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Literary and Religious.

BEHOLD I KNOCK.

FROM THE GEBMAN, Behold I knock | 'Tis piercing cold abroad This bitter winter-time ; The ice upon the dark pines has not thayed, The earth is white with rime; O human hearist are ye all frozen too, "That at closed doors I vain y call to you? Is there not one will open to his Lord? Behold I knock !

.Behold I knock! The evening shadows lie So neaceful near and far: Earth sleepsth, but in yonder cloudless sky Glimmers the evening star; Tis in such holy twilight time, that oft Full many a stony heart bath waxed soft. Like Nicodemus, in the dark drawn night, Behold I knock!

Behold I knock! O soul, art thou at home? For thy Beloved's here; Hast thou made ready flowers Is thy lamp burning clear ? Know'st thou how such a Friend received should be Art thou in bridal garments dressed for me? .Decked with thy jewels as for guests most dear? Behold I knock!

Behold I knock! Say not, "'Tis zephyr mild Which rustles the dead leaf." It is thy Saviour, 'tis thy God, my child, Let not thine ear be deaf; If I come now in breezes soft and warm, I may return again upon the storm ; 'Tis no light fancy-firm be thy bellef; Behold I knock

Behold I knock ! As yet I am thy guest, Waiting without for thee; The time shall come when homele Thou, soul, shalt knock for me; To those who heard my voice ere 'twas too late I open in that hour my peaceful gate ; To those who scorned, a closed door will be. Behold I knock 1

PREACHING.

An editorial in an American journal, on " Power in Preaching," as illustrated by the example of the celebrated Bossuet, quotes a significant sentence from Bungener, a French writer, which says that "Bossuet's words proceeded from the depths of his soul, and all that comes from the soul is eloqueut." There never was a sheerer truism than this: "It s," says that journal, " the greatest secret of let us consecrate ourselves, with utter singleeloquence." But it is so complete a truism that it has become a sort of common-place, and is " so obvious, in fine, that it fails to be observed." It is " an open secret " of pulpit power, acknowledged at once by all who can appreciate real eloquence, but seldom emphasized by students of elocution. The editor says, justly, that " were it true of any other emancipated, we shall find that all our faculart, that a certain condition or frame of the mind would secure success, how the fact would be prized ! If such a condition would really enable the student to learn a language, or to play on a given instrument of music, would it not be considered a paramount thing? If it could give a positively curative power to a preach.-Abel Stevens, LL.D. remedy, in disease, would it not be one of the greatest of facts ? It has, indisputably, an analogous power in public speaking; everybody admits the fact whon it is fairly stated, but hardly any public speaker gives it special attention. This, we think, is a correct view of the case. We doubt that any one will question it. Other things, of course, are pre-supposed. The speaker must be more or less prepared, by the study of his subject, to say something worthy of attention-worthy of eloquent enforcement. He should have a tolerable style, to say the least; and competent general training ; but with these and a hundred other qualifications, he may be utterly destitute of popular eloquence; he may be the very impersonation of dullness in the desk. and his audience a picture of stupidity. Who has not seen men of profoundest logical powers utterly powerless in the pulpit ? But let the deep thinker be set on fire; let his subject become incandescent, and how he becomes armed with irrestible force ! How erect the attitude, how intense the gaze of his hearers become I How his sentences strike like hammers on the anvil, and how his thoughts flash and fly, like scintillations from the telling blows. The greatest qualification, then, for power in the pulpit is a moral one-earnestness, sincere, direct aim to teach and enforce the lesson of the subject. And this moral qualification, we need hardly say, is universally attainable. The humblest ambassador of Christ may have it in perfection, and thus stand forth before the people imbued with a divine magnetism, armed " with power from on high." It is to be obtained in his closet of prayer, on his knees. It should be cherished and confirmed till it becomes habitual with him, so that he shall never enter the pulpit but with an intent, all absorbing, overpowering purpose-the purpose to save the souls of the people and his own soul, by the faithful discharge of the duty of the hour. This, we repeat, will make him eloquent in the best sense of the word. It will array tim of these vices without knowing the fact. He contracts them at the theological school, from prominent models around him. And, as if nature would chastise, with an ironical resentment, such follies, the imitator is almost own soul.

purpose. It is a sure preventative against imitation and affectation. Many a preacher is the vicalways a copyist of the faults rather than the excellencies of his model. Good old Dr. Nathan Bangs had an ungraceful inclination of his noble head toward his left shoulder ; it is said that, when he was presiding elder, his young preachers could generally be distinguished, at the annual Conference, by the same fault. He had good qualities to be copied, but they had copied only his defects. Cicero speaks of this liability as seen among the young orators of his day. Now intense moral carnestness, sincere devotion to the one great end of pulpit work, would soon divest the preacher of all such faults. "A man is

never more himself than when he is thoroughly in earnest.' His individuality is sure then to get the uppermost. His attitude, his gesticulation, his very vocalization, will be all his own.

But, secondly, not only will they be all his own, but they will thus be normally suitable, that is to say, effective, eloquent. It is wonderful how a strong, earnest passion, renders right and effective all the exterior accompaniments of public discourse. Even a man of chronic awkwardness becomes correct and imposing when swayed by strong feeling in his utterance. He assumes at once, however, unconsciously, the expression of features, the right modulation of voice, the right gesticulation. Only false passion can give false expression.

Thirdly: thorough moral earnestness greatly facilitates proaching. The cross, as it is often called, of pulpit labor, is most generally the burden of selfish anxiety with which we enter the holy desk; and self is the heaviest burden that humanity has to carry. We fear criticism; with our best motives mixes an egotistical anxiety respecting the intellectual exhibition of ourselves, which we are to make in the sermon. This is, indeed, human nature; but human nature in the embassador of Christ should be regenerated nature. Let us understand fully what preaching should be; ness of aim, to its divine end-the rescue of souls; let us enter the holy place absorbed by this one purpose, and anxiety for self (except for our escape from unboly selfishness) will vanish; we shall be borne aloft over our own weaknesses and fears, by the directness and singleness of our aim; and, thus selfties have freer play; that the mightiest powers within us, the powers of the heart, ener gize the powers of the head, and electrified themselves, by the power from on high," they will electrify all who heard us. This is true eloquence, and this the easiest way to

Several important advantages result from such moral earnestness—such singleness of economical contractor would charge. With few exceptions, the greater missionary and charitable organizations are managed with surprisingly small annual expense for office and machinery. The common idea that minness affairs is what Sir Thomas Browne would call a "vulgar error." They are too wise not to know that nine-tenths of the world's inhabitants do not give until they are asked, and that a man who is hurt by constant requests feelings than in his conscience or his pocket. But giving is not a question between minister and parishioner; it is between the Christian and his God. From the least gift up to the bestowal of the whole of his possessions, the giver is blessed even if, as is infrequent and unlikely, his money be squandered or misapplied. The greatest objection to any plan of division is that, after one act of benevolent devotion, all subsequent giving is the mere drawing from a bank. Benevolence reacts on the

were abolished as a duty, it would be none the less keen a pleasure, and none the less beneficial an exercise.

GALILEO BEFORE THE INQUI-SITION.

In half-a-dozen audiences, which his Holiness had vouchsafed to grant Galileo, this very subject of the Copernican system had been discussed between them with perfect freedom; and it was natural to infer from the Pope's expressions to Hohenzoller, that he would be supposed to tolerate the like freedom of discussion in print, provided it were pushed to no positive or decisive conclusion. Upon that hint Galileo wrote and printed. Papal vengeance pursued him to the last hour of his life.

If Galileo misunderstood his patron, it is only charitable to believe that Urban understood no better his protege, soon to become his victim. How, indeed, should they have inderstood each other? The personal characters and aims were as widely different as the personal positions of the two men, who came thus suddenly and unexpectedly in collision. Galileo was solely intent on extending the empire of science-Urban on asserting the authority and enlarging the Estates of the Church. While the former sought worldly means so far only as they ere indespensable to obtain leisure for

backwoods Methodist minister will get a wrote to him from Pisa on the 11th of Janu chapel built for two-thirds what the most ary, 1633, that it had become necessary for him to obey the Papal summons, but that he would place at his disposal one of the grand- | fort has been held long and the war has been ducal litters and a trustworthy guide, and would allow him to take up his residence at over his tombstone, and viewed the place the Tuscan embassy in Rome. No Italian isters are destitute of common sense in busi- | prince of that period, says Herr Gebler, would have acted otherwise. No one of them would have had the courage or independence to meet with a veto the Pope's demand for the extradition of an eminent subject. Venice alone would have acted on the axiom laid for benevolent giving is more sensitive in his down by Paul Sarpi on the sovereign power of the State, and would have asserted that power against all sacerdotal pretensions to set that of the Church over it, and to execute ecclesiastical justice on the subject of an independent dominion.

firstan Sustant

There was a sad contrast between Galileo's first and last visit to Rome-the first a triumph, the last a torture, moral if not physical. There was a sad contrast, within a much briefer period, between the countenance turned towards him by Urban on donor just in proportion as he is humble in his accession, and that of the same Ponhis own idea of his act. If Christian giving tiff so soon averted in implacable wrath on the first umbrage given by the philosopher to the Pontiff's pride of power and of wisdom more than human.

> The truth appears to be that Urban VIII. in the persistent animosity he showed against Galileo (while professing all the while to

retain friendly sentiments towards him), was a good deal moved as well by the instigations of intolerant councillors as by the consciousness of having gone too far previously in the direction of tolerance. He had lavished his most estentatious patronage on the | There is dangerous teaching also. He is a Florentine philosopher. He had expressed his opinion that the Copernican system could not be condemned as heretical, but only as rash. And now he found the representative man of that rash system again rushing with church is to be laid to the church, and not to redoubled rashness into print, substantially, though not avowedly, as its apologist.

It is characteristic of Inquisitorial justice in all ages, that "vehement suspicion of years of age is not a stray lamb, while the heresy" is regarded as equivalent to proof of hercsy; and that Galileo, having been stated to have come under that suspicion, should be assumed to have "incurred all the censures and punishments appointed and proclaimed against such delinquents." Without dwelling on that assumption-by whom, may weask, had the Copernican theory been deof sentimental preachers are ready to lift it clared and defined to be contrary to Holy gently from them, and drop it with a crash Scripture ? By the Pope, speaking ex cathedrafor the Church Universal? No such thing; delinquents. But we do not think that will but by the Congregation of the Inquisitionresearches, the latter mainly (that we may a body incompetent to declare or define anynot say solely) made use of his spiritual thing of the sort. power and prestige to promote the temporal What Rome did to Galileo is now before aggrandizement of his See and his family, the world in its minutest circumstances. which had indeed become the all but exclu-Let her have full credit for what, by special sive object of the Popes for two centuries. grace and favor, she left undone. An infirm The Pope, it is said, did not immediately old man of seventy, stricken with grievous get a copy of the new-published " Dialogues,' maladies, whose labors and discoveries had done honor to Italy in every realm of Europe was neither burned at the stake, nor thrown into the durgeons of the Holy Office, nor stretched on its rack. In other respects, the sentence of condemnation passed on Galileo formed no exception to the rule again laid down in principle by the Infallible Head of the Infallible Church in the age we live in, and no longer carried into execution by its secular arm, because that secular arm is no Christ and his goodness. I became hardened longer at Rome's control.-London Quarterly Review.

t of the devil, and go forth in the name of our of action, the exquisite egotism of the West-God, trusting wholly in him for the issue of fern nations. An age glorious for Russia, the the battle, or shall we yield the fort ? The | culmination of the material philosophy of the waged since Cox entered the field. As I stood | flourished as the ornament of a court, and where his dust was confined, I said in my soul: 'The here is not dead ; his work is still going on; we will not give up though we die; our God is able to help and save; O that the Church would pray for us."

-++ ++ WHO IS RESPONSIBLE?

How strong is the temptation to charge the responsibility of an evil-doer's transgression on some one else than the evil-doer! Here, for example, is a newspaper article under the caption, "Those Young Men." It pictures a group of interesting young men who stood up before the church and made confession of their faith. That was years go. Most of them have since apostatized. Some are openly blasphemous, some skeptical, some hardened, worldly, bitterly opposed to Christ." The question which the writer sought to answer was. Who is responsible? Those young mon wore sincere. Some had experienced remarkable conversions. The writer places much of this responibility at the doors of prominent church members. Their inconsistencies have disgusted the "generous, trusting youth who had set their faces toward heaven." "The slow, silent wearing of the tides of in sincerity and inconsistency within the church, sweeps the youth from their foundations."

This is a specimen of much that is being written on this subject. There is truth in it. betrayer of youth who leads him away by wicked example. So is he who teaches young men that the responsibility for breaking covenant vows with Christ and his themselves. The young man who is faithless to his vows leads more young men astray than his older brothren. The sinner of twenty sinner of forty years is a ravening wolf. There was a time, if we accept the testimony of St. James, when men excused themselves by saying, "I am tempted of God." Sinners of our day have less lofty aspirations They are content to lay off their load on the elders of the church. Sympathizing hands

old barbaric empire; an age when letters poets were pensioned for their praises of their empress; when serfdom was increased throughout the empire; when powdered, painted levers and favorites went forth to

conquer armies in caftens covered with jewels; when in celebration of their victories, princes, the heroes of poet's epics, ordered fetes in artificial gardens planted with exotics, where jewelled elephants stalked among the guests, and then, from excess of reaction, passed days in moody silence, yawning with onnui, the cup of pleasure drained to the dregs. The bacchanals of the French regency fall into insignificance by the side of the sumptuous orgies of the Russian court. Strange: that at a time when the European states. were thus corrupt, and the foundations of: society were gradually being undermined, there should appear upon the horizon, pierc-ing through the gathered shadows, intellects. strong, white, and true as the sunlight of: reason. The decay of Italy produced that fine antique marble, Alfieri, whose intuitions. were as facts to other men; born not of the Crusca, but of the smouldering Greek spirit. of its countrymen. In Russia, while the empress founded academies and fostered the classical tendencies of her poet nurslings, there was one among them. Derschawin, who amidst much of flattery and fawning, much of the spirit lost in matter, many odes and pæans degraded by the worship of the warrior favorites, uttered words that make him as dear to the hearts of the Russians as Alfieri to those of the Italians. He carried the motive power of his genius, the idea of naturalization, the spirit of ancient Russia, high and pure across all the foreign infiltrations. of the century.

Every country tottoring on the verge of destruction, covering the abyss with flowers, finds suddenly some grinning satirist lurking among them, as France; in Beaumarchais; Italy in Goldoni. It requires a complexity of life and civilization to produce comedy. Purity and simplicity of soul do not generate satire. The many-sided brilliant baroque of the court and empire of Catherine called into life the genius of the poet Von Visin. He wrote two comedies, immortal in the minds of the people, the characters of which have passed into proverbs. Both satirize the customs and habits of the empire-milion the bent backs of some aged and drowsy tary organization, education, social life. The reign of Catherine produced other awaken them to the desired revival. Let us Kapnist, Kostrow, Kheraskof-more or less imitators of Derschawin, and like him formed on the models of French classicism. There was a flavor of the cinque-cento in the intellectual activity of the Russian literati. A passion for books, archives, chronicles, extended throughout the country. Nithe young man who sees an evil example, cola Novikof occupies the same position m the intellectual history of Russia as Aldus. Manuzio in that of Venice-an earnest loverof books and manuscripts, whose ardent desire was, through the medium of the academies, to disseminate knowledge throughout. the empire. There were strange incongruities in that reign of Catherine -- a mingling of the court of Leo X. with that of the French regent-intellectual activity and moral decay. -Charlotte Adams in Harper's Magazine.

-+**+**+++ CHURCH BEGGING.

which had been printed in Florence by a One very common objection to the present management of the churches, on the part of stroke of something like Machiavellic diplomacy, after the Roman censorship had been regular or occasional attendants, may be illustrated by some such imaginery speech as this: coaxed or cajoled into an imprimatur. It "I am a decent man, and, I hope, something may be doubted whether he immediately of a Christian. I like to go to church, and I found time to read them. But he saw at am always willing to give something towa d once, or was made to see by those around the support of our own service, or even to home him, an affront to his authority in the attempt and foreign missions. But I can't stand this in any shape, at any further discussion of a everlasting dinning in my ears about money. subject on which he considered Galileo, by First it's one thing and then another; but his promise to Bellarmine, as having, in a you may be sure there will be some special manner, been bound over to keep the peace. His indignation, says M. Berti, was aroused need, or peculiarly distressing call, or grievous burden of debt. For my part, I'm either goso strongly, "that the book and its author would both have been brought without delay ing to find a church that does its begging out before the Holy Office, if the intercession of of the pulpit, or stay away altogether."

We have put this sentiment in rather plain | the Grand Duke of Tuscany, and the argent and bold language, bot we are willing to give representations of his ' Orator ' at Rome, had not prevailed with Urban to nominate, in those who hold it the benefit of a conscientions the first instance, a special commission to exdislike of one financial method, and a real beamine and report on the book before taking lief that another would be better. But if the Christian church never asked for money in further proceedings." The commission, of course carefully packed, made a report soon public, and only offered a mild plea for support in dark corners or lonely streets, it would after to his Holiness, in which it accumulated be the only organization on the earth adoptall the matters of charge that could be ing so humble a method. The civil government taxes its citizens, and imprisons those who do not pay, or seizes their goods outright. for the manner in which the questions broached therein were handled. On receiving this re-Societies and clubs impose dues and fines upport. Urban'lost no time in ordering the Inon their members, and expel or suspend those who fail to make stated contributions. Merquisition of Florence to intimate his Holiness's command te Galileo to appear in perchants display their goods in the most attractive way, advertise on the very rocks and son not later than the month of October (the rescript was issued in September). before mountains, and solicit strenuously all who scemilikely to become purchasers. Nay, more; the commissary-general of the Holy Office in they have for years been compelled to send Rome.

This imperious summons struck Galileo canvassers and special agents from one end with consternation, and was highly displeasof the country to the another. If is no longer enough to sit waiting for business to come. ing to the young Grand Duke Ferdinand, who Christianity is a spiritual enterprise, but it had just succeeded Galileo's old patron Coshas its material side. In the old dispensation mo. The Venetian Republic would have opposed a firm front to Rome on such a deand the new, the Bible is explicit in its directions concerning giving, and in its assertions | mand; but Ferdinand was young and irresothat those who spread the gospel have a right to | lute, and the Duchess and Dowager Duchess a support from the hands of those who listen. had been thoroughly indoctrinated by their spiritual directors against all "vain know-From tent-maker Paul down to the farmerclergymen of New England-a class not yet ledge and false philosophy." Galileo's infirm extinct-preachers have been shrewd and health had furnished excuse for delay in practical business men. As compared with obeying the Papal mandate; but that manany corporation or business, the churches of date was repeated in still more peremptory him in unconscious but irresistible attractions to day are among the most energetic and terms, and finally the Pope sent orders to the and forces before the people, who will be practical of workers. Many a land-broker Inquisitor of Florence that, so soon as Gali is, and numerous as are the people, that the rant magnificence of the last century, com- in their exercise of sympathy, can lay aside sure to share the intensified energy of his finds himself outwitted in the purchase of a leo's physical condition permitted, he was to sightly lot by a Roman Catholic priest, and be brought in irons to Rome. Ferdinand meet the monster evils, accept. the challenge | tuousness with the esprit of life, the cynicism of endless scrubbing.

INTERIOR AFRICA-OUR HEROES.

The heroic age is not past. Africa affords a field for the noblest Christian self-denial and daring; and Methodism yet furnishes sons worthy of her early sires. Rev. R. J. Kellogg looks the pestilence in the face to uous by parading it for pity before the public unfurl our standard once more near Cox's eye. grave and to re-establish Monrovia Seminary. Ere now he is at his post. Osgood and Kelbrought against Galileo, as well for the act of line back from the coast. Rev. M. Y. Bovard publication of the obnoxious "Dialogues," as reached Monrovia April 28, with no other trouble than sca-sickness and nettle-rash. He preached in Monrovia with demonstration of the Spirit the Sunday after his arrival. Judge Fuller entertained him. There was much sickness at Monrovia, and half-a dozen deaths within the week. Brother Boyard was uneasy about Brother Osgood, and determined to leave on May 2nd for Boporo. 'providing himself for his own safety, and

Brother Osgood's comfort on his arrival, in case he should be found sick or destitute.' as the people at Monrovia feared might be the case. He says :-- " I am very determined to know the state of affairs, and hope to be able to report to the Board soon." Brother among the steppes of her empire. Her broad Pitman was to accompany him a half-day's journey, after which he was to go along with his carriers, and the journey would probably take ten days. The last message he sends from the coast, as he strikes for the interior, timid speculations of Western Europe that will show the spirit in which he goes to the work. Let it ring through the Churches. He says :--- "It does seem to me, from what nons vient la lumiere." The Russian court I can learn of the status of Africa, vast as it was the epitome of the whole lawless, corvery challenge is already at hand; shall we bining its own Eastern barbarity and sump- the tyranny of the broom, and the awful duty and the second second

hear the sterner but truer words of the apostle, "Every man is tempted when he is drawn away of his own lust." Our own selfish desires far oftener lead us away than our reverence for the elder brethren leads us to mistake an evil example for a good one. And we pity and knows it to be evil, and pleads excuse because he is imitating an older professor. If he has any sentiments of manhood, they will shame him into silence. When one has fallen so low that he is willing to plead idiocy as an excuse for sinning, it may be right to admit his claim. Listen to him as he points to the elder brother, and says, "He was mean, overreaching in business, intolerant selfish. I scorned him, and then I hated bitter, selfish, worldly. He did it, and I imitate him. I am too weak to claim a character of my own. Pity me; curse him." We are all solemnly, constantly responsible for our influence over others. If one goes astray, some one else is sure to follow. But the tub that will not claim to stand on its own bottom. had better go to pieces at once. At least its want of bottom should not be made conspic-

Young men will themselves be the quickest to resent such apologists on their behalf. logg are younger heroes pressing the picket They will refuse to be treated as in leading strings to aged sinners. They will more readily be won by charging home upon themselves the responsibility for their own sins, and by summoning the forces of their manbood to obey the truth which their consciousness approve.

RUSSIAN LITERATURE.

The reign of Catherine formed a distinct epoch in the intellectual history of the empire. The patronage accorded by the empress to letters, the example of her personal brilliancy, stimulated the creative faculty of the court that surrounded her. She gathered the intellectual results of the century from all parts of Europe, domesticating them philosophy of life and thought and government astonished even the schools from which it had sprung. The bold, half-savage audacity of her system went so far beyond the even Voltaire said, speaking of the superb Russian, "C'est du Nord maintenant que

BRITISH WESLEYAN HOME RETURNS.

The official district returns of the British Wesleyan Societies in England show a small net decrease for the year. The falling off in the membership has been mainly in the iron and manufacturing towns, and is thus accounted for by the London Watchman :

During the last year the condition of the working-classes has become one of very great pressure almost throughout the kingdom. During the three or four years preceding, wages had been gradually falling, but employment had still been general, while wages, though lower than they had been, could not be called low. But now for many months matters have been becoming worse and worse. Multitudes of men are out of employment, nearly all wages for work have been greatly lowered, strikes and violent outbreaks have supervened, the financial position of the employers of labor has become very trying indeed, and the middle classes everywhere have been feeling the pressure of the times close in upon them. Under such circomstances it is no wonder if the numeri. cal returns of our connexion have fallen off. During the previous year there was a net increase of over 9,351 members; in 1876 it was 14,876. Since 1855 the membership has made a net gain of over 122,000 in a present total of 382,289.

Home is not a name, nor a form, nor a routine. It is a spirit, a presence, a principle. Material and method will not, and cannot make it. It must get its light and sweetness from those who inhabit it, from flowers and sunshine; from the sympathetic nature which.

Science for All.

The Family Treasury.

Round the Year.

BY MARY AINGE DE VERE. The daises blossom here and there, The clover heads nod everywhere, And everywhere brown swallows fly-Swift dipping low, swift soaring high. Ah, sweet the world, but time runs by

Now, leaves whirl earth-ward, crisp and brown. Now wandering balls of thistle down Move on, like ghosts that cannot lie ; The fields are bare, the roads are dry : Ab, sweet the world, but time runs by!

Sweet, sweet, the world clothed round in white: The snow-drifts shine on plain and height; The children shout, the sledges fly ; Hark, how the echoes ring and die ! Ab, sweet the world, but time runs by !

sinners to repentance.

Let us not be betrayed into misjudgments

The Goal of Drunkenness.

blood-red suffusion before the eyes quenched

suddenly in darkness; the myriads of burn-

abyss"? Why is all this? Because God in-

flicts it on himself; and the God who loves

us, wishing us to see how drunkenness

blasts and scathes and debases and im-

bruits, to save men from all this horrible

stain and agony and shame, has attached

this law to the abuse of intoxicating drinks,

exactly as, to save us from handling fire. he

causes fire to burn. Does God interfere?

made, this is the signboard of thy tippling-

house, this is the goal to which intemperance

leads. As thou lovest me, as thou lovest

thine own soul, cut off thy right hand, pluck

outthy right eye. It is better for thee to

cast thyself into the Gehenna of monian fire,

The snow-drifts melt in April rain ; All lovely things come back again : Warm budding woods, and tender sky. Song, nest and blossom. . . . Glad am I That God has made the time run by !

Family Prayers.

Family prayers are not family religion. love in that he labored for the saints. have known houses in which, with scrupulous regularity, prayers were offered, the household always assembled at the time set apart. And yet in vain could one look for any trace of goodliness. The atmosphere of the circle was worldly. Frivolity and mere self-pleas-Little fames on earth are small indeed, but ing reigned. The worship of the early hour the glory of eternity is enduring.-Rev. Dr. was the only witness against the levity of the rest of the day. Therefore, I speak of the June. family worship merely as a symbol of fellowship. But if the symbol is rightly used, if it is loved and kept as a help to the reality, it is full of profit. It promotes the sympathy which should animate the members of the cease to exist if drunkenness would cease to home circle, It is a visible sign of their onefearful intemperance against which senates ness. It provides an opportunity for instrucwill not fight, and they who love their feltion in the contents of Scripture, all the more lows fight as yet in vain? Have you ever valuable that the divine teaching steals into seen-(if not, may you never see!)-a young the soul "precept upon precept, line upon line." It keeps alive in all the obligation of man suffering frem delirium tremens? Have you heard him describe its horrors-horrors duties as more than any claim of right, such as not even Danto imagined in the most coments the ties of affection, bestows on all harrowing scenes of his "Inferno,"-"the relationships "the beauties of holiness." It is a monitor to those who command, reminding them of the honor and obedience that are ing, whirling, endless rings of concentric due in the Lord. It serves "as an edger and border to preserve the web of life from unfire; millions of foul insects seeming to weave their damp, soft webs about the face; ravelling it; it tends to keep every thing in the bloated, hideous, ever-changing faces of its proper place and time; it naturally intheir visions; the eyes that glare from wall troduces a similarity and regularity into other employments." Let none plead want to roof; the feeling as if a man were falling, falling, falling, endlessly, into a fathomless of ability for conducting an exercise so blessed.-Dr. J. Marshall Lany. flicts it on man? No. But because man in-

Unpraised Helpers.

There are many people in the world who are doing much good, and who are both unnoticed by the world and unconscious to themselves. They often stand in close relation to very active, conspicuous and useful people with whom their humble souls contrast themselves, to their own increase of despondency.

For instance, here is a woman, without any genius, who has a brilliant husband. a man distinguished in the councils of the nation, or on the lecture-forum, or in the pulpit, or at the bar; or a man perpetually increasing the area of known truth by his investigations, and enlarging the field of hu- this depth of disgrace and of corruption, man intelligence by his publications. The good woman compares herself to this brilliant | and his fire is not quenched."

minutest mechanical drudgery. There was no niary supplies. The pastor wants some memend to the trouble that he devoted to mat- its equanimity, for during the display it is bers of his congregation who have, rather, ters which most authors are only too glad to said to emit various sounds, but whether apfinancial ability, and whose engagements leave to the care and experience of their preciative, or the reverse, is not stated .allow them to do something for the church. He must never have financial cares : he must publishers. He could not rest till the lines were level to a hair's breadth, and the puncnever have to think how his own support is to come, how a church debt is to be paid, tuation correct to a comma; until every parhow money is to be raised for repairs. It is agraph concluded with a telling sentence, a vicious system which rolls any of this work | and every sentence flowed like running upon the heart of the pastor. Every man water."

that takes any portion off leaves the soul of During the later years of his life, Macaulay his pastor more alert, his intellect more sent articles on Atterbury, Bunyan, Gold elastic, his heart more ardent for the special smith, Dr. Johnson, and William Pitt, to the work of edifying the saints, and of calling Encyclopædia Britannica. The last of these, which is little more than seventy octavo There is many a blessed pastor this day pages in length, was on hand, we are told, for who has a good time preaching the Gospel, three-quarters of a year. Early in November. 1857, he writes : "The plan of a good and who may not himself know to what plain character of Pitt is forming in my mind;' man of plodding, practical intellect he owes and on the 9th of August, 1858: "I finished arrangements which make the financial affairs of his church run so smoothly as to and sent off the paper which has caused me relieve him of all care. But, when the crowns so much trouble. I began it, I see, in last come to be distributed, then the Lord will November. What a time to have been dawdremember the layman that had uncircumcised ling over such a trifle !" lips, like Moses, and not forget his labor of

His fame was hardly earned. "Take at hazard," says Thackeray, "any three pages of the Essays or History, and, glimmering or despondencies by the appearance of things; our main audieace is behind the scenes. Where there is one seeing us on earth, there score of allusions to other historic facts, charare multitudes looking at us out of eternity. acters, literature, poetry, with which you are and his little stock of literature stowed away Deems, in Frank Leslie's Sunday Magazine for in his mind, shall detect more points, allusions, happy touches, indicating not only the prodigious memory and vast learning of this master, but the wonderful industry, the hon-Is there not, too, an executioner of justice est, humble, previous toil of this great scholar. told to wait upon drunkenness; which would He reads twenty books to write a sentence; he travelled a hundred miles to make a line exist; which is God's warning against that of description."

"My task;" "Did my task:" "My task. and something over," continually occur in his diary. July 28. 1850, he says, "To-morrow I shall begin to transcribe again, and to polish. What trouble these few pages will have cost me!" February 6, 1854, he says: "I worked hard at altering the arrangement of the first three chapters of the third volume. 'What labor it is to make a tolerable book, and how little; readers know how much trouble the ordering of parts has cost the writer!" In 1858, he made this entry : "I read my own writings during some hours, and was not illpleased on the whole. Yet, alas! how short life, and how long art 1 Ifeel as if I had just begun to understand how to write; and the probability is that I have very nearly done writing." The next year the pen dropped from his hand forever, leaving his great "task"-work-his History-unfinished.-The Hon. A. P. Russell, in Baldwin's Monthly.

Historic Slang.

How common is the expression, "Oh, she is down in the dumps "-that is, out of spirits. This is a very ancient slang phrase, and is supposed to be derived from "Dumpos, king | rassment, and started on the road to financial No. But he says: "O my son, whom I have of Egypt, who built a pyramid and dicd of ruin and disgrace, by the thoughtless or wilmelancholy; " so that the thieves and gypsies | ful persistence of some women in keeping up are not all to blame for giving us a few expressive words! We next come upon a word without ceasing." Hold every bargain, every full of pathetic meaning for many of us : it is | new plan of life, every success up to the light the ghost that haunts us at Christmas time, of God. Take as your "silent partner" in enter into life blind or mained, rather than and pursues us more or less throughout the every transaction Him who is the infinite new year-it is the word "dun." It is a truth, whose presence all unrighteousness, word of consequence, for it is at once a verb | however splendid, shrivels into the weak and where the worm of the drunkard dieth not, and a noun, and is derived from the Saxon contemptible thing it really is. O friends! word "dunan." to din or clamour. It owes

the aurora borealis seems always to disturb Go

Religion in Business.

No man can reasonably expect to retain his character as a religious man of business without the consent and help of Almighty God. There is now-a-days a new gospel affoat which teaches our young men and women that they do not need religion as a foundation for morality; that business, education, art, government, society, are secular departments of life, and can be carried on to omplete success uncoupled from the central motive power of religious faith. Jesus Christ answered this whole specious philosophy when he said that the law and the prophets hang upon the great commandment, love to God and man. Doubtless in a Christian community, permeated with Christian ideas, a youth may come up in thorough indifference to religion, and by the help of good blood, careful education, and a public opinion that frowns upon indecency and fraud, run for a below the stream of the narrative, you, an time on "the natural man," with even great average reader, see one, two, three, a half. er success than many a superficial religionist whose chief idea of a Christian life is securing his reward in heaven., But remember acquainted. Yourneighbor, who has bis reading | that dishonesty is emphatically one of the secret vices. Nobody cheats his neighbor in broad daylight; and few bad men take anybody into full companionship with their sin. The wreck of manhood begins when the desire of unholy gain makes a permanent lodgment in the most secret recess of the soul. It sometimes lurks in this ambush for years,

awaiting its opportunity to safely gratify the base longing that shuns the light. And what

protection has that young man against himself who is living in this secret world without God? What can the ordinary motives that touch men from without-pride of reputation or of family, fear of exposure, or philosophic indifference-do for him when, like Jesus, he is driven into the wilderness of his own secret life, and left there alone to be tempted of the devil? It is just here, in this most intense and fruitful centre of existence -the realm of our secret motives, temptations conflicts-that all these fine secular theories of life break down, and man has no staff or stay short of the ever present God and Father of every soul.

No man, young or old, obscure or famous, s secure of his honesty in days like these, who has not written over the portals of his manhood, "Watch and pray." Watch the coming of the faintest temptation to your honor from afar. Watch your associates in business-their principles of trade, their habits of dealing, the drift of your profession. Young women, watch your social life, your tastes, your ambitions; for, every day, some family in every city is thrown into embaran appearance. And, as you watch, "pray

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	BY COUSIN HERBERT,		×.	
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What Is Death. BT MRS. GILMAN.

Mother, how still the baby lies! I caunot hear his breath i cannot see his laughing eyes-They tell me this is death. " My little work I thought to bring.

And sat down by his bed. And pleasantly I tried to sing-They hushed me-he is dead.

"They say that he again will rise. More beautiful than now ; That God will bless him in the skies-Oh, mother, tell me how!"

"Daughter, do vou remember, detr The cold, dark thing you brought And laid upon the casement here-A withered worm you thought?

"I told you that Almighty power Could break the withered shell, And show you, in a future hour, Something would please you well.

"Look at the chrysalis, my love-An empty shell it lies ;--Now raise your wondering glance above,

To where yon insect flies !" "Oh, yes, mammat how very gay Its wings of starry gold! And sool it lightly files away Beyond my gentle hold.

" Oh, mother, now I know full well, If God that worm can change, And draw it from this broken cell, On golden wings to range,--

"How beautiful will brother be. When God hath given him wings, Above this dying world to flee, And live with heavenly things!"

The Humming-Bird.

I have been thinking that it might be of interest to some of our young readers,-now that the June days are approaching, and many of them will soon wend their way to the country, where they can watch for themselves-to call their attention to some of God's creations, in the shape of the little birds. And among all the feathered tribe which are found in our large Dominion, none possess a greater interest than the hummingbird. There are seventy kinds of these birds nearly all of them natives of America, where it is well known, as it frequents the gardens and sips the honey from the honeysuckle and other flowers, as the bee for its hive. Who has not seen them buzzing about the flowers? Their flight is so swift as almost to elude the sight, and their wings when balancing over a flower produce a humming sound, which gives

rise to its name. The first notice that we have of the arrival of this little gem is the familiar humming of its wings, and, now and then, a cheery chirp, and as we follow the sound we find our little stranger thrusting his bill and head into the flowers, often busily watching for the small insects that inhabit them and which comprise the greater part of his food. This bird is the smallest of the feathered race, and is one of the most beautiful in the elegance of its form and the glossy brilliancy of its delicate plumage. Small as it is, however, it is exceedingly courageous, and shows oftentimes a good deal of passion. If it finds that a flower has been deprived of its honey it will pluck it off, throw it on the ground, and sometimes tearitin pieces; and it often fights

pretty sight to see it poise itself in the air. moving its wings so as to look like a thin and golden mist, while it thrusts its long and slender bill into the flowers in search of food. They sometimes even venture into the parlorin the country, examining the flowers on the mantel, and pass out again.

About the first of September these birds take flight for warmer regions, where they pass the winter, returning in the spring again. I have known them come to an apple-tree and build their nest for three successive seasons.

If you go into the country the coming season, don't forget what I have told you of this little bird, and if you have an opportunity to watch them, you will find that all I have told you of them is true. Wonderful are God's creations, even in the provision he makes forthe smallest bird that flies in the air .--Mrs. G. Hall, in N. Y. Observer.

Stroke by Stroke.

'Father,' said James Barker. He spoke as one who is about to ask a favor which he fears will not be granted. Mr. Barker was washing his face at the pump. He raised his dripping head long enough to ask, in his gruff way, ' What do you want ?' 'I want to go to the academy this winter.' 'Well, you will have to want, I expect.'

'Now, father,' interceded Mrs. Barker 'it does seem too bad. You know he has gone as far as he can at the school-house; and Miss French says that he is a right smart scholar.' 'Can't belp it,' replied Mr. Barker. 'There'll be schooling to pay, books and clothes to buy, and I haven't got the money.'

With a sad heart James sat down to the supper-table. His father, kind though rough, saw his disappointment and tried to think of some way to help. At length he said, 'I've got the job of clearing Mr. Martin's wood-lot. You may come in and work with the men; and if you can earn enough before school begins to pay for your schooling and

clothes, I will give you your time and board while you are at school. You are not really strong enough to chop, and you'll find it pretty hard. Most likely you will give out, but you can try.'

Very hard work James found it. One day he was tempted to give up. He was at work at a large tree, upon whose firm grain his inexperienced blows made little impression. Tired and discouraged he sat down upon a log to rest. 'It is no use,' he said, dolefully. What's no use ?' asked an old wood-chopper just behind him. 'For me to try to cut down that tree.' 'Pooh ! my boy, you can

do it. Just keep at it. Stroke by stroke will cut down the biggest tree that ever grew. Don't expect to cut down with one blow. "Stroke by stroke."

James did remember; and whenever the wished for schooling seemed a good that he could never gain, he would think, ' stroke by stroke,' and struggle on. The watchword which had helped the chopper was not thrown aside by the student. Did a problem baffle, a lesson seem unconquerable, James thought, 'stroke by stroke,' and took courage. 'Stroke by stroke' carried James through school and made of him an active, successful man.-Sunday-school Visitor.

The Little Loaf.

husband, and says, "Alas, I am doing noth ing. What a sensation his last book made; it has gone far and wide; in many a household it is read for comfort or instruction, but I have never written a line which can be of any benefit to any human being, unless it may have been in some of my poor letters." And so she depreciates herself and grows sad.

In a church an humble layman may look np at the pulpit and see his pastor, as on a throne of power, when he is using the Word of God authoritatively, and is evidently swaying multitudes into paths of righteousness. The layman says to himself, "I can scarcely lead my family in prayer, so broken is my thought, and so lame is my language. I very seldom have the courage to say a word in our prayer-meetings. I seem to have no talent in the world but the talent for moneymaking. I can work down in my countinghouse, and turn over and over dollar on dollar, and get richer and richer; but what is that compared with being rich in the souls one has brought to God in Christ Jesus?" And so he becomes discouraged.

But let these good people look on the other side.

First take the case of the wife. Why is her husband so successful a man?" Simply because he has not a particle of domestic care. His wife has raised his children so that not one of them has ever given him a pang. They are ensamples to the whole flock. He can say to his people, "Follow my children as they follow Christ." Everything is at peace at home. This could not have come to pass if the good wife had not assiduously employed her practical common-sense in looking after the domestic matters. Now let her remember that while she was cheapening groceries, patching little trowsers, darning her husband's stockings, mending hore, saving there, smoothing yonder, often when her own heart was tired and her hands weary, she was, in all these things, clearing the field for the exercise of her husband's great ability. He could not have had half the power he wields, nor half the field he occupies, but for that good wife's good management. Half the glory of the crown which the Lord will give at the close of his ministry will belong to that good woman. She has done her part as faithfully as the husband has done his, and the Lord is not unmindful to forget her labor of love.

In the other case, let the layman recollect that, as times are now in the present organization of society, churches cannot be mamtained without money. Land must be bought, and materials procured for the erection of ecclesiastical edifices; repairs must be made; Whenever one of his books was going through constant attendance is required; and there the press, he extended his indefatigable in without help it could reach the telephone, it

Simply Trusting. BY REV. GEO. WADE ROBINSON. My God. I do not fear

To yield myself to thee; However strange thy will appear, It must be good for me. O Father, kind, and wise, and strong, Thy will can do no creature wrong.

The little babe at rest Becomes niy minister ; It lies upon its mother's breast, And leaves itself to ber. Ah, foolish babe, if it should dread

The beart that throbs beneath its head. I do not fear to trust

My little all to thee: Thy every motion must be just To all the world and me. Will as thou wilt-my joy be still To kiss thy sweet and sacred will!

How Macanlay did Good Work.

Macaulay's method of composition, as disclosed to us by Trevelyan, is interesting. 'As soon as he got into his head all the information relating to any particular episode in his History, he would sit down and write off the whole story at a headlong pace, sketching in the outlines under the genial and audacious impulse of a first conception, and securing in black and white each idea, and epithet, and turn of phrase, as it flowed straight from his busy brain to his rapid fingers. His manuscript at this stage, to the eye of any one but himself, appearad to consist of column after column of dashes and flourishes, in which a straight line, with a half-formed letter at each end and another in the middle, did duty for a word. As soon as he had finished his rough draft, he began to fill it in at the rate of six sides of foolscap every morning, written in so large hand, and with such a multitude of erasures, that the whole six pages were, on an average, compressed into two pages of print, This portion he called his 'task,' and he was

never quite easy unless he completed it daily. He never allowed a sentence to pass muster until it was as good as he could | that this music did not proceed from his make it. He thought little of recasting a friend's house. Thinking, therefore, that chapter in order to obtain a more lucid arrangement, and nothing whatever of reconstructing a paragraph for the sake of one happy stroke of apt illustration." He is was instituted, which, however, resulted in said to have spent nineteen working days over thirty octavo pages, and ended by hum-

revisions, he had satisfied himself that his writing was as good as he could make it, he would submit it to the severest of all tests, that of being read aloud to others.

its immortality-so tradition says-to having been the surname of one Joe Dun, a famous bailiff of Lincoln in the reign of Henry ardice that keeps us hanging about the out-VII., who was so active and dexterous in collecting bad deb's, that when anyone "became slow to pay," the neighbors used to say, "Dun | ing ourselves altogether and for ever to the him," that is, send Dun after him. "Draw it mild " and " come it strong " have their origin in music, being the terms used by the leader of an orchestra when he wishes his violin players to play loud or gently. From this they have passed into synonyms for exaggerators and boasters, who are requested either to moderate their sentiments or to astonish their audience. The word "coach" in these days is a painfully familiar one, as parents know who have to employ tutors to assist their sons to swallow the regulation amount of " cram " necessary for competitive examination. The word is of university origin, and can beast of a logical etymology. It is a pun upon the term "getting on fast." To get on fast you must take a coach; you cannot get on fast in learning without a private tutor-ergo, a private tutor is a coach. Another familiar word in university slang is ' a regular brick," that is, a jolly good fellow ; and how the simile is logically deduced is amusing enough. A brick is "deep-red," so a "deep-read" man is a brick. To read like a brick is to read until you are deep "read." A deep-read man is, in university phrase, a 'good man; " a good man is a " jolly fellow " with non-reading men; ergo, a jolly fellow is a " brick." - Chamber's Journal.

Freaks of the Telephone.

An instance of the telephone's wonderful sensitiveness is furnished by its inventor. He relates how a private wire was established between the houses of two friends, the distance being about two miles. Night after night, one of the gentlemen heard through his telephone the sounds of a piano accompanying songs, many of which were familiar to him. He was much surprised to learn some one had played a trick upon him by attaching an independent telephone at some intermediate point of the circuit, a search nothing being discovered. Where these phantom sounds came from remains to this day a bly acknowledging that the result was not to mystery, but the circumstances have been

his mind. "When, at length, after repeated | advertised, together with a list of the songs recognized, in the hope that one of the performers will come forward and help towards the elucidation of the enigma. It is probable that the wirc passed over some house in which the music was produced, but how must be some one who can furnish the pecu- dustry and his scrupulous precision to the is impossible to guess. The occurrence of looks, that affection is won and preserved.

the pride that keeps our knees stiff and our hearts defiant before Almighty God is neither manly nor womanly. It is simply our cowskirts of our life, instead of going up boldly to the mountain top of consecration, and givservice of the infinite love we call our God.-Cen. Chris. Adv.

Only.

BY CARLOTTA PERRY. It was only a little blossom, Just the merest bit of bloom But it brought a glimpse of summer

To the little darkened room, It was only a glad "good morning,"

As she passed along the way; But it spread the morning's glory Over the livelong day.

Though simply pure and sweet. Brought back to better pathways The reckless roving feet.

How dare we say it all? Since the ages alone can tell us Which is the great or small,

Sermon by au old Cornish Cobbler

"He first findeth his own brother Simon." Now, I am sure that 'tis a good plan to go looking after one soul. Every soul in the world do belong to our Lord. He made 'em every one, and he bought 'em every one with his precious blood. They're his every way ; and the devil is a thief. I've often thought what a poor master the devil's scrvants have got. Why, when he came up to tempt our mother Eve in Paradise, he had'nt got any bit o' a thing to bribe her with an' all he could do was to tempt her to steal her Master's apples. He have'nt got anything at all of his own. . . . Andrew didn't say, 'I'll try to do all the good I can," and then do nothing because he couldn't find any to do ; but he says, "There's Simon, I'll go and catch him." That's the way, pick out one soul and set your heart 'pon it; begin to pray for that one, and go on tryin' till you've got it; and then try for another. We might do a great deal o' good in the world, if we didn't try to do so much. I've heard folks a singin', and meaning it too-

"Were the whole realm of nature mine, That were a present far too small."

An' because the realm of nature wasn't theirs. they didn't give anything at all .- Daniel Quorm.

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly-and opportunities of doing kindness, if sought for, are forever starting up-it is by words, by tones, by gestures, by

with a desperate fury, which is astonishing a creature of such diminutive size.

Do you know how the humming-birds are caught? You will think it a very strange way, but it is really so. It is by blowing water on them from a tube, or shooting at low a person to come within a couple of times." yards of them before they take their flight.

The length of this bird is but three inches, and its color usually a rich golden green on the upper part, with a gorgeous ruby-colored throat and very bright black eyes.

As they alight upon a twig, you will see them busy in the arrangement of their feathers, and in clearing from them any drops of dew that may have fallen upon them from the flowers they have visited, uttering as they are thus employed their merry chirp. They are very tenacious of their mates : woe to any other humming-bird that may come in sight; they are in very truth little lovers, and it is amusing to see them apparently discussing with much earnestness their plans for housekeeping. Should another male bird intrude upon the premises, there follows invitably a pitched battle. They mount high in the air and rush against each other, striking their bills together, until they go far out of sight. After awhile the hero returns to

his mate and struts about her, apparently seeking for her commendation. She scems to approve it by her gestures, and after waiting patiently for him to arrange his feathers they go off together to some new .experience. The nest of this little bird is built on the upper side of the branch of a tree. Instances have been known of their building on some old moss-grown trunk, or even on a strong weed in the garden. This nest is only about an inch in diameter and an inch in depth, formed of gossamers and the downy substance from the mallen. It is covered with mosses which are glued on with saliva of the bird, and is so like a knot in the bough that it is often difficult to find it. The inside of the nest is lined with some downy substance, or soft mosses. About the first of June they commence to build. The female lays two eggs, which are of a pure white color. If any one approaches the nest after the laying of the eggs, the little creatures dart around with a humming sound, frequently passing within a few inches of a person's head, making anote which is a single chirp, not louder than that of a cricket or grasshopper. I have heard of these little birds being kept in confinement and fed upon sweetened water, supposing that honey was their natural food, and they have

died, because insects and not honey are their dependence. The humming bird is a general favorite. sembles the bee, but is more rapid. It is a pets.

Once when there was a famine throughout the land, a rich man sent for the twenty poor-

est children in the town to come to his house. and said to them, "In the basket there is a little loaf for each of you. Take it, and come back to me every day at the same them with sand; and yet they will often al hour till the good God sends us better

> Eagerly did the hungry children fall upon the basket, and quarrelled and struggled for the bread, because each wished to have the best and largest; at last they went away without having even thanked the good gentleman. But Gretchen, a poorly but neatly dressed little maiden, remained standing modestly in the distance; then she took the smallest loaf which alone was left in the basket, gratefully she kissed the rich gentleman's hand, and went quickly home.

Next day the children were just as ill-behaved, and the poor timid Gretchen received this time a loaf which was scarcely half the size of the other. But when she came home and her sick mother cut the loaf open, many new silver pieces of money fell rattling and shining out of it.

The mother was not a little alarmed, and said, "Take the money at once back to the good gentleman, for it certainly got into the dough by accident. Be quick, Gretchent be quick !"

But when the little girl came to the rich man and gave him her mother's message, he said kindly, "No, no, my child, it was no mistake. I had the silver pieces put into the smallest loaf to reward you. Remain always as contented, peaceable, self-denying, and grateful. She who would rather take the smallest loaf than quarrel for the larger ones will obtain far richer blessings than even if money were baked into the loaf. Go home now, and greet your good mother very kindly from me."-Ohristian Weekly.

Flying Cats.

They are not furnished with actual wings -these cats of which we tell you-but they are able to make long, sweeping leaps from tree to tree by means of an umbrella-like arrangement of skin between the fore and hind legs. They are found in the Indian Archipelago, and have some strange habits. They live in high trees, to which they cling with all four limbs, and which they climb very easily. During the day they hang like bats, with heads down, from the branches, but at night they go out to find food for themselves and young. They are harmless creatures, though they like birds and insects, and kill them when they get the chance. Their night habits and fondness for climbing, as well as the nature of their food, bear some resemblance to our domestic cat, but in real-Its flight from flower to flower very much re- orders of monkey than to our household

Only a song, but the music Only! In our blind wisdom

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inonize. "Alloluia." "Alleluia, Alleluia, Alleluia." "Christ ia risen indeed." "God is love." "By Grace ye are Saved." "Thou shalt call His name Jesus." "The Lord giveth Wisdom." "God sent forth His Son" "Holy, Holy, Holy." "I am the True Vine." "I am the liread of Life" "Looking unto Jesus." "Watch and Pray." "Rojolce in the Lord." "The Lord will provide." "Feed My Lambs." "God with us." "Emmanuel-God with us." "Good-will towards men." Meanted on Gilt Rojler and Ends, 1 50; six for 7 50

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The Teacher's Voice.

Not only is it important that the teacher should make use of his eyes in order that his work may prosper, but he should also know how to adapt his voice to the special object which he has in view.

We know by experience the effect which certain voices have upon us, for we have been inspired to action, soothed into slumber, or irritated and wrought into ill-temper, simply by listening to them. There are people who are able to say sensible things, but who do not know how to say them sensibly and pleasantly. Let no one think that the voice is a thing of small consequence. It has often seemed to us quite possible that Jonah and Amos, the prophets of who we have been lately reading in the International Lessons, may have been chosen for their work because they had good voices with which to prophesy. Amos, the herdsman and gatherer of sycamore fruit, may have had a face and a voice that helped him in the fulfilment of his mission. And Jonah, fresh from his whale-prison, and with possibly nothing in his appearance to strike the Ninevites, must have had a good voice, or he could not have made them hear. "Yet forty days and Nineveh shall be overthrown!" No one imagines that the words came from a squeaking or husky voice, but that the voice which cried them was strong, sonorous, and clear, ringing through the air, and startling the people into attention. And it may be safely said that in our day people who do not know how to use their voices are scarcely likely to attain any great popularity. The public will not be roused to enthusiastic feeling by voices that can scarcely be heard, nor by voices that shout forth truths as if they were hurling stones of argument. There are speak so insidiously, that the effort to hear them is quite painful, and leaves the listoner exhausted and faint. Or, their voices are so loud and unmusical that to hear them discourse is to have splitting headaches, that prelude the possibility of thoughtful attention. Need it be said that Sunday-school teachers should avoid both these extremes?

A good voice is one that is not monotonous. that rings some changes, and is flexible, and capable of giving forth both high and low notes. It falls pleasantly on the ear, and does not weary by its repeated sounds. It is forcible, and never sings, parrot-like, songs to which no one listens, for it creates the respect which is shown to it. It is true to itself and the subject on which it discourses; and becomes gay in the midst of mirth, and grave when solemn things are discussed. It is musical, as the human voice was always intended to be, and even apart from the things it says, is pleasant and cheering. But it needs cultivation, as does every other faculty, before it is brought to perfection; and will well repay any pains taken with it, or cost expended upon it.

Persons with weak voices should use them in the open air, and they would thereby become strong. A cold-water gargle, used patiently night and morning, will help greatly to make the throat healthy, and the voice effective. Plenty of practice, not only on

giving and the voice of melody," and " sing Books at the Methodist Book Room. Books at the Methodist Book Room: Books at the Methodist Book Room. anto the Lord with the voice of a psalm."-English Sunday-School Times.

Looking Forward.

Although there is an advantage in looking back to gain stimulus or warning from the lessons of the past, it is unquestionably true that no one who looks back for the purpose of finding satisfaction in his performance or attainments is likely to make such further progress as he ought to strive for. The best workers in this world have never yet come up to their own ideal. That is always before them, not behind them. If they think they have reached it, their highest ambition is gone. There could not be a better illustration of this truth than in the answer recently given by the sculptor Ward to the question of a visitor to his studio, "Which is your best work, Mr. Ward?" "My best work! Oh !- the one I am going to do next." That's it ! It is the next thing, not the last' which ought to have our heart and head and hands, in whatever sphere we work. Our next book, or picture, or poem, or sermon, or speech, or editorial, or lesson outline, or kind deed, or generous gift, or evidence of friendship, or proof of our Christian discipleship, ought to be better than our last, better than anything which has gone before it. Unless we look forward with this expectation there will be little of new attainment for us, and in the end nothing of real comfort in the thought of what we formerly accomplished.

-S. S. Times.

Enthusiasm in the Sunday-School.

A few years hence when we celebrate the second semi-centennial of Sunday-schools (did anybody celebrate the first?), what an attraction for the occasion, what a gauge of progress it would be, if we could call to life again that first Sunday-school in Gloucester some speakers who simply torture their and set it side by side of the best schools now! hearers. Their voices are low, and they The contrast would be greater, perhaps, than that between Stephenson's crawling locomotive and the "Wild Irishman" that fairly flies between Holyhead and London to-day. When we think of the wonderful increase in Sundayshool "facilities" in the last twenty-five years, we must own that we ought to have better schools than they did even in the days re-membered by some of us whose hair is as red yet as it ever was. Then eight-year-old legs dangled wearily from the high, hard seat of the meeting-house pew that did duty as a class-room. The singing was done by a few class-room. The singing was done by a few adult voices. The grotesque pictures in the library books, of mannish English "lads" in silk hats and long coats, were matched by stories that moved on didactic stilts up to the cul-de-sac of a moral which most readers faithfully avoided. And what well-dried compendiums of theological lore the question books were! We don't want to go back to those days no more than to apostolic times. Yet the primitive churches heard sermons and held prayer-meetings that were sometimes quite as good as any we enjoy, without doubt, and a spirit and fervor that were often carried into that earlier Sunday-school work that yielded most gracious results-the like of which we are only too happy to see following our methodical and zealous labors to day. Good friends who are carrying on your Sunday-schools with few "requisites"-as the advertisements say-and many disadvantages,

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Christian Guardiau AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, JUNE 19, 1878.

TORONTO CONFERENCE.

The Toronto Conference met last Wednesday in Richmond Street Church. This old "Mother Church" has been the scene of several interesting Conferences in the past. The Rev. E. B. Harper, M.A., was elected President. Mr. Harper is known throughout the connexion as possessing a peculiar gift for the acquisition of languages, which he has carefully cultivated. He is a capital expository preacher, and a successful pastor. He presides in an easy and effective manner.

The election of Rev. John G. Laird as secretary was a suitable recognition of the worth of one of those faithful and unobtrusive workers, who although not occupying the most prominent positions, yet render important service to the Church.

Two or three incidents may be mentioned as giving special interest to the sessions of this Conference. Five Japanese candidates for the ministry of our Church in Japan were received on trial by the Conference. They had been duly recommended by the District meeting. Dr. Macdonald in each case gave testimony as to the character and attainments of these candidates. They were described as men of good natural abilities, good social position, and well educated in the literature of their country as well as in English. These native laborers are employed at a much lower salary than missionaries from England or America. Such laborers will therefore greatly reduce the expenditure of missionary societies, and prove a new power in the prosecution of the work. We think it is cause for deep gratitude to God, that in so short a period since our first missionaries were sent forth. we have these native laborers raised up to carry on the work of God among their fellow-countrymen. This is a gracious earnest of future extension and victory. We shall doubtless see, before many years, self-sustaining native churches supplied by faithful native pastors as centres of evangelistic influence in that interesting country. It is impossible to contemplate the facts which our missionaries relate without feeling our faith in the power of the truth confirmed and guickened. We may preach with confidence a gospel that is mighty to sublue the hearts of the heathen to Christ our Saviour.

A very lively and interesting discussion took place on a motion of the Rev. R. H. Smith, requesting the Stationing Committee not to station any more ministers except those already received, and urging upon the Conference the necessity of not receiving any additional candidates for the ministry, in view of the great difficulty of affording stations to all the married, ordained mua isers. A strong plea was made on behalf «of the old ministers. It was alleged that many of them had been prematurely driven from the field to make room for younger men; and that the circuits were unreasonably out up with the same object. A streng feeling was manifested in the Conference, that the number of young men received should be regulated by the actual and prospective necessities of the work. There is reason to believe that because places for young men are always numerous there has been probably too great readiness in receiving candidates, without fully considering the consequences in the near future. We cannot, however, agree with some sentiments expressed, in which it was alleged that our aged ministers have been unfairly or hardly treated. On the . know of no Church which has shown more respectful regard for its aged ministers than our own. What is really needed is more discrimination in the reception of candidates. and greater regard to the actual need and resources of the work. The action of the Conference is a pledge that this point will be more faithfully guarded in the future. The Love feast was a time of great spiritual power. The ordination sermen by Dr. Nelles was eminently practical, timely, and forgible, and was listened to with deep attention. All the public services during the Conference were well attended and success-

The scenery of the Thousand Islands has been witnessed with delight by thousands of tourists who have gone by steamer from Toronto to Montreal; and has long been celebrated for its unparalleled beauty. Wellesloy Island, in the midst of this picturesque scenery has been purchased by a Board of Trustees, and a beautiful camp-ground laid out in most tasteful style at great expense, as a place of summer resort and a place for religious and other services. The experiment has been very successful. Large numbers have purchased summer residences here, and the attendance has gone on increasing from year to year. The situation is very boautiful, attractive and healthy. It is justly claimed by the trustees and promoters of this philanthropic enterprise that there is

no place in the world better suited to these purposes than the Thousand Island rcgion, in the broad St. Lawrence, on the whole the most magnificent river on the globe; that there are no other lakes equal to the American lakes; that there is no other river the single outlet of a family of lakes Its waters form a fresh water Jocean, cool salubrious, majestic. The thousands-literally thousands-of islands in these lakes and this river, form, in many places, picturesque combinations of land and water and sky, of the painter or the words of the poet.

It is the design of the trusteos of the Thousand Island Park and those who have co-operated with them in their work to make this spot a grand rendezvous for all classes of Christian and philanthropic workers from the United States and Canada, where fanned by pure breezes, amid the beauties of nature and far from the smoke and dust of cities, they could exchange thoughts on the great living questions of the District. E. Coateworth ; Brampton, Thomas

world. The success already achieved augurs well for the future. A series of services ex- Anderson; Peterboro,' C. S. Sherin; Lindsay, Dr. tending from the beginning of July till the end of August will be held. These services will be distinguished by a great variety of Sault Ste Marie, R. H. Laird. speakers and topics. In addition to the Respeakers and topics. In addition to the Re-ligious Camp meeting, the Temperance Graham, J. L. Smith, J. L. Spink. Camp-meeting, the Æsthetic and Scientific Conference, and the Sunday-school Parliament, there shall be this year an Encampment of Y. M. C. Associations, and probably a Normal Institute of Educators. These will accommodate the greatest variety of tastes.

The Religious Camp-meeting commences July 10-the Scientific Conference July 23-The Temperance Camp-meeting July 31-the Convention of Y. M. C. A. August 8-and the Sunday-school Parliament Aug. 13.

Eminent speakers from Canada and the United States will take part in these services. We hope to have the pleasure of being present at the International Temperance Campmeeting in the beginning of August, at which the Hon. Neal Dow, Dr. O. H. Tiffany, Mrs. Youmans, and other well-known temperance workers will take part. Gananoque is the nearest point on the Canadian side of the river to Wellesley Island. A ferry boat makes three trips a day from that point to the camp-ground. We do not know any way in which our readers can secure pleasure, health, and instruction in a higher degree than by a visit to this attractive summer resort.

Some progress has been made during the week towards a peaceful solution of the

METHODIST CHURCH OF CANADA.

TORONTO CONFERENCE.

FIRST DAY.

WEDNESDAY, June 12. The Conference assembled at 9 o'clock, in the Richmond Street Church Toronto. The Secretary, Rev. Wm. Briggs, read portions of Scripture. The ex-President then gave out the 478th hymn, atter which Revs. Dr. Wood and Dr. Rose led the Conference in prayer. About 200 members of the Conference answered to their names. The Conference then proceeded to the election of President, and on the first ballot the following votes were cast : A. Sutherland, 37 ; E. II. Dew art, 28; J. Shaw, 27; E. B. Harper, 82. Second ballot the Rev. E. B. Harper, M.A., was elected, receiving 121 votes. The ex-President welcomed the President to the chair, assuring him of the hearty sympathy and prayers of the Conference. The President then addressed the Conference, presenting his cordial thanks to the Conference for this expression of confidence and kindness. Though not originally a Methodist, Methodist preaching was the first he heard. He would look to the fathers and brethren to aid him in the responsibilities of his position, and hoped the blessing of God would be with them. On the second ballot vote, the Rev. John G. Laird was elected Secretary by a vote of 177. Dr. Jeffers then moved, seconded by Rev. E. H. Dewart, whose charms defy description by the pencil that a Committee of five be elected by ballot to make the nominations, which after some discussion was carried. At this point, a telegram was received from the London Conference, conveying their fraternal greetings to the Toronto Conference. [See Gal. i. from 3rd to 5th verse.]

A suitable reply was ordered to be sent.

The Secretary nominated the Revs. W. H. Laird and H. S. Matthews as the Assistant Secretaries. Granted.

The President asked for the names of the laymen of the Missionary Committee, viz.: Toronto day that are engrossing the interest of the Holtby; Whitby, W. H. Gibbs; Cobourg, S. S. LeLean; Belleville, M. B. Roblin; Picton, W.

Laymen on Contingent Fund Committee ; R. Sabbath School Committee : I. Tovell, A Cunningham, E. Barrass, Thos. Cleworth, T. Cullon, C. V. Lake, W. R. Barker, J. A. Jewell, H. S. Matthews, T. J. Snowdon, J. Woodsworth, R. Strachan, N. S. Burwash, W. Hicks, J. F. Ger nan, E. Russ, D. McDonald.

At 12 o'clock the President gave out a hymn, and called on Revs. Jno. Carroll, D.D., E. R. Young, M. Fawcett, C. Fish, Walker Ash, Clement Tindall.

At one o'clock the President pronounced the benediction

AFTERNOON SESSION.

The Conference opened at 3 p.m. The Secre tary read a portion of Scripture, and Revs. W. H. Poole and J. Learoyd led the Conference in prayer. The Minutes of the morning session read and confirmed.

Dr. Douglas, of Montreal, was introduced, and requested to take a seat on the platform. BALLOTING

The report of the Committee on Nominations vas read, and the following five ministers declared elected : Dr. Jeffers, E. H. Dewart, John Shaw, J. E. Betts, and A. Sutherland. The Secretary nonzinated the Committee on Statistics, viz.: W. Johnston, J. E. Howell, M.A., O. Lambly, M.A., James Anderson, J. H.

The Rev. J. Hunt proposed, seconded by Rev. J. Carroll, D.D., that the thanks of the Conference e given to the ex-President for the able manner in which he has filled the chair, and the kindly and hearty response to the many calls made upon him during the year. On motion of Rev. E. H. Dewart the thanks

of the Conference were given to the Rev. W. Briggs, who has so ably performed the duties of

Secretary for two years. The examination of ministerial character wa

are gradually growing larger: whole households frequently attend their services. Class distinctions are not likely to interfere with their pature makes the whole world kin. The feelings of human nature were the same all over the world. God was prospering greatly the various branches of the Christian Church there ; and on behalf of their brethren in Japan he appealed to them to night. Their great present need was money to build two small churches in Tokio, which would cost about \$350 each. During his address the speaker exhibited various curiosities, and concluded his remarks by reciting the Lord's Prayer in the Japanese language.

SECOND DAY-MORNING SESSION. THURSDAY, June 13.

The Conference opened at 9 o'clock. After reading the scriptures and singing, Rev. Henry Wilkinson led in prayer. The Minutes of Wednesday afternoon were

read and confirmed. The Conference decided to take up General

Conference matters and re-elect representatives on Monday morning.

The question, What young men are now recom-mended to be received into full Connexion and ordained ?- Toronto District, George C. Work-man, M.A., F. H. Wallace, B.D.; Brampton District, Henry Thomas; Whitby District, W. H Emsley; Cobourg District, George Edwards, Thomas Leggatt; Belleville District, Foster McAmmond, Thomas B. Wilson, S. J. Shorey Peterboro' District, W. Thomas Dyre; Lindsay District, Jabez Wass; Bradford District, Thomas Handler Contract, Thomas Bradford District, Thomas Barbara Barbar Manning, B. A., George Walker; Barrie Dis trict, Robert C. W. Wilkinson, Frank C. Keam Walkerton District, Wm. T. Hicks.

The report of the Nominating Committee was read and adopted. Contingent Fund.-Thomas S. Keough, John

S. Clarke, Charles Fish, Geo. Washington, T. A. Ferguson, J. B. Armstrong, J. C. Ash. Past. 7 ! Address. - N. Burwash, S.T.D., Wm.

Briggs, E. S. Rupert. Memorials .- K. Creighton, James Greener, John

Shaw, John Hunt, R. H. Smith, John Learoyd, Wm. Tindall, D. C. McDowell, D. B. Maddon, . C. Wilson. Temperance .--- John Potts, James Scott, J. Kil-

Temperance.—John Potts, James Scott, J. An-gour, Joseph H. Locke, D. E. F. Gee, E. R. Young, J. C. Seymour, A. Browning, A. R. Camp-bell, J. Webster, M. Fawcett, Calvin Shaw. State of the Work.—J. W. McCallum, A. E. Russ, M.A., J. H. Starr, W. H. Poole, George State Stat M. Brown, W. L. Scott, W. Tomblin, J. Weldon, J. Greene. Education .- The President, George Young,

S. S. Nelles, D.D., Richard Jones, N. Burwash, S.T.D., W. Jeffers, D.D., E. H. Dewart, N. R. Willoughby. Laymen: James Patterson, W. W. Ogden, M.D., Hon. J. C. Aikins, H. E. Clarke, LE. Rose.

Church Property.—S. Rose, D.D., T.W. Jeffery, J. E. Betts, D. D. Rolston, George Leech, P. Addison, William Burns, W. Richardson.

The Conference adjourned at 12 o'clock, the President pronouncing the benediction.

AFTERNOON SESSION.

After devotional exercises, the minutes of the morning session were read and confirmed. Who have travelled three years? Toronto District, Alfred Brown; Brampton District, George W. Hewitt, B.A.; Whitby District, James II. Barkwell; Cobourg District, James Boddy, Thomas W. Campbell, Solomon C. Edmunds; Peterboro' District, Alfred J. Barltrop; Barrie District, George S. Reynolds (Wm. Taylor discontinued); Bradford District, Lewis W. Hill, William H. Madden; Collingwood District, Geo. Brown; Red River District, Thomas Lawson, Belleville District, P. W. Davis; British Co. lumbia District, Charles M. Tate.

Three years' men at callege :- Robert N. Burns, John N. Wilkinson, Andrew Stewart

James W. Stewart, William A. Strongman. Who have travelled two years? Ans.: Thos. Dualop, Charles W. Watch, E. Dewart Lewis, John A. Stewart, Walter W. Lloyd, Albert Smith, Thomas McKee, Henry Sherin, William

Marshall, John Power, Joseph Edge, James E. Allen, Ihomas H. Orme. Who have travelled one year? Ans.: William J. Barkwell, William J. West, Geo. W. Marvin, Bavid N. McAmus, Elias Battel, Stephen, A. Arkells. Edward Eves, James Liddy, Enos Langford, John Jeffry Martin, Alfred E. Green.

The Conference decided to dispense with the asual public examination of young men in theology on Friday afternoon. At 5.30 the doxology was sung, and the bene-diction pronounced by the ex-President.

EDUCATION MEETING.

The Conference Education meeting was-held

cuted and proscribed religion. Our congregations high condition of learning was deerned incompatible with a high condition of 'eligious zeal. One circumstance which gave rise to this misunderstanding was the trespassing sometimes of preaching the gospel in Japan. He had often feligion on the sphere of ler ming, and learning felt the force of the remark that one touch of on the sphere of religio. The true and the good were, however, only separate provinces course of education, so that the people might have. of the great world \mathcal{A} thought and spirit. It a righteous, as well as a scientific education. seemed, therefore, absurd to think there was a natural hostility between science and religion, and this fact became more palpable when we attempted to make the rule work toth ways. If it was true that there was a conflict between religion and science, had there not always been an inevitable conflict between science and ?cience? Scientific men han bitterly opposed other scientific men. (Hear, hear.) The disother scientific men. (Hear, hear.) covery of the circulation of the blood and of vaccination had been opposed by scientific men; legal reforms had been opposed by lawyers. Curistianity was the nurse of education and learning in all times; it was the mother of all the educational institutions of our day. (Ap-plause.) Learning had always flourished in Christian countries only. In the Arabian mon-archy of Spain learning had risen to a great height, but the land had ultimately returned to its foretime barrenness. Leaving general prin-ciples, he would speak of the relation of learning to the Methodist Church and the Methodist Church to learning. It had been said that

Methodist people were not remarkable for their love of learning. The apostles of Methodism in this country were not, perhaps, learned in the things which were popular in our day, but they were learned in all that was necessary for a Christian minister to know. They knew that they had passed from death to life, and they were desirous of leading others in the same way All that the Methodist Church and people ossessed of educational advantages they had pointed for themselves. (Applause.) They owed no other party either for good works or good wiehes. Other Churches, by means of their enlowments, had possessed institutions of learning

for hundreds of years. The Methodists within a few years had, unsided, created their own educational institutions, and their standing was indicated by the missionaries they had sent out, the churches they had established, and other good works they had performed. That was the answer to those who accused Methodists of be ng unfavorable to education. It was only within a few years that the English universities had been opened for Englishmen; formerly they were only for English Churchmen : now Disseners enjoyed their advantages on an equal footing with all. God helped them that helped themselves, and the Methodists, not having been helped by others, helped themselves, and God helped them too. (Laughter and applause.) Their duty was to carry this work forward. It was no new work. Their educational position as Methodists had been abtained by a certain policy, and that position would best be maintained by carrying out that policy. The man of the times was the man who saw the coming times and prepared for

them. They stood in the presence of a revival of eathenism in the form of positivism and materialism. (Hear, hear.) People might say that not science and literature and art was for them, but the Bible and the work of the Gospel ; yet they had to force the conflict. This was not the time for narrower, but for broader and deeper culture. They should know all that their oppo. nents knew (hear, hear), and with that end their educational institutions demanded their support. They should pray for this work as well as pay for it. Their object was to have edu-cated Christian men in the highest and noblest sense. They did not want ministers who could read well or preach well, or make fine prayers, so much as men who would be wise in winning souls. Their investments in the Educational Society had turned out well, and he trusted that they would continue to lend their aid to the increase of

knowledge among the young of both sexes. Rev. E. H. Dewart was next introduced. He aid there had very often been an expression in the form of objection that educational work was not the Church's work at all, but the preaching of the Gospel. He readily admitted that it was not the Church's work to teach mathematics or other sciences, but the Church had to teach these scoular subjects in order to have the opporsound y of teaching morality and religion, to fit men for the real work of life. The universities and colleges were the great centres of thought. Much of the infidelity of to-day, much of the science falsely so-called, much of the disposition among certain sections of Protestantism toward the Church of Rome, had found their birth in the

universities of Europe. It was therefore import-ant that educational institutions should be under the influence of Christianity. But that object could not be effectually secured unless some dereligious principles of the professors and teachers of the members of these institutions of learning. inco hoing oans

and which after the Franco-Prussian war characterized the bloody flag of the Commune, one of the most infernal systems the world had ever (Applause.) The liberty of communism seen. and infidelity was that no man should have any liberty at all. The Church should goide the The talk they heard about a conflict between religion and science was all nonsense. (Applause and laughter.) The men who assailed Christianity on scientific grounds might be competent enough in their own particular spheres, but they. were not competent as logicians in comprchending the relation of their science to religion. The errors they were attacking did not constitute the Christianity of to-day; they were the caricatures of Christianity; no man now held them. These men attacked all the errors of Romanism and the dark ages as Christianity : but their shafts did not touch the Bible. (Applause.) ture of mankind and the progress of science, literature, and art depended ten thousand times more on that Book than on anything else in the world. (Applause.) A collection was then taken up, after which

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the meeting was brought to a close by the benediction.

The choir of the church discoursed some excellent music during the evening.

THIRD DAY-MORNING SESSION.

FRIDAY, June 13. The Conference opened at 9 o'clock Rev. W.

McCullough led in prayer. The minutes of Thursday afternoon were read.

Ind confirmed. The Rev. J. B. Clarkson, M. A., Richard Woodsworth, D. G. Sutherland, M.A., T. Cosford of the London Conference, and Rev. A. B. Chambers, B.C.L., of the Montreal Conference, were introduced to the Conference

Invitations were presented from Belleville and Port Hope asking for the Conference next year. The Conference gave a hearty vote of thanks to the friends in Belleville for their kind invitation; but decided to meet in Port Hope the second Wednesday in June, 1879.

The Educational Committee reported the following as recommended to attend college for the ensuing year.

VICTORIA COLLEGE.

Uundergradnates in Arts, -R. N. Burns, J. M. Wilkinson, W. J. Barkwell, T. W. Campbell, J. Boddy, E. Battel, L. W. Hill, E. Dewart Lewis, W. A. Strongman, Andrew Stewart, G. W. Hewitt, B.A., J. W. Stewart, A. Smith, W. W. Lloyd, W. B. Brown, George S. Reynolds.

MONTREAL THEOLOGICAL COLLEGE.

T. H. Orme, J. E. Allen, J. Liddy.

A resolution was introduced by Rev. R. H. Smith, urging the Conference to move with the reatest caution in the reception of condidates for the ministry, and that the Stationing Committee, for the present, should station only the young men now engaged in the work. Mr. Smith presented his views in a very forceful and eloquent manner. He alleged that for years the tendency has been to push aside men whose only misfortune and disqualification is that they are no longer young, and the places must be filled by young and strong men. In nearly all departments of activity and responsibility in the world men of age and experience are selected. He pointed to ancient Greece and to England in illustration of this, where striplings had not been intrusted with great power and responsibilities but only men of age and experience. Let us not thrust aside a similar class of men among us. He sincerely hoped the Conference would pause before receiving young men for the present, and thus prevent the Stationing Committee the pain of recommending the Conference to superannuate men for whom they have no places.

Rev. J. Learoyd followed. in a similar strain, endorsing the sentiment, and enforcing the plea

of the resolution. The Rev. E. H. Dewart admitted the neces sity of some action in the direction indicated by Mr. Smith; but thought that the request that no new men should be stationed by the Station. ing Committee too extreme. That would be breaking faith with young men just received, and leaving many circuits unprovided with need-ed laborers. He thought the true remedy was to exercise more care and discrimination in selecting and receiving candidates for the ministry-We should make a selection of the best of those offering, and not employ more than was actually needed in the work.

Professor Burwash sympathized with a great deal so very pointedly and eloquently said by Mr. Smith, but he thought a great mistake was being made by taking up appointments and building churches and preaching in school-houses on nearly every concession on our country circuits and missions. We want more concentration, or the pledge from the people that if we multiply preaching places they will give an adequate sup port. Rev. A. Sutherland and others thought we were committing an error in making so many young men's circuits. When we receive a young man we received prospectively a married man single for the prosent, but to be married, in all probability, at the end of four years. The plea urged by many is that if we did'nt supply these places other denominations would go in and prevent us extending our borders. He thought sometimes we had gone to places already well-supplied. If Providence sends other Churches to localities who meet all the just demands of the people we ought to proceed cautiously and not unnecessarily multiply our burdens.

A BEAUTIFUL SUMMER RESORT.

. The method of uniting Christian work with healthful recreation is peculiar to our own day. There can be no doubt that recreation and change are conducive to health Yet, as the devil is always busy, and men are at all times tempted and tried, it does not do to cease our warfare against sin at any period of the year. The winter has commonly been the season of special Christian work; but the old Methodist campmeetings showed us how valuable work could be done in the summer time, and yet a good degree of change and healthful recreation in the open air secured at the same time. This idea has been most fully wrought out in the camp-grounds of the United States, where many people take up their residence for a considerable portion of the summer, and where a regularly organized system of services have been held. Something of this kind has begun to be carried out in Canada-Many of our readers have visited Grimsby and the Thousand Islands. It is of the latter we desire at present specially to speak. in British Columbia.

Eastern Question. The first session of the Congress was held at Berlin last Thursday, and lasted an hour and a half. Bismark was elected President. The +Congress then adjourned until Monday, when the first real working session was held. Full and reliable reports have not yet been obtained, but the time appears to have been occupied chiefly with a discussion of the guestion of the admission of Greece to the Congress, and with a consideration of the Bulgarian Question. The third meeting of the Congress takes place to-day.

The Premier has received the following gratifying telegram dated Lendon, June 17th, from Sir John Rose, one of the Canadian representatives at the Paris Exhibition :—"His Royal Highness the Prince of Wales desires contrary, we believe they have been treated me especially to cable his gratification with with great consideration and tenderness. We the Dominion trophy, and to state that it reflocts great credition Canada and all concerned in its construction and arrangements. He went to the top and inspected it minutely and with great interest."

> The case of Fergus Ferguson of the U.P. Church in Scotland has been terminated at last. A short time since a committee was appointed to confer with Mr. Ferguson, and to report as soon as practicable. Our readers will be interested to leave that the report has been favorable to such a degree that a motion has been carried by a large majority virtually rehabilitating Mr. Ferguson, and restoring him to his position in the Church, and to all kis rights and emoluments as a minister of the U. P. Church.

William Cullen Bryant, the venerable American Poet, died at his residence near New York last Wednesday morning. He was been at Cummington, Hampshire County, Mass. on the 3rd of November, 1794. He was a veteran litterateur, and was distinguished as an orator and a journalist, as well as a poet.

Last Saturday evening, Dr. and Mrs. Whitticr gave a very enjoyable social at their residence, 74 Bloor Street West, to which they invited the members of the Conference in session and their friends throughout the city. A large number of ministers and others responded to the invitation.

CORRECTION .- Owing to an error in the telegram sent us last week, the name of Rev. E. Hurlburt was printed in the list of London Conference Stations as Chairman of the Brant-ford District. Rev. W. B. Parker, M.A., was elected chairman of that district by an almost nnanimous vote.

Rev. Amos E. Russ, M.A., wishes us to state that he is not responsible for the statis. tics that have appeared in some of the daily papers in reference to the work of our Church

The case of Rev. A. W. Hastings, of begun. Picton District, was duly considered, and the Conference discontinued his probation, and exvelled him from the Church

The character of all the other ministers and preachers was passed. The Conference adjourned at 5.30 p.m. Dr.

Rose pronounced the benediction

MISSIONARY MEETING.

The Conference missionary meeting was held this evening in the Metropolitan Church, the President in the crair.

After devotional exercises, conducted by Rev. A. Sutherland, the President made a few re marks appropriate to the occasion, bespeaking a siastic meeting in the Metropolitan most er Church with such a choir and such a grand de putation.

The Rev. J. F. German, M.A., chairman of the Manitoba District, was introduced, and spoke most encouragingly of the progress of the work of God in his district. New churches are being built and circuits and missions formed, and ur gent demands are coming from many new settlements for missionaries. He stated that the ministers of the different denominations are most friendly to each other; and very recently, by their united action all the saloons in Winnipeg have been closed. Mr. German's speech made a fine impression en the meeting relative to the position and prospect of our Church in Manitoba. The Rev. Amos E. Russ, M.A., was next in

troduced, and made a very telling speech. He spoke of the growth of our cause in Victoria, par-ticularly among the Chinece. He gave a very interesting and graphic account of his visit to Fort Simpson, where he saw and heard things of the most thrilling character. He related several touching incidents that came under his notice. He snoke in the warmest terms of our successful and heroic missionary, Brother Crosby, and his accomplished, devoted, and courageous wife. They are doing a grand work there. Their hands are so filled with toil that they have no time to feel lonely. From 6 o'clock in the morning till 10 at night the Indians called at their house for medicine and medical treatment. There are many openings among the thousands of Indians for hundreds of miles up and down the coast from Fort Simpson, and they are calling loudly for mussionaries. Mr. Crosby is pained when the biefs of the different tribes come to ach him for chiefs of the different tribes come to ask him for the gospel that he cannot respond to their pres sing calls. Mr. Russ received a letter since com ing to Canada from Mr. Crosby, in which he asks most imploringly for a missionary for Grease Trail. There were eight or nine thousand Indians up there waiting for the tidings of sal vation, and he believed there were resources enough in Ontario to supply their want. Brother Crosby needs a school house at Fort Simpson, and he hoped the people of Ontario would come

to his help. Rev. Dr. McDonaid, missionary from Japan, was the next speaker. He was the bearer of two messages—one from his fellow missionaries in Japan to their brethren here, and the other from the native Christian Church in Shidzuoka, who sent their fraternal greating to the Christiana in Canade. Ile told a great many very interesting things about the manners and customs of the people. His residence was in a part of one of the huge castles built hundreds of years ago for the rulers. From this castle an edict was issued that all the Christians should be exterminated. and no footing allowed them anywhere; and yet from the very citadel of this castle he had the great honor of preaching the gospel. His first convert was a young man who had rejected Buddhism, and was prepared to receive the gospel when he went there in 1874. The second was a gentleman who was now a candidate for the ministry, and who was likely to become a faithful preacher to his fellow-countrymen. For hundreds of years Christianity has been a perse-

in Richmond Street church evening. The President of the Conference occupied the chair.

The meeting was opened with singing and prayer, after which the President said this was the educational meeting of the Conference. Methodism was an outgrowth of Education. The fostering of education had always been one of its prominent features; and it was one of the first denominations to establish free institutions of learning on a voluntary basis.

Bey Dr. Burwash then read the annual report which showed that \$1,828 57 had been received from the various districts during the year, a decrease of last year's collections of \$595,62. The total received for the past four years was \$8,703, 78. During the past year 24 young men have pur sued their studies at the College, and have been assisted to the extent of \$1,400 by the Society. In the three years of its existence the Society has raised for the work entrusted to it \$23,901.

of which \$12,400 have been expended in grants to young men, \$1,200 in defraying expenses of examinations, and \$3,100 in grants to the Theological Schools; in all \$16,800, or more than three-fourths of the whole sum raised, expended directly for the education of the ministry. The report continued :- During the past year we have ad seventy-nine young men in training for the ministry in our three theological schools, viz., at Victoria College, Cobourg, forty-seven; at Wesley College, Sackville, seventeen; and at the Wes-leyan Theological College, Montreal, fitzen. Of these, zixty-four have ben received on trial in the various Conferences, and have travelled one to three yeart. the remaining fifteen have been licensed as local preachers or exhorters by a quarterly meeting. In addition to this work for the training of our ministry, our educational institutions are doing a great work for our Church and our country in the higher training of our youth of bath sexes. A full fifth of the young men reported as passing University Matricu-lation examinations in Ontario have entered Viotoria College, both last year and the year previous: a fact which proves-first, that this institution (one of six possessing University powers in the Province) does a full share of the work of the country, secondly, that the Methodism of our Church, numbering about one-fifth of the entire population as its adheronts, is quite abreast of this advanced Province in its appreciation of University culture. The prestige of our College in the Maritime Provinces is shown by three very gratitying facts: The president of that institution has been appointed Chief Superinten. dent of Education for the Province of Nova Scotia; the Professor of Natural Science has been appointed Provincial Assayer for the Pro-vince of New Brunswick; and a member of the Freshman Class, who received his entire pre-paration at the institution, has carried off the

Gilebrist Scholarship. We may confidently as-sure the supporters of the Methodist Church of Canada that the institutions under her fostering care are conducted with the most earnest zeal for the promotion of high culture, with painstaking fidelity to the moral and religious interests of the rising generation, and with every regard to economy consistent with the success of so important a work. We are glad to say that in our institutions a deeply earnest, religious influence prevails; class-meetings and prayer-meetings are regularly and largely attended; the majorities of students are members of our Church, and to not a few the College has been the place of beginning a new life.

Rev. Prof. Roynar then addressed the meeting. On the general question of the relation of education to religion there appeared to him hardly anything to be said. It seemed natural that the wo should be linked together. But when he found great men writing books on the couflict between science and religion he feld that someChurch which sent out the best trained and best educated ministers into Canada would exercise

the greatest influence over this country in the future. (Applause.) There was a spirit of great liberality and catholicity abroad, but they need expect no success if they did not stand by their own standards and principles. The Church must meet the opposing forces on their own ground, fight them with their own weapons, and drive back the enemies who assaulted the armies of the than the ground of patriotisn—the thought that they could determine the future of our young country-they should support these institutions established to fit their young people to fight effectually the lattle of right and truth. It must

be the great object of their educational work to develop the higher nature, to cultivate a loyalty to all that was good and true, to instil that into the mind and soul which would link humanity closer to God. There might be pure intellectual greatness, but it would be greatness without a soal. Along with the culture of the intellect should be joined the culture of the heart, of the spiritual and moral nature. He concluded by referring to the opening of Faraday Hall the other day as a significant event of which he was prond, and he hoped it was only the beginning f greater things. (Applause.)

Rev. Dr. Jeffers said he did not believe in the formula that concentrated all philosophy in the beautiful, the good and the true. He believed in the right—the moral truth which was the centre of divine and human personality, the su-preme law of the universe, the great conservative principle of the beautiful, the good and the true to all eternity. He was sorry to see in the literature of the day so much surrender of the right, and the idea of human and divine persondity. An effort was made to show that everything in the Bible could be accounted for by evolution and development. He believed there was evolution and development everywhere—in the spiritual as well as the physical world; but this attempt to account for everything by evolution was surrendering all to the enemies of the Bible and Christianity. The most important inter-est of our Church was involved in the maintenance of our educational institutions. On this depended the future of the nation. The principal object of our Educational Society was to provide an educated ministry, and we could not maintain our standing intellectually or socially unless we had an educated ministry. (Hear, hear.) The insidious foes of Christianity were rising up to day in greater force than they had done before during the last nineteen centuries. The literature, the conversation, the entire tone of society, were full of the sceptical influences of the day, and the people in the Churches did not begin to appreciate the magnitude of the evil. He believed there was force enough in the Church to crush this insidious foe, and that there was common sense enough in the world to feel that it could not do without the Church (Applause.) The world would go to ruin with out the Church. Even regues felt the necessity f honor in the world. (Laughter and applause. It was necessary for the Church to maintain its hold upon educational institutions, because education in the right and in physical science was absolutely necessary to the virtue of science. The whole tenure of society would be unsafe without the influence of morality and religion. Infidels declare themselves for liberty, but there was not

an idea in infidelity by which liberty could be established. (Applause.) Nothing but the re-ligion of the Bible could give men civil and re-ligious liberty The grandest of all liberty in-volved man's personal responsibility to God. Because he was responsible to God for the employ ment of his talents and opportunities, no man of the human mind to place philosophy and The liberty of infidelity was that which culmi-learning on one side and religion on the other; a nated in the murders of the French revolution,

RECEPTION OF CANDIDATES.

The church was thronged this evening at the meeting for the reception of candidates. After singing the 700th hymn, Rev. James-Gray of the London Conference led the congregation in prayer.

The President opened the exercises by referring: to the importance and solemnity of the occasion and requested that the audience would refrain from any demonstration of applause.

After singing and prayer the names of the young men about to be admitted into full connection with the Conference were read :- Geo. C. Workman, M.A., Frank H. Wallace, B.D., (already ordained), Henry Thomas, Wm. H. Emsley, Thos. C. Legate, Foster McCammond, Thos B. Wilson, Sidney J. Shorey, Wm. T. Dyre, Jabez Wass, Thos. Manning, B.A., Geo. Walker, Robert C. Wilkinson, Frank C. Keam, Wm. T. Hicks. The President said he would call on several of

the young men to relate their experience.

Mr. Workman was the first to speak. He said it was perhaps the most solemn occasion of his ife, and after his conversion the most moment. ous. His two principal feelings were thankful-ness to God, and gratitude to the fathers and brethren. He had never known his earthly father, but he had found a Father in God. From his earliest years he had been subject to solemn thoughts and religious impressions. While young he had set his heart on heing an honest devoted Christian. Very soon after entering college he became converted. He had never doubted that God had called him into the ministry. The regret of his life was that be had so little to show in the way of fruit for his. five years' probation. He asked the brethren to give him their prayers on his reconsecrating himself to the saving of souls.

Mr. Emsley followed. He owed to God more than any of the rest. His feet had been deep in the mire. He had served the devil and got hard wages in return. He was the son of pious parents, hose absence from this place was the one thing he deplored. His prayer was that the mantle of some Elijah would fail upon him. Men had doubted his conversion, but he had continued in it till to-day. His mind was wrapped up in tell-ing the story of the Cross.

Mr. Manning said in his childhood he had doubted his conversion. As years advanced he became conscions of a defect; he prayed earn-estly, and God gave him assurance of forgiveness. In his undergraduate course he had fallen from grace. Gradually, however, God had come to him again, and he had prevailed. A number of years ago he felt it was his duty to preach the Gospel; and he prayed God would glorify himself through him. Mr. Wilkinson next related his religious expe-

ience. He felt truly grateful to God who was: an all-sufficient helper. From his earliest recollection he had indulged in private prayer, but it was not until he was fourteen that he felt converted. His experience was not without diff. culties; but he always folt God's sustaining He had bade farewell to home and dear. power. est ties to preach. He realized to-night more than ever the necessity of dependence on God.

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THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.

He asked them to pray the Lord to sustain him. Mr. Shorey said he had always had Christian

parents, but it was only six years ago that he had been converted. Nothing but an abiding belief that it was his duty to preach had kept him in the work. Whatever he had, or yhat-ever he hopel to have, he determined it should all go to God. He went on with all the courage which was inspired by the word " Lo I am with you even to the cod of the world," He asked the brethren for their prayers.

Rev. Dr. Ryerson came forward and moved, "That the young men whose names have been read be received into full connection by the Conference, and ordained to the office and to the work of the Christian ministry." It was in a spirit of submission to the officers of the Con-ference that he made the motion. In his long connection with the Church for fifty years he had always been submissive to those in charge. One of his first acts for the church had been to write a defence of their rights at a time when Methodists were not allowed to solemnize marriage nor to hold ground for the burial of the Now they stand on equal ground with all others in the worship of the living God, and in the enjoyment of the truest and loftiest principles of Christianity and British liberty. import of the meeting to night was the reality of the work to which the young men were called. There was a divinely constituted min-istry in its true sense. It had the salvation of When he thought of the many man in view. When he thought of the many families who had been converted, and of the many poor people who had been made rich with salvation, he recognized that theirs was a divine ly constituted ministry. For this reason he vould be glad to see the ministry continue in its primitive character and its primitive glory. Next there was a converted ministry. This was characteristic of Methodism. The powers which had changed the hearts of the young men had also constrained them to preach. When he saw young men like those before him renouncing the pursuits of the world he had no doubt about their eing received into the Conference. The Methodist was a preaching and a converted ministry and these were the qualities essential for the furtherance of the Kingdom of Christ. The great aim of their ministers was to preach and go among the people. When they ceased to be a preaching ministry Methodism had seen its best days, and Ichabod might be written on their churches. But he was happy to feel that the very reverse of this was the case; he believed that creat advances had been made in the education of their ministers. He then referred to the trials of the ministers. Its their returned to the early years of this country. Their position he illustrated by the story of the traveller, who, when journeying from Bath to Bristol, received from the driver in answer to all his questions as to who owned the fields, houses, and palaces which they passed, "I don't know sir." "What then do you know ?" "I know how to drive from Bath to Bristol." The old ministers knew ow to conduct the sinner from the cross to the Lamb of God. He had great confidence, be-cause he believed that this very ministry was the vital principle, the original spring and source of that civil and religious liberty and that moral principle which prevails to-day. Canada owed more of her present advance to ministers than to politicians. The Methodist clergy had been the first in the development of Canada and in the education of the people. The progress of Methodism in the United States was greater than that of any other denomination, and when the figures were complete he was sure the same would be true of Canada- He hoped and desired that the Methodist Church would increase in knowledge and culture, but besides this they must be wit-nesses of God and Ambassadors of Heaven. Dr. Ryerson was frequently applauded throughout his address.

Rev. Dr. Jeffers, in seconding the motion said the young men had good reason to feel a due solemnity upon the occasion. Much had been said about the qualification of the ministry; he thought the Methodists had it about right. Gifts, graces, and fruits were the qualifications for this Church. Their system was eminent in this, that it tested by four years' probation whether a man had the many necessary gifts or not. The prin-cipal work of these four years was study. Outside the Gospel there was no systen, which had the manumission of the whole race a heart. The Gospel had but one principle ; but that was a simple and all-reaching one—the doctrine of con-version. This conversion was a complete change. This doctrine of conversion was strengthened by their system of itinerancy-it kept minister and people moving. Some men take pride in an exclusive priesthood ; but all that was nonsense, Which was the most dignified, to be a master of

opened and prospered our undertaking there. A ative ministry was the hope of Japan, and he was thankful to be able to say that several promising young men, men of social and intellectual influence, who had not only been converted to Christianity, but who had undergone thorough training and discipline, now offered themselves common understanding among the Evangelical Missionary Societies in Japan, a scale of allow-

ances acceptable to the native ministry, and ranging from \$6 to \$15 per month, has been adopted as suitable to the position of all parties concerned. The native agents to be employed by the Conference will be classified for convenience under the term "Japanese ministers," as distinguished from " English missionaries."

The following Japanese candidates for the ministry, all of whom had passed the usual examinations, and whose adaptation and fidehty had been successfully tested, were, on motion of Rev. A. Sutherland, received as probationers :-Hiralwa, Tsuneyasu. Sugizama, Hiroku, signifying Cedar Mountain. Asagawa Koko, meaning Face of the Morn-

Hosio, Toslumi.

The Rev. Dr. McDonald, just returned from Japan, and who seconded the resolution, spoke of the case of each candidate, and from personal and intimate acquaintance with them warmly commended them to their Christian and minis-terial brothren of the Conference. It is understood that several additional Japanese young hymn men are under training for the same work.

THE PASTORAL ADDRESS.

The Rev. John Potts read the pastoral address. The document, which will be published in extenso in the minutes of Conference, is able and lengthy, and embraces the varied aspects and interests of the Connexion. It begins with a review of the year's proceedings, stating that the prerequisites for the perpetuation of Methodism were substan-tially the following :-First-The proclamation of a full and free salvation to every human being. Second-The faithful observance and mainten ance of all the social means of grace among us. Third-The maintenance in its time-honored integrity of the itinerancy, an economic arrange-ment which gives every minister a place and which supplies every circuit with a minister. The hope is expressed that official boards and quarterly meetings will accept the appointments in the spirit in which they are made. The memi-bers of the Church are exhorted to attend faithfully all the social means of grace. Class leaders and local preachers are counselled to prepare themselves, by study of the Word of God and intimacy with the religious literature of the day, for the onerous and honorable duties of their office. Stress is laid on the importance and necessity of looking after delinquent members, with a reference to the requirements of the rules of society, which expect the leaders to see the members of their classes "at least once a week." Marked reference was made to the frivolities and follies of fashionable society, as subversive of serious godliness, and as inconsistent with a high state of spirituality. The members of the Church are exhorted to retain and practise self-denial, fasting, and prayer, and not only to be temperate in all things, but retain and to aid every legitimate movement for the suppression of intoxication. The claims of the Missionary Society, the Superannuation Fund, the denominational literature, the Sabbath Schools, and the higher culture of the young ministers were forcefully presented to the consider ation of the Church membership. The document closes with the gratifying statement that, while all the funds of the Church had shared a pleasing increase over last year's returns, the increase the membership is 741, in the scholars attending Sabbath Schools, 1,903, and in Sabbath Schools

The address was cordially received, with a few verbal alterations to be made by a su'. Commit-

The Conference adjourned at noon, to meet on Monday morning at 9 o'clock. The Stationing Committee met in the after-

noon, and made considerable progress towards completing their work of revision.

LONDON CONFERENCE.

FIFTH DAY.

SUNDAY, June 9. CONFERENCE SABRATH.

"At half-past six a prayer-meeting was held in Grace Church. At 9 o'clock the Conference ceremonies or a preacher of the living God 7 love-feast was opened in George Street Church, They did not claim that their ministers stood conducted by Rev. Asabel Hurlbart. The church

The Rev. Dr. Pilcher, of the M. E. Church was introduced

The names of the superannuated ministers were next called for, viz. --Henry Lanton, Lewis Warner, Francis Coleman, W. Philp, John Histon, T. M. Jefferis, Thomas Rump, M. Baxter, Richard Phelps, John Baxter, Peter German, H. Biggar, E. B. Sweet, E. Williams, T. B. Howard, R. Carson, J. Ryerson, E. Evans, C. W. Gilbert, W. Chapman, J. H. Robinson, James Bell, R. Tupper, D. Ryan, W. Hadwin, Scorge Kennedy, Joseph Messmore, Joseph Shepley, Benjamin Sherlock, J. H. Keppel, David Hardie, A. Sickles, Solomon Waldron, J. K. Williston, J. A. Treson, Samuel Fear, Henry Reid, J. Armstrong, William Taylor, A. Hurlburt, L. O. Ri e. John Walker, and J. S. Evans. Joseph Rawson

The following were returned on the super-numerary list :--George Washington, W. K. Shortt, M.A., Peter Bawtinehimer, Frederick Haynes, Samuel Fear, J. Latimer, George Case, Wm. Bothwell, Mathias Holby, E. McCollum, M.A., Christopher Curry, Ezra A. Healy

and James Geddes. The resignation of Rev. W. Webb, supernumerry, was tendered and accepted, The Conference adjourned to meet at the close

f evening service.

MISSIONARY MEETING.

The Conference missionary anniversary was held this evening in the George street Church. The President opened the service with the 697th

" Jesus shall reign where'er the sun" Doth his successive journeys run."

Rev. G. N. A. F. T. Dixon engaged in prayer. The President briefly stated the object of the meeting, and regretted that the pressing duties of the last session of the Stationing Committe would prevent him engaging in what he knew would be an interesting missionary anniversary. He would call upon Mr. A. J. Donly, of Simcoe, to occupy the chair.

Mr. Donly, on rising, said he was delighted to be associated with the missionary enterprise. He was especially delighted to night, because he was surrounded by those who had recently come from missionary fields, and who would interest the audience. He then called upon Rev. J. B. Clarkson, M.A., of Brantford, the Missionary Secretary. Freasurer of the Conference, to read the report.

Mr. Clarkson said he would make his speech beautifully brief. There were 40 domestic, 1 German, and 6 Indian missions, on which we have expended \$14,513. The Conference returns were \$38,000, showing a large balance on hand. The Chairman then called upon Rev. Ame

Russ, late from British Columbia. Mr. Russ, who was greeted with loud cheers, said he was used to the thunder of the cars, but was better pleased with the loud greeting of the Unlike his friend, Mr. Clarkson, he audience.

was afraid he could not make either a short or a beautiful speech, for he was always long-(laughter)-while Mr. Clarkson was always short and ever beautiful. (Laughter.) He was de-lighted to meet in St. Thomas, for he remembered when it was a little bit of nothing. (Laughter.) He felt as though St. Thomas never had : better missionary meeting. In regard to the work in British Columbia, we have some 25 churches and 54 preaching places. The speaker spoke in glowing and graphic terms of the country, and of its great prospects. Methodism on the Pacific coast was growing. In Victoria, V. I., our church property was valued at \$30,000. They had a fine congregation, and a church with scating capacity of 700. The work of our Church scatning capacity of 700. The work of our Church in its missionary operations had gone along the coast over 700 miles, along the Naas river. The missionary work presented encouraging aspects. It had been signally owned of God. More missionaries were wanted. He had personal inter-views with several of the chiefs himself, who requested him to ask the Society to send them missionaries. He related several thrilling incidents that had come under his own observation, which gave a very vivid description of the tribes and their habits. The rev. gentleman occupied nearly an hour in the delivery of his address, and kept the audience in wrapt attention from beginning t) end.

The Rev. Dr. McDonald, missionary from Japan, was next called upon. He said that for the past five years he had not been much accustomed to speak to English-speaking audiences, although he had been speaking of the same goa-pel. He was desirous of speaking of Christi-anity as it was in Japan, and the habits and customs of the people. In 1549 three Jesuit missionaries went to Japan and learned the language, and Christianity was established in 1613. An edict was issued to exterminate Christianity in Japan. Thirty-two friars and one hundred and twenty-two Jesuits were banished from the country by force. It was determined to exclude Japan from the rest of the world. Persecution followed upon the heels of those who proposed Christianity. They were burned, decapitated, drowned, and put to death in various ways. For 265 years public placards were placed prohibiting Christianity. To-day, however, Christianity was there, and the Bible was circulated and taught to the people. The field in Japan possessed an area of about one-fourth larger than the British isles, with a population of 33,000,000. Among these people there is sin and superstiton, but there are signs that indicate that the superstition is about to break away and an abundant harvest to be reaped. There are difficulties. The learning of the language is one of the present diffi-culties. The Japanese is one of the most difficult languages to master. The speaker here gave the rendering 'of "Hold the Fort" in the Japanese However, there was a demand for angnage. men. He believed that if five hundred missionries were sent that they could find an entrance as teachers, etc. The Jesuits were there with everything at their hands to aid them in pushing forward their work. There was a striking resen-blance between Buddhism and Roman Catholic ism, and there is no doubt that they would win many of the Japanese to their Church. Loud calls are made to the Protestant Church. There were some seven Protestant missionary societies in Japan, and already they were making won-derful progress. He hoped that his appeal would stimulate the people to aid them in their work. The missionary collection was then taken up. Mr. McDonald having incidentally referred to the needs of several small churches in Japan, and that seventy subscriptions of a few dollars each would build one, the brethren at once took up the suggestion, and, with an enthusiasm worthy of all praise, handed in subscriptions to the amount of \$200. The Rev. Mr. Beaudry, of Montreal, also spoke eloquently in behalf of the French missions in Lower Canada. The service, which was prolonged to a late hour, was a most enthusiastic one, and produced

871; increase of Sabbath-school scholars, 3,500; conversions in the Sabbath-school, 1,500; num ber of scholars learning the catechism of the Church, 7,266; total scholars in London Conference, 38,000. The Committee urged upon Conference the importance of instituting normal classes and the establishment of District Sat-

bath-school Conventions. After discussion, the report was adopted. The question was then asked, "Who have died during the year ?"

Before the answer was taken an appropriate bymn was sung, and Rev. S. D. Rice, D.D., led in prayer. Answer was given as follows :- Peter Kerr, who died at Drummondville, April, 1878, aged 67, in the 44th year of his ministry; Geo. McNamara, of Roman Catholic parentage, educated at Maynooth for the priesthood, and was a priest for eight years, but converted to God and entered the Methodist ministry, died at Arthur, August 5, 1877, aged 66 years, in the 27th year of his ministry.

Rev. John Wesley German read the report of the Temperance Committee.

Conference re-affirmed its decision on the whole subject, expressing its determination to do all in its power to obtain a prohibitory law, It is recommended to form Bands of Hone among the children of the Church, and that each mir. ister preach a special sermon during the year. A resolution from the Niagara District concerning the annual examination into the ability &c., of class-leaders throughout the Church, was

commended to the General Conference. The Conference adjourned at 5:20.

TEMPERANCE.

The annual Conference temperance meeting was held this evening in St. George street Church. Rev. E. B. Ryckman, M.A., occupied the chair.

EIGTH DAY.

WEDNESDAY, June 12. The Conference assembled at 9 a.m., this morn-

ng. Rev. W. Williams led the Conference in prayer A telegram of fraternal greeting was ordered be sent to the Toronto Conference, assembling this morning in Toronto. The Memorial Committee's report was read

by Rev. David Savage. The memorial concern-ing the educational fund report sent up from Goderich District was referred to the General Conference.

The memorial from Niagara District, concern ing statistics to be published in the minutes, was referred to the General Conference to secure uniformity in this matter throughout the connexion.

A memorial was presented from the Brantford District praying for the abolition of the Chil-dren's Fund. It was resolved that it was inexpodient to abolish the fund.

A memorial was presented from the Niagara District asking for an alteration in the form of the CHRISTIAN GUARDAN and EVANGELICAL WIT-NESS.

While agreeing with the suggestion, the Mem-orial Committee considered this a matter safely to be left in the hands of the General Conference Memorials were presented from the London District recommending that the schedule of the Model Deed Act relating to the registration of the new trustees be printed in the annual min-

utes. Adopted. From the same district an addition to the schedule was recommended for adoption. Rev. John S. Evans received permission to become Superintendent of the Wesleyan Boys'

Home. Hamilton. It was also resolved that his name appear in such connection in the Conference minutes. The usual question was asked, "Where and

when shall the next Conference be held?" In the city of London, Ont., on the first Wednes-

day of June, 1879, at 9 a.m. The question was asked, "who have with-drawn from the ministry during the year?" Answered as follows:-William Webb, A. J. Vancamp.

A cordial resolution of thanks was tendered to the friends in St. Thomas who have hand. somly entertained the Conference ; also to Revs Dr. Williams and Thomas Colling, for their kindness and attention to the Conference.

Dr. Rice addressed the Conference concerning the Hamilton Wesleyan Female College, urging upon the members of Conference a liberal support of that noble institution. In fifteen years it has accomplished a splendid work in the higher education of many ladies. He returned thanks to the members of London Conference and of other Conferences for the expression of their confidence in him in his appointment from year

to year to the governorship of that college. The scrutineers brought in their report of the ction of the elerical nembers to Conference in Montreal from the London Conference as follows:-Alfred Andrews, George Rich-ardson, G. N. Dixon, James Graham, James Gray, . Henderson, James McAllister, Alex. Langford W. McDonagh, C. Lavoll, Donald G. Sutherland, B.D., W. R. Parker, John A. Williams, D.D., Jas. Preston, E. Evans, D.D., J. D. Rice, D.D., A. Hurlburt, Joseph H. Robinson, John Philp, David Savage, Mathew Swann, George R. Sanderson, D.D., Thomas Cosford, J. C. Slater, Thos. Brock. John Wakefield, W. Willoughby, W. Williams. The Conference Special Committees were named as follows by the President:-The President and Secretary of Conference, the Chairmen of Districts with Rev. Dr. Rice, Rev. W. Willof Districts, with Rev. Dr. Rice, Rev. W. oughby, W. Williams, Dr. Fowler, and A. Hurlourt.

LITERARY NOTICES,

Lectures by Rev. Joseph Cook. Toronto : C. Blackett Robinson.

These lectures are being published in the form of a series of pamphlets, price twenty cents each, or three for fifty cents. The first three of the series contain sixteen lectures. It is the intention of the publisher to issue five or six of these remarkable lectures every month until the present course is complete.

The Catholicity of the Presbyterian Church. By Rev. Professor Campbell, M.A., Presbyterian College, Montreal. Toronto: C. Blackett Robinson. Price Ten Cents, or Six Dollars per hundred.

This eloquent lecture is one of a course delivered during last winter in the Presbyterian College, Montreal, by prominent ministers of that denomination. It is in the form of a neat little pamphlet of Thirty-two pages, being the first of a series of "Tracts on Presbyterian

Topics" which the publisher intends giving to the world.

-We have received from the Rose-Belford Publishing Company, Toronto, Numbers III. and IV. of their International Religio-Science Series. The first pamphlet contains a series of articles on

Canon Farrar's "Eternal Hope," by Rev. Prof. Plumptre, D.D., Rev. H. Allon, D.D., Rev. J. H. Rigg, D. D., Rev. S. Cox, Rev. Canon Birks, and Rev. Prof. Gracey. The second contains a paper entitled "The Phonograph and its Future," by T. A. Edison, the inventor of that wonderful instrument; an anonymous article on "The Auriphone and its Future;" and a General of the Dominion. paper on the Hypothesis that Animals are Auto-

mata, by Prof. T. H. Huxley, LITERARY ANNOUNCEMENT .- Messre. Casell,

Petter & Galpin, No. 596 Broadway, New York, announce that they will publish this month Dr. Ghislani Durante's last work. " Horse-back Rid-

ing from a Medical Point of View." The book is not a manuel to teach how to ride horseback, but goes deeper into the subject. It explains the mechanism of horseback riding and reviews its physiological, therapeutical and hygienic effects. In short, it shows all the good that can be derived from horseback riding.

DISTRICT MEETINGS.

OTTAWA DISTRICT.

The May meeting of this district was held in Ottawa on the 29th and 30th ult. A correspondent sends the following :- Our new chairman, Rev. E. A. Stafford, by his ability and courtesy, made a very favorable impression upon both ministers and laymen. The Rev. E. Robson was elected secretary, and Rev. W. T. Smith acted as assistant. All the brethren answered to their names the first day, except Rev. John Howes who passed away to his reward during the year. No complaint was made against any member of the district. The probationers, Bros. S. D. Chown, W. T. Smith and J. B. Trimble, were examined by the chairman and cross-examined by other brethren, and their answers were the best heard by some of the brethren after 20 years attendance upon district meetings. One candidate was recommended to the Conference viz., W. L. Langrell, a promising young man late of Dublin, Ireland. On the second day eleven lay delegates were present and took their full share in transacting the business. The "elect" brethren are, Rev. A. Campbell, Stationing and Sunday-school Committees; R. Kenny, Esq., Contingent Fund; W. H. Walker, Esq., Missionary Committee; Messrs. R. Kenny, G. B. Hume and R. A. Gibson, General Conference. There are

on the district 50 churches with seating for 10,450, and valued at \$137,000. These are supplied by 19 ministers, one probationer, and three

CURRENT NEWS.

-The International Copyright Congress opened a: Paris a week ago yesterday.

-The Newfoundland spring herring fishery is reported a failure.

-A tornado passed over the city of Canton on the 11th of April, killing ten thousand people.

-The U.S. Senate Committee have decided toreport adversely upon the proposed Sixteenth. amendment to give women the elective franchise. -The Old Catholic Synod at Bonn, by 75 to 22; has adopted a resolution in favor of marriage of the clergy.

-An early termination of the Kaffir war is anticipated, the chief of the insurgent Galekas. having made an offer to negotiate terms of peace. -The public school at Pugwash, Nova Scotia. has been closed owing to the prevalence of diphtherja.

-A break occurred in the Welland Canal bank. on Saturday, causing a temporary interruption. of navigation.

-A general uprising of Indians in Southern Idaho and Eastern Oregon is anticipated, and. vigorous preparations for a campaign are being. made.

-Portions of letters by the late and present Popes, urging the necessity of Catholics supporting the clerical nominees at the municipal elections, have been published in Rome.

-The Manchester Guardian's London correspon dent asserts that Earl Dufferin was offered, but declined another term of office as Governor-

-It is announced that H.R.H. the Prince of Wales has consented to accept the Presidency of the Royal Colonial Institute. He will be formally elected at the annual meeting on the 28th inst.

-The International Literary Congress held its first sitting at Paris on Tuesday of last week. Andrew D. White, President of Cornell University, was elected President of the United States. section of the International Bureau.

-Senator Conkling has introduced a Bill in the Washington Senate providing that Canadian vessels may render assistance to other Canadian. vessels in distress in United States waters provided that a similar privilege be granted to American vessels in Canadian waters.

-A Rome despatch of yesterday's date, in spite of the recent assertions that his Holiness is in good health, says .-- " The Pope's health is declining. Physicians declare his removal from the Vatican is necessary to recovery, but the majority of the Cardinals resist."

-Work was commenced on the North Simcoo. Railway Friday at Elmvale. Mr. McMurray, President, Mr. Dickinson, Chief Engineer, and several Directors were present. Mr. Hendrie, of Hamilton, has the contract, and the work is to be pushed on with vigor.

-Owing to the failure of the Labrador fisheries, whole families in the district have perished of starvation during the past winter. The utmost 2 destitution prevailed, and the inhabitants, being cut off from any communication with the outer world during the winter months, were unable to make their condition known.

-Cleopatra's needle will soon be standing on its site. A cradle has been constructed of American cak and pitch pine. This has been sunk at the Thames embankment by ballast, and the needle will be floated on it at high tide. When the obelisk is rolled up on the embankment, six hydraulic screws of one hundred tons power and two of fifty tons will place the bulky monolith in an upright position.



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between men and God, but the ministry was none the less important now than in days past. Ministers now more than ever were the conservators of the truth. The young men lived in a wondorful age ; a great changing was coming on. The Church must work as it never worked before; but it would be able to meet everything and conquer. The time was near when the citadel of er. ror would fall.

The President then put the motion which car-

ried by the rising vote of Conference. The Rev. E. B. Ryckman, M.A., President of the London Conference then addressed the young men. He sympathized with them in the ordeal through which they were now passing. They must be sure of their utter consecration to God They should remember that they were not their own ; that they were bought with a price. They should always remember that their redeemed energies were the Lord's. This did not preclude them from studying history, mathematics, or any learning that would further their end—the preach ing of the Word. They should employ their memories in whatever would make them good ministers. Next they should be men of prayer. The great men of the Church had been mighty men in prayer. Preach Christ was another rule. Every sermon should be full of Christ and salva-tion. Infidelities of the day should be understood, and preachers should be able to answer them : but that did not require them to demolish Huxley, Darwin, and others in the pulpit every Sunday. They must work among the people, and great good would be accomplished. It was better to be a good worker than an eloquent preacher. He advised them to be honest morally, spiritually, and mentally.

The proceedings then terminated.

FOURTH DAY-MORNING SESSION. SATURDAY, June 15th.

The President took the chair at nine o'clock. and after devotional services the minutes of the previous session were read and adopted. Rev. J. Bredin moved, seconded by Rev. Dr.

Burwash, and resolved, " That the ordination of Rev. W. P. Brown be deferred, and that he be allowed to attend college for the ensuing year." Rev. J. B. Armstrong moved, Rev. J. Potts seconded, and it was resolved, "That George S. Reynolds attend college during the ensuing vear.

Rev. John Douse read the report of the Superannuation Fund, which was adopted, and of which the following is a synopsis :---

Receipts from the Toronto Conference, \$8,206 94; from the London Conference, \$7,862 16; from the Montreal Conference, \$5,819 43; in-terest on investments, \$5,282 19; missionary appropriation, \$4,750; Book-room appropriation, \$1,000—showing the total receipts from all gources to be \$30,920 71.

The disbursements to ninety-six superannuated ministers and fifty-one widows of ministers are \$27,999 80, being about 75 per cent. of their disciplinary allowances : travelling and incidental expenses of Board and of superannuated ministers, \$1,019 84; five per cent. of the income, namely \$1,258 50, added to the reserve fund for investment-leaving \$642 57 balance in the Treasurer's hands.

THE JAPAN WORK.

Rev. Dr. Wood introduced the report of Japan mission work to the Conference. He adverted to the interest and importance of that work, as being the outgrowth of the zeal and liberality of the Methodist Church of Canada, an enterprise that added no little lustre to one of the evangelical denominations of this Dominion. It was only five years since the inception of the undertaking, and already we had four missionaries there, who had succeeded in organizing several congregations, and forming several churches, composed of converted native Japanese. Japan conducted by Rev. Asahel Hurlburt. The church was comfortably filled throughout, and a deep spiritual feeling seemed to prevail from first to last. One noticeable feature of the meeting was the large number of venerable, gray-haired witnesses to the power of God's saving grace. Doubtless these old men have some apprehensions that they may not enjoy many more such privileges. and they are anxious to improve those at present available, and so, as one expressed it, "die in the harness." Very many felt it good to be present, and will not soon forget the Conference love-feast at St. Thomas.

MORNING SERVICE.

At 11 a.m., the George Street Methodist Church was filled to overflowing, auditorium, aisles, gallery, and even the vestibule, to listen to the ordination sermon by Rev. Dr. Ryersor. The service was opened by singing the 564th hymn, and prayer by Rev. James Gray. The choir very finely rendered a beautiful anthem. Rev. E. B. Ryckman, M.A., read as a lesson, first, the 84th Psalm, and secondly, the 2nd chapter of first Corinthians. The 624th hymn was next sung, and Dr. Ryerson announced as his text Ezek. xliii. 12; "This is the law of the house: upon the tops of the mountain the whole limit thereof round about shall be most holy. Behold this is the law of the house." As the Conference has requested its publication, a full report of this impressive sermon may be expected before long.

At three o'clock p.m. an interesting Sabbathschool service was held, when able and instructive addresses were delivered by Revs. R. W. Williams, T. D. Pearson, and B. Clement, We regret our inability to give a full report of these aldresses at present. Such services, not only at our Annual Conferences, but at other times and on other occasions, are doubtless adapted to produce good results. It is a great satisfaction o witness the increased and increasing interest that is being manifested in the Sabbath-school work. A rich harvest has already been reaped.

and a richer is ripening. At 7 p.m. the George Street Church was again filled to its utmost capacity with an appreciative audience to listen to the discourse of Rev. E. H. Dewart. Editor of the CHRISTIAN GUARDIAN. The 316th hymn was sung, and Rev. J. Wakefield led in prayer. The choir gave "What Shall the Harvest Be?" The fourth chapter of 2nd Corinthians was read as a lesson, and the 37th hymn sang. The reverend gentleman announced as his text the 32nd verse of the 8th chapter of John: "Ye shall know the truth, and the truth shall make you free." The Conference has since requested Mr. Dewart to furnish a copy of this excellent sermon for publication, so that no decription of it need be inserted here. A large number remained for the Lord's Supper. The service was conducted by Rev. Dr. Williams, assisted by the senior ministers, and was a season of spiritual refreshing.

SIXTH DAY.

MONDAY, June 10.

The Conference assembled at 9 a.m. this day, Monday. _Rev. James Bell, of London, led in The minutes of the previous session prayer. vere read and confirmed.

Rev. Manly Benson presented the report of the Statistical Committee. The total increase in connexional funds amounted to the encouraging contained between thirty and forty millions of a sum of \$2,219. The reported increase in the population, and Providence had wonderfully membership of the Church for the year is 580.

a profound impression. SEVENTH DAY.

Tuesday, June 11.

The Conference convened at 9 o'clock this morning. After devotional services the minutes were read and approved.

The following preachers on trial are permitted o go to college:—Andrew McCulloch, Ephraim 3. Stephenson, Francis Swann, J. W. Shilton, J. McLean, W. W. Bridgeman, H. G. Crossby, R. H. Balmen, J. A. McLaughlin, Alfred A Bowers, J. E. Ford, G. W. Henderson. Rev. Donald G. Sutherland, M. A., read the eport of the Church Property Committee, and

was adopted by the Conference. According to a resolution of the Conference in

1877 time is to be taken in the session of the Conference immediately before the meeting of the General Conference for the discussion of questions likely to come up at its meeting. These discussions are of course informal. They are based largely upon memorials sent up from the district meetings when the laity are present resolution to amend the constitution of the Stationing Committee sent from Nisgara District. •••

After a discussion of some length, the motion was laid upon the table. Revs. John C. Stevenson and W. Birks were

granted permission to visit Europe, on condition that their circuits be provided with efficient supplies.

Kev. Wm. W. Ross received permission to act as agent for the Upper Canada Bible Society, Rev. John Carroll, D.D., was introduced at his stage to the Conference, and made a short address.

The report of the Sabbath-school Committee was presented by Rev. W. Kettlewell. The object features of the report were as follows :-Increase in schools, 27; increase of teachers,

Rev. W. W. Ross, read the pastoral address. It was resolved that the address be read the first Sabbath in July in all our congregations.

The Contingent Fund Committee's report was read by Rev. J. C. Slater.

Grants to districts on account of affliction and ther contingencies were reported and adopted by the Conference. It was resolved that the General Conference Fund collection be taken up n July, and that the Rev. James Gray be th Treasurer.

Conference adjourned at 5.30 p.m. LAST SESSION.

A communication from Rev. Dr. Cochrane Clerk of the Synod of Hamilton, concerning the introduction of the Bible into the Public Sch was received and read by the Secretary. The resolution, page 57 of the minutes of Con-

erence of 1877, was reaffirmed, and the letterwriters send an answer to the Clerk of the Synod, and that the resolution be further pub-lished in the CHRISTIAN GUARDIAN, and that a paragraph be published in the pastoral address to the Church.

Rev. J. C. Slater read the report of the Childrep's Fund. It was recommended that a tax of 38 cents per member be the assessment. Number of ministers' children on the fund, 47.

appointed as follows :- G. R. Sanderson, D.D., N. Dickson, W. C. Henderson, M.A.

The examiners to the Theological School were appointed as follows:-To Cobourg, W. Williams, W. S. Griffin; to Montreal, Alex. Langford, J. B. Clarkson, M.A. The minutes of the Special Conference Com-

mittee were read and confirmed.

The following elections were made :-- Repre entatives to Central Educational Board, Rev. E. B. Ryckman, M. A.; to Central Missionary Board, Rev. Dr. Williams; to the Transfer Committee, Rev. Alexander Langford. A resolution of thanks was cordially tendered

to the Rev. George H. Cornish for his efficient services as Journal Secretary to the Conference of 1877.

It was resolved that the Examining Board of the London Conference meet in Ingersoll the last Wednesday of next April. The minutes were read and confirmed.

The Conference adjourned at 11 p.m.

LONDON CONFERENCE.

DEAR BRO., - A year ago the London Conference of the Methodist Church of Canada passed the ollowing resolution :---" That masmuch as the Bible may be used by public authority in our pubic schools, and as it is desirable that it should be used in all our schools; we recommend our membership, and adherents to use their influence to secure its use in all schools from which it is now excluded."

re-affirm the above resolution of last year, and that the Secretary be requested to have it printed in the Curistian GUARDIAN. JOHN WAREFIED, Secretary of Conference.

ocal supplies, who have received from the people of their various charges, exclusive of circuit expenses (new scheddle), the sum of \$10,000 in salaries from \$1,600 downwards. The brethren close the year with deficiencies ranging from \$47 to \$377, and amounting in all to \$3,000. Un-

der these circustances it need surprise no one that there is a slight falling off in the contributions to the connexional funds. There is also a decrease of 76 in the membership of the Church. Notwithstanding these facts it is evident that the brethren have labored with great diligence and success in winning souls. The decrease is simply the result of stricter administration of Discipline, as 248 were dropped this year as against 74 last year. It is hoped that the excision of the dean pranches may make the vine more vigorous. The Rev. W. J. Hunter, who has for the last five years been a member of this district, is now transferred to the Toronto Conference. Various resolutions, bearing upon our work, were passed, which will reach you, doubtless, through your Conference reporter.

PERTH DISTRICT.

The annual meeting of this district was held in the Methodist church, Arnprior, on the 4th inst., Rev. George McRitchie, chairman of the district, presiding. After devotional exercises, Rev. John J. Leach, of Amprior, was elected secretary. Seventeen ministers answered the call of the roll, each minister's character, with his official conduct during the past year, passed a

close and solemn examination without an obiection being raised. Three gromising young men presented themselves as candidates for probation in the ministry of the Church, and were cordially recommended to the Conference to be received on trial. In the evening an open session was held, commencing at 8 o clock, when a large audience assembled, among which were some of the ministers and attendants of other churches in the town. After singing and prayer, the chairman called upon Rev. Jacob Fresh-man to give an address on "How to prepare for; and efficiently conduct, a revival of I religion. Mr. Freshman's earnest and practical address was listened to with great attention. Several ministers followed with practical and interesting remarks. An essay prepared by the late Rev. W.S. McCullough, M.A., M.D., on "The Class-meet. ing," and which he designed to read at this sea sion, was read by Rev. Mr. Jamieson, Rev. D. J. Mc-Clean closed the meeting with the benediction. Or Wednesday twelve lay representatives were present and took part in the proceedings. The sta-tistics returned showed an increase of sixty-nine members in the district. The Connexional funds were well sustained, but the financial depression experienced in this part of Ontario has affected the income of some of the ministers. Joseph Jamieson, Esq., was appointed to the Missionary Committee ; Joseph Moorhouse, of Smith's Falls, to the Contingent Fund Committee, and Thos. Cairns. of Perth, and Thomas Elliott, of Arnprior, were elected members of the General Con-ference. A resolution was adopted expressing a sense of the loss this district meeting sustained in the sudden and unexpected death of the Rev. Dr. McCullough, and also the deep Christian sympathy felt for the widow and fatherless children of our late beloved brother,

-Rev. W. P. Wright, B.D., of the Wesleyan Female College, Hamilton, has gone to Europe for the summer. The Times says :- He proposes to spend the greater portion of his summer holidays (three months) travelling in the Highlands of Scotland and visiting places of interest in the neighborhood of the lakes. He will, however, spend some weeks in Edinburgh, London and Paris,

-It is said that Rev. William Taylor, the missionary, will return to India in November. -Hon. W. C. Howells, the new United States Consul in this city, arrived a week ago last Monday night.

-It is stated that Rev. R. S. Storrs, D.D., has been called to the pastorate of the Reformed Collegiate Church, Brooklyn.

-Sir A. T. Galt has received the Grand Cross of the Order of St. Michael and St. George in recognition of his services in connection with the fishery arbitration.

-Rev. S. F. Depew and Mrs. Depew were recently surprised by a number of the Zion and Chatsworth friends, who, after taking possession and spreading a bountiful repast, presented Mrs... Depew with a purse and a very cordial address. -While Rev. W. Andrews was stopping at the residence of Mr. Salter, of Canton, last week on his way to the Toronto Conference, a burglar entered his room at night, and stole from his pocket upwards of seventy dollars in money. -The degree of S.T.D. (Doctor of Sacred Theoology) has just been conferred on Prof. David Kennedy, of the Mount Allison Institutions, by the Garret Biblical Institute of Evanston. Blinoia.

-On Tuesday, May 29th, the congregation of the Queen Street Methodist Church, in this. city, presented their pastor, Rev. S. J. Hunter, prior to his departure for England, with an address and purse containing \$165, as a mark of the esteem in which he is held.

-A few evenings ago the members of the Friday evening class in Weston, composed largely of young people, met for tea at the residence of Mr.' Benjamin Plowman, when they presented Rev. Geo. Browne and Mrs. Browne with an address, accompanied with a large and handsomely-bound family Bible, suitably inscribed, and a teacher's Bible. A week ago last Monday evening also, Mrs. Browne was made the recipient of a very handsome gold watch suitably inscribed, by the members of Weston Star Lodge, No.172, I.O.G.T., of which she was an active and zealous member. An exchange says :- During the residence of the family there, Mrs. Browne has greatly endeared herself to all classes by her amiability and many acts of kindness.

-The Montreal Witness of last Wednesday says : -A farewell social to Rev. J. T. Pitcher, retiring, pastor of the West End Methodist Church, St. Joseph Street, and his estimable wife, was given last evening by the young people of the church and congregation. At about half past eight, some sixty persons, including a large number of the reverend gentleman's young friends who are not connected with this church, sat down to a. bountifully supplied and splendidly spread table. When ample justice had been done tothe good things provided, Mr. J. A. Bell, the cnairman; addressed some fitting words of "welcome" to Rev. Mr. Pitcher, expressing the high esteem in which he is held by all who know. him, and their appreciation of his affectionateteaching to them and in their midst, as well by his most exemplary conduct as by his utterances of practical truths in the Gospel he preach some of the fruits of which teaching he had already seen.

This year it was resolved that the Conference

The Pastoral Address Committee for 1879 was

HE THAT COMETH.

BY ADELAIDE ANNE PROCTER. Who is the angel that cometh? . Life! Let us not question what he brings, Peace or strife ; Under the shade of his mighty wings One by one, Ane his secrets told ?

One by one, Lit by the rays of each morning sun, Shall a new flower its petals unfold, With the mystery hid in its heart of gold, We will arise and go forth to great him, Singly, gladly, with one accord,-Blessed is he that cometh In the name of the Lord !

Who is the angel that cometh? Joyl Look at his glittering angel wings; No alloy Lies in the radiant gifts he brings.

Tender and sweet, He is come to-day, Tender and sweet : While chains of love on his silver feet Will hold him in lingering, fond delay; But greet him quickly, he will not stay, Soon he will leave us, but though for others All his brightest treasures are stored,-Blessed is he that cometh In the name of the Lord!

Who is the angel that cometh?

Pain † Let us arise, and go forth to meet him, Not in vain

Is the summons come for us to great him He will stay And darken our sun ;

He will stay A desolate night, a weary day; Since in that shadow our work is done, And in that shadew our crowns are won. Let us say still, while his bitter chalice Slowly into our hearts is poured,-Blessed is he that cometh In the name of the Lord !"

Who is the angel that cometh?

Death But do not shudder, and do not fear : Hold your breath,

For a kingly presence draweth near; Cold and bright Is his flashing steel.

Cold and bright The smile that comes like a starry light To calm the terror and grief we feel ; He comes to help and to save and heal . Then let us, baring our hearts and kneeling. Sing, while we wait this angel's sword,-"Blessed is he that cometh

In the name of the Lord !'

SERMON. BY REV. T. DEWITT TALMAGE.

DELIVERED IN THE BROOKLYN TABERNACLE.

REPORTED FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

YOUNG CHRISTIANS.

Ye, therefore, beloved, seeing ye knew these things before, beware lest ye also, being led away with the errors of the wicked, fail from your own steadfastness. -2 Peter, iii. 17.

. Your little child hangs over the taffrail of the steamboat and says: "Father, what is that black thing in the water?" You say : "That is a buoy, showing there is a rock underneath and danger there." So the Apostle Peter in the text points out the perils of the Christian voyage, and know young people who have meant well enough, warns us lest we make the same shipwreck but they have floated off into evil influences, out the perils of the Christian voyage, and which was made by those people to whom he

wrote. It would be a strange thing if all our anxiety about menceased the moment they were converted. You would almost doubt the sanity of that farmer who, having planted the corn and "My work is all done. I have no more anxiety for the field." No. There is work for the plough and the hoe, and there must be a careful keeping up of the fences, and there must be a frightening away of the birds that would pillage the field. And I say the entrance upon Christian life is only the implantation of grace in the heart. There is earnest, hard work yet to be done, and perhaps many years of anxiety before there shall e heard the glorious shout of "harvest home." The beginning to be a Christian is only putting down the foundation; but after that there are years of hammering, polishing, carving, lifting before the structure is completed. It takes five years to make a Christian character ; it takes twenty years, it takes forty years, it takes seventy if a man shall live so long. In other years. words, a man dying after half a century of Christian experience feels that he has only learned the "A, B, C's of a glorious alphabet. It is June now in the natural world. The May blossoms are all scattered, but the pumps are busy in the trees, the apple tree and the pear tree and the palm tree, sending forth fountains of life that will, after a while, hang out in luscious fruit. And so it is in the hearts of many of you, this June morning. The May blossoms of your first experience have been scattered, and now we are anxiously watching whether all those spring ossoms will show themselves in the grand, rine glorious fruit of Christian character. The next year will decide a great deal in your history, young Christian man. It will decide whether you are to be a burning and a shining light of the church, or a spark of grace covered up in a bushel of ashes. It will decide whether you are to be a strong man in Christ Jesus, with gigantic blows, striking the iron mail of darkness, or a bedwarfed, whining, grumbling coldier, that ought to be drummed out of the Lord's camp with the "Rogues' March." You have only just been launched; the voyage is to be made. Earth and heaven and hell are watching to see how fast you will sail, how well you will weather the tempest, and whether at last, amid the shouting of the angels, ou shall come into the right harbor. May God help me this morning to give you three or four words of Christian counsel, as I address myself more specially to those who have been only a little while in the Christian life. My first word of counsel is, hold before your soul a very high model. Do not say, I wish I could pray like that man, or speak like this man, or have the consecration of this one." Say, "Here is the Lord Jesus Christ, a perfect pattern. By that, with God's grace, I mean to all my life." In other words, you will shane never be any more a Christian than you strive to be. If you build a foundation twenty by thirty feet, you will only have a small house. If you build a foundation one hundred by one hundred feet, you will have a large house. If you resolve to be only a middling Christian, you will only be a middling Christian. If you have no high aspiration in religious things you will never succeed in religion. You have a right to aspire to the ighest style of Christian character. From very ingness style of Christian character. From your feet there reaches out a path of Christian attainment which you may take, and I deliber-ately say that you may be a better man than was Paul, or David, or Summerfield, or Doddvery] ridge-a better woman than Hannah More or Charlotte Elizabeth. Why not? Did they have a monopoly of Christian grace? Did they have a private key of the storehouse of God's mercy? Does God shut you out from the gladness and goodness to which they were introduced? Oh, no. You have just the same promises, just the same Christ, just the same Holy Ghost, just the same offers of present and everlasting love, and if you fall short of what they were—aye, if you do not come up to the point which they reached and go beyond it, it is not because Christ has you out from any point of moral and spiritual elevation, but because you deliberately re-fused to take it. I admit that man cannot become a Christian like that without a struggle ; but what do you get with out fighting for it? The fortresses of darkness are to be taken by storm. You may by to ite strategy flank the hosts of temptation; but there are temptations, there

are evils in the way that you will have to meet face to face, and it will be shot for shot, gun for gun, grip for grip, slaughter for slaughter. Apostle Paul over and over again represents the Christian life as a combat. When the warvessel of Christ's Church comes into glory bring-ing its crew and its passengers, it will not come in like a North River yacht, beautifully painted and adorned, swinging into the boat-house after a pleasure excursion. Oh, no. It will be like a vessel coming with a heavy cargo from China or India, the marks of the wave and hurricane upon it-sails rent, rigging spliced, pumps all working to keep, her afloat, bulwarks knocked away. I see such a vessel coming, and I get out away. I see such a vessel coming, and I get out my small boot and push toward her, and I shout: "Ahoy, captain ! what are you going to do with those shivered timbers? That was a beautiful ship when you went out, but you have ruined it." "Oh," says the captain, "I have a fine cargo on board, and by this round trip I have made ten fortunes." So I believe it will be when the Obvicing cord is that corners into the barbor of Christian soul at last comes into the harbor of heaven. It will come bearing upon it the marks of a great stress of weather. You can see by the very looks of that soul as it comes into glory that it was driven by the storm and dashed in the hurricane; but by so much as the voyage was rough, will the harbor be blessed. "If ye suf-fered with Him on earth, ye shall be glorified with Him in heaven." Aim high. Do not be satisfied to be like the Christians all around about you. Be more than they have ever been for Christ. An old Arabian king was showing a beautiful sword that had been given him, when one of his courtiers said: "This sword is too short. You cannot do anything with it." Said the king's son, "To a brave man no sword is too short. If it be too short, take one step in advance, and then it is long enough." So I say to any Christian who may feel that he has poor weapons with which to fight against sin and darkness and death, "Advance upon the enemy. In the strength of Christ go forward. Put more strength. God is for you, and if God be for you, who can be against you? Remember that God never puts you in battle but he gives you weapons with which to fight." My second word of counsel to those who have

recently entered upon Christian life is : Abstain from all pernicious associations and take only those that are useful and benificent. Stay out of all associatious that would damage your Christian character. Take only those associa tions that will help you. A learned man said, "If I stay with that man Fenelon any longer, I shall get to be a Christian in spite of myself." In other words, there is a mighty power in Chris-tian associations. Now, what kind of associations hell we approximately find the associations shall we, as young Christians, seek after? I think we ought to try to get in company better than ourselves, never going into company worse than our-selves. If we get into company a little better than ourselves and there are ten people in that company, ten chances to one we will be bettered. If we get into company a little worse than ourselves and there be ten people in that company, ten chances to one we will be made worse than we were before. Now, when a young Christian enters the Church. God does not ask him to be a monk. God does not ask her to be a nun. There is no virtue in monasticism. The anchorite that lives on acorns is no nearer heaven than the man who lives on partridge and wild duck. Isolation is not demanded by the Bible. A man may use the world with the restriction of not abusing it. But just as soon as you find any surroundings permicious to your spiritus! interest, quit those associations. This remark is more especially ap-propriate to the young. Now, it is impossible that the young and untroubled should seek their associations with those who are aged and worn out. As God intended the aged to associate with the aged, talking over the past, and walking staff in hand along the same paths they trod thirty, forty, and fity years ago, so I suppose He intended the young chiefly to associate with the young. The grace of God does not demand that we be unnatural. I do not want you to take this caution I have given you as that of a growling misanthrope, hating hilarity. For you must have a spring bow if you want the arrow to fly. But while this is so, I want you to be especially on guard in this matter, and let the religion of Jesus Christ control you in all your associations. I and they have associated day by day with those who hated God and despised his commandments, and their characters are all depleted. I can see they are changed for the worse, but they are not aware of it. Oh! young man, come out of that bad association. I do not know what it is. I do not know to what place you may have a private key. I do not know to what place you go without the sanction of those who love you very much. I do not pretend to point out any evil influences, but are there not some surround-

first prays more than the last. You can graduate a man's progress in religion by the amount of prayer, not by the number of hours, perhaps, but e earnest supplication that he puts up to There is no exception to the rule. Show y the earnest supplication that he puts me a Christian man who neglects this kind of duty, and I will show you one who is inconsistent. Show me a man who prays, and his strength and his power cannot be exaggerated. Why, just give to a man this power of prayer and you give him almost omnipotence. This attornoon you will see two Sabbath-achool teachers. That one does not gain the attention of her class. This one does. What is the difference between them, their intellects being about equal ? The first thought only of her own apparel. The other came from great prostration before Godin earnest supplication, asking that God's mercy might come upon the school, and that in the afternoon she might gain the attention of those five or six immortals that would be around her. The one teacher has no control over the class. The other sits as with the strength or the Lord God Almighty. A minister comes into the pulpit. He has a rounded according to the laws of rhetoric and fine sermonizing, and the truth makes no impression on the hearts of men. People go away and say : "Very beautiful, was'nt it ?" A plain man comes into the pulpit. He has been on his knees before God, asking for an especial message that day, and the hearts of men open to the plain truth, the broken sentences strike into their consciences and, though the people may disperse at the close of the services seemingly without having received any impression, that night voices will be lifted in some household : "Men and brethren, what shall we do to be saved ?" Oh, this power of pray-er | Pray! Pray! Another word of counsel I have to give. Be faithful in Bible research, A great many good books are now coming out. We cannot read half of them. At every revolution of the printing press they are coming. They cover our parlor tables, and are in our sittingrooms and libraries. Glorious books they are. We thank God every day for the work of the Christian printing-press. But I have thought that perhaps the followers of Christ sometimes allow this religious literature to take their attention from God's Word, and that there may not be as much Bible reading as there ought to be. How is that with your own experience ? Just calculate in your minds how much religious literature you have read during the year, and then how large a portion of the Word of God you have read, and then contrast the two and answer within your own soul whether you are giving more at-tention to the books that were written by the hand of man or that written by the hand of God. Now, you go to the drug store and you get the mineral waters; but you have noticed that the waters are not so fresh and sparkling or healthful as when you get these very waters at Saratoga and Sharon-getting them right where they bubble from the rock. And I have noticed the same thing u regard to the truth of the Gospel. While there is a good deal of the refreshment and health of the Gospel of God as it comes through good books, I find it is better when I come to the eternal rock of God's word and drink from that ountain that bubbles up fresh and pure to the life and the refreshment and the health of the soul. Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses and learn his mockness, beside Job and learn his patience, beside Paul and catch something of his enthusiasm, beside Christ and you feel his love. And yet how strange it is that a great many men have given their whole lives to the assaulting of that book ! I cannot understand it. Tom Paine worked against that book as though he received large wages and was inspired by the very powers of darkness, confessing that all the time he was writing he did not have the Bible anywhere near him. How many powerful intellects have en-deavored to destroy it ! Hume, Bolingbroke, Voltaire have been after it. Ten thousand men now are warring against the truth of God's Word. What do you think of them ? I think it is mean, and will prove it. I will prove it is the meanest thing that has ever been done in all the centuries. There is a ship at sea and in trouble. The captain and the crew are at their wits' end. You are on board. You are an old seaman. You come up and give some good counsel which is kindly taken. That is all right. But suppose, instead of doing that, in the midst of all the trouble you pick up the only compass

that is on board and pitch it over the taffrail? Oh, you say that is mean—dastardly. Is it as mean as this? Here is the vessel of the world going on with twelve hundred millions of pasgoing on with twelve inducted infinitions of pas-sengers, tossed and driven in the tempest, and at the time we want help the infidel comes and he takes hold of the only compass and he tries to pitch it overboard. It is contemplible beyond everything that is contemptible. Have you any can think of a meaner thing than that, and that is an old man going along on the mountains with a staff in one hand and a lantern in the other. Darkness has come on suddenly. He is very old, just able to pick his way out amid the rocks and precipices, leaning on his staff with the one band and guiding himself with the light in the other. You come up and say: "Father, you seem to be lost. You are a long way from home." "Yes," he replies. And then you take him by the hand and lead him home. That is very kind of you. But suppose instead of that you should snatch the staff from his hand and hurl it over the rocks, and snatch the lantern and blow it out? That would be dastardly, contemptible until there is no depth of contempt beneath it. If you have a better staff, give it to him. If you have a better light, give it to him. When God has put the staff of the Gospel in our hands and the lamp of God's Word to light our feet, are you going to take from us our only support and our only illumination? I love the sting of the wasp and the rattlesnake better than I do the man who wants to clutch the Word of God from my grasp. There are people here who have been reading it a good while. It is a precious book to their souls. It has been so in times of darkness and trouble. There was a soldier who fell in battle, and after he had fallen he said in a teeble voice to his comrade : "Give me a drop." Hie comrade replied: "There is not a particle of water in my canteen." "Oh," he said, "I didn't mean that. Look in my knapsack and you will find a Bible there. Get out that old Bible and just give me a drop out of that." And his comrade found the Bible and read a few passages. The dying soldier said: "Oh, George, there is nothing like that, is there, for a dying soldier?" Cing to your Bible! If this Bible should be destroyed, if all the Bibles that have ever been printed should be destroyed, we could make up a Bible right out of this audience. From that Christian man's experience I take one cluster of promises, and from that old Christian man's experience another, and I put them all together, and I think we would have a Bible. If the memo ries of men by some great calamity should be entirely destroyed, and they could not recall the Bible, we would still have a Bible. It would be in the face of some aged man all ready for the skies that I would read pardon for sin, the grave shattered, apocalyptic visions of heaven. You see, my friends, I have not tried to hide the fact that I have large expectations of you who have entered the Christian life. Do not be discouraged. Press on towards the prize. God beside you and heaven before you. Keep your courage up. I look in thirty years from now upon this church. Another man in the pulpit. Other faces in the pews, Another man leading the singing. Others carrying around the alms boxes of the church. All changed. Thirty years have gone, and I look into faces of the people, and I Why, it seems to me I have seen these say : people somewhere, but I cannot cxactly say when. Oh, yes, now I begin to think. These were the converts in 1877 and 1878. Why, how you have changed !"--"Oh, yes," they say; "of course we have changed. Thirty, years make a course we have changed. Thirty, years make a great change." I say: "How many wrinkles there are in your faces." "Oh, yes." they say; "thirty years make a great many wrinkles." I say: "Where are your father and mother?" They say: "Gone." "Not gone?" "Yes, all gone." "Have you kept the faith?" "Yes, we have kept the faith." "Where are those people who used to sit in the pew with you?" "All gone." Then I say: "Well I feel lonely; come. lot us sing one of the old hymns we used to sing thirty years ago, in 1878. on communion daw. thirty years ago, in 1878, on communion day. Az, of you know the old true? Come, now, give us the hymn and give us the same tune. Some

one hum it. Yes, that's it, that's it. Now, altogether, let us sing, just as we did in 1878: " There is a fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath that flood Lose all their guilty stains.

"The dying thief rejoiced to see That fountain in his day; And there may I, as vile as he, Wash all my sins away."

TO MYSELF. Let nothing make thee sad and fretful,

Or too regretful; Be still.

What God hath ordered must be right, Then find it in thine own delight, My will.

Why shouldst thou fill to-day with sorrow About to-morrow, My heart ? One watches all with care most true,

Doubt not that He will give thee, too, Thy part.

Only be steadlast, nover waver, Nor seek earth's favor. But rest; Thou knowest what God wills must be

For all His creatures—so for thee-The best. -Paul Flemming, 1609-1640.

Correspondence.

METHODISM IN SOUTH INDIA.

It may not be uninteresting to the readers of the GUANDIAN to learn something of the pros-perity of our common cause in this distant field. The introduction and organization of Method-ism in this part of India must be regarded as altogether providential, and under the immediate guidance of the Holy Spirit. Some seven or eight years ago God directed to these shores the ootsteps of that world-wide evangelist, Rev. Wm. Taylor better known, perhaps, in Canada by the name of the "California Street-Freacher." After visiting the American Methodist Mission

in North India, he came to Bombay. He com-menced work in English among the other Churches. The Lord in a wonderful manner blessed his labors. Among the Asiatics and Indo-Europeans hundreds were converted under his ministrations. He had no idea of or-ganizing a Methodist Episcopal Church ; but, as there was no branch of the Methodist Church in Bombay, the new converts desired that he should organize one, that they might receive the benefits of the means of grace peculiar to Methodism. Under these circumstances, the first Methodist church was organized in Bombay, Podua, Calcutta, Madras, Bangalore, Hyderabad, Kurrochi, etc. The work is run in what is called the "exceptional line." The Church is supported entirely by the people,-no aid from extraneous sources. Our operations, thus far, are carried on chiefly among the English speak-ing people. Our policy is, however, to develop an English speaking church, as a basis of attack ing the strong-holds of the native masses. Thus far little has been accomplished in this direc-tion; but our faith in God is strong, and in all His agencies and intrumentalities. We believe It is agencies and intrumentalities. We believe that this vast empire of ignorance and idolatry shall yet fall before the advancing hosts of our Lord Jesus Christ.

A year ago last November, Bishop Andrews organized the work into a Conference, called the "South Indian Conference." Our entire number is thirty, twenty of whom are from America. We came out without any prospect of fixed salary. Did not know how we should be sup-ported. Our faith was in God alone, and thus far we have had everything we need of earthly comforts. There was collected last year, for all purposes, in our little Conference, in the neighborhood of \$40,000. New churches are being built all over the work, and we may say indeed that the outlook is very hopeful, and a glorious and prosperous future is anticipated for Metho. dism in India.

Our object is to bring into active operation the various instrumentalities and agencies which, under the blessings of heaven, has rendered Methodism so successful in other lands. Among the principal of these is the camp-meeting. see no valid reason why camp-meetings should not be as effective an agent in aggressive Methodism in this country as in Canada and the United States. Indeed there are many circumstances in favor of this country. The first is the climate. Many people live in tents during the hot season : then a time can be selected when better light? Bring it on if you have. Have hot season : then a time can be selected when you any better comfort to give us? Bring it on if you have. Have you any better hope? Bring it on if you have, and then you may have this Bible, and I shall never want it again. But I of the year multitudes go on pilgrimages to the Ganges and other sacred places, the incarnation of Vishnu, Krishna, and other favorite deities. They remain for several days at these places. They enthusiasm which prevails is vonderful-banners flying, drums beating, and various kinds of musical instruments, all of which tend to enliven the scene, and make such gatherings as imposing as possible. These pilgrimage feasts and festivals contribute much towards the life of the religious systems of this land. Denrive the masses of these and other human advantages, and very soon would Hindooism lose its hold upon the people. The religious systems of India arc, in themselves, cold and indifferent the wants and needs of the human heart in its restless longings after immortality and eternal life, hence the philosophy of these appeals to hu-man notice and the lower passions of man. Now we fully believe the native Christian will find in camp-meetings a compensation or a substitute for his pilgrimages, feasts, &c. \mathbf{The} first Methodist camp-meeting in India closed on the 24th inst. All the circumstances taken into consideration, the result is a grand victory for Methodism in India. When the enterprise was first inaugurated much unkind criticism appeared in the public press. This was to be expected, partly for from oppo want of proper knowledge, and partly sition, for Methodism has not yet lost the advantage of perscention and opposition. However, since the meeting has terminated, very flattering accounts have appeared in the secular press. The locality selected was most favorable. A small railway town, situated on the top of the

Government, or some other foreign source. An-other fact developed by the camp-meeting is M. E. Church. I was received by the Principal other fact developed by the camp-meeting is this, that Methodism is a living, active, energe? o and aggressive organization. Our methods are Peck, with great kindness. He gave me every criticised, but all admire our zeal, self-denial information in his power respecting the cost of izing tendencies of the English Church that a glonous future awaits Methodism in India. May the great Head of the Church help us to rise up to all our privileges, in this and other lands. Pray for us. Your brother in Christ. J. BLACKSTOCK.

Poona, India, April 29, 1878. A CONFERENCE EPISODE.

The sessions of the London Conference just closed having been held in the town of St. Thomas, an opportunity was afforded to a number of our ministers to visit the Mount Elgin Industrial Institute, an establishment originated under the missionary administration of the Rev. Dr. Wood, somewhere about the year 1847. The object of this institution is to have in training some forty or fifty Indian youths of both sexes, from the age of 12 to 18, to fit them by a course of secular and religious instruction, to take a social position as fully as possible on a level with that of at least, the average white population of the country. The general impression that this object is aided by an annual grant from the Government is a mistaken one. The Minutes of the old Canada Conference of 1850, inform us that the Indians themelves, " with the approval of the Government, have set apart several hundred pounds per annum of their annuities for the establishment and support of Industrial Schools for their children." It is from this fund that the Mount Elgin Institute is aided from year to year.

A run of twelve miles west by the Courtright branch of the C. S. R., brought your correspondent to Delaware Station, where a carriage was courteously in waiting to convey visitors to the Institution. This was Saturday evening. Pass-ing within sight of the premises of the Oneida Mission, the main brick building of the Institute was soon hailed. Two-storied, embracing some forty apartments including dormitorics, diningtrooms, school-room, etc., occupying moreover an eligible site of table-land on the banks of the Thames, the approach to this building gives the stranger a favorable impression of its capacity and fitness for its purpose. Around it is a sweep of 200 acres of excellent land devoted to the farming objects of the Institute. The whole property lies within the limits of what is known as the

Muncey Indian Reserve. Only a few secular hours of the week being left, we make speed to pass over as much of the farm as possible. Substantial and new board-fences, well-tilled fields with abundant promise of harvest in cereals and root-crops are duly and thank vost in cereais and root-crops are duly and thank-fully noted. Farm-buildings and stock are next inspected, the clerical profession not being alto-gether innocent of a *penchant* for and knowledge of such things. Proof of this indeed meets us in the new building and the next of the set the new buildings, well erected and well arran. ged, porcine and bovine prodigies, etc.; the sheer we had not time to reach, but there are over fift of them, not including young stock. Let it be observed that all these changes are coming on under the inspiration of the tact, pluck and good man-agement of a well-seasoned Methodist Preacher, the much-belowed Thomas Cosford, Governor of the Institution, whom the Lord has snatched from the grasp of death to serve, the Church in the important trust he here holds.

Next the workshop. Here are creditable pro-duct, in shoemaking, carpenter and cabinet work; bureaus from the handsomely grained black-walnut of the locality as well as stained work, all which articles find sale on the premises, and attest the proficiency of the Indian lads, who, under the training of experienced workmen, pre-pare them. The bell rings for "supper," and we pass back to the main building. The pupils are seated at the table discussing the merits of bread and butter, such as for quality never grace the boards of many pretentious city homes, abun-dance of good milk, and custard pie! Of the appointments of the main building, in

their definess of arrangement, perfect cleanli-ness, and general suitability to the objects of the institution, both time and space fail me to speak. Down stairs the dairy, with the milk of 25 cows in its bright pans; the butter cellar, with its rich golden stores; the pantry with its gastronomical treasures; upstairs the wardrobe with its par-cels of clothing, some of it fresh from the laun-dry, duly labelied and ready for distribution on following Sunday morning, the well ventilated dormitories, with their clean beds, all, and much more than this, attested the careful, faithful supervision of Mrs. Cosford, aided by her attentive daughters, whose labors are abundant in promoting the interests of the institute. At 8 p.m., the bell summoned us to prayers.

At this service all the inmates of the house, pu-

grounds and buildings. The annual expense of tuition, boarding-hall, etc., and the amount of income from the boarding-hall, tuition, etc., all of which was laid before the committee at Hollowell. JOHN RTERSON.

"OUR CHILDREN."

MR. EDITOR.-Under the above title an essay was read at the Ministerial Association of the Quebec District, which was largely intended to establish the doctrine that all children when born are, by virtue of the atonement, members of the Spiritual Church of Christ; that they need never leave it; and that they should be recognized as such. Scripture was brought to prove these pro-positions, and objections answered.

Exception was taken to the above doctrine by two leading members, and the essay reviewed; one making special mention of the essayist's mode of interpreting, "Suffer the little child-ren to come unto me, and forbid them not, for of such is the kingdom of God," saying that the last phrase, "for of such," etc., refers not to all children, but only to those who come to Christ-that God would, in some mysterious way, prepare dying children for heaven. Now, I would respectfully ask, through the GUARDIAN, some scripture proof of such doctrine. We want the truth on this very important subject. I have always believed that children dying under the age of accountability, were fit for heaven with-out any change, and, if fit to die, fit to live. The essay claimed for children, on the ground

The essay claimed for children, on the ground of their relation to the kingdom of God, their right to receive baptism. And so far we agrees; but when it is said that God, in such rite, con-ferred grace on the subject, we must stop and ask for scripture proof. If children are in the state previously claimed by the essayist, do they really need, at that time, such special grace?

Another idea worthy of notice, though not a new one, was that little children, though the children of God, are in about the same condition as pardoned believers - not holy enough for heaven, but, in case of death, God would not suffer such to be lost, but would cleanse them in some mysterious manner in the hour of death, a kind of short purgatory, without any pain. Again, your correspondent must ask for scrip-ture to sustain such doctrine. On this point the essayist and one of his opponents seemed to think something alike in regard to children.

The essay had many other important thoughts, and was well got up, receiving the applause of its opponents in regard to its literary merits. F. DELONG.

CORRECTION.

DEAR SIR,—In my report of subscriptions for Stanstead Wesleyan College, I have given the address of Messrs. Sidney, Harvey, and Damon S. Warner, as Odessa, whereas it should have been Wilton, Ont. Yours, D. V. LUCAS.

LOUIS XI, AND BURGUNDY.

The fall of the Count of Saint Pol was nuickly followed by that of Charles. Already the traitor Campobasso was in his camp; and he made a formal offer to Louis to kill or capture the duke on the first opportunity. Lonis refused with disgust to have any further dealings with the man, and sent the Lord of Contay to inform Charles of the treason which had been meditated against him. The king may have meant honestly in sending this message; perhaps it is fair to assume that he did. But the result was that Charles, who thoroughly hated and distrusted Louis, put more confidence in Campobasso than ever. How he was led to ruin and death need not be told here. Louis stood apart, and took no open share in the war with the Swiss. He even sent to counsel Charles to save the poor mountaineers; but this time at least we may conclude, without want of charity, that he gave advice which he meant the duke to take in the contrary sense. He had incited the Swiss agaist Burgundy. By inciting Charles to abstain from the war, he provoked him to pils, domestics and governor's family are expect-ed to be present. It was a time of special inter-tened to profit by them : and when the news tened to profit by them; and when the news came that Charles was killed, his joy knew no bounds. His policy is thus described by Comines: "Well, to understand the condition of the duke, the king made much more war against him by leaving him to his own devices and procuring enemies for him. in secret, than if he had openly declared against him; for as soon as the duke had seen such declaration of war, he would have drawn back from his undertaking, and that which happened to him would not have come to pass." So indeed it had been throughout. Louis never opposed Charles directly if he could help it. The brute strength of his rival often broke through his meshes; but the webs were always spun again more strongly than before, until Charles the Bold was involved in complete destruction. The policy which Louis now adopted was the greatest mistake of his life. For once, excitement got the better of his usually cool judgment. He forgot, not his generosity, for of that he had little, but that calm and large reflection which usually taught him forbearance. He rushed upon the spoil with scant regard, not only for decency, but for those after-consequences which follow unrighteous possession. It was not to be expected that Louis would be very considerate of the position in which Mary of Burgundy now found herself, left as she was to a broken and halfruined inheritance. The object of Lous was to bring the great feoffs under the control of the crown, and he would not forbear for merely personal considerations. Perhaps the nearest and dearest he had ever known would have been swept ruthlossly away had they stood between him and his designs. Certainly this slight girl would not be permitted to keep him out of Burgundy. But he worked no longer with slow and deliberate caution, but with haste which was reckless of all considerations. He pursued a narrow policy with releatless vigor. He overran Burgundy. The Burgundian nobles came over to his side for the most part; and the cause of the young princess seemed to be hopelessly lost. Mary took refuge in Ghent, but there also she met with trouble. The citizens wanted to manage her and her affairs their own way. She wrote letters to Louis, which certainly contradicted the ver-bal promises she had made with the people of Ghent. Louis, with a meanness for which we cannot pardon him, showed these letters to the ambassadors from Gkent. The consequence was an uproar. D'Ymbercourt and Hugonet, Mary's most faithful advisers, were seized and brought to the scaffold. rushed out in the great square, and with tears besought the people to spare her servants. One party was moved to pity, the other held out. The two were at the push of pike for some time; but those eager for execution were nearest the scaffold, and the prisoners lost their heads.-From "Louis XI,"

in grace? Stand back from that furnace in which so many young Christians have been destroyed. In this church there are a large company of young men and young women con-secrated to Christ. I know of no better people than they are. Young convert, I invite you into their friendship. Contact with them will elevate you. All hail! young followers of Jesus Christ, my joy and my pride. My heart thrills at every step of your advancement. I talked with you in that hour when you tried to break from sin, and I now rejoice as I see you putting on the armour of a conflict in which God will give you present and everlasting victory. Stand off from all evil associations. A man is no better than the company he keeps. Go among those who are better than you are, and you will be made better. Go among those who are worse than you are and you will be made worse.

My next word of counsel is that you be ac-tively employed. I see a great many Christians with doubts and perplexities, and they seem to be proud of them. Their entire Christian life is made up of gloom, and they seem to cultivate that spiritual despondency, when I will under-take to say that in nine cases out of ten spiritual despondency is a judgment of God upon idleness. Who are the happy people in the Church to-day? The busy people. Show me a man who professes the religion of Jesus Christ and is idle, and I will show you an unhappy man. The first prescription that I give to a man when I find him full of doubts and fears about his eternal interest is to go to work for God. Ten thousand voices are lifted up asking for your help. Go and help. Here is a wood full of summerinsects. An axeman goes into the wood to cut firewood. The insects do not bother him very much, and every stroke of the axe makes them fly about. But let a man go and lie down there and he is bitten and mauled, and thinks it is a horrible thing to stay in that wood. Why does he not take an aze, and go to work ? So there are thousands of Christians now in the Church who go out amidst great annovances in life-

who go out among great annoyances in fife-they are not perplexed, they are all the time basy; while there are others who do nothing, and they are stung, and stang, and stung, and covered from head to foot with the blotches of indolence, and inactivity, and spiritual death The first thing then you have to do, oh t Christian young man, Christian young wo-man, is to go to work in the service of the Lord, if you want to be a happy Christian, When an army goes, out there are always stragglers falling off here and there, some because they are faint and sick, but a great many because they are alraid to fight and too lazy to march. After a while the lazy men on the road hear the booming of the guns for hours, and they hear the shout of victory, and a use on horse back comes up and says, "We have won the Then they hasten up. How brave they day." are after the battle is over ! Poor at fighting, but grand at "huzza !" So there are stragglers going after the Lord's host. There come days of darkness and battle. Where are they ? We call the roll of the host. They make no answer, but after a time there comes a day of triumph in the church, and they are all about. "Huzza ! huzza ! didn't we give it to them !" I have another word of counsel to give those

who have just entered Christian life, and that is be faithful in prayer. You might as well, business man, start out in the morning without food and expect to be strong all that day—you might as well abstain from food all the week and ex-pect to be strong physically, as to be strong without prayer. The only way to get any strength into the soul is by prayer, and the only difference between that Christian that is worth everything and that who is worth nothing is the fact that the last does not pray and the other does. And the only difference between this Christian who is getting along very fat in the holy life and this who is only getting along tolerably is that the i din a to to Alexandrea

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Ghauts, 2000 feet above sea level. The name of the town is Lanowli. On the top of one, of the surrounding hills, is a large and beautiful mangoe grove, within five minutes walk of the south-west branch of the great Indian Peninsula Railway, eight. miles from Bombay, and forty from Poons.

Within this shady grove were pitched some thirty tents in circular form ; the place was illu-minated at night with a number of large gas lamps, in which were placed small lamps coal oil from America. Here on the top of these lofty mountains, in this beautiful forest, right under the very shadow of a hindeo temple, for the first time, Christians meet to worship God. Here for the first time salvation by faith in Christ was proclaimed; here, too, for the first time, songs weeter and more lasting than the beautiful warblers' of the grove went up to heaven; and here, too, for the first time, hard hearts were melted under the influence of divine grace, and

shouts of joy went up from many souls. The special object of the meeting was prayer for the out-pouring of the Holy Ghost upon Christian workers. Indeed it is the opinion of Christian workers. Indeed it is the opinion of many leading Christian men that if ever India is converted to Christ, it must be effected through a sanctified Church and a consecrated people Most of the sister denominations united with us; a sweet Christian spirit pervaded all hearts, differences of opinion were laid aside, prejudices melted away before the presence of God. The meeting lasted from April 17th, to April 24th, including the Easter holidays. The order of the aervices was as follows: 7 a.m., 11 a.m., 4 p.m. and 7 p.m. The greatest number present at any one time was about four hundred. No smoking or drinking, nor, indeed, any kind of rowdyism was seen either within the camp-ground nor outside. I have attended many camp-meetings in Canada, but never attended such an orderly one as this our first camp-meeting in India. The expenses for tents, seats, &c., came to about one housand rupees, or five hundred dollars, all of which was collected on the ground. People cannot understand bow such an enterprise could be instituted and carried out without aid from

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est. The singing, by the pupils, of an Ojibway hymn, to the music of a cabinet-organ, being enjoyed by the visitors. After prayers a free conversation took place, the editor of our Monra-LY MAGAZINE treating the young folks to recitations in Greek and Latin, which with a little French from another quarter, seemed to be relished all round.

Sabbath morning dawned bright and pleasant. A carriage load of visitors and inmates passed into St. Thomas to attend the Conference services. Your correspondent remained on the "Reserve." Forenoon services at the Mission Church brought a goodly company together, who were to have been addressed by a native missionary, but he devolved that duty on the writer, who talked in English to an attentive audience. In the afternoon there were Sunday-school exercises held in the institute, and lasting nearly two hours. I am bound to say a more orderly, stu-dious school it would be difficult anywhere to fud. These girls and boys came from New Credit, Cape Croker, Saugeen, Mud Lake, Aln-wick, St. Clair, Moravian Town, Walpole Island, Rice Lake, as well as the adjacent reserves Their terms of connection with the institute extends sometimes to four years and even longer. Here they receive the advantages of a good Eng. lish education, as well as training in the trades above mentioned, as also in the theory and practice of farming, together, in the case of the girls with instructions in sewing, cooking and general housework. With such acquirements these pupils go back to their homes and their people pre-pared for the great work of life, and carrying with them a wholesome influence, the value of which is beyond all human estimate. There is only space to add that in the evening an excellent congregation of whites as well as Indians gathered in the school room for worship, when the Master's presence was again made manifest amongst his people. D. SAVAGE.

A CORRECTION.

DEAR SIR,-In reading the address delivered at the opening of the "Faraday Hall" of Vic-toria College, in Dr. Green's address I met with the following statement :-- " A committee of nine was appointed by the Methodist Conference held at Kingston in 1830, to decide some method for getting up an educational institution suitable for the growing wants of the Methodist people and of the country. That committee embraced among its members himself (Dr. Green), Egerton Ryerson, John Ryerson, Franklin Metcalf, Chamberlaine, and William Case," Allow me to state that only one person mentioned by Dr. Green was a member of the committee alluded to, or was present at the meeting. I am the only surviving member of that committee. In the Minutes of the Conference held in Kingston in 1830 you will read as follows .-- "Resolved,-That a committee of nine be chosen by ballot, consisting of three from each district, to fix the location of the Seminary, according to some instructions to be given them by the Conference. The following persons were chosen by the preachers of each district respectively, viz., J. Eyerson, T. Whitehead, T. Belton, David Wright, J. Beatty, William Ryerson, Thomas Madden, William Brown, James Richardson," See Minutes of the Annual Conference, pubblished by Anson Green in 1846, 34th page.] The committee met in the town of Hollowell (now Picton) the last part of the following November, and, after two or three days' deliberations, re-solved to go forward with the undertaking. They fixed the location of the Seminary at Coblurg, and appointed the Rev. J. Beatty as Agent. t. take subscriptions and make collections, etc., for the accomplishment of the work. During the time that elapsed between the Conference and the meeting of the committee, I was requested to visit Casenobia, where was located the semiin St. James' Magazine. -

199 JUNE 19, 1878.] The Righteons Dead. Special Aotices. Professional Cards. Hats, Furs, &c. Tempecance. Health and Disease. ROSE, MACDONALD & MERRITT, EPPS'S COCOA.-GRATEFUL AND COMPORTING-"BY & JOHN FRASER. Professor Corfield on "The Air we Intemperance. horough knowledge of the natural laws which govern Our departed brother was born in the county of Sligo, Ireland, in the year 1816. Some years after the family came to this country and set-tled in the vicinity of Ottawa (then Bytown), on Breathe." the operations of digestion and nutrition, and by a care-Barristers & Attorneys-at-Law. When men say that a person is "intemperful application of the fine properties of well-selected coccas, Mr. Epps has provided our breakfast tables with SOLICITORS IN CHANCERY AND INSOLVENCY Professor Corfield delivered, on Saturday ate," they mean that he drinks too much CONVEYANCERS, NOTABLES PUBLIC, ETC a delicately flavored beverage which may save us many evening, in the large room of the Society wine or strong drink, and is damaging his what is now Chelsea Mission. Rev. Alvah Adams was stationed in the place then, and in a heavy doctors' bills. It is by the judicious use of such OFFICE: NO. 78 KING STREET EAST of Arts, a lecture, the subject being "The body by doing so. Now, the Bible teaches us articles of diet that a constitution may be gradually built revival conducted by him our brother, then a (Over Weslevan Book-Boom) Air we Breath." There was a very numer- to honor our bodies. There are several texts youth of sixteen, sought and found the pearl of great price. He at once united with the W. M. up until strong enough to resist every tendency to dis-TORONTO, ONTARIO ous and attentive audience, Cardinal Manning | that teach this, but we ought to have sense ease. Hundreds of subtle maladies are fleating around us J. MACDONALD. J. E. BOSE. W. M. MERBITS 2258-1 Church, continuing in its fellowship until called ready to attack wherever there is a weak point. We may occuping the chair. enough to do it, even if the Bible did not tell to the higher and holier home. On Thursday, Nov. 22, 1877, while engaged in some work on the roof of a building, he fell to the ground, re-cieving fatal injury. He died the Sabbath folescape many a fatal shaft by keeping ourselves well for-The Professor began by showing that the ALBERT OGDEN us to. The body is the house of the soul; tified with pure blood and a properly nourished frame." -Civit Service Gazette.-Sold only in Fackets labelledair we breathe is a material substance. The the Apostle calls it our earthly house. When HAS JOINED THE FIRM OF JAMES EPPS & Co., Homeopathic Chemists, London, 3222-13 external air exercised a pressure on the sub- I talk to you, I speak to your soul, and not to CAMERON, M'MICHAEL & HOSKIR, lowing, and, though in the midst of great pain, stances around us. In that lecture he had your body ; but we honor fine houses, and no he died resting on the bosom of his God. Bro. Fraser was one of the first to welcome us to this Barristers, Attorneys, Solicitors, SAVE YOUR FURS to speak about the combinations of the air. house is so wonderful as our body. 46 CHURCH STREET, TORONTO. station, and cheerfully entered into the work of the Church, and for some weeks before he died The air was a mixture of gases. When two It is a sin to dishonor our body. We have HON. M. O. CAMERON, Q.O., CHAS. M'MICHAEL, ALBERT OGDEN, 2462-11-249 substances were mixed they had the same JUST RECEIVED, t was evident that he was growing in grace. In no business to put anything into it that the special services that were going on at the time he was hart, he felt a deep interest, and IN DAVIDS' weight as before, just as if they took sugar | would hart it. When we put liquor into our THE LEADING STYLES and sand and mixed them. The properties bodies it makes us excited, takes away our the conversion of two of Lis children was to him a source of unbounded gratitude to God. He was warmly attached to Methodism, he was a trustee of our church, his house and heart were M'CAW & LENNOX MOTH PROOF BAG. of the air were the properties of gases in the minds, and makes us do a good many things Architects, &c., proportion they were mixed. When these ENGLISH AND AMERICAN that we shall be sorry for. Let us read in OFFICE, IMPERIAL BUILDINGS, substances were mixed, the only thing they the twenty third chapter of proverbs from open to welcome the ministers. We have missed SILE HATS, No. 30 Adelaide Street East, could predicate about them was weight. Suphim in the service of the Lord's house, but our loss is his infinite gain. On Monday, Nov. 26, Price 75c. verse twenty-nine to verse thirty-five, and see FELT HATS, (Next the Post Office)-P. O. Box 986, posing the gas in the room to be put out, the what the Bible says about drinking liquors .-we buried him, our spacious Bearbrook Church CLOTH HATS. TORONTO. gas escaping would mix with the air, and the Apples of Gold. was filled by sorrowing friends to whom the writer preached from Heb. xiii, 14, "For here J. DAVIDS & Co., STRAW HATS • 2519-ly. ED. JAS. LENNON W. F. M'CAW. result would be the production of substances The Luxury of Cold Water.---Children's Felt and Straw Hats have we no continuing city, but we seek one to 171 KING STREET EAST, TORONTO. LANGLEY, LANGLEY & BURKE, entirely different from the gas and from the come. air. They had to deal with solids, liquids, The plague of winter is cold, and the May the dear widow and children left with us still, at last find him again IN EVERYTHING NEW. 2520-2530-1y irchitects, Civil Engineers, &c., plague of summer is heat, but we may do Black Straw Hats (Clerical Shapes) and gas. A solid body was one which re-31 KING STREET WEST, TORONTO. "In heaven's eternal day." J. J. HAYLOCK. much to lessen the miseries of both seasons. tained shape and size in ordinary circum-Dotices. Ten por cent. discount allowed to Clergymen. HENRY LANGLEY, ED. LANGLEY, EDMUND BUREE. 2521-ly stances. A liquid body was one which took Now that we are approaching the dog-days, J. H. ROGERS, MRS. HANNAH NEWLOVE (Albion West.) it may be well to point out that by means of the shape of the vessel into which it was put, M. SHEARD, 109 KING STREET EAST On the 8th of December, 1877, passed away to a liberal use of water one may pass through and occupied a certain space of the vessel. ARCHITECT, her final rest one of the oldest settlers in Albion, 2529-2459-ly. (Opposite St. James' Cathedral.) the summer furnace without suffering any Gas was a body any quantity of which, howand one of the few links left in the Macville class connecting the present with the past generation 48 Adelaide Street East, opposite Court House, discomfort. Water is good for other things ever small, would fill the place where it ex-CANADIAN PACIFIC RAILWAY. TORONTO. Sister Newlove was born in Malton, Yorkshire, England, in 1817, and emigrated to the section of country now known as Welland County, Onbesides the allaying of thirst. It has a peristed, even though it be already filled with Teas. Fruits. &c. Correspondence Solicited. Architect of the Dominion Methodist Church, Ottawa 2519-1y manent determination to evaporate, and as it other gases, "irrespective of their weights. tario, and thence, a short time after, to Albion, where she remained till the time of her death. cannot evaporate without heat, it conse-As to the gases of which the air is composed, GEORGIAN BAY BRANCH IF YOU WANT THE BEST AND CREAPEST it contained two in considerable quantity, and quently diminishes in the process the heat of S. R. BADGLEY Her husband, with whom she was united in marriage about the time she came to Macville. our rooms. Pans of water, the cooler the BLACK, GREEN, JAPAN and MIXED one in very small quantity. In 10,000 parts Architect, Sealed Tenders, addressed to the undersigned, and undersed "Tender for Georgian Bay Branch," will be received up to neon of Saturday, the 29th day of June better, stationed about a bedroom will posilied many years ago, leaving the care and reof air it might be said 7,900 were of nitrogen, The Recording Steward of Albion East, Bro-ther Richard Bradley, writes me that Mrs. New-love's conversion took place in the year 1841, un-der the ministry of the Revs. John Baxter and ST. CATHABINES, ONTARIO, tively reduce not only the sensation of heat. 2,096 of oxygen, and four of carbonic acid. Church and Parsonage Work a special study. but the heat itself. Should any one doubt Oxygen was a body that rapidly combined The line will extend from Station O of location of 1877, on the western side of South River, near Nipissin gan Post Office, to the head of navigation of Frenck River, about 5 miles east of Cantin's Bay, and will be in References kindly permitted to leading ministers o this, let him have his tub, with its shallow with other substances, such as phosphorus, or SOLD IN CANADA, CALL OR SEND YOUR ORDER'S with carbon, forming carbonic acid. This depth and wide surface, filled with spring-TO THE £37 Orders by mail promptly attended to. 👘 2510-ly Francis Cookman. The writer had no acquaintance with her till three years ago, when he was stationed in this circuit. Most of the time since Proposals will be received in two forms (A and B) as set forth in a memorandum of Conditions of Contract, which with specifications and other information may be had or seen on application at the Department of Public Works. ength about 50 miles. water, or water with a good block of ice in it, Victoria Tea Warehouse, kind of gas was heavy, and had the property and placed in his bodroom, and mark in half of combining with lime, and so heavy was it she has been a great sufferer from rheumatism, Business Cards. The oldest and most reliable Tea House in Canada. that it could be collected in a bottle. Oxygen an hour how many degrees the thermometer and another form of internal disease which wore was a lighter gas. When two gases were tohas fallen. It ought to be six degrees at out her life at last. KILGOUR BROTHERS. I visited her frequently during her protracted No Tender will be entertained unless on the printed orm and unless the printed conditions are complied gether they intermixed independently of least, and will be eight if he is not stingy sufferings, and found her always calmly trusting in the Saviour of the world. She often ex-PATENT MACHINE MADE their weights. The properties of carbonic with his ice, and this improvement in the PAPER BAGS AND FLOUR SACKS. pressed herself to me and others as to her per-fect rest in Christ, and her readiness to meet acid and oxygen were very different. The temperature will last for hours. If the heat By order, F. BRAUN, Printed Wrappers, Wrapping nitrogen had the effect of diluting the oxygen, still remains too great, throw up the beddeath without fear, whenever the Lord saw fit Secretary. though it did not combine directly with other room windows, fasten an old blanket or to call her. It was always a pleasure to me to talk with one so full of joyous hope. Before her Papers, Twines, &c., Department of Public Works, Ottawa, 28th May, 1878. substances. Regarding the matter practically, travelling-rug across the space, and drench 86 YORK STREET, TORONTO. 2535-8t departure she called her children and exhorted each of them, who had not done so, to give their hearts to Jesus, and those who had to be faithone result of breathing air that had been that well with water ; in five minutes the air N.B.—Samples and Prices forwarded on application postage prepaid. 2519-19 breathed before was the production of a puin the room will be reduced to that water's trid fever which killed very fast, as in the temperature. Never mind the breeze.-Casful unto death. Three are already converted to God, and it is our earnest pray that the remain case of 146 persons shut up in the Black Hole sel's Magazine. ing four may remember to trust in their moth-er's God, so that they may secure their lot in MARRIAGE LICENSES TO IRON-FOUNDERS AND METAL WORKERS. at Calcutta, of whom 123 died, Another ro-The Moderate Drinker. ISBUED AT THE the eternal inheritance, and be a reunited and unbroken family in the home above. Her funesult was seen in the numbers of our popula-SEALED TENDERS ADDRESSED TO Lamps, &c.," will be roceived at this office until MON-DAY, the 24th day of JUNE at NOON, for the Lamp Standards, &c., roquired for the Parliament Grounds, Public Buildings, Ottawa. Drawings and Specifications can be be seen, and form of Tender obtained at this office, on and after the 7th day of June instant. Methodist Book-Room, A so-called moderate drinker was once tior who suffered from consumption, many of ral sermon was preached in Macville church to a large concourse of friends from Proverbs xiv. 33, 80 KING STREET EAST them dwelling in low and crowded rooms, very angry with a friend who claimed that The righteous hath hope in his death. and breathing the air which had been JAMES COLEMAN. safety is alone in totally abstaining from J. A. MCCLUNG. 93 KING STREET EAST, breathed before. The carbonic acid in the the use of ardent spirits, and who allowed F. BYRNE, DEPUTY. (SIGN OF THE QUEEN,) HIS ONLY PLACE OF "MOTHER FERRIS," OF BUCKINGHAM. Private Residence, 39 William Street, Yorkville air was a convenient test or measure of his fanatical notions to insinuate that the day of June instant. BUSINESS, Where you can select from the largest, best and cheapest stock of New Seasons (crop 1878) pure uncolor-ed unadulterated Teas ever offered in this city, compri-sing over 50 varieties, grades and mixtures, put up in 5, 5, 10, 15 and 20 th, cantiscus and catties, at the prices given in Lists; and also in the original packages of 20, 40 and -60 bs. at the Lowest Wholesale Prices. "Like as a shock of corn comath in his seasou." day of June instant. To the Tender must be attached the actual signa tures of two responsible and solvent persons, residents of the Dominion, willing to become surctise for the car rying out of these conditions, as well as the due per formance of the works embraced in the contract. its purity. Other diseases also were promoderate drinker himself might then be be-Our circuit system often links together several moted by breathing a vitiated atmosphere. yond self-control. "To make plain the queslittle cases in the midst of moral wastes and makes them mutually helpful to each other, which, but for this arrangement, never could sus-tain the ministrations of the Word among them, and have the benefit of true church relations. The Champion Washer. The Professor, was warmly greeted, at the tion who is wrong," said the temperance close of his lecture, which he illustrated with man, "will you just quit one month, and not This Department does not, however, bind itself to accept the lowest or any Tender. The Greatest Improvement of the Age. many very interesting experiments.-English touch a drop during the time ?" Said the GREEN TEAS. yer lb. By order, other: "To satisfy your mind, sir, I will, 1 Nanking Young Hyson..... 2 Fine Moyune Young Hyson 3 Superior 4 Extra Eine Paper. F. BRAUN, Secretary.

Hints for the Typhoid Fever : Scason.

month he came to his friend with tears in his Some years ago, there were terrible and Some years ago, there were terrible and investigation to the trainer to have the terrible and fatal cases of typhoid fever in a boarding-school in one of the most healthful portions drunkard's grave. Said he: "I never knew before that I was in any sense a slave to from Carlow, in Ireland, who came in forty years

One of these fertile spots was to be found in former days, as now, about four or five miles northwith pleasure, though I know myself; I will Department of Public Works, Ottawa, June 6th, 1878. west of the village of Buckingham, for some-time designated as "Cole's neighborhood." The do as you ask to cure over-wrought ideas." only time I was exactly there, I preached and lodged in the family of Mr. Cole. There was another family of intense sympathizers with the He kept the promise, but at the end of the

but some were attacked after reaching home, and some died. Of course there was an investigation, and the cause was found to be foul air from deep vaults of many years' use, the buildings over which were connected with the house by a long passage, through which the deadly exhalations steamed up at night and poisoned those in the rooms as they slept. It is not easy to speak of it, but most of us know the nature of these dreadful odors in places where many people are gathered together. Offences of the same nature exist near private houses, small country homes-ancient vaults made deep, sands are said to have been assisted in refor all time. Sometimes these lie in such a direction as to poison the wells, and there is no better agent for diffusing this poison than water.

Another evil is defective drainage. Dishwater, dirty water of all kinds is thrown in a certain place, perhaps out at a certain window, and the vile odors steam up at night from the recking ground. We have seen these places, or even stone drains, within tenfeet of the well, and ofton they are above the well, which must receive some of the drainage. Now, these mischiefs are at work at this moment in many a place in healthful New England as well as elsewhere; and, where the surface is rocky and abounds in basins, these become full of the recking, steaming fluids that carry death in their train.

One thing we know better than we once did-that fresh dry earth absorbs and nutralizes these poisons, so that an abundant supply thrown over any offensive or suspicious spots will avert present danger. At the same time, the earth so used becomes a valuable fertilizer. This is the present help, and quantities could be thrown into these ancient vaults which are such a nuisance. Now is the time, and it saves the expense of so-called disinfectants.

The great work may be done in the autunn (when all danger is past, and the temptation is to forget it). Then, when the frost has killed all the noxious germs of disease, comes a time of precaution. When things are freezing or frozen, remove all these causes of trouble, so filling and mingling with fresh earth as to obtain the fetilizing qualities; scrape the places used for drainage, and either see that the drains are deep and away from the wells, or that all the waste is absorbed. Our New England soil is not so rich that we can afford to waste any good material-and all the waste from a house is as valuable as that from a stable, which is saved with so much care-except where it is shiftlessly left out to be washed away by the rain.

Shallow vaults or receptacles, with fresh, dry earth sprinkled on them every few days, are the truly economical and safe arrangements. It is some trouble, and requires system, but it is more trouble to take care of a fever patient, and it costs less than a funeral. -Christian Union.

drink, but the last month has been the fiercost battle of my life. 'I see now I was almost beyond hope, and, had the test come many months later, it would have been too, late for me. But I have kept the pledge, and by God's help I will keep it for life." . Moderate drinker, just try it for one year, and see how near you are to the rapids, beyond which there is no returning .-- Morning.

An English Cure for Drunkenness.

There is a prescription in use in England for the cure of drunkenness, by which thoucovering themselves. The receipt came into notoriety through the efforts of John Vine Hall, commander of the Great Eastern steamer. He had fallen into such habitual drunkenness that his most earnest efforts to reclaim himself proved unavailing. At length ho sought the advice of an eminent physician, who gave him a prescription which he followed faithfully for seven months, and at the end of that time had lost all desire for liquor, although he had for many years been led captive, which he afterwards published, and by which so many drunkards, have been assisted to reform, as follows: "Sulphate of iron, five grains; magnesia, ten grains; peppermint water, eleven drachms; spirit of nutmeg, one drachm; twice a day." This preparation acts as a stimulant and tonic, and partially supplies the place of the accuscustomed liquor, and prevents the absolute physical and moral prostration that follows a sudden breaking from the use of stimulating drinks.-Scientific American.

Statistics show that from the use of intoxicating liquor, there are 100,000 persons sent to prison yearly, 200,000 children made orphans, 600,000 made drunkards, 60,000 fruit from the sporadic efforts of our intinerant sent to premature graves. The laws of our land forbid murder, yet there are 133,000 men, licensed, and protected by our laws, who send 60,000 of their fellow beings to the grave every year. The rumsellers are growing rich from robbing women and children of their only support, destroying the lives and souls of men, and heaping vast expense upon the entire people of our country. Should such men be protected by the laws of a Christian land? I presnme that every lover of right, every follower of Christ, will answer at once, that they should not. Then in view of these things, it becomes the duty of every Christian man and woman, to unite in uprooting this great evil, which is desolating our land, making so many widows and orphans, filling our prisons with criminals, and sinking into everlasting ruin the souls of so many of our fellow-men.-E. G. Harbert, in Pittsburg Advocate.

ago,-about the time when what is now called the Thurso Mission was organized into a separate field of labor, by the name of Ferris. They had been connected with the church about ten years when they entered that new settlement, and they readily gave the pioneer laborers a hearty welcome. The names of some of these, such as Lachlin Taylor, Wm. Dignam, Ozias Barber, Joseph Reynolds, &c., with the travelling chairman who came down upon occasions, to hold their quarterly and missionary meetings, were as household words in that family. Buckingham village was the place to which they came out as the scene of their greater festivals. I remember to have attended a most thrilling anniversary there about five or six years ago.

Mrs. Ferris was one of the main influences of that struggling mission. She commenced a Sun-day-school in her own house about 35 years ago; and one of the last acts of her useful and exem plary life, the last twenty-five years of which she prosecuted without the companionship of her excellent husband, who, about that time "passed on before," was to teach her grandchild a lesso in divine things. Mrs. Ferris was a delighted reader of Methodist literature, Wesley and Fletcher; and our own Canadian authors were scarcely less esteemed and studied.

The ministers who labored in that region in years past, and indeed those who are now made acquainted with the above statements, will not be surprised to learn that her death-bed atterance were indicative of unutterable happiness. Her pastor, the Rev. Mr. Topping, informs me, that he saw her on the day before she died, and her the saw her on the day before she died, and her last words were as follows:—"All is well! all is well! meet me in heaven!" A short time before that, she said, "Weak in body, strong in faith." Again, "Jesus has done all things for me, and I'll praise him through eternity." "The longer I serve Christ the better I like the service." She lived and died happy. Served God over fifty years, and did not do so in vain, as she was enabled to have my crown, which Christ say, "I'll soon have my crown, which Christ bought for me with his own blood." Her exit took place on the 12th of April, of this year, when she had reached the ripe age of 82.

. All the pious, whether acquaintances or not will be glad to learn that a fire still burns upon Ťh the domesticaltar in that rural homestead. son assumed the functions of priest at that altar when his patriarchal father passed away; and is still there to welcome those who " seek the wandering sons of men," and to serve the church as one of our Methodist deacons-that is, one of the "circuit stewards." Surely the aggregation of diasnara will be found not in vain when they "come again rejoicing, bringing their sheaves with them." 'Thus may the bright succession run." Amen. At the request of the pastor and her friends have the honor to be the biographer of this old saint. Peace to her memory. JOHN CARROLL.

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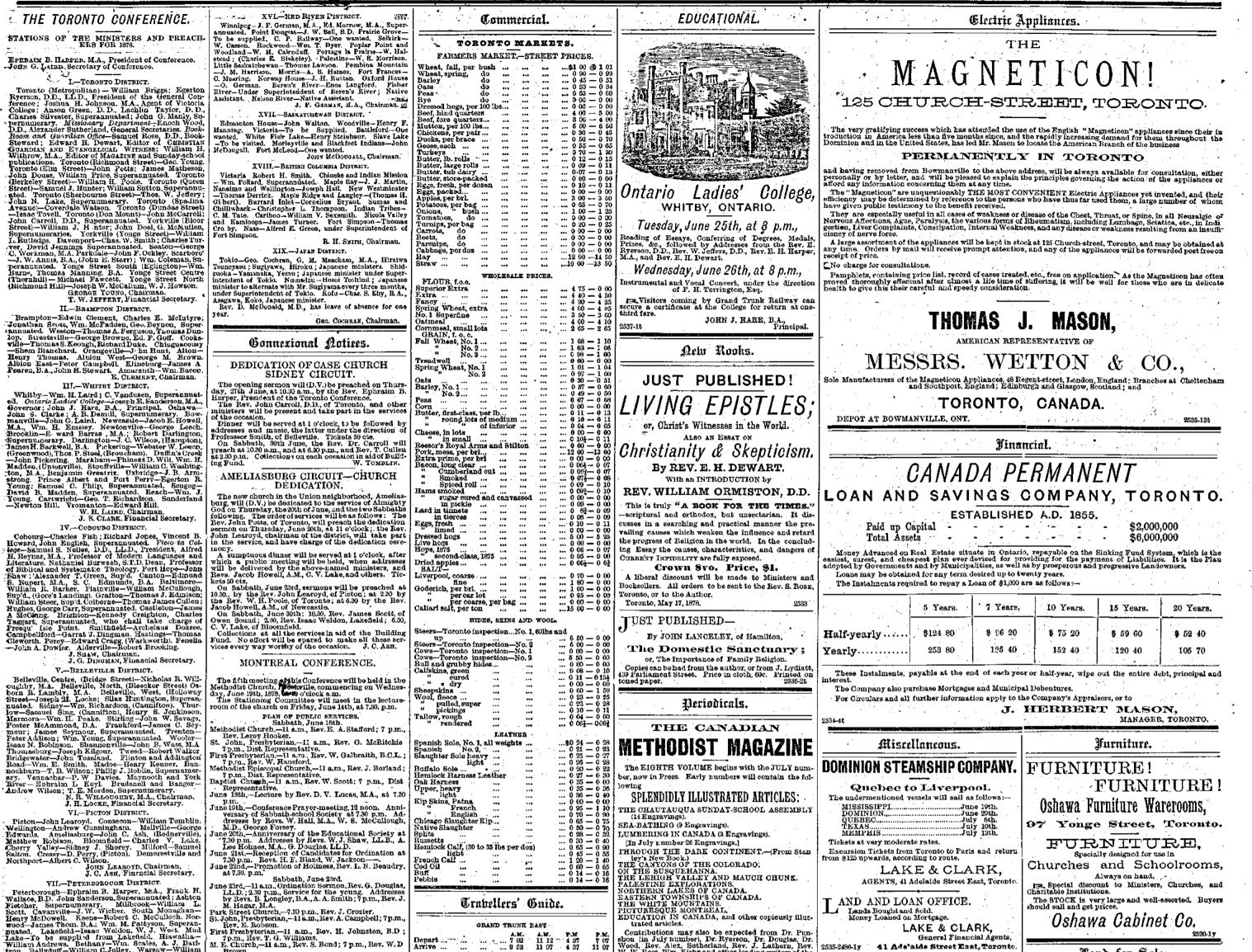
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Finest " Superior Canpowder... Extra Fine "

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JUNE 19, 1879



William Andrews, Bethany-Wm. Scales, A. J. Darl-trop, Ballyduff-William C. Jolley, Warsow-William Buchanan, Blaitton-Thomas Fox, Chaudos-Thomas McKee, under Superintendent of Lakefield. E. B. HARPER, M.A., Chairman, Istac WELDON, Financial Secretary.

VIII.-LINDSAY DISTRICT.

VIII.-LINDSAY DISTRICT. Lindsay-Wellington Joffers, D.D. Lindsay East-Jas Greener, Superannuatod. Omemse-J. A. Chapman, M.A., D. N. McCanue; James Norris, Superannuated. Oakwood-Isaac Gold, Henry Sherin. Cannington-George Washington, M.A. John A. McCanus. Fenelon Falls-Richard Potter. Dunsford-John W. Catheart. Minden-Francis Johnston. Halburton -- George H. Kennoy, Coboconk-Icobert C. Wilkinson. Bobcaygeon --John Smiley, M.A. Woodville-John A. Jeweil, B.A.; Thomas Culbert, Supernumerary, Cannington). Beaver-ton-Thomas Williams; Sanuel Down. Superannuated. Atherley-John Hart. Victoria Road-Henry Wilkinson. Dalrymple-Thos. Grandy (Sebright). W. JEFFERS, D.D., Chairman. G. WASHINGTON, Financial Secretary. IX -- BRADFORD DISTRICT.

IX.-BRADFORD DISTRICT.

IX.-BRADFORD DISTRICT. Bradford-Samual G. Philip, ir. Charles W. Watch. Newmarket-Samuel P. Rose, Stephen A. Arkels. Au-mora-Daniel E. Gee, Jabez Wass. Bond Head-John W. Totten, John C. Henderson. Lloydtown-Austin Pot-ter. Schomberg-Richard Clarke. Cookstown-Thos. Campbell, Charles Langford; Jacob Poole, Superna-merary. Innisfil-Henry S. Matthews (Strond). John Powers. Alliston-Amos E. Russ, M.A. Edward Eves. Mount Albert-George J. Bishop. Rosemount-David Cattanach, Frank Keam. Mono-William H. Cook. Ad-jala-George Walker. Sutton-Hamilton Leith. Snake and Georgina Islands-To be supplied from Sutton. A. F. RUSS, M.A. Chairman. D. E. GER, Financial Secretary. X.-BARRE DISTRICT.

X.-BARRIE DISTRICT.

X.-BAARTE DISTRICT. Barrie-Jonathan E. Betts. Allandale-Alfred Brown, who shall exchange with the minister in Barrie. Angue -John Pepper, B.A. Vespra-James Macfarlaue, {Daiston'. Hillsdale and Fenetanguishene-Thomas J. Baowdon. Penetanguishene-Isaac Baker. Rugby-Frank C. Keam. Orillia-Arthur Browning. Coldwiter - William Tucker. Rama-Thomas Woolsey, (Orillia.) J.E. BETTS, Chairman. A. BROWNING, Financial Socretary

A. BROWNING, Financial Secretary XI.—BRACEBBIDDE DISTRUCT. Bracebridge and Bayaville—Win. J. Hewitt. Morrison —Thomas W. Glover, (Savern Bridge). William Marshail, (Gravenhurst.) Uibarson-George K. Adams, under Buperintendent of Bracebridge. Port Carling—Andrew W. Ross. Huntsville—Reabeu Toyo, R. N. Hill, Super-numerary. Perry and Armour-George W. Marvin, under the Superintendent of Huntsville. Spence— Thomas W. Hall, one wanted. Rosseau-Fred Dracass, ander Superintendent of Spence. McKellar—William Torrance; J. Crawford, Supernumerary. W. J. Hgwirr, Chairman. T. W. GLOVEB, Financial Secretary. XI.—Collingwood Distrator.

T. W. GLOYEB, FRAncial Secretary. XIL--COLLINGWOOD DISTRICT. Collingwood-J. Herbert Starr; Edward Sallows, Su-perannusted, Thornbury-John Mahou, Geo. Brown. Mealord-John C. Wilmott, M.A.; Thomas Hamilton, Supersnnusted, St. Vincent-Andrew Armstrong (Blea-ford), Maxwell-John Hodgson, Honning's Mills-Jas, Woodsworth, William H. Jamieson, B.A. Avening-S, F. Depew. Stayner-John Webster. Parry Sound-William Snythe. Parry Island, Shawanahura, and French Rivor-Erastus S. Curry. McKellar-William Torrance; James Crawford, Supernumerary. Christian and Beausoliel Islands-Allen Salt. J. H. STARB, Chairman. J. C. WILLMOTT, M.A., Financial Secretary. XUL-OWER, SOUND DISTRICT.

J. C. WILLMOTT, M.A. Financial Secretary. J. C. WILLMOTT, M.A. Financial Secretary. Owen Sound-David C. McDowell ; James Scott, Su-persnnaated. Woodford-Wm. B. Danard. Walter's Falle-Charles E. Perry ; John McGuire, Supernumera-ty. Chatswortu-Thomas R. Reid, W. T. Hicks. Mark-dale-Joseph Galloway; William Jrwin, Superanmeted. Flesherton-William Johnston. Dundalk-David Wil-liams. Priceville-Thomas Hadden. Sarawak-Richard Strachan, (Owen Sound). Wiarton-Wm. Hall. Lyon's Head-Thomas C. Legato Hopworth-Robert Johnston. Allenford-Andrew Clarke. Cape Croker-Adam Gla-zier. D. C. McDowELL, M.A., Chairman. WM, JOHNSTON, Financial Secretary. XIV.-WALKERTON DISTRICT.

WM, JOHNSTON, Financial Secretary. XIV.--WALKERTON DieTRICT. Walkerton-John Bredin. Mildmay-D.D. Rolston. Hanover-Josias Greene (Matthew B. Conron); J. H. Holmes, Supernumerary. Durham-Robert Godfrey; one to be sent. Chelsey-Neil A. McDiarmid, Joseph Edge. Invermay-Nathaniel S. Burwash. Aikwright -Calvin Shaw (Thomas B. Beynon); Henry Hall, Su-pernumerary. Paisley-James Anderson. Eden Grove --Aimon P. Lyons. Tiverton-Alexander Thibadeau. Port Elgin-Win. Tindall. Saugeen-George Jaques. J. BREDIM, Chairman. JAMES ANDERSON, Financial Secretary. XV.-ALGOMA DISTRICT.

JAMES ANDESON, FINANCIAL SOCRETARY. XV.-ALGOMA DISPECT. Sault Ste. Marie-Alexander R. Campbell. Garden Biver and Korah-Joseph R. Gibson. Little Current-Richarf G. James. Manitowaning-Jas. Baskerville, Wm. H. Hooton. Bruce Mine's John Semmens. St Joseph Island-One wanted. Michticoton-To be sup-plied by Native Agent. Prince Arthur's Larding and Billy r Islat-William Hicks. A. R. CAMPBELL, Chairman WM. HIGES, Financial Secretary.

Rev. E. Robson. First Presbyterian.-11 a.m., Rev. H. Johnston, B.D ; 7p.m., Rev. T. G Depart Church,-11 a.m., Rev. S. Bond; 7 p.m., Rev. W. D L TIYO B. Church, H. a.M., Nev. S. Bond, Y. p.M., Rev. M.D. Brown.
 Baptist Church, --11 a.m., Rev. W.S. Blackstock; 7 p.m., Kev. J. T. Pitcher.
 June 24th, --Anniversary Missionary Society, Revs. A. Mc-Cann, L. N. Beaudry.
 June 25th, --Anniversary Temperance Society, 7.30 p.m. Addresses by Revs. A. B. Chambers, R. M. Ham-mond, M. L. Pearson. GEO, DOUGLAS, President. MINISTER'S ADDRESS. Rev. A. Parent, Oka, P.Q. Births, Marriages and Deaths. Notices of Births, Marriages and Deaths to insure insertion must be accompanied by 25 Cents each—sent to the Book-Steward. MARRIÉD. MARRIED. On Tuesday, the 4th inst., by the Rev. R. W. Williams, of Berlin, at the residence of the bride's father, View Lake, A. S. Detwiler, youngest son of J. Z. Detwiler, Esq., of Doon Mills, to Matthe Wilson, only daughter of Mr James Simpson Waterloo. On the 4th inst., by the Rev. R. J. Elliott, at the resi dence of the bride's father. Mr. Alford Shrumm to Miss Cervills, Arminda McCaffary, all of Gainsboro. On the 5th inst., by the Rev. R. J. Elliott, at the resi dence of the bride's father, Mr. Charles Wesley McCol-lom to Miss Pheebe Shrumm, all of Gainsboro'.

On the 6th inst., by the Nev. John H. Robinson, at the residence of the bride's father, Samuel Heard, Esq., Eiton Smith to Rosa Heard. All of Gianford.

DIED

On the 6th inst. at 83 Monk Street, Toronto, Florence Helena, infantdaughter of J. W. Lindsay, aged 9 months and six days. Safe in the arms of Jesus.

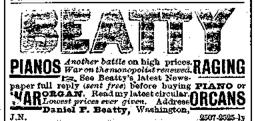
On the 10th inst., suddenly, of dropsy of the heart, at 135 Mutual Street, Toronto, Mrs. Eliza Stafford, late of Simcce, aged 59 years. "I know that my Redeemer liveth."

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