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Literary and Religious.

The Voiceless.

BY OLIVER WENDELL HOLMES.

We count the broken lyres that rest
Where the sweet-sounding singers slumber,
But do not their silent lyres lament,
The wild dove who will stoop to number
A few notes from the magic string,
And holy flame is proud to win them?
Alas for those who never sing,
But die with all their music in them!

Say, grieve not for the dead alone,
Whose song has told their hearts sad story,
Weep for the voiceless, who have known
The cross, but not the crown of glory!

Not where the Lucanian breezes sweep
O'er Sappho's memory-haunted billow,
But where the glistering night-dew weeps
On nameless sorrows' churchyard pillow,
O hearts that break and give no sign,
Save whitening lips and fading tresses,
Till death pours out his cordial wine,
Stow dropped from misery's crushing presses;
Straggle breadth or echoing chord,
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as Heaven!

The Contingent Fund.—Its present position and wants.

A glance at the Minutes of 1874 (p. 99) will show the Fund to be in debt to the amount of \$3,399.27. The question may be asked, How has it become so seriously embarrassed? I feel that those who so nobly sustain our cause have a right to an honest and straight forward answer to this question.

The principal items of income at present are District Collections and interest from Commutation Fund. The first item has been on the increase steadily year after year, and last year the increase was between \$500 and \$600. The second item is in lieu of the grant from the British Conference; and here there is a serious falling off in income. The last full grant received from the British Conference in 1872 amounted to \$2,925, while the amount received last year from the Commutation Fund was only \$1,863, leaving over \$1,000 deficiency. In addition to the falling off in income, the Contingent expenses arising from affliction have increased to an unexpected amount, to take one item only, "pulpit supply," arising from affliction, in 1871 it was \$75, in 1872 \$94, in 1873 \$416, and in 1874 \$1,502. Other items of expenditure also increased but not in the same proportion. With a diminished income and an increased expenditure the necessary result followed—the embarrassment of the Fund. The committee feeling satisfied that this state of things could not continue have compelled reluctantly to diminish the amount appropriated to the Districts from \$5,672, last year to \$3,530, this year. The necessity of this reduction no one regrets more than the members of the Contingent Fund committee, as they are satisfied that the ministers labouring on dependant Circuits must suffer seriously unless something be done to relieve them.

But what can be done?

1. Let every Circuit at all able to support its own minister make a "declaration of independence." In the Hamilton District we have led the way in regard to missionary work—we have no domestic missions, and I think it quite probable that next year we will have no dependant Circuits, if the rearrangement of our work does not make it necessary. We have only one dependant circuit, and if I am not mistaken that one will ask for independence next year. I hope that other districts will follow this example.
2. Let every professedly independent circuit become really so, if possible, and resolve that it will meet all contingent expenses arising from the afflictions of its ministers and their families. We have a circuit on this district, the quarterly meeting of which has made an appropriation to meet the expenses of a supply arising from the affliction of the minister. If every circuit at all able, would do this it would greatly relieve the fund.
3. Let every minister and preacher, in making the announcement for the collection, call attention to the embarrassed state of the fund, and ask our friends throughout the Connexion to double their contributions. I am satisfied this result might be reached without any one being burdened.
4. It would also greatly tend to relieve our Connexion if Funds in the large and wealthy churches in our towns and cities would adopt generally the system of mission work in the destitute

and outlying portions of their own border. We have already some notable and praiseworthy, and very successful examples of this kind of work. It is only necessary that these examples should be multiplied until every strong central church in the Connexion shall have its mission church. Much of the wealth, and talent, and liberality of our body are concentrated in these large churches, which must otherwise be undeveloped. By employing it in this way it will become a source of blessing to giver and receiver.

This, however, will not relieve our brethren who this year must suffer on account of diminished appropriations. Now I have a proposal to make to my brethren, which will, I think, if heartily entered into, free us from present embarrassment, and also relieve the claimants of this fund. Let each minister on a self-sustaining circuit pay at least \$5, and let all ministers, whether on missions or circuits, make personal application to our noble and liberal friends for a special subscription to this fund, with a view first to the removal of the debt, and then the balance to be applied *pro rata* to increase the appropriations of the year. I think those of us who are on self-sustaining circuits can very well afford to do this, and then we will be in a much better position than our brethren who are claimants on this fund. Just look at the facts of the case. The committee, after carefully investigating every case, and cutting down the appropriations to the lowest possible point, compatible with the necessities of the work, were reluctantly compelled to reduce these amounts 50 per cent. The case is one of real hardship to these brethren. Will we not help to bear each others burdens? It would be very little use for two or three circuits to enter into this arrangement, but if there are 25 ministers who will, previous to the close of the General Conference, give me their names as being willing to assist in this work, I will publish their names in the GUARDIAN, and proceed with the canvass on my own circuit. I know that the claims on a minister's time and liberality are numerous, and did I not think this a very pressing claim I would not urge it. I ask nothing from my brethren that I am not willing to do myself. Who will be the first 25 in this honorable and voluntary attempt to relieve the fund and assist our brethren who are stationed on our poorer circuits? It is an important matter to commence under our new arrangements without debt, and the more so as the rearrangement of our work will probably, for a short time, increase the expenditure of this fund.

JAMES GRAY.

Milton, August 10th, 1874.

Old Orchard Beach and its Camp-Meeting.

DEAR BRO. DEWART.—Canadians, generally, have a feeling that Maine of right should be included within the boundaries of the Dominion. The only practical expression which they give, however, to this sentiment is a sufficiently friendly one, if they do not possess Maine they at least use it; and along the Grand Trunk great numbers of the citizens of Montreal, Quebec, Toronto, and other Canadian cities pour down every summer to Portland, and thence proceed to the numerous seaside resorts in its neighborhood. Of all these, perhaps, Old Orchard Beach is the most eligible. It is of easy access, being only twelve miles off of Portland on the Boston and Maine Railroad, which runs within a few rods of the shore. The numerous hotels, large and small, which line the beach, afford ample and very comfortable accommodation. But the grand attraction is the unrivalled beach which sweeps smoothly and uninterruptedly around Saco Bay for about seven miles. The beach is very wide, the slope being exceptionally gradual, the sand is pressed into an almost marble solidity by that mighty roller the tide; there is no "under tow" to sweep the bather off his feet, and here in the greatest safety we may enjoy a bath with the crested surges as they break and thunder on the shore. Altogether, this is the finest beach on the Atlantic Coast.

To all these attractions for him who loves this watery strife, and for him who prefers merely to sniff "the odor of brine from the ocean," and, wandering along the water's ever shifting margin, to delight his soul with the glories of the sky, the distant islands, the horizon with the white sails standing up against the blue heavens, the flashing surface of the bay, and the ceaseless gathering and march of the billows, as battalion after battalion they hurl themselves against the land—a movement never ending, ever beginning, emblem of those surges of remorse which forever shall lash the souls of the lost—to all these usual attractions of the seaside another has been added which will make Old Orchard Beach specially a summer home for Methodists. A camp meeting association has purchased a large piece of ground about half a mile back from the beach, beautifully situated on a hill which overlooks the sea, and are rapidly building up one of those beautiful summer towns, partly composed of elegant white frame cottages, and partly of as pretty canvas tents

which are becoming so common as the seaside resort of American Methodists. Avenues have been graded, water pipes have been laid down, a large boarding house has been opened, a large and costly hotel will be built immediately outside of the camp grounds before next year, the Railroad have built a special station for the camp, and in short, a fairy city of white now crowns the brow of a picturesque seaside hill. Any Methodist who wants to enjoy the seaside can not do better than come here where attractions so varied are so harmoniously blended. In this beautiful camp ground the twentieth National camp-meeting, under the auspices of the National Association for the promotion of holiness, was held from August 12th to August 22nd. The indefatigable Mr. Inskip presided, and was admirably seconded by a band of energetic men and women, such as W. McDonald, W. H. Boole, L. R. Dunn, and Dr. Lowrie, with sisters Inskip, McDonald and Boole. From morning early till late in the evening an almost uninterrupted series of meetings was held for ten days, the great theme of them all being "Holiness to the Lord." Many souls were made happy in the consciousness of pardon, and many made to "rejoice with joy unspeakable and full of glory," as the glory of the Lord filled the consecrated shrine of their hearts. There were some occasions of unusual power, notably one afternoon when for two hours and a half many remained silently on their knees in deep and solemn awe, for the Lord had touched them.

One of the prominent characters of the meeting was "Camp-meeting John," a venerable old man named John Allan, who has attended 248 camp-meetings, including the present one, and hopes to run up the number to 250 this summer. On several occasions he was called upon to open the services, and the magnificent style in which he recited word for word (instead of reading) long passages of Scripture had a wonderfully inspiring effect. Some of the preaching was illogical and insane, some of it painfully "American" in its richness of irreverent levity and slang, most of it, however, fair in thought and warm in earnestness, and some of it far above the average of sermons in clearness and profundity and power. One of the best and most impressive of the sermons was that by Dr. Clarke, of Brooklyn, formerly of the Canada Conference. On the Sabbath an immense crowd of 10,000 people or more thronged the grounds, and rising to the occasion the services were remarkably good. Mr. Inskip preached a noble sermon on Christ's power to save unto the uttermost, and Dr. Lowrie, editor elect of the new *Holiness* organ—*The Christian Standard* and *Home Journal*—of Philadelphia, made one of the grandest pulpit efforts that your correspondent ever listened to. Altogether, the services under the green canopy of the "leafy temple" or under the canvas of the vast Tabernacle of the National Association were, by the blessing of God, a great success in all respects, and many a heart that there, under the forest's shade, with the winds and the distant waves for a choir, first sang of "His mighty love," will still sing of that love in the land where no sun ever sets and no waves ever roll.

Methodism is progressing in New England. Warm and enthusiastic as it is, and cold and cautious and sceptical as New England may be, yet the Gospel of Jesus Christ and him crucified, is needed and welcomed even there by many honest hearts, and becomes the power of God unto salvation to those whose longings for rest were not met by the cold and heartless abstractions of what New England calls "advanced thought." The world has not passed the cross yet.

SERMON BY DR. TYNG.

A delightful journey through Boston to Fall River, and thence by the floating paces of the Fall River line brings me back once more to New York. Yesterday (Sabbath) morning I heard Dr. Hurst, of Drew Seminary, in St. Paul's Church. Dr. Chapman, the new pastor appointed in April last, will commence his duties next Sabbath. These American Methodists do not mind giving their preachers good holidays! Very many of the leading churches are closed at present. But Dr. Stephen H. Tyng, jun., son of an illustrious father, brother of the noble man who with his dying breath exclaimed, "Stand up for Jesus!" and himself well known as one of the most earnest and broad-minded of the Episcopal ministers in America, preached at five p.m. His new church, which was opened last winter, is on the corner of Madison Avenue and 42nd Street, is very large, beautiful, and comfortable, and, of all the New York churches, is one of those most worthy of a visit. Dr. Tyng is a comparatively young man, rather tall and of slight figure, with broad, high forehead, dark hair, and pleasing face. I suppose it is on account of some Episcopal tendency to imitate the Church of England that so many Episcopal ministers in this country have a rather English accent. He is a pleasing and forcible extempore speaker, with unusual simplicity and earnestness of statement. He knows the Gospel and he knows how to preach it. He gave us

yesterday a short homily on 1 John ii. 1, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." After a fling at the pursuit of "sinlessness" as the pursuit of the foot of a rainbow—a fling however which, whatever it was meant to do, hit not the true Methodist doctrine of Christian perfection, but what so many confound it with, viz. absolute perfection—he developed the gracious thought of the continual intercession of Christ on our behalf. His division of his subject was: 1. The suit maintained before a righteous Father. 2. The person of the advocate. 3. The righteousness of Christ. Without this provision of intercession, he said, every consciousness of deflection and sin would drive us into eternal doubt and darkness. But there is comfort in the fact that amid all the sins and sorrows and sufferings the advocate above is ever praying that our faith fail not. Yours, &c.

F. H. WALLACE.

New York, August 31st, 1874.

A Kindly Deed.

A kindly deed
Is a little seed,
That groweth all unseen;
And lo! when none
Doblook thereon,
Anew it springeth green.

A friendly look
Is a better book
For precept, than you'll find
Among the sages wise,
Or the libraries,
With their priceless wealth of mind.

The little deed
Of a humble soul,
In all sincerity given,
Leaves the wings
Of the lark, as it springs,
Singing clear, to the gate of heaven.

—Sunday Magazine.

Dr. Green's Address at Round Lake.

We take the following address, delivered by Dr. Green, one of our Ex-Presidents, at the Round Lake Camp-Meeting, from the August number of the *Guide to Holiness*:—

After spending a few moments in silent prayer, Bishop James said, "Our honorable brother, Dr. Green, from Canada, who has been with us through most of the services and aided us by his holy ministry, will now say something respecting the church of which he has been so long a minister."

Rev. Anson Green, D.D., of Toronto, said: "This is a great day in Israel, and the Dominion of Canada greets the United States of America, and the Wesleyan Church in Canada presents its cordial greeting to the entire Methodist family on this continent. We have strong fraternal regards to all branches of the Methodist Church, here and everywhere, but you will pardon me if I say we entertain peculiar filial affection to the M. E. Church. And we have a right to. We are of your own right-hand planting, and they that be planted in the house of the Lord shall flourish in the courts of our God. Eighty-four years ago you had a presiding elder's district in this part of the country. I cannot say how far it extended, but I believe it reached off south to the neighbourhood of New York, and east to Boston and the Eastern States; north to Montreal and Quebec, and west to Niagara Falls; and beyond that powerful cataract! Well, you will see this was a very large district for one presiding elder. So it was. But there were giants in those days, and the prince among the princes of Israel was the memorable Rev. Freeborn Garretson, and it occurred to that faithful apostle of Methodism that it would be right for him to send out scouts through his vast district for prospecting the country, and see if there was an opportunity of doing good; and he sent a man off here to your northern lake, and not finding much opportunity of doing good there, he wended his way to Lake Ontario, and crossed over to Canada. He returned, and reported to his presiding elder that there was a very interesting field on the banks of the St. Lawrence and the Bay of Quinte for the introduction of Methodism, and your Conference that sat in Albany sent a man to Canada. Thank God, he unfurled the banner there in the latter part of February, 1771, when the first two classes were formed, and the third organized on the 2nd of March—the very day that our great founder left the church militant for the church triumphant. That work spread through Upper and Lower Canada until 1820, when, by mutual arrangement between you and the British Conference, Lower Canada was assigned to the English Conference, and you retained Upper Canada. In 1824 your Conference directed your bishops to form an annual conference in Canada, to be called the Canada Conference, and we had the pleasure to see those venerable men of God, Bishops George and Hedding and Dr. Bangs, coming to our shores for the purpose of forming the Canada Conference. When it was organized, there were seventeen ordained ministers, members of that Conference, that took circuits that year. There were about thirty of us in all. I went to that conference a young man, with my horse and saddle-bags, hymn-book and Bible—grand accoutrement of a Methodist preacher in those days—and went out, with about thirty others, to plan

the gospel through the primeval forest of Canada. And thanks be to God, the seed has taken root, and has sprung up, and is bringing forth fruit. In 1854, our brethren from the lower provinces applied for admittance into our conference and we became one, in Upper and Lower Canada.

"At the same time the British Conference, in which we had affiliated in 1833, requested us to take charge of their missions in Hudson Bay Territory, believing that our appliances and contiguity to those far-off regions rendered such a course desirable. We accepted the offer, and sent our missionaries into the woods of Hudson Bay. In 1859 we enlarged our borders, and sent off missionaries to the Pacific coast; and one of the most interesting meetings that I ever had the pleasure of attending was held in St. Paul's Church, New York, to bid farewell to our missionaries; and you, Mr. President," turning to Bishop James, "were kind enough to give an episcopal and an apostolic charge to our missionaries on that occasion. They have never forgotten it, and the words that you spoke on that occasion were imprinted on the hearts of our missionaries, so that they repeat them verbatim to this day. God bless Bishop James and all the bishops on this camp-ground."

"Well, recently we have been making an effort to unite all the scattered fragments of Methodism throughout the Dominion. We have succeeded in confederating the Canada Conference and the Eastern British American Conference, where we are now, and are to meet in general conference at Toronto in September. I hope we shall see some of you there. Our brethren of the New Connexion Church have also come into the grand movement, and will be incorporated with us next September. And still there are two or three other members of the family that we would be glad to have come in. I was delighted to see that there was some courting going on between the Church North and the Church South. I hope that the courting will be continued, and not repulsed, on the other side, and I hope the wedding day is not far distant. Indeed, if it were my prerogative this morning to take the hand of my venerable bishop here and put into the hand of my venerable bishop there, and pronounce the wedding ceremony, I would say, 'Whom God has joined together let no man put asunder.' Well, it is coming, brethren; in the nature of things it is coming. Let us pray for it."

"It was not long after our Conference was formed till our brethren began to establish some institutions connected with the Conference, for we had none at that time. We had no funds. We had about thirty meeting-houses, such as they were, and about thirty preachers to go and preach to the people. But the third day, the venerable bishops that attended, and those that acted, resolved to form a missionary society, and did so, led by the Rev. Dr. Bangs.

"At that time we were enabled to give \$144 as our missionary subscription; \$15 of this came out of the pockets of poor travelling preachers there assembled.

"Bless God, the work has gone on, until this year we have been able to lay upwards of \$100,000 upon the Lord's altar for missionary purposes, and our little flock has greatly increased. The seventeen ministers have increased to about 700 preachers, and the 6,000 members to about 75,000; and God is carrying on the work there. You will believe that we have done something for the Lord, when I tell you that when the census was taken in 1871 (you take your census here every ten years, I believe, and I was glad to find that you were not only the largest church, but the richest in the United States). When our census was taken I was happy to find that one-fourth of the people of Upper Canada had returned themselves Methodists. In 1815, in Toronto, where I live, there were only four persons, that would allow themselves to be called Methodists under any circumstance, but now one fourth of the entire population of the Province have recorded themselves as Methodists; and as to ecclesiastical buildings, more than one half of the whole number are Methodist. It is true we have a vast, overshadowing power of superstition to contend with in Lower Canada, but we have drawn the sword against all error, and have determined to fight it to the very end. Will you give us your prayers?"

"Well, I think God for what he has done for me as well as for the people with whom I am connected. Oh, if I could tell you how I feel this morning! I have been happy for more than fifty-five years, but I never was as happy in my life as I have been on this camp-ground. I know more, I think of what the apostle felt when he said: 'Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' Well, brethren, it is our privilege to be made free from sin, and I can say with the venerable bishop who addressed you, that I feel that Christ is my Saviour from sin; that he dwells in my heart; that he reigns in my affection; that to me he is the chief among ten thousand, and the One altogether lovely.

"I never felt in my life as I have felt on this camp-ground with reference to this

Christian union. Oh! how beautiful that song appeared to me as you were singing it:—
"One family, we dwell in Him,
One church above and beneath,
Thou'gh now divided by the stream,
The narrow stream of death."
"And, brethren, we too our willing heads will bow; we too the crown shall gain; it awaits us all."
"I have no time to give you a more detailed history of our church and the feelings of my own heart, but the best of all is, 'God is with us.'"
Bishop James said, "Let us invoke the special blessing of God upon that particular branch of the family represented by Dr. Green." The people bowed their heads in silent prayer, for a few minutes.

Moslem Cemeteries.

It is a cardinal article of faith with all the Mahomedans that the corpse and the grave are sacred, and the result is that, neither being disturbed, their cemeteries stretch over vast tracts, often altogether disproportioned to the cities or towns from which they are nourished. Constantinople is surrounded by immense graveyards, suggesting to the mind of a stranger that the principal business of Stamboul, as indeed of all civilization, has been for ages entirely of a mortuary character. They present a strange and extremely gloomy appearance, their white marble columns, surmounted by turbans, shimmering like ghosts through and above the groves of cypresses that always mark the last repose of the Moslem sleeper. The shape of the carried turbans indicates the condition of the dead. The pillars marking the graves of women are turbans, those over the unmarried having a sculptured rose at the top. The rose monuments almost invariably denote young girls, since celibacy is thought discreditable in Mussulmanic countries, and the highest province of the opposite sex to be the bearing and rearing of children. The inscriptions are in letters of gold, and abound in such hyperbole of commendation that an English speaking person might naturally suppose some of the epitaphs of his own race had been translated into the Turanian tongue. Few eulogies are bestowed upon women, and the unwedded are treated with the silence of charity, because, to the Ottoman mind, their loftiest functions have been unfulfilled. Sepulchres of particular families of wealth and distinction are railed in and environed with the omnipresent cypress, and the tombs of eminent dignitaries are lighted with lamps kept constantly burning, a certain sanctity having been associated with fire by numerous schools of theology before and since the day of the Roman vestals.

Not a single stone is removed under any circumstances from a Mahomedan grave, for such a removal is considered the deepest sacrilege, and no amount of piastres could purchase a rood of a Mahomedan burial-place. The Orient is not yet sufficiently enlightened to see the advantage which we so clearly perceive of turning old graveyards into building sites, and using the dust of our forefathers as a basis for profitable speculation.—*Harper's Magazine.*

Intolerance in Belgium.

The Brussels correspondent of the *Pall Mall Gazette* writes:—"A remarkable instance of clerical intolerance has occurred at the town of Limbourg. M. David, a much esteemed member of the Belgian Chamber, who died a short time ago, and refused on his death bed clerical assistance, had expressed the desire to be buried at Limbourg, his native town. The Dean of Limbourg ordered that he should be interred in the unconsecrated corner of the cemetery there. Owing to the intervention of the burgomaster, to whom belongs the police of the communal cemetery the inhumation took place in the ordinary ground. On the Sunday after the burial the dean protested from the pulpit against this act, insulting at the same time the memory of the late M. David, whose son being informed of the fact waited for him before the church on the following Sunday, and in his anger struck him across the face with a whip. The matter is creating much sensation, and will, of course, come before the court of law."

Corn in the Hopper.

In one of his characteristic letters to young preachers the Rev. Dr. Tyng tells us of a young licentiate from the country who one day came to him greatly distressed under the discovery that he found it impossible to get up sermons. "My young friend," said the doctor, "you have often been in a mill; what would you think of the distress of a miller, who, turned on his power to set his wheels in motion, and seated himself with his bag at the 'bin,' looking for his flour, but had forgotten to put any corn in his hopper? How can you get meal from your bin, till you fill your hopper with corn?"

Sanctified afflictions are among the most precious blessings of the Christian's present lot; patience and submission to God's holy will are thus brought out and strengthened, and he is eminently glorified.

The Family Treasury.

Tired.

ON A PICTURE OF A TIRIED CHILD.

From "The Knight of Intercession, and other Poems," by R. J. Evans, M. A., Pembroke College, Oxford.

Oh! the brow of a tired child!
And yet, tired out with too long play!
The little hand-stalk slowly down,
The little face is slowly grown,
As if the sun had slipped away;
And yet his noon of day.

tion; whereas Low Church is Scriptural, spiritual, pious, humble; making faith, graces, gifts, and goodliness, everything in Christ, and ceremonial and services as nearly nothing as possible.—The Rock.

Does it Pay?

The late Rev. Leland Howard, of Rutland, Vermont, in the faithful discharge of his pastoral duties, took occasion, quite often, to urge, personally, on one of his hearers an attention to religion. At length the repeated conversation became so distasteful that, in an irritated manner, he repelled all further advances by declaring most emphatically that if he ever took that liberty again he would never pay another cent toward his salary. With no fear of loss in this respect, but with a shrewd knowledge of human nature, and with wisdom often born of love, he forebore all further personal conversation when they met, but he would tap him on the shoulder and simply ask, "Does it pay?" Time went on, and the good, faithful pastor, crowned with years and the honors of a long and useful life, went through the gate of death to be with Christ. But his words remained like a nail fastened by the Master of assemblies; and the man whose salvation he so often sought to secure became a Christian. Then he told what feelings that brief question produced. He said: "I had rather he had said the whole than to ask the question: 'Does it pay?' And O," said he, "if he were only living now, that I could tell him so, what a privilege it would be!"

Shake Hands.

"Do tell me the name of that sweet-looking old lady who sits behind us at church. She has spoken to us several times so pleasantly, and it is so unusual." Thus said a friend to me not long since. Her family had attended that church for several years; not only were they regular attendants, but, at the stated periods, they came to its communion table; they were members "in good and regular standing;" their faces were familiar to most of the congregation; yet it was "unusual" for any to speak to them. They were strangers in the church, through no fault of their own, and they felt as such. There many, no doubt, who believe in the communion of saints, without pausing to see whether any particular meaning attaches to their belief; they do not forget to assemble together; but they do forget to follow after the things wherewith one may edify another. We may not all be so placed as to admonish, or exhort, or to provoke our brethren to good works, but we may sometimes show them, by a cordial word or two, that we love them. Ceremony is undoubtedly to be observed in this world; it is often necessary; but may not church members sometimes venture to speak one to another, even without a formal introduction? There are few of us who have not an intuitive sense to whom we may speak without hurting our dignity. That "sweet-looking old lady" preached a little sermon to, our friends, after "I maintain," says Dr. John Hall, "that the shaking of hands, rightly administered, is a means of grace." So shake hands at the market, on the street, and above all, at church. Some people quit church for want of this means of grace. And no doubt some have been helped in the church by it. Friendliness goes a long way with some. With some persons a kind word may strengthen "him that is weak in the faith." The heart of the writer warms while recollecting the pleasant Sunday greetings of a Christian family, whose gentle courtesies were greatly instrumental in bringing at least one into the visible church. The fervor awakened by a sermon full of love to Christ and good will to man will not be, it all cooled by a cordial word, or hand shake, meeting one on the way to the door. There should not be strangers of a "regular standing" in the church. Then speak kindly every opportunity you have; shake hands if you will. How do you know which is "the least of these?"—Christian Observer.

Church Parlors.

A writer in the N. Y. Observer speaks as follows of the "Church Parlor": "We know that one great complaint made against the city churches is, 'lack of sociability.' Many a stranger comes into the city, unites with a church, and, beyond a call from the pastor and an elder, perhaps, the matter ends; and unless the stranger is a 'pushing' person, he and family may attend the services every Sunday, be at every prayer meeting for months, and even years, and get no nearer the members. The great means of social intercourse is, as we know, 'The Ladies' Sewing Society,' held during the winter season, and usually at the house of one of the members. What is the result practically? Simply this: The lady at whose house the society meets, not the church, is hostess; and though the stranger has a right and a general invitation to go, yet she does not feel just like going, unless the lady hostess sends her an special invitation. Then, too, in a private house, the gentleman was expected to come in the evening, after standing huddled in the front hall a few times, come later and later, just in time to see their wives home. Now, in a 'Church Parlor' all this is obviated; the parlor is large, and there is, always, the lecture-room, Sunday-school room and church to flow over into. Then each feels that the church is the hostess, and Mrs. A. can come without being invited, except by the general notice from the pulpit. And Mrs. B., who has a small house, can come, because she knows she won't be expected to have the society at her house. And the stranger, who shrinks from going to a private house, can come as

to any other meeting, and the gentlemen have plenty of room to pass around among the ladies, and not look at them through the crack of a door. A committee of ladies has provided a comfortable lunch; and all refreshed, have had a good time as a church, trespassing on no one person's hospitality—in fact, all at home.

As far as my observation has gone, I look upon the social rooms of the church as the only practical means by which the church members can become acquainted with each other as church members.

Some Every Day Maxims.

- "Moral Courage" was printed in large letters and put as the caption of the following items, and placed in a conspicuous place on the door of a systematic merchant in New York for constant reference.
Have the courage to discharge a debt while you have the money in your pocket.
Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.
Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one and richly attired.
Have the courage to own that you are poor, and thus disarm poverty of its sharpest sting.
Have the courage to tell a man why you refuse to credit him.
Have the courage to tell a man why you will not lend him your money.
Have the courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.
Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.
Have the courage to wear your old clothes until you can pay for new ones.
Have the courage to prefer comfort and propriety to fashion, in all things.
Have the courage to acknowledge your ignorance, rather than to seek for knowledge under false pretences.
Have the courage, in providing an entertainment for your friends, not to exceed your means.
Have the courage to insure the property in your possession, and thereby pay your debts in full.
Have the courage to obey your Maker at the risk of being ridiculed by man.—Selected.

Hints to Seekers.

Do not delay your prompt submission to Christ in the idle waiting for "more feeling." It is the devil's snare that you can not obey God until your sensibilities have been more moved, or until you have wept or sorrowed to a given amount. God's word says nothing about feeling; but it makes every thing of faith. It does not say weep and be saved; it says, Believe and be saved! Nor can any one feel sure that he is believing on Jesus until he has begun to obey him. Some persons are almost entirely wrought upon through the consciousness and the will, and they decide for Christ as early as they decide to make a business contract or to go upon a journey. An intelligent lady complained to me lately that she had "no such feelings as she expected or hoped for;" but when I found her to be hungry for the Word and the place of prayer, and busying herself in doing good, I saw that she had been changed by the Holy Spirit into a different woman from before. The longer I labor for souls the less I care to see inquirers weep, and the more I care to see them renouncing sin and obeying Christ.

About Croaking.

We have all been croakers in our turn. In Jefferson's time good people predicted an all-goung deluge of infidelity. There have since been spouts of anti-Romish apprehensions, when "Protestants were sure that America would soon be subject to the Pontiff. German philosophy is still the bugbear of a large section of the church, and our pulpits not seldom send forth warning that Satan hath not only desired to have us, but that he is sure to make his wish good. We do not intend to join in the chorus. The black, ill-loding crow shall not win us from listening to the heaven soaring lark whose song is of hope. For whatever the signs which come to our limited senses, whether of divided councils, or faithless service, or corrupting usages, or rejected truth, we shall remember the heart-strengthening assurance: "But I have prayed for thee." The Lord Jesus has prayed for his church; it does not become us to prophesy or fear evil. The gospel is hope.—Working Church.

Splendor and Distance of Sirius.

Mr. Proctor's "King of Stars" is the magnificent Sirius—that splendid star of the southern sky, whose fixed blaze is not diminished, even though he has receded from us, during the past century, more millions on millions of miles than we would dare to say. How must he have appeared—with what unutterable glory—to the first races of mankind—to the human beings who preceded the ancient Egyptians? These latter worshipped Sirius. He wore a red hue, then—three or four thousand years before the time of Christ. His color has changed during the last four thousand years—and he, himself is untold and unutterable miles further away than he was then; but such is his unimagined distance that even his swift recession from this particular region of endless space seems to make, in any one century, no perceptible difference in his appearance. Of one star alone, of all the infinite host outside of our solar system, the distance has been measured. It is Alpha Centauri. It is

found to be more than 200,000 times further away than the sun. At this distance, our sun would shine much less brightly than Alpha Centauri. But Sirius, that ineffable sun, is still more remote. He is at a vastly greater distance away; the best computations assign to him a distance exceeding that of Alpha Centauri five fold to ten fold.

Taking the equivalent of the distances, it follows that if Sirius shone no more brightly than Alpha Centauri in appearance, he must nevertheless give out twenty-five times as much light. Yet a careful comparison of his brightness with that of Alpha Centauri shows that Sirius is about four times brighter. Therefore, says Mr. Proctor, in reality he must give out about one hundred times as much light as that great star.

In other words, coming back to our sun, it is found that Sirius shines in reality three hundred times more brightly than the sun. Proctor proves, mathematically, that if this be true (and he believes it), then it follows that the volume of Sirius is about twenty-two times as great as the sun's. Even the diameter of this King of Stars is between seventeen and eighteen times that of our sun.

Out of that kindly sphere, of light inconceivable, two thousand such orbs as our sun might be formed, "each fit to be the centre of a scheme of circling worlds as important as that over which our sun bears sway." What must be the planetary system of Sirius?

Expensiveness of Funerals.

In the reign of William III. of England, special taxes were imposed for five years on christenings, marriages, and funerals, and also on bachelors and widowers. The proceeds were appropriated to the extraordinary expenses of a war which had been declared against France. This kind of a tax, with the possible exception of that part which referred to bachelors and spinsters, was in clear violation of the principles of political economy, but it was far less burdensome than the expenses which fashion has fastened upon newly married couples and bereaved families in our day. It is said that New Yorkers, who wish to make a great show on matrimonial occasions, and yet are frugal in their ostentation, hire silver-ware and bijouterie of jewelers and fancy goods dealers, to be exhibited as presents. When every thing is done, the expenses deemed necessary, by both bride and groom, are often so large as to be formidable to persons of moderate income. Many a young couple spend so much on bridal costumes and presents, and on the indispensable tour, that they are cramped for a year after, if not for a longer period. With funerals it is hardly less expensive. The bereaved wish to omit no mark of respect to the departed, and are in no condition to make contracts. The undertaker is virtually given carte blanche, and his ideas of what would be fitting and impressive are consulted, rather than the pecuniary ability of the parties on whom the payment must fall. It is time that there was a reformation, both in regard to marriage and funeral expenses. The young people, who marry with much ceremony and show, find it hard to come down to the sober realities of life. If they were to start quietly and unobtrusively in matrimonial life, there would be no back tracks to be taken. It is much easier to keep right, after one has started right, than to exchange profession for self-denial. All must die, but it certainly cannot lessen the sorrow of the dying to feel that what is considered due respect to their memory will entail troublesome debts upon their families.

A Child's Faith.

A correspondent of the New York Evangelist relates the following incident of child faith: Last year, coming from Pittsburgh East in a sleeping car, my apartment was next to that occupied by a gentleman, his wife, and their little daughter, perhaps four years old. The lady was excessively timid—not to put too fine a point upon it, terribly nervous. The Horseshoe Curve seemed to be her especial terror, and my sleep, and I presume that of others, was disturbed by her talking to her husband of the peril. The engineer might be asleep, or the switch tender might be asleep, and then the train would certainly be plunged down the abyss. But it was worth while to be awake, when I heard the sweet retuke, not intended, but real, of the little one: "Ma, God takes care of us, and does God sleep?" Was not this the ordaining strength out of the mouth of babes? Happy for the mother if it proved strength to her faith!

For the Young Folks.

Our Children.

BY WILLIAM DEYANE.
Standing forth on life's rough way,
Father, guide them;
O, we know not what ere long
May befall them;
Neath the shadow of thy wing,
Father, hide them;
Walking sleeping, Lord, we pray,
Go to bed with them.

Fifty Pounds Reward.

In England, a great many years ago,—when Anne had just become Queen, and when the Duke of Marlborough was making those dazzling marches on the continent of Europe which went before the fearful and famous battle of Blenheim; and when the people of Boston, in New England, were talking about printing their first newspaper (but had not yet done it),—there appeared in the London Gazette a proclamation, offering a reward of fifty pounds for the arrest of a middle-sized, spare man, about forty years old, of a brown complexion, and dark brown-colored hair, who wears a wig, and has a hooked nose, a sharp chin, and a large mole near his mouth. (And the proclamation, further said, that he was "a house-factor in Freeman's yard, in Cornhill.")

And what do you care about this man with a hooked nose, for whose capture a reward was offered about the year 1702? Had he plotted to kill the Queen? No. Had he forged a note? No. Had he murdered anybody? No. Was he a Frenchman in disguise? No.

What then? He had written some very sharp political pamphlets, which the people in authority didn't at all like, and were determined to punish him for.

But, I suppose, there are a great many hot political writers who were caught up in the same way in those old-fashioned times, and put in the pillory or in prison for the very same sort of wrongdoing, whose names we don't know, and don't care to know.

Why, then, have I brought up this old proclamation about this forty-year-old, hooked-nosed man? Only because his name was Daniel Defoe, and because he wrote the most delightful of all the story books that ever were written.—"Robinson Crusoe!"

To be sure, he had not written "Robinson Crusoe" at that time; if he had, perhaps the sheriff, or whoever sent out the proclamation, would have described him as a writer of a story-book about being cast away on a desert island, and full of monstrous fables, instead of describing him as a hostler of Freeman's court. But I don't know. People in authority never know or care so much about the books a man writes, as about the shop he keeps and the debts he owes.

But did they catch the hooked-nosed man? and did somebody get the fifty pounds for it? Yes, they caught him; and yes, too, about the pounds.

And he had an awful time in prison, he tells us, and chafed horribly; for he was one of those restless, impatient, busy-bodies, who want always to be at work, and at work in their own way. He was what would be called, I dare say, in our time, a hot-headed radical; and if he had been born a century and a half later, would have made a capital editorial writer for a slashing morning journal in such a city as New York or Washington. But our people in authority would not have offered a reward for the arrest; they would have shrugged their shoulders, or, failing of this, would have given him an office.

He had all the more enemies because he had been befriended by King William (who died in 1702), and who was a staunch Protestant, and—as you know—had come over from Holland, to take the English throne. Defoe was a staunch Protestant too, and a very hot-headed one. And it was his sharp talk about religious matters—which were then closely mixed up with political ones—that brought him to grief.

But he kept on writing. The prison couldn't stop that, or it didn't. And when at last he came out, he wrote all the more. He was a born writer, and never grew weary of writing. Yet it was fully seventeen years after the offer of that fifty pounds reward, and when the "forty-year-old, hooked-nosed man," was well on towards sixty, that he published "The Life and Strange, Surprising Adventures of Robinson Crusoe, of York, Mariner, who lived Eight and twenty Years, all alone, in an Uninhabited Island on the Coast of America near the Mouth of the great River Oroonoke."

As what a book it was! What a book it is! You don't even know the names of those political booklets which this man wrote, and which made him a good friend of the great King William, and gave him great fame, and brought him to prison; nor do you know, nor do your fathers or mothers know much about those other books which this man wrote upon Trade, and Religious Courtship, and a score of other things; nor are they by anybody much read or called for. But as for that dear old figure in the high goat skin cap, and with the umbrella to match, and the long beard—who does not know him, and all about him, all over the Christian world?

Why, long, as it is since I first trembled over the sight of those savage foot-marks in the sand, and slept in the cave, and pulled up the rope-ladder that hung down over the palisades,—yet, if that dear old figure in the high goat-skin cap and the goat skin leggings were to march up my walk on some mild spring evening, I don't think I should treat him as a "stranger in the least." I think I should go straight to him and say: My dear Mr. Crusoe, I'm ever so glad to see you; and did Friday come with you? And is Poll at the station? And have you been to York? And do you think of going to sea again?

I don't know any figure of the last two centuries that it would be so hard to blot out of men's minds as the figure of Robinson Crusoe.—St. Nicholas for September.

A Child's Sermon.

"Limpy! Limpy! go home, or you'll lose your supper." A lame man, who was walking slowly, with staggering steps, leaned upon his cane, and looked around to see who thus addressed him. But no one was in sight; and, muttering an oath, he shuffled on.

Again he heard the same words, and this time he was quite sure they were spoken by some one in the field, from which he was separated by a high wall, and make his way towards it. Very angry was he, and he shouted, "Who calls me names? I won't be called names by anybody."

"Please, sir, I'm sorry, if anybody calls you names," said a child; and recognizing the voice, he was more angry than before. "Then what do you do for?" he growled, raising his hand as if to strike the beautiful child, who looked wonderingly into his face.

"I, sir! I wouldn't call you names for any thing. Did you think I would?" And little May Bemis went nearer to her companion. "I didn't hear anybody speak to you."

"I did. Somebody called me Limpy." "Why that's my lame chicken." I call him Limpy. I was trying to drive him home. He runs away ever so much, for all he's so lame. Please, sir, ain't your name Mr. French?" "Yes," replied the man; although he could hardly remember when he had been addressed as Mister. What of it?"

"I've seen a lame man go by Aunt Mary's, and I thought it was you. Aunt Mary says you used to be just as straight as brother Harry. Please, sir, I'm sorry you're lame."

"I expect I am too. But then, it don't make much difference to me." "Why don't it?" asked May Bemis. "Please, sir, Aunt Mary said you would be a good man if you wouldn't drink rum." And now a tiny hand rested on the poor man's arm. "Please, sir, don't drink any more; I wouldn't if I was you. You won't will you?"

"What do you care, child? I'm nothing to you." This was not an encouraging reply; but May was so much in earnest that she did not mind it, as she said sweetly: "I want you to be good, so that God will take you up to heaven when you die. Don't you want to go there?" "Yes, child, I want to go there." And the hardened heart grew tender. "I didn't know that anybody cared for Tom French; but perhaps God hasn't forgotten me, after all. I'll think of what you've said."

He'd think of it. Many a sermon he had heard, yet none like this; and when May Bemis grew to womanhood, she knew that an old man had died blessing her name.—Fermont Chronicle.

No Success Without Industry.

"I really believe, young friends, that idleness is the ground of most vices. I am acquainted with certain young men who are running about the streets, and whom I see stepping out of drinking-saloons. Some of them are sons of reputable parents. I remember, last Summer, meeting a young man, one of the best-dressed lads in the city, a young man whom I met in the street cars frequently riding up and down; and I had seen him so often, and always with such a laisurately air, that I said one day to him, calling him by name.

"What are you doing?" "I have not any particular business," he said. "Well," I said, "haven't you any thing to do?" "No; nothing in particular," he answered. "It was somewhat impertinent, but I said, 'Well, I suppose, now you are out of school, you mean to get into something pretty soon?'"

"Well, I have not anything just now in view," he replied. "To make a long story short, the poor fellow has not anything in view, never did have anything in view; and never will have much of anything in view. 'Drifting, drifting! Down, down, down!' He is not the boy he was when I conversed with him last Summer. There is nothing truer, though trite, than the old adage, 'an idle brain is the devil's workshop.' Unless there is an aim; a plan a purpose in a man, there is depravity, and appetite, and lust and passion. It is idleness that fills our jails and our prisons. It is idleness that rolls up millions and millions of dollars for spirituous liquors every year.

Industry, my young friends, is the first law of success. Some one asked a man who was counted a great genius, to define genius; and he said, "genius is industry." Things never came about of themselves. The man who writes a great book never wrote it in a day, or a week. The man who has perfected a great invention did not combine wheel and piston in an hour, or a month; but it was the industry of inquiry, the industry of application. Industry is the first law of success. The smile of God, and the peace of conscience, will more than counterbalance a universe of frowns.

Agents and others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person who requires the name of the Post Office, and in case of change, the name of the Office from which the change is to be made. All letters containing payment for the Christian Guardian, S. S. Advocate, S. S. Banner, or for Books, together with all orders for the same, should be addressed to the Book-Steward, REV. S. ROSE.

Christian Guardian. TORONTO, WEDNESDAY, SEPT. 9, 1874.

A GOOD OFFER.

We will send the GUARDIAN from now to the 31st of January, 1875, together with the beautiful Chromos "WIDE AWAKE" and "FAST ASLEEP," or \$1 30.

The above period will include the important Reports of the General Conference to be held in September.

Send at once before the Chromos are exhausted. Address, REV. S. ROSE, Wesleyan Book-Room Toronto.

OUR PAPER.—We hope the matter referred to in Bro. Gray's article on the first page will receive the consideration which its importance claims. Our news items, and several other articles are unavoidably crowded out.

OUR CHURCH NEWSPAPERS.

There can be no question that the church is bound to use every lawful agency, by which she can more effectually fulfil her mission to the world. Among these agencies that have become potent both for evil and for good, the Press occupies a first place. It is gradually becoming the mightiest force in modern society. Through its agency public opinion is rapidly becoming a high court of appeal, whose verdict must be final. Throughout the whole civilized world periodical literature is now performing a great part of the educational work, that was formerly done by the college and the pulpit. It is, therefore, evidently expedient and right, that this powerful instrument should be used in the cause of morality and religion. Every branch of the church fully recognizes the importance and necessity of this; as the publishing houses, book-stores and periodicals of the different denominations amply attest. Methodism has from the first wisely recognized and extensively used religious literature, as a means of enlightening and evangelizing the people. On this continent, where the religious newspaper has attained its fullest development, Methodist newspapers play an important part. The fathers of Canadian Methodism early recognized the importance of supplying the families of our people with sound religious and literary reading; and in 1829 established the CHRISTIAN GUARDIAN, which from that time to the present has expanded and defended our usages and doctrines, and faithfully enforced the different enterprises to which the zeal and benevolence of the church have given birth. Whatever changes of editorial management have marked its history, there has been no change in the general policy, that has at all times prompted it to condemn whatever was adapted to corrupt public morals, enfeeble religious life, or retard intellectual and industrial progress; and to defend and strengthen whatever was pure and just and good. At the present time, the influence of the religious newspaper is greatly on the increase. It is an age of intense activity. Most men are too busy to read heavy volumes and elaborate disquisitions. The majority must be reached by the brief current utterances of the newspaper, or they cannot be reached at all. Hence, at the present crisis in Canadian Methodism, history, whatever other literary enterprises may claim attention, it is of the first importance to our future success, that we use the agency of the religious newspaper wisely and vigorously.

One important question demands serious thought at the present time. Does the division of our work into several local Conferences, and the union just consummated, create a necessity for the establishment of a weekly paper for each Annual Conference? The request that came from Montreal to our last Conference seems to imply that this is thought necessary by some. For reasons which to us appear weighty, we do not admit this necessity. But we do not wish our remarks and objections to be understood as referring to the Provincial Wesleyan, which has a well defined constituency of its own; and can probably render greater service to the Church in the Eastern Provinces than any paper from a distance could do.

We disapprove of the plan to establish a paper for each Conference for the following reasons: The division of the work into Annual Conferences makes no change in its demands, or in the objects which a religious paper is designed to accomplish, that would render local journals more necessary than before. The object of a church paper is to supply wholesome and instructive reading to the families of the church, and to awaken the interest of the people in all our Connexional enterprises. This object can be better attained by one leading paper, than by several local ones. Probably nearly 4,000 copies of the GUARDIAN circulate within the bounds of the London Conference. The formation of that part of the work into a Conference makes no change that renders the GUARDIAN any less adapted to the wants of the people than before. And if not, why should there be, any attempt to supersede it by a paper published within the bounds of that Conference? Why will a weekly paper published

in London be more suitable, for Hamilton readers, or one published in Montreal be better for the people of Kingston, than a paper published in Toronto? We see no good reason why this should be the case, as long as the GUARDIAN is conducted with impartiality. It is a mistake to suppose that any great good is accomplished by lengthy accounts of local affairs, however much they may gratify local feeling.

The establishment of a newspaper is a serious commercial enterprise that requires considerable capital to make it successful. It is not something that has only to be started to go on successfully, without any financial expenditure. A good many such papers have failed to pay their way. Then, where is the money to come from to inaugurate these newspaper enterprises? And, even if we had the money in abundance, would the best investment we could make with it be the establishment of local Conference papers? We think not; for if we were to start three papers, one each for the London, Toronto and Montreal Conferences, none of them would be likely to yield anything like the income necessary to sustain such a paper as the church should have.

We oppose this proposal because we are fully convinced that it is far better to unite the energies of two editors on one first-class paper that would be a religious power in the country and a bond of union, than to pay the salaries of two or three editors, working separately on papers with limited circulation, and struggling for a bare existence. How can we ever expect to compete with first-class American religious weeklies, on which large sums are expended for literary contributions, if we adopt the short-sighted policy of starting several local one-man-power papers? It never can be done on that plan.

In the United States the immense extent of the country renders it necessary to publish papers at different points. We could hardly expect Chicago to rely wholly on a New York weekly, to say nothing of San Francisco. But the GUARDIAN only requires a day to reach Quebec. But even in the United States several Conferences are grouped together as the field of each church paper. There are, as nearly as we can remember, eight official papers published by the M. E. Church, to supply the ground occupied by about eighty annual Conferences. Many of the most thoughtful men in the church are convinced that a fewer number of papers, more efficiently edited, would render more valuable service to the church.

The establishment of Conference papers is prompted by a desire on the part of some for separate and independent action by the local Conferences, that, if carried out, will tend to develop a sectional feeling which it is far from desirable to promote. We want, though broken into local Conferences, to maintain the same connexional unity of spirit as before. We want to feel that every part of the field that requires help has a claim upon our regard. The strong portions of the work should help the weak. It would be a grave mistake, at the present time, to adopt any course that would weaken the connexional feeling of our people, or make them feel that their sympathy and interest should be confined to any one section of our work.

MORE CLERICAL INTOLERANCE.

Another striking instance of clerical bigotry and intolerance, in the Anglican Church, has recently attracted a good deal of attention, and called forth very general condemnatory criticism from the English press. It appears that the Rev. Henry Keet, a Wesleyan minister at Owsley Ferry, had recently lost a daughter, and he proposed to erect a stone over her grave, on which it was stated that she was the daughter of "Rev. Henry Keet, Wesleyan minister." The vicar of the parish, Mr. Smith, thought it to be his duty to forbid the erection of the tombstone, unless the words "Rev." and "Wesleyan minister" were omitted. He even declined to correspond with Mr. Keet, except by a verbal message sent by a stone-mason. Mr. Keet wrote to the Bishop of Lincoln, Dr. Wordsworth, in whose diocese the parish was situated, stating the case. Dr. Wordsworth has made so many declarations of friendship to the Wesleyans, and expressed such ardent desire for their absorption into the Church of England, that a conciliatory course of action might have been expected from him. But, he merely sent "Mr. Henry Keet, Wesleyan preacher," a curt reply, stating that it was the duty of an incumbent to examine the epitaphs, which it may be proposed to inscribe on grave-stones in the churchyard of his parish, and that he is required by law to make objection to any thing in them, which, in his judgment, is liable to exception.

On the advice of Dr. Ace, a clergyman who sympathized with Mr. Keet, he then wrote to the Archbishop of Canterbury. His Grace replied very courteously. While declining to give an opinion on the legal question, he frankly declared that the objection urged against allowing the stone ought not to be made. Mr. Keet again wrote to the Bishop of Lincoln soliciting his good offices with the vicar, and enclosing a copy of the Archbishop's letter. The reply of Dr. Wordsworth to this letter was still more offensive. Regarding the title "Rev" as indicating that the person to whom it is applied was a duly qualified minister, he could not concede such a claim to Mr. Keet. He further, rather gratuitously, informed him, that he hoped before long to have the happiness of admitting some Wesleyan preachers to holy orders in the Church of England, after due training and trial, which would entitle them to be called "Reverend." He also declared that any one who gives Wesleyan ministers the title of "Reverend" contravenes the injunction of John Wesley. This correspondence was read in the Wesleyan Conference, and referred to

the Committee of Privileges. Since then, Dr. Ace has written a letter to the Times, strongly repudiating the assumptions of Dr. Wordsworth. This whole correspondence is suggestive, and will not be altogether barren in results. It shows the intense exclusiveness and bigotry that exist side by side with professions of desire for union with the Methodists. The Bishop of Lincoln evidently lives in an artificial ecclesiastical world, which renders it impossible for him to understand the true relation of things, as they appear to those who do not adopt his axioms. Nothing can be clearer than that neither the Church of England, nor the vicar of the parish, would be responsible for designating Mr. Keet, on the tombstone, by the terms which ordinary courtesy has authorized, when the terms were not chosen by them. No doubt this new manifestation of narrow intolerance will widen the growing breach between the Wesleyans and the Church of England; and strengthen the movement for Disestablishment. The Bishop of Lincoln has since discussed the matter in a postscript to his pastoral to the Wesleyan Methodists. While regretting that the matter has been made public, he believes that the discussion he has raised will have "a salutary effect;" it will serve the important purpose of eliciting truth. This is subsequently explained by the statement, that it will open up to public enquiry "the whole question of ordination," and lead many to ask, whether any body of men may take upon themselves the office of ministers "without a lawful commission." We agree with the Daily News, that the bishop quite misconceives the effect of his letters. They will do good, but in a different way from what he expects. They will prompt many to enquire, whether these priestly pretensions have any solid ground on which to rest; and whether men, like Vicar Smith and Bishop Wordsworth, are the proper custodians and managers of the burial grounds of the people of England.

CONNEXIONAL COMMITTEES, &c.

We have already called attention to the fact that no part of the work of our approaching General Conference will be more important than the appointment of those committees or boards, to whom are to be committed the control and management of the chief departments of our work during the interval between its sessions. The method of appointment, the duties and powers they shall possess, and the number and competency of the membership of such committees, are points that will require the most careful consideration of the General Conference. Any mistake or oversight here might tend to cripple some important connexional interest. As a general rule, we are opposed to large interests being committed to small committees, however excellent may be the men who compose them. "In the multitude of counsellors there is safety." A board in which the different interests and shades of opinion which are known to exist in the church, are fairly represented, is more likely to secure the confidence of the people than one in which this is not the case. It has already been suggested by some that the proposed constitution of the general Missionary Board does not provide for a sufficiently large and equitable representation from the different Conferences.

In these remarks we refer to the permanent committees, that shall be created by each General Conference to continue for a period of four years. But the constitution of those committees that exist to aid in preparing matters for the consideration of the Conference, and expire with the session, is also of no small interest; as a large proportion of the work of the General Conference can be best brought into proper shape by the agency of such committees. A distribution of the work to be done among judiciously appointed committees, which shall report to the Conference, will obviate the necessity for protracted discussion, and greatly facilitate the prompt transaction of business. We have always thought that the nomination of all committees by the president gave him undue power; for such nomination is practically equivalent to appointment. A committee on nominations is probably on the whole the best method of appointing these Conference committees. We have sometimes heard complaints that the committees appointed at our past annual Conferences have been limited to too narrow a circle of names. It has plausibly been urged that if a larger number of the members of the Conference, by being appointed on committees, were interested in the operations of the church, the work would be probably as well done, and more men would be trained for usefulness in the future. We have always been in favor of dividing the honors and responsibilities of official duty as widely as a due regard to the interests of the work warranted. We are convinced that the system of our British Wesleyan brethren, in annually electing a new President, has greatly helped to develop and train a staff of able men who are of more value to the church than they would have been without their official experience. But the fact that the Irish Conference has not the privilege of appointing its own president, and yet never supplies a president to the English Conference, must have a tendency to belittle its own men, and repress the development of their mental and official capacity. Even in Canada, in those cases where the same minister has occupied the presidential chair continuously for a term of years, however able the duties of the office were performed by those honored brethren, there was always good reason to doubt whether that system is quite fair to those whom it practically excluded from the chief office; and whether in the long run it is the best for a church. But we must not push the principle of frequent change too far in all directions.

It would be absurd to argue that frequent change would be good in the case of the Principal of a college, a Book Steward, or any office that demands regular and well-defined work, in which practical experience is necessary to the efficiency that secures and retains the confidence of the church.

Even with respect to the material of committees, it should be remembered that it may be possible to carry out the division of labor to an extent that will detract from efficiency of execution. All ministers, even, do not take equal interest in connexional matters, and do not possess equal ability to deal with them. That is the best system, both in Church and State affairs, that secures the most competent persons to fill the different positions of responsibility, and perform the work required. It is the chief vice of extreme democracy, both in religious and political affairs, that, on the assumption that all have equal right to office and position, the most worthy and competent are often excluded from office. If important movements and enterprises are to be wisely inaugurated and successfully executed, somebody must take the lead. It would be sacrificing too much to an impractical theory, to constitute committees or appoint persons to office, merely for the sake of wider distribution of office, without regard to the competency of those appointed to do the work. In all these cases we should be governed by the principle of selecting impartially those whom we believe on the whole are most likely to do the work assigned them, in such a way as shall best promote the objects for which the church exists in the world. We have no admiration for an oligarchy or governing clique either in civil or ecclesiastical affairs; but we have just as little favor for any extreme democratic theory, that would prevent the appointment of the best available men to do any work, which the interests of the church require to be done.

THE CONFERENCE "DAILY RECORDER."

In view of the very great importance of the approaching sessions of the General Conference, and of the deep interest felt in its proceedings throughout the entire connexion, the Book Steward has decided, in compliance with the urgent request of many persons to issue a Conference daily. The advantages of such a paper are manifold. It will furnish a full, authentic, and official report of the Conference proceedings. It will place upon permanent record the speeches upon important subjects, and thus indicate for all time by what steps grave decisions were arrived at. It will contain official and other documents of general interest. All legislative proceedings, and especially all changes in the Discipline, etc., will be faithfully recorded. It will give brief biographical sketches of the delegates to the Conference, and any other information that may tend to make the widely severed branches of the new Methodist church, for the first time brought together, better acquainted with each other. Its size, a small quarto, will facilitate its permanent preservation and binding, and its files will in future be of exceeding value as containing the contemporary records of the great events of Methodist history which are now transpiring.

The paper will begin with the first day of the General Conference, and will be issued daily to the close of the Conference, in time for the afternoon mails. It will be sent to subscribers post paid or delivered in the city for 60 cents.

Many persons have expressed pleasure at the fact of this proposed daily as an important contribution to the history of Methodism. We hope that all such, and especially the ministers and delegates will avail themselves of the opportunity by actively canvassing for subscribers and remit names and money as promptly as possible to the Book Steward, so that the heavy expenditure incurred in the project may be met. Persons desiring the paper are requested to remit at once without waiting to be called on by the minister. Give name and Post Office address distinctly.

M. E. GENERAL CONFERENCE.

The General Conference of the Canadian M. E. Church at Napanee, has continued its session since our last issue. Dr. J. M. Reid having declined to accept the office of bishop to which he had been elected, the choice fell upon the Rev. A. Carman, D.D., President of Albert College. Dr. Carman is an able energetic and scholarly gentleman, and will doubtless discharge the duties of his new office with advantage to the connexion. A plan for the introduction of lay delegation into the General Conference has been adopted by the Conference. The Rev. S. G. Stone has been elected editor of the Christian Advocate. We are glad to see that the Conference is moving in the direction of union. A despatch in the Globe says: The Committee on Methodist Union, appointed four years ago, reported. Their report rehearsed the steps taken by the Committee in negotiating with the other Methodist bodies of the Dominion; their failure up to the present time to consummate so desirable an object. It spoke of the union now consummated between the Wesleyans and New Connexion Methodists, and recommended the appointment of a committee to confer with any Methodist bodies on the subject of Methodist union.

To ADVERTISERS.—The columns of the Conference Daily Recorder will afford an admirable medium for advertising; as it will circulate in a very large number of families in the city and throughout the Dominion, and will be largely preserved for future reference. A limited number of advertisements will be accepted.

DEATH OF THE REV. WILLIAM HAY.

We regret to learn that on the 3rd inst. the Rev. W. Hay died at Clifton Springs, N.Y. His death in the midst of usefulness will be deeply regretted by a large circle of friends. We have received the following communication from Rev. E. Morrow:

CLIFTON SPRINGS, SEPT. 3, 1874. Dear Brother Dewart.—This morning at 6 o'clock the Rev. Wm. Hay fell asleep in Jesus. After Conference he came to the Sanitarium of this place, in the hope of regaining his health and for a time made rapid improvement. However, he was subsequently attacked by Rheumatic Fever which in addition to internal cancer caused most intense pain so that for the past few weeks, his strength has been gradually failing. His brother, Robert Hay, of Hollis, arrived on Monday last. Two physicians attended him daily; and every kindness which a most devoted wife, and a large circle of sympathizing friends could administer, was shown him. His end was peace. While willing to live he feared not to die. He knew that Jesus was with him, as many of his utterances attested. This event is a very interesting religious service was held in the chapel of the Sanitarium, in reference to the event. The Rev. Mr. Bodwell, Chaplain of the Institution, the Rev. Mr. Gracy, Pastor of the Methodist Church of the town Dr. Hibbard, Presiding Elder of the District, Rev. Mr. Messmore, returned Missionary from India, a former acquaintance of Mr. Hay, in Canada, and myself all took part in the exercises of the occasion. A solemn influence prevailed, and the service by some will not soon be forgotten. Very great sympathy is tendered to Sister Hay in her bereavement. May she be strengthened and grace to sustain her, is the prayer of many. To-morrow morning Bro. Hay's remains will leave for Canada. EDWARD MORROW.

THE GOVERNOR-GENERAL ON EDUCATION.

ONTARIO LADIES' COLLEGE. On the recent visit of the vice-regal party to Whitchy, Lord Dufferin visited the spacious building, which has been secured for the "Ontario Ladies' College," where a fine arch had been erected. On behalf of the Directors an address of welcome was presented to His Excellency by Mr. Holden, to which he was pleased to make the following reply:

MR. PRESIDENT, LADIES, AND GENTLEMEN.—In the first place, I must congratulate you and those who have labored in this important establishment upon the acquisition of a mansion and of an estate so admirably adapted to the purposes to which they are about to be devoted. It is needless for me to repeat to you how deep an interest both I and Lady Dufferin take in everything connected with the education of the youth of this country. My views in regard to education are so sufficiently known that it is unnecessary for me to state them on the present occasion, but I cannot help saying that I take it as a most happy augury that in the room in which we are about to assemble, the best of one of the greatest of European literature, of a man of the healthiness of whose mind and the high standard and perfect taste of whose compositions it would be well if his successors in literature would imitate. I allude to Sir Walter Scott. (Applause.) I do not know whether it would be out of place to remark that there are dangers against which it is advisable for all those who are interested in the healthy intellectual training of the youth of this continent, and particularly of its female youth, to guard. Of late there has sprung up a class of literature which, in my opinion, contributes but very little to the advancement of the higher aspirations which it ought to be the aim and object of all literature, to promote. There are arisen of late a school of writers whose chief trick seems to be to extract amusement and awake laughter by turning everything that is noble, elevated and revered by the rest of the world into ridicule, to substitute parody for invention, and coarse vulgarity for the tender humor of a better day. Or if this error is avoided, a sickly and sentimentalism is substituted, more corrupting than absolute vice, or a historical sentimentalism which is as bad as either. I cannot but think that it is a great matter that in our schools we should take the greatest pains to maintain a standard of healthy, robust, and refined taste. His Excellency concluded by thanking the authorities of the school for the flattering praises contained in their address.

VICTORIA UNIVERSITY.

At Cobourg, a loyal address of welcome was presented to His Excellency on behalf of Victoria University, by the President, Rev. Dr. Nelles. His Excellency replied as follows:

MR. PRESIDENT AND GENTLEMEN.—I beg to return you my best thanks for the flattering address with which you have honored me. I can assure you that it is a very great encouragement to me to know that a body of gentlemen who, by their position, by their intellectual attainments, by their acquaintance with those principles which regulate the conduct of affairs in constitutional States, have been good enough to express their confidence in the national character of our country from time to time occasions will arise when conflicting views will be entertained as to what may be best fitting in the head of the State upon this or that particular question; but I need not assure you that it will always be my endeavor, to preserve unimpaired those great principles of constitutional liberty and practice which have raised our Mother Country to her present high position, which have enabled her to endure so many of her colonies with a constitutional existence of their own, which have preserved her from those changes and calamities by which we have seen neighboring countries overwhelmed. I have not only understood the motives of constitutional Government; I am also very glad to have the opportunity of making the acquaintance of those gentlemen who have contributed so much to maintain a high standard of education among the men of this country. It is of indescribable importance that this standard of education should be continued upon the same elevation and level as that which happily distinguishes the Mother Country, and the best security for ensuring this desirable result is that highly trained gentlemen like yourselves should be found ready to devote their lives, sacrifice their time, and employ their great attainments upon so noble and so vital a task. (Cheers.)

GENERAL CONFERENCE, TRAVELLING ARRANGEMENTS.

The Grand Trunk will issue tickets for the double journey at a single fare, upon the presentation of a certificate by the delegate, at the station of departure. The Great Western will give tickets at a fare and a third from the station of departure. The Toronto Grey and Bruce Railway will issue tickets for the return trip at one third the usual fare, on the exchange of a duly signed certificate at their office, Union Station, Toronto. Certificates have been sent to delegates. But in some cases we were not sure what road would be travelled on. Parties wishing their certificates exchanged will please communicate with the Rev. S. J. Hunter, Toronto.

The Rev. Lechin Taylor, D.D., left for England last week. He will be followed by the kindly wishes of a large circle of friends. We have no doubt that his eloquent descriptions of our Canadian resources will awaken an extensive interest in this country, in the Old Land.

THE BRITISH CONFERENCE.

We have in the last two issues given considerable space to the doings of the brethren at Colborne, as we know the majority of our readers cherish a deep interest in the progress of Methodism "at home." We condense from the Watchman and Recorder some additional notes of the most interesting matters in the further proceedings of the Conference.

A proposal to promote some organized action in favor of Temperance, brought on a discussion which elicited opinions of different shades. Mr. Oliver brought up the report of the Committee appointed by the last Conference to consider the question of temperance. After reading the report he said that the Committee asked the Conference to adopt the finding, and to appoint a second Committee to consider the details of an organization, and to report to the next Conference. The findings are (1) that the organization must rest upon a basis sufficiently wide to let us appear before the public in our proper place as all united in our opposition to intemperance; (2) that those who are abstainers may be able to carry on their work under the general cover of that unity, and that they may not appear in doing their work to be standing separate from their brethren; (3) that we recognized the special importance of giving attention to the young children of our schools by the formation of Bands of Hope; (4) that no General Committee and no branch Committee shall be at any time at liberty to take any action within the limits of any circuit without the consent of the superintendent.

Several members thought this scheme would lay too much responsibility on superintendents, and tend to produce division in the churches. The chief opposition to the adoption of the report came from those who did not think it kind of the Conference should approve of any plan that recognized it.

Mr. OLIVER reminded the Conference that there were two sides to that question. There lay before them what they all acknowledged, the terrible curse of intemperance. It was known that all kinds of organizations had been tried. It was known to most that when application was made to no less a man than John Bright, his answer was: "It is no use for you to look either to the world or the Legislature. If this great evil is ever to be dealt with, and this question to be settled, you must ask the Christian Church to take it up." They stood before the public as one of the greatest Churches in the country and it was commonly believed that they stood aloof from this great question of temperance. (Cries of "No, no.") The public at large did not rightly understand their position. There were great questions connected with intemperance upon which they were all agreed, and the Committee said that the best thing they could do was to let it appear to the world at large that they were united. (Hear, hear.) But then, whilst on the one hand they agree upon this, they ought not to forget that there were some five hundred or six hundred of their brethren who believed that the only effectual remedy for the evils of intemperance lay in the promotion of entire abstinence from the unnecessary use of intoxicating drinks. (Hear, hear.) They had struggled for years to keep that great movement in hand that there should not be the slightest appearance of separatism between them and their brethren. But they had no opportunity of taking their own stand on the temperance platform as Methodist preachers. They were obliged to associate themselves with others, with whose sentiments in many respects they had not the slightest sympathy, and to whose extravagant expressions they had a strong objection. What they now asked was that the question should be put upon such a basis that they might take their places as Wesleyan ministers and say: We dwell among our own people. We work according to our own principles. If we ever speak extravagantly, if we say a single word derogatory to the character of any brother, the Committee you appoint can call us to account.

THE PRESIDENT intimated that portions of the report might be accepted without discussion.

MR. ARMOUR said that all that was involved in the question before them was one simple question—namely, whether those Methodist preachers who were also total abstainers should be permitted as such to take that kind of action which they thought would be calculated to promote their own methods of warding temperance. He thought it was a serious thing for any Church to limit the reforming action of its own members in cases of this kind. (Hear, hear.) He did not know any other Church that did it. The section already passed gave to those who were not total abstainers full sanction in promoting the work according to their views. The section under consideration did not touch trust questions, or circuit questions, but simply the one question as to whether brethren who were teetotalers should be free to promote temperance according to their views. He should say let them have liberty to do it.

MR. KELLER said the question before them was: Shall we have liberty to establish among us a Wesleyan Temperance Society, as the ministers of the Church of England have liberty to establish such a society among them?

MR. PEARSON thought if they were at liberty to do that, it would become a bone of contention, and a great evil.

MR. HUNT thought that as they had granted liberty of action to one wing of the army, they should grant a similar liberty to the other, so giving to total abstainers an opportunity of directing the movement and supplying impetus to it, and bringing the whole under the control of the Connexional organization.

DR. OSBORN thought the adoption of this clause of the report would divide the ministers into two classes, and greatly embarrass superintendents. He spoke of the nine drinking ministers as those that thought proper to follow the Master, rather than John the Baptist. He thought the step recommended would seriously imperil the unity of the church, and give circuits an opportunity of knowing who were total abstainers and who were not, that might make the selection of ministers turn on their relation to temperance; rather than on broader grounds of usefulness.

MR. STEPHENSON replied in an able speech. He argued that the abstainers were as anxious for the unity of Methodism as Dr. Osborn or any of their fathers could be. He could not forget that there had been year by year during the last dozen years our brethren brought up before them in which their own brethren had brought shame and humiliation upon themselves and upon them. That being so, he claimed that they ought to have the option of establishing a society which would allow them to take some action

such as they believed they ought to take under proper regulation. They want to prevent the very mischief of which Dr. Osborn was afraid. They wanted to put down the extravagances which they could not help because they were obliged to work in lines of temperance action which were not under proper church regulation. They wanted to do what the Church of England would do. On the order of Archbishop Manning's power at the present time was his connection with the temperance movement. He hoped they would not put a weapon into the hands of those who were the enemies of Protestant truth. He asked the Conference to let them do what the Congregational ministers and others had done.

Mr. Cozer never despised any man who abstained, and he could not allow any brother to judge him who did not abstain. That article of the report was finally withdrawn, and a committee appointed to recommend future action on the subject.

The report of the Book Committee showed increased sales during the year. Two ministers had been appointed to compare the quality and price of the publications of the Book Room with those of other houses. They reported that with the exception of some edition of the hymn book and the magazine the Book Room compared very favorably with other publishing houses. The publication of no other church publishing house were cheaper or better. It was stated that it was intended to preserve the original hymn-book of John Wesley without change, and to add a supplement containing a number of new hymns and psalms.

Several districts forwarded suggestions to the Conference in reference to the Hymn Book. Liverpool suggested that a new Hymn-book be at once prepared, and that whilst all possible care is taken to preserve the purity of Methodist doctrine, a very liberal selection should be made from the hymnology of the whole Christian Church, so that as to character, arrangement, and in all respects, the best hymn book may be provided at the lowest possible price. The Bolton, Halifax, Lincoln, York, Whitley, and Newcastle districts sent suggestions of similar purport. The Oxford district recommended that in the event of a new Hymn-book being issued by the Book Room the numbering of the pages be omitted; and Bath advised that the ministers be largely consulted before a new edition of the Hymn-book is published.

The Committee recommended that these suggestions be referred to the Special Book Committee, with a request that they report thereon to the Conference.

The subject of lay delegation was discussed both on the introduction of a recommendation to re-model the constitution of the Committees of Review and on the report on memorials praying for lay representation, and it is evident that there is a growing feeling in favor of it.

The Secretary presented the report of the Committee appointed last year to consider the constitution of the Committee of Review. It recommended that, instead of a separate Committee of Review for each department as at present, there should be appointed annually one general Committee, before whom the reports of the Kingswood and Woodhouse Grove Schools and the Children's Fund, General Education, the Theological Institution, Church Affairs, Home and Foreign Missions should pass consecutively in review. That this general Committee of Review shall be constituted in the following manner: (A) The President, the Secretary and Assistant Secretaries of the Conference; (B) the Ex-Presidents; (C) the Lay Treasurer of the General Connexion and Funds; (D) the chairman and financial secretaries of districts, with one other minister, to be elected by the ministers of each district meeting containing fewer than forty-five ministers and two selected by all larger districts; (E) Lay representatives of the several districts to be elected exclusively by the lay members of the several district meetings and in number proportionate to the number of members in the district; (F) The ministerial officials of the six departments and an equal number of laymen, together with two ministers, and two other laymen to be selected by and from the Committee of those departments. The effect would be to secure a most influential and representative Committee consisting of about 150 ministers and an equal number of laymen. The report further proposed: That the Committee so constituted be entitled to offer to the Conference, in the form of resolutions any recommendation relating to the administration of any department, or to our financial economy in general which might be considered desirable; but, except in cases which the Conference judges will not admit of delay, there shall be an interval of twelve months before any such recommendations shall be elected as the laws of the Connexion.

Mr. A. M'ALEY moved that the subject be referred to the District meetings in May. Mr. TINDALL suggested that the recommendations of the District meetings should be referred again to the Special Committee, which should report to the next Conference. Dr. OSBORN would not object to Mr. M'ALEY's proposal if it were understood that the subject was to be considered in the district meetings when the ministers only were present. He wished the Conference to take notice that the report recommended the adoption of a new principle—a principle of direct representation in proportion to numbers. Their principal had been that of virtual representation on the principle of the interest taken in the various departments of the Connexion work. Before this principle was adopted the subject had been referred to the full Conference. Mr. H. W. WILLIAMS moved as an amendment that the subject be referred to the district meetings to be considered during the presence of the laity. This question was one of the privileges of their lay friends as members of the Committee of Review. Dr. RICE supported this view on the ground that the report before them came from a mixed Committee and affected the representation of their laymen in regard to all departments of Methodism. He thought the proposal of the Committee, though it might require to be modified, was fundamentally a wise one. It afforded such an opportunity of consolidation and regulating their lay representation as had never had before.

the lay members are present; that the minutes of such meetings thereon be sent to the Secretary of the Committee; that a first meeting of the Committee be held next July, together with the chairman of districts and the gentleman who may be chosen by the lay members of the May district meeting to attend the annual meeting of the Home and Foreign Missions and Contingent Fund Committee; and that the report of that united meeting be laid before the next Conference. This was carried.

The last number of Fowler's Phrenological Journal contains a well engraved portrait and short biographical sketch of Dr. Alex. M. Ross of this city. His distinguished achievements in the fascinating sciences of Ornithology, Entomology, Botany and Palaeontology, are duly recognized, and his important original contributions to the literature of those subjects acknowledged. It is a matter of congratulation that we have resident among us a gentleman whose eminence in these departments have made him a standard authority throughout the scientific world. Dr. Ross is engaged, we believe, upon an elaborate work on the Fauna of Canada, which will be a confident supply a felt want in our native scientific literature.

LOVE THE GREAT POWER IN THE MORAL UNIVERSE.—Here is a gem, says the Evangelical Messenger clipped from the CHRISTIAN GUARDIAN. "There is no power that can melt and win the heart like love. Argument may fail, authority may lose its influence. The stern command, although backed by right, may be ineffectual. But charity never faileth. Love is the great invincible power in the moral universe. It is the sunshine that thaws the ice of opposition. It is the Spring breath that quickens the cold soil of humanity into fruitfulness. In persuasion, it is the key that unlocks the gates of success. We are persuaded that the significance of this truth is not sufficiently understood by Christian workers in the different fields of labor. The want of this Christly love in the heart has made many lives comparatively fruitless.

It would be seen by last week's GUARDIAN that we have had a marriage in our establishment. Mr. A. G. Watson, of the Wesleyan Book Room, and Miss Louisa Walker, the daughter of our friend Wm. Walker, Esq., of this city, were made one last week. A very large party of friends "assisted," as the French say, at the festivities of the occasion. The happy couple left by the afternoon boat the same day on a trip to the east. They have our best wishes for their happiness.

We are sorry to learn that the Rev. T. Cleworth is passing through a season of affliction. Mrs. Cleworth is ill with fever, and B. O. Cleworth himself suffering from illness. We trust to hear of their convalescence shortly.

The death of Babop Morris, the senior bishop of the M. E. Church is announced. Bishop James is also said to be seriously ill. We are gratified to learn that Bishop Peck is expected to be present at our approaching General Conference.

Send us your subscriptions to the Conference Daily Recorder at once.

LITERARY NOTICES.

The contents of Blackwoods Magazine for August just issued by the Leonsard, Scott Publishing Co., 41 Barclay street, New York, are as follows: "The Abode of Snow." This is the first part of the description of a trip to the Himalayas. The writer takes us from the heat of India to the cool breezes of the mountains, and has promised to conduct us to some of the highest peaks of the range. "The story of Valentine and his brother," Part VIII.

"New Books." "Essays of Richard Congreve," in which the doctrine of the Religion of Humanity is set forth in some length; "Treading my Way—Robert Dale Owen," "the product of one of those curiously uneducated minds which no amount of training can ever suffice to teach;" "Memoir of Mr. Baird," a book of which but little can be said, as it contains little, except a chronicle of modest duty; and "Songs of Two Worlds," spoken of with moderate praise. "Alice Lorraine," Part VI. "Seven Village Songs," principally love songs—short and sweet.

"The Civil War in America," by the Comte de Paris. The first chapters of this work have been published in the *Revue des Deux Mondes*, and hence the present communication to *Blackwood*, written by "a General Officer of the late Confederate Army." A history intended to occupy seven volumes cannot with any fairness be judged by its preliminary chapters; but the General Officer is unable to restrain his indignation at the author's evident sympathy with the cause of the North, and rushes somewhat hastily into print, to denounce him as a partisan writer, and not a historian. Now the Comte de Paris has written a book, he seems also bent upon settling "why he did it"—a matter which literary critics seldom trouble themselves. "Monter's Flight," A poem, in ballad form, describing the death of Marshal Concha, and his aide-de-camp's gallant ride. "The Agricultural Strike." This account of the troubles between English farmers and farm laborers aims at giving an impartial explanation of the position of the parties before the strike, and at the present time. It is an article that places the whole case clearly before us, thereby saving us the trouble of trying to remember and connect the items on the subject that appear from time in the newspapers.

At the meeting of the London Board of the Great Western Railway held last week, the entire Canadian Directorate was suspended and a new one appointed. A committee was appointed to investigate past mismanagement. The Canadian Board prepared a voluminous reply to those allegations, ascribing the difficulties of the road to the unprecedented severity of the winters of 1872 and 1873, the rapid advance in the price of labor and material, the destructive competition for through rates of rival companies, and especially the financial American crisis last fall, with the disturbance of trade by which all railway property was depreciated. They are sanguine that when the present depression passes away the railway will resume its wonted prosperity.

RELIGIOUS INTELLIGENCE.

The Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, held its 20th Annual Meeting at the Portland Church, St. John, N. B., beginning August 22nd. The Hon. Judge M. Cullley was elected President. Statistical reports were submitted showing that there were: In Nova Scotia, 171 churches, 19,005 members, with 2,382 baptisms during the year; in New Brunswick, 133 churches, 19,828 members, 385 baptisms; in Prince Edward Island, 14 churches, 969 members, 154 baptisms; total, 323 churches, 31,693 members, 3,021 baptisms. The net increase for the year was nearly 8 per cent, a higher rate than had ever been attained since the formation of the convention. This is ascribed to a great revival influence which was felt near the beginning of the year; The number of baptisms also exceeds that of any previous year, the highest number yet reported having been 2,570 in 1859. Twelve ministers have been ordained during the year. The educational interest of the convention is centred chiefly in Acadia College. The endowment fund of this institution consisted of \$43,577.22 paid and mostly invested, and \$21,754.25 notes. The project of endowment had met with great success in Nova Scotia, with not so much in New Brunswick. The college had thirty-seven students. An effort was sanctioned to raise \$10,000 for the boarding department of Horton Collegiate Academy. The Committee of Education reported upon the controversy which had raged in the country, concerning the public schools and the triumph of the secular principle. By resolution the convention tendered its hearty congratulations to the friends of free education in New Brunswick on the success which had crowned their zealous and united efforts, whereby the designs of the advocates of sectarian education at the public expense had been defeated, and resolved, also, that in view of the avowed determination of certain organs of ultranational opinion, in defiance of the will of the people, to effect the overthrow of the non-sectarian school systems of the Maritime Provinces, as well as in view of the alleged fact that in some parts of Nova Scotia the School Law of their Province is openly disobeyed, a committee be appointed to watch the proceedings of the opponents of free education and to take such steps as may tend to the exposure and removal of abuses. A missionary meeting was held at which much enthusiasm was manifested.

Respecting the progress of the revision of the Bible, Rev. Dr. Schaaf states in the columns of the Independent that the Old Testament Committee at Princeton and the New Testament Committee at New Haven will resume their monthly sessions at the Bible House, New York, in the last week of September. "So far," writes Dr. S., "the books of Genesis and Exodus and the Gospels of Matthew and Mark have been finished and forwarded to the British Committee. Leviticus and Luke are far advanced, and the whole of the Pentateuch and the Gospels will probably be completed before the close of the year. The British Committee, having two years the start of the American, have gone, in addition to those books, through the first revision of Acts and the Catholic Epistles and the Book of Psalms: At least five or seven years will pass before the whole Bible is finished. Nothing has as yet been given to the public; but it is quite possible that before long the revision of the Pentateuch and of the Gospels may be issued, as specimens of the whole work. The two committees proceed very harmoniously. The British Committee sends confidential copies of their first revision to the American Committee. The American Committee revise the British revision and of necessity goes through the whole critical process. Then the British Committee carefully considers the American criticisms, which are printed at the Oxford University press and then sent round to the members of the two companies for their private use before they are taken up in the meetings at the Deanery of Westminster. Intelligence has just been received that these criticisms and emendations are found to be of much value, and meet with general favor in the British Committee. As far as Genesis and the Gospel of Matthew are concerned, I learn that 'nearly all the American suggestions have been adopted.' The same will probably be the case with the alterations in Exodus and Mark, which have since been sent to England. This fact argues well for the final success of this international and interdenominational work. There is every reasonable prospect that in less than ten years we shall have such a revision of the English Scriptures as will fairly represent the present state of biblical learning, and may be regarded as the joint work of all the leading Protestant denominations of the Anglo-Saxon race."

The cases of Massachusetts intolerance which have excited indignation in European circles in Turkey are these: Three converts to Christianity from the Nusayreh tribe of North Syria, who peacefully proselytizing their avocations as teachers in a Christian mission-school in Syria, were seized without any allegation that they had committed a violation of the law, and carried to Damascus, where they were imprisoned and beaten as renegades from Mohammedanism. Resisting repeated exhortations to renounce Christianity, they were enrolled in the Turkish army, where they have been refused the exercise of Christian worship. Two of these have escaped or been foully dealt with, and the third stands firm in his faith. Another instance is that of a native of Marash named Mustapha, who some twelve years since renounced Mohammedanism, and was baptised as a professor of Christianity at Constantinople, where he resided for some time. On his return to dwell among the bigoted population of Marash, he and his son attended Protestant worship and were afterwards arrested and taken to Constantinople, and his young children placed in a strict Mohammedan family. The Evangelical Alliance has taken up these cases, and is urging the treaty powers to enforce the Hatt-y-Humayoun, granting religious liberty in the Turkish Empire. The Turks, however, now attempt to evade the treaty by making the cunning plea that "as it is absurd to suppose that a Moslem can ever become a Christian, the act of religious liberty never could have been intended to refer to Mohammedans."—Church Union.

In reply to a correspondent we say the Rev. T. D. Talmage is a minister of the Presbyterian Church.

OUR CHURCH WORK.

THE GERMAN WORK.

METHODISM IN GERMANY.

Methodism owes much to Germany as every reader of Methodist history knows, and in return Germany has never been entirely without Methodist influence, since the inception of the great Wesleyan revival. Wesley's works were many of them read with interest and respect in German studies, and Wesley's name has always been honored by the best of Germany's theologians. Dr. Tholuck, one of the grandest and one of the oldest living evangelical professors, who for more than fifty years has been doing giant work to save his country from utter religious ruin by the infidel wave, at whose feet I have had the honor to sit, ascribes much of his religious life, and power to the influence of the Methodist class-meeting which he used to attend nearly sixty years ago when on a visit to London.

The first Methodist mission proper on German soil was started about the year 1833 under the auspices of the English Conference of the W. M. Church. Gottlieb Muller, on a business visit to England was converted to God through Methodist influence. He returned home and preached Christ. Many were converted in his neighborhood, and wherever he went, God gave him souls. They sent over to England, crying, "Come over and help us." But there were difficulties in "the peculiarities of the laws and ecclesiastical usage of the country," which prevented the Missionary Committee from seeing their way clear to take this mission fully in hand and prosecute it with vigour. O, tell it not in Gath! I wonder if St. Paul and Coke and others of like stamp, waited for the removal of obsolete laws before they answered the hungry cry of "Come and help us."

They supplied Muller, however with some help, and allowed him to work for twenty-eight years as a lay missionary. He gathered around him quite a band of evangelists, and several hundreds of members in his flock. After his death in 1839 Rev. W. B. Pope M.A., visited the missions, and since then a regular minister has been sent from England to conduct the mission and organize it more fully. I don't know whether the laws were made to suit them before they started or not, but they have had some difficulty, as was to be expected from "the peculiarities" mentioned above, but not such as could not be, and have been overcome. There are now some thirteen recognized ministers, and a membership of between two or three thousand. The result of forty-four years work.

The second Methodist mission in Germany, was inaugurated by Rev. L. S. Jacoby, who afterwards became Dr. Jacoby, and who died a month or two ago in St. Louis, Mo. Mr. Jacoby was one of the first of Mr. Nast's converts and fellow-laborers. He went immediately after the agitation of 1818 had given the work of Germany a little religious freedom. But still he found inconceivable laws, and "peculiarities" too. When ever he found things made too uncomfortable for him, he took the first train to Berlin, and knocked at Bismarck's door, who always furnished him with material that every body respected, and so he was allowed to work, and work he did. Two or three fellow laborers came to his aid from the German work in America, but they utilized the men God raised up for them, and trained them for the full work of the ministry. The seed planted first in Bremen, and then scattered along the Rhine, and from Berlin to Paris, has grown by the blessing of God into a magnificent and promising church, commanding respect everywhere, and giving for Germany's future the brightest hope.

The Conference in Germany has now some seventy recognized ministers and probationers, 7,022 members, with 1,899 on trial, or 8,921 members. The paper established at the very beginning has now a circulation of 8,525, nearly one subscriber for member in church. The Sunday-school paper has a circulation of 5,531.

This is a bare skeleton statement of the result of twenty-five years work, the history of which is intensely interesting. In my next I will consider the plan of operations pursued in each of these missionary enterprises.

HOW THEY WORKED IT.

One of the greatest advantages of our Church in the present transition, or development state is the rich heritage of experience, which the history of English and American Methodism brings us—for nothing. There may be, and no doubt is something in our circumstances, and condition of things in Canada, that will require a different regime from that of any other country or church, but still we can learn a great deal from their successes and blunders that may modify our legislation. We all honor British Methodism, and we are proud of the noble remembrance of our fathers under its banner, but no one in his senses would wish to saddle Canadian Methodism with all the peculiarities of the mother-church. There are many things in connection with the Methodism south of us, the introduction of which into our church I would consider a calamity, for instance the dissolving of circuits into infrequent stations, in which to starve men and belittle them with donation parties, or the marrying of men on probation. But the condition of things in the United States in so many phases is so similar to our own, that any experiments that have been found successful there will be likely to succeed here; and we are more likely to find in American Methodism, models for our planning than in that of a country on the other side of the Atlantic, whose people and circumstances are so different from our own.

HOW ENGLISH METHODISM WORKS THE GERMAN MISSION.

English Methodism has done noble things in heathen lands, the measure of which eternity alone can tell, but with civil'd foreigners of other tongues her work has not been followed by unmitigated success, and too often has ended in failure, while others have stepped into the same field and carried the work to splendid success. In France Methodism established by the English Conference has grown but little for many years. In Germany the mission has been left far in the shade by her younger sister from America, while in Scandinavia, a field abandoned by England there is now a glorious mission under the auspices of the American church, and why is this? The reason can be given in very few words. English Methodism treats civilized foreigners as heathens; in heathen countries they send out a man of sterling worth, he becomes a kind of praying and preaching prince, while all his assistants and subordinates must stand

under him, many degrees removed. His words law, and they are expected to obey. That answers very well for uncivilized nations and barbarians, but when you put educated Germans and intelligent Frenchmen, and earnest Swedes under the same yoke, you'll find that they are likely to balk. In England they had an opportunity of obtaining one of the best German preachers in America during the stringency of the times occasioned by the American war. He went to England, preached a few weeks, gathered a congregation of some hundreds, and would have stayed but they would hardly give him the rights of a brother in the Conference, so he left. They have now one man at least whom I know, who is called of God to preach if ever man was, and whom they might have ordained if he had not been guilty of getting married. But there they are with an English preacher well fed, while the German workers are all "assistants," and half starved at that. In France the reins were held so tightly by M. Cook, the father of the mission there, that the reaction has proved almost fatal. In Germany there is an English commander to whom the "German ministers" and "assistants" are "hewers of wood and drawers of water." As a result, there is not a splinter of many enterprise and independence, which will push matters to a success, and what would be supposed to be the band of union with the parent body, serves more as a dividing wall and a preventive of full and lively sympathy.

NEW AMERICAN METHODISM ACTS.

Our brethren over the lines take every man upon whom God sets the seal of approbation of his labors, and make him a brother. At the very inception of the missions in America the work was given into the hands of Germans who were at once received into the Conference, and by the different stages made through Methodist preachers. Then came pure German districts, German Presiding Elders, German Conferences, and through old-fashioned Methodist revivals, which gave impulse to the work and furnished men as they were wanted, who were made in turn preachers and ministers, not "assistants" and "helpers." To establish a mission in Germany they send a German who gathers Germans about him, and establishes good class-meeting revival Methodism from the North Sea to Lake Leman. Every man feels his responsibility, becomes enthusiastic, and welded to the mother church by a love that many waters cannot quench. The same is true with regard to the Scandinavian missions, and the results are the same in America and in Europe. I will leave it with the intelligent reader to judge which plan is the best amongst a people as intellectual as any English speaking community, and with fellow-workers, not a whit behind the average Methodist preacher of either hemisphere.

OUR FRENCH WORK.

On Thursday, the 12th ult., the financial meeting of the French District was held in the church on Melbourne Ridge. After considering the financial affairs of the district we turned our attention to those of its spiritual aspects and interests. Among other conclusions reached by us we were satisfied that not only would the emissaries of the papal church contend for the retention of every foot of ground they now possess, but would, with a perfection of organization, and an intenseness of zeal, never perhaps surpassed even by themselves press their cause to the utmost of their ability. With such a paucity of means as Protestantism here possesses, comparatively, and an obvious inferiority of resources, it were vain to deny, it would be little short of positive infatuation to attempt to hold the field against such a foe were it not for the conviction that Protestantism proper, is veritable Christianity, and as such the undoubted cause of God. Therefore, however great the apparent difficulty, in the means of the two, and however great the difficulties felt in upholding the interests of the latter, yet to uphold such, by preaching the Gospel, and by pressing its acceptance upon all classes of the people, is an imperative duty from which God will in no wise relieve His church. The field must be held, therefore, whatever the cost or sacrifice.

"The battle thus waged at the Divine instance, and in the name of the Divine Head, is sure, sooner or later, to secure the Church of Christ a victory at once full and complete as the most ardent Christian could desire. These are considerations which the Lord's people should ever bear in mind, as with an impotency in prayer which nothing can repress, and a boldness in faith which nothing can discourage, they claim a triumph in assured hope of which they should daily rejoice.

In the field in which Bro. Charbonnel is laboring distinctive reference may not as yet be made. This were to draw an attention to particulars which, under existing circumstances, would not be either timely or desirable. Bro. Dorion writes: "I have had some very good interviews with some Roman Catholics since our last meeting. There is another family in . . . who seem very hopeful. A copy of the New Testament was left in the family some years ago by a colporteur. I am persuaded more than ever that great success in our work depends very much upon a general distribution of the Word of God. Some copies may not escape the flames, yet after all we are glad to know that some will read—which reading will bear fruit."

"We have such a case in J. P., who had a copy of the New Testament, and by the regular reading of which he made marked progress in the way of truth. His father observed the evidence of this and became angry and burned the book; but the young man applied for and obtained another copy, and is now one of my most regular and attentive hearers at . . .

"I have taken another appointment in the . . . Range of . . . and I trust, by the grace of God, it will be a means of much good. I have in view another appointment in North . . .

"I am thankful to my Heavenly Father that he is blessing my labors in the conversion of some precious souls. I have baptized one adult—the mother of a family—and seven children during this last quarter. Last Sunday we celebrated the communion of the Lord's Supper in Lawrenceville in connection with Mr. Hardie. It was a time of refreshing from the presence of the Lord, and of great encouragement."

Bro. Syrett reports, saying: "Since May district meeting I have endeavored to build up

the missionary cause in this field by preaching. I have opportunity, and by visiting families here-fore. Our congregations are large this summer, and yet increasing. Spiritual life among believers is higher than formerly, and as a consequence, our prayer-meetings are large and profitable. Our Bible-class keeps up its interest class-meetings are not attended as they should be. I find it hard to train this people to love this very important means of grace.

"Open air services are announced. We trust that by means of these special services the Lord will yet more fully revive his work here." (A postal card just received states: "Our open-air services are still continued. Large crowds attend. Could you come for next Sabbath?" This call I at once accede to.)

Bro. DeGruchy tells us that every week since our last meeting he has kept up his family visitations from house to house. In these visitations our brother meets with varying treatment. Some are kind to him, and seem both pleased and profited by his conversations, readings and prayers. By others the treatment is very repelling, and at times little short of actual violence. He says, "I visited a place called . . . Mills. There were about twelve families, all French. I had a few good visits among them, and thought of going back again, but the most of them have left and gone to the States."

"The week before last I was sent for by one of our members who was very sick. She was then she had died very happy in the Lord. She was only a week sick. She said she had no doubt of her acceptance with God, and would be with Jesus. Mr. Grenfell preached her funeral in English and in French. A considerable number of French people were present, most of whom were strangers. They were very attentive. I think the occasion was made a blessing to them; for while they remarked that they had never before attended a Protestant funeral, they said they had never seen so solemn a service in their own Church."

"The congregations, our brother adds, are very good throughout the mission, and the classes are very well attended."

Amidst much that is discouraging and trying to his faith in his field of labor, Brother Hoegnar writes: "The people are unwilling to receive the word of God, but not the word of the priest, however opposed to reason and the Holy Scriptures. The priest, according to their belief, cannot only forgive them their sins, but drive out the devil whenever he pleases." This being so, we might ask questions many and important—why is it so manifest among all the priests? and why is the devil seen in his works, so painfully present and active throughout the land?

Our brother says he hears that the priests are continuously warning the people against him. In a little while ago a man told him he would not read the Bible, for said he, "Where people read the Bible they all turn Protestants." "There is one thing," our brother adds, "that I am glad to notice among the Roman Catholic people, is, the respect they now manifest towards me. One only exception to this there is, and that is a man was once a Protestant."

"During these three months I have distributed about 600 tracts and four New Testaments; each of the latter was sent back to me; another one I gave to a man who has left the place. On leaving he told me he would keep and read the book. I trust he will keep his word. One Sunday on my way to . . . I was spreading tracts before the doors of the houses as I passed along. On my return in the afternoon to preach, there I saw three strangers in the congregation. After the service was over one of them came to me to ask if I had any French and English tracts. I gave him some, and in return he handed me a five do lar bill, saying, 'how glad he was to see that his fellow countrymen were supplied with means necessary to their enlightenment.'"

Bro. Sadler says he has a good congregation in C., in which is a goodly number of French. He here meets a class and holds a prayer-meeting. He goes to A and says: "For some time I found many of the French easy of access; they promised to come and hear me preach, but the bishop, accompanied by several priests, came round and stirred up the people against me, so much so, that on four several occasions, when I was preaching in C., several times would pass and set up a shouting and yelling, &c., evidently with a purpose to disturb us. Though I think the fruit of Rome's teaching."

INTERNATIONAL CAMP-MEETING.

The services of this great International "Feast of Tabernacles" were commenced by a salutatory meeting at 7 p.m., on Wednesday, 2nd ult., under the superintendency of Bro. Dewey, P. E., of Ogdensburg District. Ministers of the Wesleyan, New Connexion, and Methodist Episcopal Churches of Canada were present, besides a goodly number of the ministers of the Ogdensburg and Potsdam Districts. The service was one of song, prayer, and addresses. The grounds have been much improved since we were here in June. Quite a number of cottages have been erected. The preacher's stand—a slightly structure—has been completed, and a telegraph office, post office, and barber's shop added to the conveniences. There are now 111 edifices of different grades upon the ground. We have also a book-store and boarding house.

Thursday.—Preaching by Bros. Danforth, ed., Pope, of Ottawa, and Nicholls, of DeKalb. After each sermon followed exhortation and prayer. The evening service especially was full of power, many seeking a clean heart.

Friday.—Bros. McCullough, of Renessee Falls, Hunt, of Gouverneur, and Pierce, of . . . were preachers. Sermons, exhortations and prayers seemed to be full of power. At the p.m. service several were converted, and a goodly number found the "cleansing blood." The prayer-meetings in the tabernacles of the preaching might result in glorious victories, both in pardon and purity.

Saturday (6th).—The congregation is largely increased to-day. Large numbers coming from east and west—some as far west as Belleville and Hamilton. The interest deepens. Several souls saved to-day. The tears and cries of penitents mingle with the glad souls and joyous praise, and God's people rejoice. Never have I heard more searching preaching or earnest prayers. Jesus is evidently in the work. The preachers to-day were Bros. Hammond, of Chateaugay, and Hartings, of Constable. E. R. Snow.

Correspondence, &c.

A WORD ABOUT THAT MONTHLY.

With the suggestions thrown out by Bro. Withrow as regard name, size, price, and character, I perfectly agree. One phase of the matter I would like, however, to see more fully discussed, for in that particular I cannot agree with Brother Withrow. In his first letter he states that after a while when the circulation warrants it, a price should be paid for articles, &c. Now my position is that you must start on the liberal, common-sense, business like plan of paying for contributions that are worthy of it, or your whole enterprise will be a failure. The success of the monthly will depend not on the quantity of matter, or the originality of it, but the quality. Our monthly will be a worthy rival of the excellent magazines of the States and England, or it will not be taken either by ministers or people, and would not deserve to be taken. A magazine is not a local organ of a church or place, which ought to be taken by all interested in church or locality for the sake of information to be found no where else, but a thoughtful feeder and inspirer of an already educated people. Hence it must stand on its own intrinsic merit, and cannot be pawned off to an indulgent people because forsooth it is Methodist.

Some of the reasons for my position are as follows: 1. You have no right to expect men to give you the hard toil of their brains and their result of research and study for nothing. The articles that will make such a magazine tell will have to be from men of culture who can think, and have thought, who can study, and have studied, who can write, and have written before. If you take up with the uncooked utterances of novices, you may as well set your house in order. And I submit it to any honest business man, if he thinks it right to ask a man to give the precious result of years of thought and careful preparation, the product of a train that he has worked, all for nothing to a corporation that can just as well pay for it, especially when he can find elsewhere a ready and appreciative purchaser.

2. Not only is it not right to expect men to do this work for nothing, but you can not get them to do it. Experience ought to tell every literary man that and every experienced publisher knows it full well. What you get for nothing is generally worth about all you give for it. If you want a good deal every month perhaps about some particular hobby, but our productions would not add much to the lustre of the magazine's fame. Brother Withrow speaks about the literary productions of great men of Attica, England, Holland, the surroundings of Lake Lemna, and other classic lands; and asks if it would be presumptuous to think that Canada is not intellectually inferior to them. Most certainly not I should say, but circumstances are vastly different, or where similar, support my view of the case. How did literature flourish in those older days? Either under the patronage of the great and wealthy, in convents where monks studied and wrote because they had nothing else to do, or men made it their business through which they hoped to acquire fame, and position, and wealth. Now we have no patronizing nobility or royalty under whose wing the muse may fatten, and I am glad of it; we have but few convents, and these don't do much intellectual work; and we have not a great many literary men among us who have to make money out of their writings, for in this practical age it is much easier to make money some other way. I fancy we will have to live long in Canada before we see a singing Homer begging from door to door, whose works will earn him an undying fame, or a philosopher who for the simple love of it, will gather disciples around him and discourse to them metaphysics and moral science. The magazines and newspapers of the present must take the place of the patrons and the convents, and develop the latent energy of intellect which doubtless dwells under the maple leaf. We have writers in Canada whose writings should first see light in Canada. I remember when I was a young man that I often saw admirable selections from English and American magazines signed "W. H. W.," and used to wonder who this could be, and on which side of the Atlantic he or she lived. As I grew older and wiser I learned the truth, and lo, and behold he was no less than a Canadian. And why did these most excellent productions meet twice over the ocean, or into Uncle Sam's land and back again before we could get them at all, and then second handed? Simply because the writer, very properly, sent them where he could be paid for them. And so it will continue, whoever has ability and opportunity to write articles of literary note will expect to be paid for them. The average of Canadian literary men can not afford to work for nothing anymore than mechanics or professional men, and no one need expect them to do so.

3. With your economical way of conducting the proposed magazine you will place the editor in a very unenviable position. He can himself do but a very small portion of the literary work in the periodical, his strength should be given to selecting and arranging, writing book notices, &c.; while the great body of the work should have the fullest variety and strength which manifold genius and learning can only afford. You appoint a man editor of our Methodist Monthly, and you expect him to do the same contributions, and you will give him a thankless task, first, in selecting the best out of good articles, but the least objectionable out of some productions, and then he will be ashamed of the whole thing when it sees the light, and compares it with other magazines that come quite or nearly as cheap, but which spend hundreds of dollars for every number issued. And yet that magazine will have to go out as the representative of a church with 1,000 ministers and 100,000 members! No, let it not be thought of. The day of baby literature among us has passed away. Your magazine must start in manly strength, so as to run with the swiftest, and measure swords with the strongest, or it will be left behind and will perish. We don't want a magazine that will be begging for subscribers for its very existence, and whining about "home manufacture." Give the editor a chance to show what he can do, and what Canadian intellect can do, but don't expect him to do it for nothing.

4. Your magazine with voluntary contributions alone will be a wishy-washy affair, for without proper material you cannot expect much of a result. This is a matter of fact with all periodicals published which do not pay for literary work. I get scores of papers, &c., and I can tell in a very few moments whether they pay or not, and those containing the unpaid work march very shortly into waste paper basket, while the others are read, and some of them kept and bound, and you'll find that that will be the judgment of the public.

5. And as a result your circulation will be a pitiable affair, and eventually lead to the discontinuance of the work altogether, for you won't get Methodists to take it, any more than you can get them to keep the letter of our discipline by buying indifferent goods from a Methodist where they can do better elsewhere.

Now, to sum up, suffer a glance at the positive side of the question. Give your editor a chance to pay for articles, and he will then have an opportunity to select always the very best out of good literary productions, and his magazine need never be tame. A few nice illustrations would be a very great improvement, and in the end a financial gain. By this means you will furnish a work which ministers and educated people would value on its own merits, subscribers would look forward with pleasure to each forthcoming number, would recommend it to others, so that in a year or two of sustained effort, instead of a small pitiful number of 2,000 squeezed out of an unwilling people, you might just as well as not reach 6,000, or even 10,000 for a good religious periodical somewhat cosmopolitan in character would be taken by many outside of our own church. Those slow people, the Germans, started a magazine nearly two years ago in Cincinnati, especially for the Methodist Church. They have illustrated it and paid for contributions from the start, and as a result, with a membership of 49,000, they have already a circulation of over 8,000.

C. S. E. Dear Editor, - I most heartily congratulate you on the present advanced state of Methodist Union in this country. To the certain sound which the GUARDIAN has given from the beginning great praise is due. A thousand thanks Mr. Editor for your outspoken, liberal, and Christian sentiments in its behalf. I write a few lines to you on this subject as my own church organ the "Christian Journal" is closed to everything in favor of Union. Have thought for a long time how desirable if the General Conference soon to meet would at its first sitting, adopt the general name of Methodist for the new body and admit the lay-delegation to all its courts. This advanced step, so all important, just now finds great favor with your own people which favor will increase in the United Church. The new church can well afford to be liberal even on a larger scale than heretofore; can well afford to go thus far, for the sake of Union; for the sake of union men beyond their borders who are working with all their might to secure union; for the sake of the common Methodism of the Dominion; and above all for the Master's sake; who prayed "that they all might be one." Could the General Conference be constrained to go forward this one step, (and why not, they have everything to gain and nothing to lose) it would close the mouths of the enemies of union, who so ever and anon talking about absorption etc., it would show that there was a willingness to make every possible sacrifice in order to obtain union; it would do in the same way most other of the minor bodies of Methodists were joining in now, and in the delegation what the Methodist people the world over, believe ere long will be a matter of fact.

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We would say to the members of the General Conference, Brethren advance! advance in keeping with the times, in the spirit of the thousands of prayers offered daily for this Christ-like and end, do now what must shortly be done, and thus declare yourselves to be what you then in reality will be, one of the most liberal churches on the face of the earth. You will then make your body the home of union men the Dominion over. You will by this act do infinitely more for the union cause than its most sanguine friends can possibly imagine. You will glorify God and secure the blessing of the disciple and the Master. And the end shall be fruit in Scripture measure "pressed down, and shaken together, and running over." Praying that the Great Head of the church may guide the General Conference aright. Yours, Union.

THE UNITED CHURCH. Mr. Editor, - O'Connell is credited with saying that there never was an Act of Parliament passed through which he could not drive a coach and four. When I sent off my last I thought if I assumed that the brethren meant by amalgamation of funds, separate funds under one control, I should have the ground all clear, but I had no sooner begun to write than there loomed up the central board, its composition, and its duties. It is to have as many Secretaries and Treasurers as there are lands, or only one? To whom shall be entrusted all the funds of the United Church? Is it to have some opinion in the distribution of funds? If so, there will be room for all the feelings of the editorial of the 15th of July supposed possible. If not, then we shall create a small Conference. To perform the duties of an accountant, we shall bring from the wide extremes of the Connection, three men from every Conference in the month of March, to gravely sit down and solve a simple question in the rule of proportion. But it may be said there are investments to look after. True, but the investments do not require special action every year. All we want for the investments is a small board, appointed by the General Conference, to watch their safety and distribute their proceeds according to rule; responsible for its acts to the General Conference, and meeting at the same time and place as the Central Annual Missionary Board. If the Central Board has no opinion, if its only duties are proportion of a distribution, then the expense of labor of bringing it together in the month of March of every year is like the mountain in labor to bring forth a mouse.

But as I am not good at divining what is meant when it is not said, I will proceed to review the position as it at present appears. Amalgamation, meaning thereby the control of all our separate connexional funds by one board, involves an unnecessary centralization of power, and I have doubts whether the objects intended to be gained thereby are in themselves desirable. The principle object I understood to be uniformity of contribution. When equal distribution is used to promote individual or social energy it is a good; but when equality is so used as to depress enterprise it is precisely the vicious principle of a labor strike that would prevent the man of power doing what inability fails to accomplish. In this case it takes away all motive and power from a Conference to improve and increase its own financial resources. Whatever effort is put forth will go to swell the general fund, and the results to be expected are carelessness in collection, and laxity in the admission of claims. Central funds, distributed so as to stimulate effort, would be in accord with the true principles of statesmanship, and a blessing; but central funds made to answer a leveling purpose are an evil almost unmitigated, and because I believe this mixing of all the funds collected and paid by the several Conferences to be unwise as well as unnecessary, I am as strongly opposed as my Brother Grey is strongly in his favor. Again, I do not believe in it, because it savors of unrighteousness in its application to our Eastern brethren. Their claims on the Children's Fund have been higher than ours, and, unlike ours, they have been met. Now, if they have trained their people to a higher style of Christian liberality, why should we ask them to come down to our level? For us to approach their stand-

dard is out of the question, as our lower figure has not been met for many years, and seems out of all character to ask them to take \$20 per annum from their Children's Fund, and send us the balance of the \$40, which is, I believe, their standard. Again, the Children's Fund is to all intents and purposes a level one. It is based on the principle that, as part of our itinerant plan, the children of the united pastorate of a Conference are a legitimate charge on the whole membership of the church, among whom those pastors labor. It arose out of the difficulty of stationing preachers in middle life, who had large family claims, and in order to remove one difficulty out of the way, it arranged that every circuit should bear its proportionate share of the children's disciplinary claims, and hence the facility of assigning preachers to fields of labor is the principle of the Children's Fund. And now the question arises, What has the Conference in Nova Scotia to do with the stationing of preachers by a Conference in British Columbia, and why should the members of the church in New Brunswick contribute to the support of preachers children in the London Conference? It may be said: But we are all one; Conference is another. We have a transfer provision, true, and that will meet special cases; but it will doubtless happen that preachers, as a rule, will live and die in the Conferences where they are taken out, and each separate Conference will have to provide for its own difficulties and necessities in all that relates to the stationing and the support of its ministry and their children; and too necessities will vary in different parts of the Dominion. Take for instance the single item of education in this province, primary education is, by law, free, but it is not free in any other; and hence the local nature of the fund, hence the per member character of the payments that create it the varying circumstances of different stations, and the fact that it has no investments all go to prove that it needs no central distributing board, but should be left to the management of each separate Conference. T. W. CONSTABLE.

MARK OF PROGRESS. Among the important events of our last Conference, the reception of a deputation from the B. M. E. Church (Coloured) is worthy of a leading place. I am pleased to notice in the new Minutes of Conference an address over the signatures of Revs. R. R. Dancy and Walter Hawkins. The blossoms and the fruit of freedom, of the Commonwealth of Manhood, and of the brotherhood of Christians, are appearing on new ground. In harmony with these marks of progress, I obtained a promise from Bro. Hawkins to visit this section sometime in Autumn. On this, his eastward tour, by agreement he will visit Castleton, Warkworth, this week and Demerestville next week. Last Sabbath 23rd ult. he preached in Castleton in the morning to a large congregation. Bro. Brown has spoken very highly of the sermon, and informed me that the people were moved to weep several times and that but few eyes were dry. In the evening he preached in Warkworth to the head of Percy Circuit. His sermon was indeed excellent, founded upon "I am the bread of life." Some of his appeals were very touching and powerful. I saw many of the 700 or 800, who were occupying every available inch of room, wiping tears from their eyes. Sympathy between the pulpit and the pew was very manifest. As I listened I thanked God for the privilege of eating of the bread of life distributed by Bro. Hawkins.

On the following evening for nearly two hours quite a respectable gathering (estimated by a few) was highly entertained listening to a lecture on "Reminiscences of Slave Life." These reminiscences as related concerning with his boyhood, and extending to his manhood, to the time he was sold, when amidst perils in the City and among false brethren, also in weariness and watching, in hunger and fasting he gained his liberty, are replete with interest. Bro. Hawkins makes no pretensions to literary merit; but his language is good, and as he gives utterance to his thoughts in familiar conversation, in the pulpit or on the platform it is easily seen, that beneath the African complexion, God has placed a mind of no mean order. From what he intimated I glean that this is his first invitation to and cordial reception in the pulpit of his white brethren. He had not sought this new position, but when the door opened he humbly ventured to enter and to do some good in the name of his Master. I feel free to say, Bro. H. has been to us an ambassador for Christ, and I am pleased to see his reception has been most cordial and his services highly satisfactory. A few readers of this jotting, may think that I have gone too far. My people and I are pleased, and I regard what I have done as a step in the right direction - a mark of progress. To me it has been an honour to entertain the gentlemen of whom I write, and a rare privilege to sit as I have under his fervid and touching pulpit eloquence. E. S. RUPERT.

THE HYMN BOOK. DEAR BROTHER, - I drop a word in behalf of our hymn-book, which seems to be in some danger of dropping into the shade. After comparing with it a goodly number of Church Collections of Psalms and Hymns, in our estimate it stands comparatively ahead of all competitors. There is, I think, in it all, like truly, and the words of our founder are as fully applicable to-day as when it was issued. In what other publication of the kind have you so distinct and full an account of Scriptural Christianity, such a declaration of the heights and depths of religion, speculative and practical, so strong outcries against the most plausible errors, and so clear directions for making your calling and election sure, perfect joy holiness in the fear of God? Almost all sections of the Protestant Church have embodied in their books of praise hymns taken from our collection, improved after their own fashion; and though some of them on other points disavow Methodism, yet they are compelled to bow to the instantly Wesley and incomparable genius of Charles Wesley's lyrics. Churches which hold very opposite theological dogmas to those of Arminian Methodism, yet, as time advances, are accepting the spiritual experience of Wesleyan Methodism. The doctrine of universal salvation, of the witness of the Spirit, and Christian perfection attainable in this life by faith, are becoming diffused with a power and earnestness which the most sincere believer in, and ardent lover of, Wesley's theology could not exceed; and in none of the achievements of Wesleyan literature is that experience more clearly and forcibly expressed than in the Hymn-book. Most of the Revival Hymns of the day, beautiful, touching and useful, and owned of God as they are, only stand at the threshold of those deeper and more advanced Christian experiences into which the Wesleyan Hymns guide the soul of the seeker, by simple, clearer steps than any other manual perchance extant. It is rich in historic associations. It has gone with the lovers of the Lord Jesus into all lands and climes. How oft has the heart of the traveller in the stranger land, rejoiced on the Sabbath day to know that from that book were ascending words of praise to the Father of Spirits, from the thousands of our Israel, and not from his native land alone, but round the wide world it was leading the hearts of men to the one eternal home in the skies. A book which has refreshed weary spirits without number, whose words have given expression to the joys or griefs of the most cultured minds, and imparted as exquisite a delight to the unlettered but good heart, which has guided our Fathers into those high religious attainments whose record is the treasure of our Church, and lights our own path to their excellencies and virtues. It has expressed their last emotions of triumph in death, and only seemed to mortal eye to relinquish its hold when the voice of praise on earth was lost in the chorons of heaven. Who can tell how much Methodism owes of its conservation and extension, to its hymnal? "It matters more who makes the ballads than the laws of a people," said one of the greatest of modern statesmen. Such consideration may well cause us to hesitate in hastily changing our Father's Book of Praise, so that it shall appear like another production. An objection has been hinted at that the occasions which gave rise to the composition of some of the Hymns belong to a distant time, and the present age ceases to possess any particular interest in them. It is true that the original occasion may now be a matter of indifference, but they opened a stream of poetic fire in a soul pre-eminently furnished with spiritual truth and possessed with deep spiritual experiences; one whose gifts of utterance in sacred numbers has scarce ever been surpassed, and issued in holy hymns and songs which will never die. Said an eminent minister of the day, "whatever may be said in reference to the doctrine of perfection," (in which he did not believe) "this much we must allow, Charles Wesley touched perfection when he wrote 'Jesus, Lover of my Soul.'" Though their bodies be mouldering yet the teachings, experience and harmonies of the Wesleys live as amongst the most potent Christian forces of our day. It has been advanced that there are some hymns in the present collection which are of no use in the congregations, and should therefore be discarded. Yet most of these hymns which are adapted, though issuing in many congregations, and though the choicest composition the book contains. "The God of Abraham praise," "Thou shepherd of Israel and mine," "Lo he comes with clouds descending," "How happy are we who in Jesus agree," and others that we could mention, though unused with voice, make melody in the heart which tens of thousands could ill spare. And the same objection applies to all existent collections, and, in course of time, would become applicable to any substitution for our honored friend. Such views as the foregoing incline us to hope that the old Hymn-book may be suffered to remain intact, and any improvement take the form of a supplement, which, in moderate compass, would contain any additional hymns needed for our congregational worship. Whatever change be decreed, we trust that the endeavour to obtain an united Methodist Hymn-book will not be lightly abandoned; and an amendment would be a mighty advance in the condition of the Church, an approach to that higher unity where with one heart and voice and song.

Let us at least endeavor to maintain a unity with the church in the Father-land. A multiplication of Hymn-books would be a divergence from that path of union on which our Zion has entered. ROBERT FOWLER.

ON TARIO TEACHERS ASSOCIATION. Sir, - Having lately noticed in the Toronto Globe a report of the Annual Convention of the Ontario Teachers' Association, I trust you will allow me a little space in the columns of your widely circulated journal to make a few remarks thereon. I consider the views of Mr. J. M. Buchan, of Brantford, so far as relate to the education of the sexes to be perfectly correct. Boys and girls are brought together in families, but the relations between brother and sisters are very different from those which exist between boys and girls of different families. I have known an instance in a town, where a girl belonging to one of the most respectable families in the town, was expelled from the school for improper conduct, not in the school house. In the rural school section, where the settlers cannot afford to pay for two schools, the evil is perhaps avoidable, but in towns where some hundreds of children attend the Public and High Schools the case is different. Mr. Kirkland, instance of the Scotch method of education appears to me to be rather unfortunate. It has been incontestably proved by the statistics in the Registrar General's office for the United Kingdom that a greater number of illegitimate births, in proportion to the population, occur in Scotland than in England, and more in England than in Ireland. The unfortunate pre-eminence of Scotland in this respect may in some measure be owing to the fact that a very large proportion of the ballad literature of Scotland is of an amatory nature, and the co education of the sexes must tend to increase the evil; and what the ballad poetry of Scotland has done for the youth of that country, the trashy immoral literature with which this Province was flooded some years ago is doing for Ontario; and if every scrap of that literature now existing in the Province could be destroyed to-morrow, it would still require another generation to out grow the mischief that has been done; and so long as our present secular system of education prevails we may expect the existing evils to increase in intensity. Education without religion may make men in worldly matters, but never better. Religion alone can do that, for the plain reason that education cannot create new faculties; but can only develop those with which every human being is born into the world. CENSOR.

CREDENTIALS OF DELEGATES TO THE GENERAL CONFERENCE. It is customary in all representative bodies to have some method of proving election and qualification, and in most of them committees for the examination of credentials are appointed. And the question arises, who is to furnish those credentials, and what are they to contain? Our credentials in our Annual Conferences were a copy of the Minutes of the District Meeting presented to the Secretary. But as there will be no Minutes of District Meetings or Conferences required at the General Conference, who is to furnish the necessary document? Will each ministerial delegate require a certificate signed by the President and Secretary of his Conference certifying election? His right to election will be proved by his name on the Conference roll. But there are two points to be proved in the case of laymen. First, his election by the District Meeting, and second his having been a member of the church for five continuous years previous to election, and these two points are provable only by different certificates. The first as to election by the Chairman and Secretary of Districts. The second by whom? No minister's personal and

official knowledge can extend five years back. Will not that second certificate have to be signed by the ministers and leaders with whom the delegate has met in class during the last five years? T. W. CONSTABLE.

For the Christian Guardian THE SEVENTH ANNUAL CONVENTION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION FOR THE PROVINCES OF ONTARIO AND QUEBEC. This Convention was opened in Port Hope, on Wednesday, August 19th. It has been the largest, and we think we are safe in stating, the best Convention ever held in these provinces, the delegates numbering about 150. During the year that just past there have been many new associations formed in Ontario, but we regret to state that one association has failed and two have been suspended, but these instances will, we trust, only stimulate the young men to greater effort and more prayer. The welcome meeting was held in the evening in the Music Hall, which was densely crowded. Addresses of welcome were delivered by Mr. Wm. Craig, jun., on behalf of the citizens, the Mayor being unavoidably absent, by Mr. D. Chisholm, and on behalf of the ministers by the Rev. Dr. O'Meara. Replies were made by Mr. W. J. B. Patterson, of Montreal, in the absence of the President of the Convention, Mr. Thos. Muir, of London; by Mr. S. A. Taggart, of Pittsburgh, Pa., State Secretary of Pennsylvania, and by the Rev. Mr. Laing, of Dundas; after which the ladies gave the delegates and friends a reception in the drill-shed, which was tastefully decorated. The Port Hope band was also in attendance, which added to the enjoyment of the evening. During the session on Thursday, the following topics were discussed: "The Temperance work in Associations." This was freely engaged in by the delegates, and many methods suggested by which the cause of temperance might be aided by the Y. M. C. A.; and thus multitudes of young men reached who could not be otherwise brought under the influence of the Gospel. Many instances were related of drunkards who had been converted by being first brought into the temperance meetings which are held by the Brantford Association, and thus coming to the prayer meetings and finding Christ. Several resolutions were brought in on this subject, but were handed to the committee with instructions to draw up a resolution on this topic. "The next question under consideration, 'The original sins and objects of Young Men's Christian Associations,' was opened by a paper by Mr. Baldwin, of Toronto, in which he referred to the formation of the first society in 1814, and condemned the tendency of some associations to forget the primary object, the salvation of young men, and degenerate into mere literary societies, not having any religious meetings. The Rev. A. C. Hill, of Hamilton, opened the next topic by a paper on "Opportunities of personal usefulness, and how to improve them," in which he urged all the young men to carefully watch the opportunities of promoting the salvation of their fellow beings, wherever and whenever they may present themselves. Miss Macpherson, of England, being present, offered a few very valuable suggestions. An interesting paper, prepared by Rev. Mr. Brynne, of Montreal, was then read by Mr. James, on "The Bible class." 1st. Its teacher and his qualification. 2nd. The conversational element. At the evening session the topic "Christ, our Prophet, our Priest and our King," was opened by an address on the first head by Miss Gildard, of England; on the second head, by Rev. Mr. Donald, of Port Hope; and on the third head, by Rev. Mr. Fish, of Peterboro'. Mr. S. A. Taggart then took the chair and commenced one of those most enjoyable of meetings - a praise and promise meeting. The Wesleyan Methodist Church was well filled, and we trust, this delightful meeting was greatly blessed to the souls of many. On Friday the subjects were: "Executive work, its province and plans for the future," opening paper prepared by Mr. G. A. Young, of Hamilton; "Association work in towns and villages," opened by Mr. W. P. Crombie, of Brantford; and "Association buildings, how to plan, furnish and use them," opening paper by Mr. Hogue, of Toronto. At the meeting in the evening in the Music Hall the building was crowded. Several earnest addresses were delivered, and Mr. S. A. Taggart held another of those most delightful meetings - the promise meetings - for which he is so eminently fitted. The delegates and friends joined hands and united in singing that grand Association hymn, "Bless be the tie that binds Our hearts in Christian love, The fellowship of kindred minds Is like that above." And many, ye scores, went away feeling that it was good for them to have been there. This was the last meeting of the Convention, as a Convention, although many remained over Saturday and Sabbath. On Saturday evening, after divine services, the meeting held in the Music Hall was densely crowded. We had with us a gentleman lately from Scotland; where he had been in the work with Bros. Moody and Sinkey. He kindly consented to preside, and also to tell us of the great work being accomplished in Scotland. Many requests for special prayer were sent in on behalf of fathers, mothers, sisters and friends, who were yet out of Christ. Several earnest addresses were delivered, appealing to all present to accept the great salvation; and on being requested some seekers stood up for prayer. After the meeting was closed, an after meeting was held, to which all seekers were invited. At this meeting about one hundred were present, and several sought and found Jesus. Prayer was answered here. Many went away feeling strengthened for the great work of winning souls for Jesus, and some went away rejoicing who came sorrowful. This meeting did not close till after eleven o'clock. The local association is doing a good work among the young men of Port Hope, and we trust they may not become weary in well doing, but that they may be encouraged to greater diligence in the Master's work. H. R. B.

A feature of remarkable interest in connection with this meeting was the striking eclecticism of feeling manifested, the members and pastors of the several churches taking active part in its services. The Rev. Dr. O'Meara, of the Anglican Church; was especially zealous in the good work; and the Roman Catholic priest, we are informed, not only advised the young men of his congregation to attend the services, but showed his practical sympathy with the cause by a substantial subscription. W. H. W.

As one who carries gunpowder would not wish to be where sparks are flying, lest he should be destroyed; so should we carefully avoid such places and company as may lead us to sin.

House and Farm. Facts for Farmers. If you invest your money in tools and leave them exposed to the weather, it is the same as loaning money to a spendthrift without security - a dead loss in both cases. If you invest your money in books and never read them, it is the same as putting money into a bank and never drawing either the principal or interest. If you invest your money in fine stock and do not feed, and protect them, and properly care for them, it is the same as dressing your wife in silk to do kitchen work. If you invest your money in choice fruits and do not guard and give them a chance to grow and prove their value, it is the same as putting a good hand into the field with poor tools to work with. If you invest your money in a good farm and do not cultivate it well, it is the same as marrying a good wife and so enslaving and abusing her as to crush her energies and break her heart. If you invest your money in a fine house and do not cultivate your mind and taste so as to adorn it with intelligence and refinement; it is as if you were to wear broadcloth and a silk hat to the mill. If you invest your money in fine clothes and do not wear them with dignity and ease, it is as if a ploughman were to sit at a jeweller's table to make a pair of earrings. If you invest your money in a strong drink, it is the same as turning hungry hogs into a cornfield - ruin will follow in both cases. If you invest your money in every new wonder that flying circles proclaim, it is the same as buying tickets at a lottery office where there are ten blanks to one prize. If you invest your money in the last novel it is the same as employing a tailor's dandy to dig potatoes.

"To Poor to Take a Paper," Moore, of the Rural New Yorker, was sitting in his office one afternoon some years ago, when a farmer friend came in and said: "Mr. Moore, I like your paper, but times are so hard I cannot pay for it." "Is that so, friend Jones? I'm very sorry to hear that you are so poor, if you are so hard run I will give you my paper." "O, no, I can't take it as a gift." "Well, then, let's see how can we fix it. You raise chickens, I believe?" "Yes, a few; but they don't bring anything hardy." "Don't they? Neither does my paper cost anything, hardy. Now, I have a proposition to make you. I will continue your paper, and when you go home you may call for your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or chickens, and we will call it square." "All right, brother Moore," and the fellow chuckled at what he thought a capital bargain. He kept the contract strictly, and at the end of the year found that he had paid four prices for his paper. He often tells the joke himself, and he never had the face to say he was too poor to take a paper since that day. - Model Farmer.

To Pickle Cucumbers. Take small ones of a uniform size, wash, put in a porcelain kettle, cover with cold water, and a little salt; set it on the stove, let it heat gradually and boil five minutes; then drain off the water; add good vinegar; to one gallon of vinegar add one cup molasses one tablespoonful of clover, do cinnamon; let boil five minutes; remove to an earthen or stone dish; pour over them the hot vinegar; cover tight; when cold they are ready for use. I never use acid, nor cook in brass to make them look green, considering both injurious to the health. When we prepare them for winter, I wash and scald my barrel to make it perfectly clean, cover the bottom with salt, wash the cucumbers in plenty of cold water, lay in a layer of cucumbers, sprinkle over with salt, and so continue, putting in alternate layers of cucumbers and salt each time of putting into the barrel; cover with cold water, laying on a flat stone to keep them under water; if any are allowed to come to the top of the brine, thereby being exposed to the air, they will rot. These will keep perfectly for one, two, or three years if desired. When wanted for use, soak in cold water, changing every six hours; keep covered while freshening, as the light has a tendency to fade them; when the salt is all drawn out, prepare as green cucumbers, except to cook them longer. - Cor. Rural New Yorker.

Hastening the Ripening of Fruit. Acting upon the principle that renewal of the earth immediately surrounding the roots increases their activity, and accelerates the maturing of all parts of the plant, including the fruit, Mr. Stall removed the earth about an early pear tree, eight weeks before the normal period of ripening, for a space 18 to 15 feet in diameter, and to an extent as to leave a depth of earth over the roots of only about 2-2.4 inches, which would be thoroughly warmed by the sun. He was surprised, not only by the ripening of the fruit in the middle of July, but also by its superior juiciness and flavor. In another experiment, the removal of the earth from the north side of the tree alone caused the fruit on that side to ripen several days earlier than on the south side. Frequent watering was of course necessary in the above experiments. - Zool's Herald.

I would rather dwell in the dim fog of superstition than in an air rarefied to nothing by the air pump of unbelief; in which the panting breast expires, vainly and exclusively gasping for breath. - Jean Paul.

Insurance.

WHAT TO AVOID. Few people are aware of the enormous amount of money pledged to be paid on the life insurance policies held in this country.

CONNECTIONAL NOTICES. FIRST GENERAL CONFERENCE OF THE UNITED WESLEYAN METHODIST CHURCH IN CANADA.

Insurance.

WHAT TO AVOID. Few people are aware of the enormous amount of money pledged to be paid on the life insurance policies held in this country.

HORNING'S MILLS.

A four days meeting will be held at the Lawver Appointment, on this mission to commence at nine o'clock on Thursday, October 1st.

A LOCAL PREACHERS FOUR DAYS MEETING.

A four days meeting will (D.V.) be held in the W. M. Church at Orons on Tuesday, to commence Sabbath the 27th inst. and we cordially invite all the Local Preachers of this and the adjacent circuits to come and help us.

MAITLAND CIRCUIT CAMP-MEETING.

A camp-meeting will be held (D.V.) in Andrew Earl's maple grove, to commence on Tuesday the 17th inst. at 2 o'clock p.m.

SARNIA DISTRICT MINISTERIAL ASSOCIATION.

Sarnia District Ministerial Association will (D.V.) meet at Wyoming on Tuesday, October 20th, at 2 p.m.

MISSIONARY ANNIVERSARIES, 1874-5.

LONDON DISTRICT. London South—Sermons, October 25th, Rev. W. R. Parker, M.A., and E. W. Williams, Deputation.

OTTAWA DISTRICT.

Thurso—Sermons, September 27th, Meetings 28th, 29th, 30th, and October 1st. Deputation, W. J. Jolliffe and G. A. Gifford.

BRANFORD DISTRICT.

Brantford First—Local arrangement. Brantford Second—Local arrangement. Mt Pleasant—Sermons, December 13th, Rev. Wm Briers, Deputation, Revs W Briers, J W Spadina, A. V. O'Leary.

Commercial.

TORONTO MARKETS.

Table with columns for Wheat, Flour, Oats, and other commodities, listing prices and market status.

WHEAT—Singles and Dells.

Table listing wheat prices for various grades and origins, including 'Wheat—Singles and Dells' and 'Wheat—No. 1 Fall'.

WHEAT—No. 1 Fall.

Table listing wheat prices for 'No. 1 Fall' and 'No. 2' grades.

WHEAT—No. 2.

Table listing wheat prices for 'No. 2' and 'No. 3' grades.

WHEAT—No. 3.

Table listing wheat prices for 'No. 3' and 'No. 4' grades.

WHEAT—No. 4.

Table listing wheat prices for 'No. 4' and 'No. 5' grades.

WHEAT—No. 5.

Table listing wheat prices for 'No. 5' and 'No. 6' grades.

WHEAT—No. 6.

Table listing wheat prices for 'No. 6' and 'No. 7' grades.

WHEAT—No. 7.

Table listing wheat prices for 'No. 7' and 'No. 8' grades.

WHEAT—No. 8.

Table listing wheat prices for 'No. 8' and 'No. 9' grades.

WHEAT—No. 9.

Table listing wheat prices for 'No. 9' and 'No. 10' grades.

WHEAT—No. 10.

Parcels have been sent by Mail to...

Commercial.

TORONTO MARKETS.

Table with columns for Wheat, Flour, Oats, and other commodities, listing prices and market status.

WHEAT—Singles and Dells.

Table listing wheat prices for various grades and origins, including 'Wheat—Singles and Dells' and 'Wheat—No. 1 Fall'.

WHEAT—No. 1 Fall.

Table listing wheat prices for 'No. 1 Fall' and 'No. 2' grades.

WHEAT—No. 2.

Table listing wheat prices for 'No. 2' and 'No. 3' grades.

WHEAT—No. 3.

Table listing wheat prices for 'No. 3' and 'No. 4' grades.

WHEAT—No. 4.

Table listing wheat prices for 'No. 4' and 'No. 5' grades.

WHEAT—No. 5.

Table listing wheat prices for 'No. 5' and 'No. 6' grades.

WHEAT—No. 6.

Table listing wheat prices for 'No. 6' and 'No. 7' grades.

WHEAT—No. 7.

Table listing wheat prices for 'No. 7' and 'No. 8' grades.

WHEAT—No. 8.

Table listing wheat prices for 'No. 8' and 'No. 9' grades.

WHEAT—No. 9.

Table listing wheat prices for 'No. 9' and 'No. 10' grades.

WHEAT—No. 10.

Parcels have been sent by Mail to...

Miscellaneous.

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Miscellaneous.

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