that "after 1823, in Canada, the Quarterly Conference had a veto on all legislation affecting the people."

The first paragraph of Mr. Herridge's reply to this is as follows:

"And will Brother Carroll, who is so familiar with the history of Methodism in Canada, tell us the number of times this veto power has been exercised, and what have been the advantages of this measure? Was not this a concession to the laity a measure to keep them quiet, they having become restive and discontented because they had no voice or power in the highest courts of the Church to which they belonged and formed a very important part? And what was the effect of this veto measure? It did not prevent the rupture which took place in 1829, when Eder Ryan and his friends seceded from the Church, which only a year before had passed this veto plan, and formed another Church, in whose constitution lay-representation formed a prominent feature. And how did this veto power act in 1832, when the attempt to unite the British Wesleyan and the Episcopal Methodists of Canada was a partial failure, the dissentients ultimately forming the present M. E. Church of Canada."

As I was the author of the two clauses in the Discipline which gave veto power to the Quarterly Conferences, I know perfectly the circumstances under which they were conceived and adopted, and that Mr. Herridge's statements and insinuations are a misrepresentation of facts from beginning to end.

Before 1823, the Conference of our Church in Canada was one of the annual Conferences of the Methodist Episcopal Church in America, and sent representatives to the quadrennial General Conference of that Church, in which all the legislative authority of the Church was vested.

In 1823, by previous application from the Canadian Conference, and the previously expressed assent and authority of the American General Conference, our Conference and societies in Upper Canada became an independent body. This was done at our annual Conference held in Ernestown in 1823. At that Conference the late venerable Bishop Hedding—one of the Bishops of the Methodist Episcopal Church of the United States—presided; and when the resolution declaring our Conference and societies a separate and independent Church was adopted, Bishop Hedding vacated the chair, saying that he no longer had authority to preside over the proceedings of the Conference; but at the unanimous request of the Conference, he resumed the chair and presided until the close of its sittings.

The question of separation from the Methodist Episcopal Church in the United States, (authorized by the Resolutions of the American General Conference) and of our Church organization, was referred by our Conference at Ernestown to a committee, of which I was appointed Secretary; and in consultation with my brother, the late Rev. William Ryerson, I wrote the clauses which gave veto power to the Quarterly Conferences, introduced them into the Committee, by which they were approved, and reported to the Conference, which adopted them as follows:

"Sixth.—No new rule or regulation, or alteration of any rule or regulation now in force, respecting our temporal economy; such as the building of churches, the order to be observed therein; the allowance to the ministers and preachers, and the mode of their support; raising annual supplies for the propagation of the Gospel (the missions excepted); for the making up the allowances of the ministers, preachers, &c., shall be considered as of any force or authority, until such rule, regulation, or alteration, shall have been laid before the several Quarterly Meetings throughout the whole connection, and shall have received the consent and advice of a majority of the members (who may be present at the time of laying said rule, regulation, or alteration before them) of two-thirds of the said Quarterly Meetings.

"Seventh.—Nor shall any new rule, regulation, or alteration, respecting the doctrines of our Church, the rights and privileges of our members; such as the receiving persons on trial and into full connection; the conditions on which they shall retain their membership; the manner of bringing to trial, finding guilty, and removing, suspending, or excluding disorderly persons from society and church privileges, have any force or authority until laid before the Quarterly Meetings, and approved as aforesaid: Provided nevertheless, that a vote of a majority of three-fourths of the Conference shall suffice to alter or do away with the above restrictions, except the first, sixth, and seventh, which shall not be done away or altered without the consent of two-thirds of the Quarterly Meetings throughout the connection; also except the second restriction, [relating to the articles of union with the British Conference], which shall not be done away or altered without the recommendation or consent of the British Conference."

The occasion of these regulations giving the comprehensive veto power to the Quarterly Conferences will appear obvious from the following facts:

1. Before 1823, the ministers of our Church in Upper Canada had no legislative power whatever, much less "irresponsible power." The legislative power of the Church was vested in the American General Conference, to which the Canadian Conference elected representatives. 2. When our Church in Upper Canada became a separate and independent body in 1823, (which it did in response to the general wishes of our congregations), the Canadian Conference would have been invested with the combined powers of the American Annual and General Conferences in the United States, had it not adopted the restrictions on its powers expressed in the regulations above quoted. 3. The number of preachers stationed at the Ernestown Conference in 1823, was forty-seven (being 9,977); in 1824, it was fifty (being 10,000); in 1825, it was fifty-two (being 10,100); in 1826, it was fifty-four (being 10,200); in 1827, it was fifty-six (being 10,300); in 1828, it was fifty-eight (being 10,400); in 1829, it was sixty (being 10,500); in 1830, it was sixty-two (being 10,600); in 1831, it was sixty-four (being 10,700); in 1832, it was sixty-six (being 10,800); in 1833, it was sixty-eight (being 10,900); in 1834, it was seventy (being 11,000); in 1835, it was seventy-two (being 11,100); in 1836, it was seventy-four (being 11,200); in 1837, it was seventy-six (being 11,300); in 1838, it was seventy-eight (being 11,400); in 1839, it was eighty (being 11,500); in 1840, it was eighty-two (being 11,600); in 1841, it was eighty-four (being 11,700); in 1842, it was eighty-six (being 11,800); in 1843, it was eighty-eight (being 11,900); in 1844, it was ninety (being 12,000); in 1845, it was ninety-two (being 12,100); in 1846, it was ninety-four (being 12,200); in 1847, it was ninety-six (being 12,300); in 1848, it was ninety-eight (being 12,400); in 1849, it was one hundred (being 12,500); in 1850, it was one hundred and two (being 12,600); in 1851, it was one hundred and four (being 12,700); in 1852, it was one hundred and six (being 12,800); in 1853, it was one hundred and eight (being 12,900); in 1854, it was one hundred and ten (being 13,000); in 1855, it was one hundred and twelve (being 13,100); in 1856, it was one hundred and four (being 13,200); in 1857, it was one hundred and six (being 13,300); in 1858, it was one hundred and eight (being 13,400); in 1859, it was one hundred and ten (being 13,500); in 1860, it was one hundred and twelve (being 13,600); in 1861, it was one hundred and four (being 13,700); in 1862, it was one hundred and six (being 13,800); in 1863, it was one hundred and eight (being 13,900); in 1864, it was one hundred and ten (being 14,000); in 1865, it was one hundred and twelve (being 14,100); in 1866, it was one hundred and four (being 14,200); in 1867, it was one hundred and six (being 14,300); in 1868, it was one hundred and eight (being 14,400); in 1869, it was one hundred and ten (being 14,500); in 1870, it was one hundred and twelve (being 14,600); in 1871, it was one hundred and four (being 14,700); in 1872, it was one hundred and six (being 14,800); in 1873, it was one hundred and eight (being 14,900); in 1874, it was one hundred and ten (being 15,000); in 1875, it was one hundred and twelve (being 15,100); in 1876, it was one hundred and four (being 15,200); in 1877, it was one hundred and six (being 15,300); in 1878, it was one hundred and eight (being 15,400); in 1879, it was one hundred and ten (being 15,500); in 1880, it was one hundred and twelve (being 15,600); in 1881, it was one hundred and four (being 15,700); in 1882, it was one hundred and six (being 15,800); in 1883, it was one hundred and eight (being 15,900); in 1884, it was one hundred and ten (being 16,000); in 1885, it was one hundred and twelve (being 16,100); in 1886, it was one hundred and four (being 16,200); in 1887, it was one hundred and six (being 16,300); in 1888, it was one hundred and eight (being 16,400); in 1889, it was one hundred and ten (being 16,500); in 1890, it was one hundred and twelve (being 16,600); in 1891, it was one hundred and four (being 16,700); in 1892, it was one hundred and six (being 16,800); in 1893, it was one hundred and eight (being 16,900); in 1894, it was one hundred and ten (being 17,000); in 1895, it was one hundred and twelve (being 17,100); in 1896, it was one hundred and four (being 17,200); in 1897, it was one hundred and six (being 17,300); in 1898, it was one hundred and eight (being 17,400); in 1899, it was one hundred and ten (being 17,500); in 1900, it was one hundred and twelve (being 17,600); in 1901, it was one hundred and four (being 17,700); in 1902, it was one hundred and six (being 17,800); in 1903, it was one hundred and eight (being 17,900); in 1904, it was one hundred and ten (being 18,000); in 1905, it was one hundred and twelve (being 18,100); in 1906, it was one hundred and four (being 18,200); in 1907, it was one hundred and six (being 18,300); in 1908, it was one hundred and eight (being 18,400); in 1909, it was one hundred and ten (being 18,500); in 1910, it was one hundred and twelve (being 18,600); in 1911, it was one hundred and four (being 18,700); in 1912, it was one hundred and six (being 18,800); in 1913, it was one hundred and eight (being 18,900); in 1914, it was one hundred and ten (being 19,000); in 1915, it was one hundred and twelve (being 19,100); in 1916, it was one hundred and four (being 19,200); in 1917, it was one hundred and six (being 19,300); in 1918, it was one hundred and eight (being 19,400); in 1919, it was one hundred and ten (being 19,500); in 1920, it was one hundred and twelve (being 19,600); in 1921, it was one hundred and four (being 19,700); in 1922, it was one hundred and six (being 19,800); in 1923, it was one hundred and eight (being 19,900); in 1924, it was one hundred and ten (being 20,000); in 1925, it was one hundred and twelve (being 20,100); in 1926, it was one hundred and four (being 20,200); in 1927, it was one hundred and six (being 20,300); in 1928, it was one hundred and eight (being 20,400); in 1929, it was one hundred and ten (being 20,500); in 1930, it was one hundred and twelve (being 20,600); in 1931, it was one hundred and four (being 20,700); in 1932, it was one hundred and six (being 20,800); in 1933, it was one hundred and eight (being 20,900); in 1934, it was one hundred and ten (being 21,000); in 1935, it was one hundred and twelve (being 21,100); in 1936, it was one hundred and four (being 21,200); in 1937, it was one hundred and six (being 21,300); in 1938, it was one hundred and eight (being 21,400); in 1939, it was one hundred and ten (being 21,500); in 1940, it was one hundred and twelve (being 21,600); in 1941, it was one hundred and four (being 21,700); in 1942, it was one hundred and six (being 21,800); in 1943, it was one hundred and eight (being 21,900); in 1944, it was one hundred and ten (being 22,000); in 1945, it was one hundred and twelve (being 22,100); in 1946, it was one hundred and four (being 22,200); in 1947, it was one hundred and six (being 22,300); in 1948, it was one hundred and eight (being 22,400); in 1949, it was one hundred and ten (being 22,500); in 1950, it was one hundred and twelve (being 22,600); in 1951, it was one hundred and four (being 22,700); in 1952, it was one hundred and six (being 22,800); in 1953, it was one hundred and eight (being 22,900); in 1954, it was one hundred and ten (being 23,000); in 1955, it was one hundred and twelve (being 23,100); in 1956, it was one hundred and four (being 23,200); in 1957, it was one hundred and six (being 23,300); in 1958, it was one hundred and eight (being 23,400); in 1959, it was one hundred and ten (being 23,500); in 1960, it was one hundred and twelve (being 23,600); in 1961, it was one hundred and four (being 23,700); in 1962, it was one hundred and six (being 23,800); in 1963, it was one hundred and eight (being 23,900); in 1964, it was one hundred and ten (being 24,000); in 1965, it was one hundred and twelve (being 24,100); in 1966, it was one hundred and four (being 24,200); in 1967, it was one hundred and six (being 24,300); in 1968, it was one hundred and eight (being 24,400); in 1969, it was one hundred and ten (being 24,500); in 1970, it was one hundred and twelve (being 24,600); in 1971, it was one hundred and four (being 24,700); in 1972, it was one hundred and six (being 24,800); in 1973, it was one hundred and eight (being 24,900); in 1974, it was one hundred and ten (being 25,000); in 1975, it was one hundred and twelve (being 25,100); in 1976, it was one hundred and four (being 25,200); in 1977, it was one hundred and six (being 25,300); in 1978, it was one hundred and eight (being 25,400); in 1979, it was one hundred and ten (being 25,500); in 1980, it was one hundred and twelve (being 25,600); in 1981, it was one hundred and four (being 25,700); in 1982, it was one hundred and six (being 25,800); in 1983, it was one hundred and eight (being 25,900); in 1984, it was one hundred and ten (being 26,000); in 1985, it was one hundred and twelve (being 26,100); in 1986, it was one hundred and four (being 26,200); in 1987, it was one hundred and six (being 26,300); in 1988, it was one hundred and eight (being 26,400); in 1989, it was one hundred and ten (being 26,500); in 1990, it was one hundred and twelve (being 26,600); in 1991, it was one hundred and four (being 26,700); in 1992, it was one hundred and six (being 26,800); in 1993, it was one hundred and eight (being 26,900); in 1994, it was one hundred and ten (being 27,000); in 1995, it was one hundred and twelve (being 27,100); in 1996, it was one hundred and four (being 27,200); in 1997, it was one hundred and six (being 27,300); in 1998, it was one hundred and eight (being 27,400); in 1999, it was one hundred and ten (being 27,500); in 2000, it was one hundred and twelve (being 27,600); in 2001, it was one hundred and four (being 27,700); in 2002, it was one hundred and six (being 27,800); in 2003, it was one hundred and eight (being 27,900); in 2004, it was one hundred and ten (being 28,000); in 2005, it was one hundred and twelve (being 28,100); in 2006, it was one hundred and four (being 28,200); in 2007, it was one hundred and six (being 28,300); in 2008, it was one hundred and eight (being 28,400); in 2009, it was one hundred and ten (being 28,500); in 2010, it was one hundred and twelve (being 28,600); in 2011, it was one hundred and four (being 28,700); in 2012, it was one hundred and six (being 28,800); in 2013, it was one hundred and eight (being 28,900); in 2014, it was one hundred and ten (being 29,000); in 2015, it was one hundred and twelve (being 29,100); in 2016, it was one hundred and four (being 29,200); in 2017, it was one hundred and six (being 29,300); 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in 2037, it was one hundred and six (being 31,300); in 2038, it was one hundred and eight (being 31,400); in 2039, it was one hundred and ten (being 31,500); in 2040, it was one hundred and twelve (being 31,600); in 2041, it was one hundred and four (being 31,700); in 2042, it was one hundred and six (being 31,800); in 2043, it was one hundred and eight (being 31,900); in 2044, it was one hundred and ten (being 32,000); in 2045, it was one hundred and twelve (being 32,100); in 2046, it was one hundred and four (being 32,200); in 2047, it was one hundred and six (being 32,300); in 2048, it was one hundred and eight (being 32,400); in 2049, it was one hundred and ten (being 32,500); in 2050, it was one hundred and twelve (being 32,600); in 2051, it was one hundred and four (being 32,700); in 2052, it was one hundred and six (being 32,800); in 2053, it was one hundred and eight (being 32,900); in 2054, it was one hundred and ten (being 33,000); in 2055, it was one hundred and twelve (being 33,100); in 2056, it was one hundred and four (being 33,200); in 2057, it was one hundred and six (being 33,300); in 2058, it was one hundred and eight (being 33,400); in 2059, it was one hundred and ten (being 33,500); in 2060, it was one hundred and twelve (being 33,600); in 2061, it was one hundred and four (being 33,700); in 2062, it was one hundred and six (being 33,800); in 2063, it was one hundred and eight (being 33,900); in 2064, it was one hundred and ten (being 34,000); in 2065, it was one hundred and twelve (being 34,100); in 2066, it was one hundred and four (being 34,200); in 2067, it was one hundred and six (being 34,300); in 2068, it was one hundred and eight (being 34,400); in 2069, it was one hundred and ten (being 34,500); in 2070, it was one hundred and twelve (being 34,600); in 2071, it was one hundred and four (being 34,700); in 2072, it was one hundred and six (being 34,800); in 2073, it was one hundred and eight (being 34,900); in 2074, it was one hundred and ten (being 35,000); 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in 2094, it was one hundred and ten (being 37,000); in 2095, it was one hundred and twelve (being 37,100); in 2096, it was one hundred and four (being 37,200); in 2097, it was one hundred and six (being 37,300); in 2098, it was one hundred and eight (being 37,400); in 2099, it was one hundred and ten (being 37,500); in 2100, it was one hundred and twelve (being 37,600); in 2101, it was one hundred and four (being 37,700); in 2102, it was one hundred and six (being 37,800); in 2103, it was one hundred and eight (being 37,900); in 2104, it was one hundred and ten (being 38,000); in 2105, it was one hundred and twelve (being 38,100); in 2106, it was one hundred and four (being 38,200); in 2107, it was one hundred and six (being 38,300); in 2108, it was one hundred and eight (being 38,400); in 2109, it was one hundred and ten (being 38,500); in 2110, it was one hundred and twelve (being 38,600); in 2111, it was one hundred and four (being 38,700); in 2112, it was one hundred and six (being 38,800); 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in 2132, it was one hundred and six (being 40,800); in 2133, it was one hundred and eight (being 40,900); in 2134, it was one hundred and ten (being 41,000); in 2135, it was one hundred and twelve (being 41,100); in 2136, it was one hundred and four (being 41,200); in 2137, it was one hundred and six (being 41,300); in 2138, it was one hundred and eight (being 41,400); in 2139, it was one hundred and ten (being 41,500); in 2140, it was one hundred and twelve (being 41,600); in 2141, it was one hundred and four (being 41,700); in 2142, it was one hundred and six (being 41,800); in 2143, it was one hundred and eight (being 41,900); in 2144, it was one hundred and ten (being 42,000); in 2145, it was one hundred and twelve (being 42,100); in 2146, it was one hundred and four (being 42,200); in 2147, it was one hundred and six (being 42,300); in 2148, it was one hundred and eight (being 42,400); in 2149, it was one hundred and ten (being 42,500); in 2150, it was one hundred and twelve (being 42,600); in 2151, it was one hundred and four (being 42,700); in 2152, it was one hundred and six (being 42,800); in 2153, it was one hundred and eight (being 42,900); in 2154, it was one hundred and ten (being 43,000); in 2155, it was one hundred and twelve (being 43,100); in 2156, it was one hundred and four (being 43,200); in 2157, it was one hundred and six (being 43,300); in 2158, it was one hundred and eight (being 43,400); in 2159, it was one hundred and ten (being 43,500); in 2160, it was one hundred and twelve (being 43,600); in 2161, it was one hundred and four (being 43,700); in 2162, it was one hundred and six (being 43,800); in 2163, it was one hundred and eight (being 43,900); in 2164, it was one hundred and ten (being 44,000); in 2165, it was one hundred and twelve (being 44,100); in 2166, it was one hundred and four (being 44,200); in 2167, it was one hundred and six (being 44,300); in 2168, it was one hundred and eight (being 44,400); in 2169, it was one hundred and ten (being 44,500); in 2170, it was one hundred and twelve (being 44,600); in 2171, it was one hundred and four (being 44,700); in 2172, it was one hundred and six (being 44,800); in 2173, it was one hundred and eight (being 44,900); in 2174, it was one hundred and ten (being 45,000); in 2175, it was one hundred and twelve (being 45,100); in 2176, it was one hundred and four (being 45,200); in 2177, it was one hundred and six (being 45,300); in 2178, it was one hundred and eight (being 45,400); in 2179, it was one hundred and ten (being 45,500); in 2180, it was one hundred and twelve (being 45,600); in 2181, it was one hundred and four (being 45,700); in 2182, it was one hundred and six (being 45,800); in 2183, it was one hundred and eight (being 45,900); in 2184, it was one hundred and ten (being 46,000); in 2185, it was one hundred and twelve (being 46,100); in 2186, it was one hundred and four (being 46,200); in 2187, it was one hundred and six (being 46,300); in 2188, it was one hundred and eight (being 46,400); in 2189, it was one hundred and ten (being 46,500); in 2190, it was one hundred and twelve (being 46,600); in 2191, it was one hundred and four (being 46,700); in 2192, it was one hundred and six (being 46,800); in 2193, it was one hundred and eight (being 46,900); in 2194, it was one hundred and ten (being 47,000); in 2195, it was one hundred and twelve (being 47,100); in 2196, it was one hundred and four (being 47,200); in 2197, it was one hundred and six (being 47,300); in 2198, it was one hundred and eight (being 47,400); in 2199, it was one hundred and ten (being 47,500); in 2200, it was one hundred and twelve (being 47,600); in 2201, it was one hundred and four (being 47,700); in 2202, it was one hundred and six (being 47,800); in 2203, it was one hundred and eight (being 47,900); in 2204, it was one hundred and ten (being 48,000); in 2205, it was one hundred and twelve (being 48,100); in 2206, it was one hundred and four (being 48,200); in 2207, it was one hundred and six (being 48,300); in 2208, it was one hundred and eight (being 48,400); in 2209, it was one hundred and ten (being 48,500); in 2210, it was one hundred and twelve (being 48,600); in 2211, it was one hundred and four (being 48,700); in 2212, it was one hundred and six (being 48,800); in 2213, it was one hundred and eight (being 48,900); in 2214, it was one hundred and ten (being 49,000); in 2215, it was one hundred and twelve (being 49,100); in 2216, it was one hundred and four (being 49,200); in 2217, it was one hundred and six (being 49,300); in 2218, it was one hundred and eight (being 49,400); in 2219, it was one hundred and ten (being 49,500); in 2220, it was one hundred and twelve (being 49,600); in 2221, it was one hundred and four (being 49,700); in 2222, it was one hundred and six (being 49,800); in 2223, it was one hundred and eight (being 49,900); in 2224, it was one hundred and ten (being 50,000); in 2225, it was one hundred and twelve (being 50,100); in 2226, it was one hundred and four (being 50,200); in 2227, it was one hundred and six (being 50,300); in 2228, it was one hundred and eight (being 50,400); in 2229, it was one hundred and ten (being 50,500); in 2230, it was one hundred and twelve (being 50,600); in 2231, it was one hundred and four (being 50,700); in 2232, it was one hundred and six (being 50,800); in 2233, it was one hundred and eight (being 50,900); in 2234, it was one hundred and ten (being 51,000); in 2235, it was one hundred and twelve (being 51,100); in 2236, it was one hundred and four (being 51,200); in 2237, it was one hundred and six (being 51,300); in 2238, it was one hundred and eight (being 51,400); in 2239, it was one hundred and ten (being 51,500); in 2240, it was one hundred and twelve (being 51,600); in 2241, it was one hundred and four (being 51,700); in 2242, it was one hundred and six (being 51,800); in 2243, it was one hundred and eight (being 51,900); in 2244, it was one hundred and ten (being 52,000); in 2245, it was one hundred and twelve (being 52,100); in 2246, it was one hundred and four (being 52,200); in 2247, it was one hundred and six (being 52,300); in 2248, it was one hundred and eight (being 52,400); in 2249, it was one hundred and ten (being 52,500); in 2250, it was one hundred and twelve (being 52,600); in 2251, it was one hundred and four (being 52,700); in 2252, it was one hundred and six (being 52,800); in 2253, it was one hundred and eight (being 52,900); in 2254, it was one hundred and ten (being 53,000); in 2255, it was one hundred and twelve (being 53,100); in 2256, it was one hundred and four (being 53,200); in 2257, it was one hundred and six (being 53,300); in 2258, it was one hundred and eight (being 53,400); in 2259, it was one hundred and ten (being 53,500); in 2260, it was one hundred and twelve (being 53,600); in 2261, it was one hundred and four (being 53,700); in 2262, it was one hundred and six (being 53,800); in 2263, it was one hundred and eight (being 53,900); in 2264, it was one hundred and ten (being 54,000); in 2265, it was one hundred and twelve (being 54,100); in 2266, it was one hundred and four (being 54,200); in 2267, it was one hundred and six (being 54,300); in 2268, it was one hundred and eight (being 54,400); in 2269, it was one hundred and ten (being 54,500); in 2270, it was one hundred and twelve (being 54,600); in 2271, it was one hundred and four (being 54,700); in 2272, it was one hundred and six (being 54,800); in 2273, it was one hundred and eight (being 54,900); in 2274, it was one hundred and ten (being 55,000); in 2275, it was one hundred and twelve (being 55,100); in 2276, it was one hundred and four (being 55,200); in 2277, it was one hundred and six (being 55,300); in 2278, it was one hundred and eight (being 55,400); in 2279, it was one hundred and ten (being 55,500); in 2280, it was one hundred and twelve (being 55,600); in 2281, it was one hundred and four (being 55,700); in 2282, it

25 CARDS, SNOWFLAKE, DA
ASK, &c., no two alike, with name,
NASSAU CARD CO., NASSAU, N.Y., 2199-

Book-Steward's Notices.

Important Announcement!

THE "GUARDIAN" FOR 1878.

SPECIAL PRIZES.

The following PREMIUMS are offered to Agents for an increase over and above the present number of Subscribers to the CHRISTIAN GUARDIAN on Circuits or Stations, when the Subscriptions are paid in full.

For an increase of

One Subscriber:

Dr. Panshons' Lectures and Sermons, \$1.00

For an increase of

Two Subscribers:

Dr. Panshons' Lectures and Sermons, \$1.00; and Old Christianity against Papal Novelties, by Gideon Ouseley, \$1.00. 2.00

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Five Subscribers:

The two above-mentioned Books; and Lectures on Preaching, by Phillips Brooks, \$1.50; and Marvels of Prayer, by Matthew Hale Smith, \$1.00. 4.50

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Eight Subscribers:

The Four Books mentioned above; and Life of Mr. and Mrs. Jackson, with Two Steel Portraits, 75c; New Hand-Book of Illustrations, with Introduction by Dr. Panshons, \$2.25. 7.50

Or, if preferred, instead of the foregoing

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Chambers' Encyclopedia, 10 vols., cloth, latest edition. 23.00

For an increase of

S. ROSE

VALUABLE PRIZES

FOR SUBSCRIPTIONS TO THE

Canadian Methodist Magazine

FOR 1878.

In order widely to introduce this Magazine, in the confidence that wherever known it will become a household necessity, the following liberal prizes are offered:

For 12 new subscribers, at \$2 each, will be given a copy of

Holman's Bible Teacher's Text Book, containing 1,000 important quotations, 240 fine engravings, many of them full page, and 400 Bible Questions and Answers. Is contained also, a Bible Dictionary of Antiquities, Manners and Customs, Natural History and Geography, Biography and History, and of every important word in the Scriptures.

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Bound Volume of the Magazine, 88 pages and nearly 100 engravings—blue cloth gilt—any former volume if preferred. Price \$1.50.

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Chambers' Encyclopedia of Universal Knowledge, 10 vols., imp. 8vo. over 835 pages each, fully illustrated, latest edition. The best popular Encyclopedia ever published—a library in itself. Price \$25.

Offer extraordinary!

For 3 new subscribers, at \$2 each, will be given the SIX BOUND VOLUMES of the MAGAZINE, 880 pages, bound in cloth, gilt. Price \$9.

For the same person can win any or all of the above, and in addition to the above, for the lightest number of new subscribers at \$2 each, sent in before noon on the 1st of February, 1878, will be given, through the liberality of friends,

Special Prize of \$20 in Cash

For the second highest number of new subscribers at \$2 each, sent in before noon on the 1st of February, 1878, will be given, through the liberality of friends,

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For the third highest number of new subscribers at \$2 each, sent in before noon on the 1st of February, 1878, will be given, through the liberality of friends,

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For the fourth highest number of new subscribers at \$2 each, sent in before noon on the 1st of February, 1878, will be given, through the liberality of friends,

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For the fifth highest number of new subscribers at \$2 each, sent in before noon on the 1st of February, 1878, will be given, through the liberality of friends,

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For the sixth highest number of new subscribers at \$2 each, sent in before noon on the 1st of February, 1878, will be given, through the liberality of friends,

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For the seventh highest number of new subscribers at \$2 each, sent in before noon on the 1st of February, 1878, will be given, through the liberality of friends,

Special Prize of 25c in Cash

For the eighth highest number of new subscribers at \$2 each, sent in before noon on the 1st of February, 1878, will be given, through the liberality of friends,

Constitutional Notices.

TO ALL WHOM IT MAY CONCERN.

Will the kind friends to whom I send circulars last September please remember the urgency of our case, and send a very early response to the undersigned.

Rev. R. H. HALL, Hamilton.

754 John Street North, Hamilton.

MISSIONARY AND OTHER SERVICES.

The Secretary-Treasurer of the Missionary Society, will be in attendance at the following services during the month of December:

1. Toronto, Wednesday, 12th, 10.30 a.m., Missionary Meeting.

2. Toronto, Wednesday, 12th, 8 p.m., Missionary Meeting.

3. Port Perry, 13th, 10.30 a.m., Missionary Meeting.

4. Uxbridge, 14th, 10.30 a.m., Missionary Meeting.

5. Port Perry, 15th, 10.30 a.m., Missionary Meeting.

6. Uxbridge, 16th, 10.30 a.m., Missionary Meeting.

7. Port Perry, 17th, 10.30 a.m., Missionary Meeting.

8. Uxbridge, 18th, 10.30 a.m., Missionary Meeting.

9. Port Perry, 19th, 10.30 a.m., Missionary Meeting.

10. Uxbridge, 20th, 10.30 a.m., Missionary Meeting.

11. Port Perry, 21st, 10.30 a.m., Missionary Meeting.

12. Uxbridge, 22nd, 10.30 a.m., Missionary Meeting.

13. Port Perry, 23rd, 10.30 a.m., Missionary Meeting.

14. Uxbridge, 24th, 10.30 a.m., Missionary Meeting.

15. Port Perry, 25th, 10.30 a.m., Missionary Meeting.

16. Uxbridge, 26th, 10.30 a.m., Missionary Meeting.

17. Port Perry, 27th, 10.30 a.m., Missionary Meeting.

18. Uxbridge, 28th, 10.30 a.m., Missionary Meeting.

19. Port Perry, 29th, 10.30 a.m., Missionary Meeting.

20. Uxbridge, 30th, 10.30 a.m., Missionary Meeting.

21. Port Perry, 31st, 10.30 a.m., Missionary Meeting.

22. Uxbridge, 1st, 10.30 a.m., Missionary Meeting.

23. Port Perry, 2nd, 10.30 a.m., Missionary Meeting.

24. Uxbridge, 3rd, 10.30 a.m., Missionary Meeting.

25. Port Perry, 4th, 10.30 a.m., Missionary Meeting.

26. Uxbridge, 5th, 10.30 a.m., Missionary Meeting.

27. Port Perry, 6th, 10.30 a.m., Missionary Meeting.

28. Uxbridge, 7th, 10.30 a.m., Missionary Meeting.

29. Port Perry, 8th, 10.30 a.m., Missionary Meeting.

30. Uxbridge, 9th, 10.30 a.m., Missionary Meeting.

31. Port Perry, 10th, 10.30 a.m., Missionary Meeting.

32. Uxbridge, 11th, 10.30 a.m., Missionary Meeting.

33. Port Perry, 12th, 10.30 a.m., Missionary Meeting.

34. Uxbridge, 13th, 10.30 a.m., Missionary Meeting.

35. Port Perry, 14th, 10.30 a.m., Missionary Meeting.

36. Uxbridge, 15th, 10.30 a.m., Missionary Meeting.

37. Port Perry, 16th, 10.30 a.m., Missionary Meeting.

38. Uxbridge, 17th, 10.30 a.m., Missionary Meeting.

39. Port Perry, 18th, 10.30 a.m., Missionary Meeting.

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49. Port Perry, 28th, 10.30 a.m., Missionary Meeting.

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52. Uxbridge, 31st, 10.30 a.m., Missionary Meeting.

53. Port Perry, 1st, 10.30 a.m., Missionary Meeting.

54. Uxbridge, 2nd, 10.30 a.m., Missionary Meeting.

55. Port Perry, 3rd, 10.30 a.m., Missionary Meeting.

56. Uxbridge, 4th, 10.30 a.m., Missionary Meeting.

57. Port Perry, 5th, 10.30 a.m., Missionary Meeting.

58. Uxbridge, 6th, 10.30 a.m., Missionary Meeting.

59. Port Perry, 7th, 10.30 a.m., Missionary Meeting.

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61. Port Perry, 9th, 10.30 a.m., Missionary Meeting.

62. Uxbridge, 10th, 10.30 a.m., Missionary Meeting.

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107. Port Perry, 24th, 10.30 a.m., Missionary Meeting.

108. Uxbridge, 25th, 10.30 a.m., Missionary Meeting.

109. Port Perry, 26th, 10.30 a.m., Missionary Meeting.

110. Uxbridge, 27th, 10.30 a.m., Missionary Meeting.

METHODIST MISSIONARY SOCIETY.

The Treasurer acknowledges with thanks the receipt of the following contributions:

Newcastle per Rev. J. R. Howell, \$110.00
Ameliaburg per Rev. J. R. Howell, \$110.00
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Rev. R. Dracoe, Treasurer.

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Rev. R. Dracoe, Treasurer.

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Wheat, No. 1, per bush, \$1.15
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Wheat, No. 3, per bush, \$1.15
Wheat, No. 4, per bush, \$1.15
Wheat, No. 5, per bush, \$1.15
Wheat, No. 6, per bush, \$1.15
Wheat, No. 7, per bush, \$1.15
Wheat, No. 8, per bush, \$1.15
Wheat, No. 9, per bush, \$1.15
Wheat, No. 10, per bush, \$1.15

Barley, all, per bush, \$1.15
Barley, No. 1, per bush, \$1.15
Barley, No. 2, per bush, \$1.15
Barley, No. 3, per bush, \$1.15
Barley, No. 4, per bush, \$1.15
Barley, No. 5, per bush, \$1.15
Barley, No. 6, per bush, \$1.15
Barley, No. 7, per bush, \$1.15
Barley, No. 8, per bush, \$1.15
Barley, No. 9, per bush, \$1.15
Barley, No. 10, per bush, \$1.15

Oats, all, per bush, \$1.15
Oats, No. 1, per bush, \$1.15
Oats, No. 2, per bush, \$1.15
Oats, No. 3, per bush, \$1.15
Oats, No. 4, per bush, \$1.15
Oats, No. 5, per bush, \$1.15
Oats, No. 6, per bush, \$1.15
Oats, No. 7, per bush, \$1.15
Oats, No. 8, per bush, \$1.15
Oats, No. 9, per bush, \$1.15
Oats, No. 10, per bush, \$1.15

Rye, all, per bush, \$1.15
Rye, No. 1, per bush, \$1.15
Rye, No. 2, per bush, \$1.15
Rye, No. 3, per bush, \$1.15
Rye, No. 4, per bush, \$1.15
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Rye, No. 7, per bush, \$1.15
Rye, No. 8, per bush, \$1.15
Rye, No. 9, per bush, \$1.15
Rye, No. 10, per bush, \$1.15

Flour, all, per bush, \$1.15
Flour, No. 1, per bush, \$1.15
Flour, No. 2, per bush, \$1.15
Flour, No. 3, per bush, \$1.15
Flour, No. 4, per bush, \$1.15
Flour, No. 5, per