

# iestran



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#### THE ROUND OF LIFE.

Two children down by the shining strand, With eyes as blue as the summer sea, While the sinking sun fills all the land With the glow of a golden mystery: Laughing aloud at the sea-mew's cry, Gazing with joy on its snowy breast, Till the first star looks from the evening sky, And the amber bars stretch over the west.

- A soft green dell by the breezy shore, A sailor lad and a maiden fair; Hand clasped in hand, while the tale of yors Is borne again on the listening air. For love is young, though love be old And love alone the heart can fill; And the dear old tale, that has been told In the days gone by, is spoken still.
- A trim-built home on a sheltered bay: A wife looking out on the glistening sea: A prayer for the loved one far away, And prattling imps neath the old roof-tree A lifted latch and a radiant face By the open door in the falling night; A welcome home and a warm embrace From the love of his youth and his children bright
- An aged man in an old arm-chair; A golden light from the western sky: His wife by his side, with her silvered hair, And the open Book of God close by, Sweet on the bay the gloaming falls, And bright is the glow of the evening star; But dearer to them are the jasper walls And the gelden streets of the Land afar.

An old churchyard on a green hillside, Two lying still in their peaceful rest; The fisherman's boats going out with the tide In the fiery glow of the amber west. Children's laughter and old men's sighs, The night that follows the morning clear, A rainbow bridging our darkened skies, Are the round of our lives from year to year! -Alexander Lamont, in Chambers' Journal. ECHOES OF THE ECUMENICAL

CONFERENCE. ENGLISH WESLEYANS.

Our English brethren retain much of the spirit of their founder, and cleave to the old usages. They never say "brother" in addressing each other-not even the minister. but always "Mister," yet they show no lack of brotherly kindness. They are by no cial and peculiar circumstances, practical won the Ireland Scholarship, the English means boisterous in their worship, yet the suggestions could easily have been supplied prize poem, the Latin and English essays, "amen" is heard when something warm is in much larger proportion. We dare say that and other high distinctions. In short, said. Their preaching is usually followed by at the next similar assembly it will not be Arnold's parting words at Rugby were almost a prayer-meeting, and serious persons and found necessary to lay again the broad founpenitents are invited to remain to it. Not a bad custom. Many of their chapels use a ritual, though it is very distasteful to some. They count and report their members on the basis of the class-meeting attendance. Though they have many adherents who take sacrament with them, godly people who also help to support them, yet they are not reported as members. Their numbers would be much increased if they did include these religious adherents, which, doubtless, they ought to do. They are Wesleyans in all things save that they do not attend class.-G. W. Horn, in Wesleyan Advocate.

DEALING WITH SKEPTICS. The following is a quotation from the address of the Rev. J. Gilmore, Primitive

Methodist, on the temper we should exhibit to those who are in a "skeptical turn of the way of attacking a dispersed population,

 $\min d$  ":— "There are one or two other points I must mention. One is the uncharitableness that we sometimes manifest towards those who are in a skeptical condition of mind. [Hear! hear!] There is faith and faith, and unbelief and unbelief; and I recognize the done less than for the 4,000,000 of people in possibility, in this age, of young men of edu- the midst of whom we are now standing. cation having intellectual difficulty in rela- (Hear, hear.) It was not until within recent tion to matters of belief, who are largely | years that any considerable extension of our determined by the faith of Christ, and largely possess this spirit. What I claim | we must take care first that we keep up the from this audience is a large spirit of charity old going round and round over circuits, no the whole statement of our belief as we put there are a few people to be saved. But, it forward. Let us give them credit for on the other hand, we must not think honesty. [Hear! hear!] Let us be ready that a large circuit means so many acres with to treat them as honest seekers after truth, no heads in it. There are so many heads, no and to entertain the views that they may matter whether on many acres or few, and state, and not put them down by harsh and where you have a great many heads you have unkindly words. I have been for twenty years a large circuit. I am totally against Methointimately connected with a large section of dism being worked on the principle of solitary working people in the north of England, and stations. My idea of a circuit is a circuit of I can say that the uncharitable temper two men. I am totally against great circuits manifested by Christian people in relation to | in cities of four millions. I believe they have the intellectual difficulties of these men on proved singularly inefficient in spreading the religious questions has tended to un-Chris- work; but I believe the one-man station, tianize them. We can afford to manifest a although the one man station does not fasten spirit of charity, and to recognize the Christ a man for life to one congregation, but removes tianness of men who believe what they can him at the end of his term, is still far inferior believe, and stand in doubt of what they to a two-men circuit, with one in charge as cannot believe. [Hear! hear!]

METHODIST DENOMINATIONALISM. the Methodist body, and the appearance of question of city populations and of dense popthe Council programme-studded, as it is, ulations. Even in new countries it is appalall over with the words "Methodism" and ling to see the rapidity with which certain "Methodists"-produces a somewhat un cities are springing up, and the rate at which favorable impression. The actual proceed. In Litudes are arriving. Some of our friends ings, however, have done something to the country are accustomed to new growth remove that impression; for, in fact, many in new countries, but they can hardly make of the topics discussed are of much interest up their minds to new growth in old countries. to the members of other religious bodies as Now, if, in the course of the last ten years, we to some of their joint work presently, but able to do so much to overcome the eventless just before a meal to provoke appetite, and in into some work relating to others.—James A

been substitututed for Methodism, many of the essays and speeches would have suited other ecclesiastical assemblies quite as well as that before which they were read or tion. Yet we have not done that; we have by the Wesleyan, Dr. Stephenson. In his delivered. We, however, suppose that Methodists are so in the habit of looking at everything through Methodist spectacles, and of using Methodist phraseology, that they seem at times to exalt Methodism to the level of Christianity, and speak of themselves and their aspirations as though they were not members of a Christian family, having the same beliefs, desires, and hopes as themselves. To cure this insulatory and selfcontainedness there is needed an Ecumenical Council of a larger sort-one which would embrace, not Methodists only, but the members of other religious communities; and, as a consequence, would deal with matters in which they have a common interest. Such a Council may be witnessed in the good time coming: at present, an approximation to such a result can be attained only by less direct means.

TOO MUCH SELF PRAISE.

The London Methodist says: We are not disposed severely to criticise the Conference as a whole, nor will we speak severely of done good. It has been an advantage to the delegates to meet one another. A new impression has been received of the power of Christianity in the form of Methodism. We think, however, too many pæans have been sung. In this the enomies of Methodism may see Brethren of the same stock have come from the four winds to tell what God has done and to honor him in the recognition of the means which he has been pleased to employ. And as from every quarter histories of success have been brought, who, we again ask, can wonder have been even right if some of them had not been sung. But too much time has been taken up with setting forth the beautiful adaptation of Methodist doctrine and discipline for promoting the good of mankind. There already existed among the Methodists a general agreement on that point. While we feel this we can hardly profess to see how, under the spedation which certainly has been laid in this great Conference. And what will then be built thereon?

REV. WM. ARTHUR ON ITINERANCY. I feel that, perhaps, it would not be unprofitable if, instead of looking at the advantages of itinerancy in the past, we spend a moment in looking at the adaptation of itinerancy to the present and the future. Many, perhaps, think itinerancy ought to be so modified as to be virtually abandoned. They are going on in the direction indicated by our brother. With all the sins of the past we must feel one thing first, that the future is tending more and more throughout the world to increase the proportion of dense population and diminish the proportion of dispersed populations. Itinerancy gives you diffused labor, that is but we need to look very carefully at the condensed labor, which alone can reach condensed work among those 4,000,000 took place, and Methodist organization really at work within The Nonconformist and Independent says :- the circuit, and with its preparation to extend We have spoken of the denominationalism of beyond it. But we must look more to the

every ten thousand of the new population, not together. It was at a great meeting for the providing a stick or stone for the old populanot provided one sitting for ten of the new population in the last ten years; we must, then, try to make itinerancy tell more and more. (Hear, hear.)

ANOTHER OUTSIDE VIEW.

The Illustrated London News has a sketch of the Conference, closing as follows: Of the results of this great gathering and its unique proceedings every man that cares to do so will judge for himself. Yet the public are not indifferent to the results, and the worldwide character of the Methodism of to-day makes its future of considerable importance to mankind. It is very evident that the Wesleyans are not violent politicians, for they are found everywhere, and contend for no particular form of government to the exclusion of all others. In the future, as in the past, their course will be one of moral reform, religious life, and intellectual progress. The influence of the Conference upon the Wesleyans themselves will be one of encouragement, enlargement, and renewed activity among the nations now that they have been brought face to face with any of its parts. We are sure it has already | their large and substantial successes as they never could have been before; and they will begin to expect more, and dare more, and do more. The excitement of the Ecumenical Conference will settle down into fixed resolutions, which will lead to greater efforts for the religious welfare of mankind wherever reason for adverse remarks. But can any the name of Wesley is known, or his doctrines one wonder that the pæans have been sung? | preached. Though all questions of organic union were excluded from the Conference the subject was indirectly referred to again and again, and there are unmistakable signs of no mean undercurrent in favor of organic union among some of the Wesleyan sects. As separate bodies they will be more friendly with that songs of triumph have been sung? It | each other than they have ever been. It is was devout to sing them, and it would not | not at all unlikely that in most towns they will unite to take the Lord's Supper together

#### DEAN STANLEY AT OXFORD.

When I reached Oxford he was fellow and tutor of University College, to which he had migrated from Balloil, after having taken s first-class at his degree examination, and career-he had won almost everything he could win. Colleges were even more separate in those days than they are now, each, as a rule, living its own separate life, and an occasional meeting at breakfast was about all the intercourse I ever had with him at the

University. But with the undergraduates of his own college, and above all, with such of them as came from his old school, he maintained a kind of intercourse which, rare as it is even now, was then almost unknown. I may take one instance, for reasons which will presently appear, which, though no doubt exceptional, is not an unfair specimen of what Stanley was to men a little younger than himself when they were thrown together. Mr. Hansard, the present rector of Bethnal Green, and the man who has done so much for Christian civilization in East London, went up to University College populations—(hear, hear)—and Isay, standing from Rugby, in the year after Arnold's in this city of London, that there are no death. He had been one of those whom the 4,000,000 of English speaking people in the Doctor epecially respected; a boy who, world for whom, in proportion, itinerancy has without brilliant ability or scholarship, by sheer uprightness and force of character exercised a valuable influence in the school. He had not been many hours in his Freshman's rooms on the ground-floor of what were then the new buildings, and was just thinking of sitting down to a solitary tea; when one of the college servants brought toward those who may not be able to accept matter how wide, if at the end of the circuit him a little note. It was from Stanley, asking him up to tea in his rooms, on the tutors floor. The invitation was, of course, at once accepted with gratitude. He went up, and was met with outstretched hand, and the words, "You knew and loved Arnold." From that moment, not only during his Oxford residence, but until death parted them, they remained fast friends; and how Stanley understood the duties of friendship between young men of their respective ages may be gathered from his pupil's own words: "He would never let me do a wrong, or behave badly, or be idle, without plainly telling me of it, in a kind but earnest manner. This privilege of friendship he continued to claim to the last. But for him I should never have taken orders, never gone to the East-Knd of superintendent; and with the whole of the London." The two men were a striking contrast in all ways, which gave a peculiar and touching character to all their life-long relation of tutor and pupil, as well as of pupil through the whole of his college life, refusing all payment; and when Hansard him, and when they were separated in vaca- and to mingle them with its matter forces in hurting any one's feelings, he ate thirty tion time sending long sheets of questions .º be answered in detail. I shall have to refer combination. If human science has been cups of coffee. Often strong cheese is offered ated by throwing myself with all my energy

London, that would have been one, say, for anecdote of one of their last appearances support of the homes for children, founded speech the Dean, gathering, as was his wont, any historical flower by the wayside told the great audience that the pulpit in Bethnal Green Church was the last Church had preached; and then, laying his hand on Hansard's shoulder, claimed him as his own old pupil, and as one whom it would have rejoiced John Wesley to see in that pulpit at the present time.—Thomas Hughes, in Harper's Magazine for November.

#### HOW GOD ANSWERS PRAYER.

A waterfall is a scientific object only in a very rude way. But when every drop of its water has been manipulated and controlled by the human will till the mills of a Lowell or Lawrence display from every spindle and shuttle the presence of human intelligence and power, then the untamed river begins to sparkle with the brilliancy of science, and to murmur its praises from every ripple. That is, the more mind-power is mingled with matter-power, the more scientific is the compound result. The uniformity of the waterfall is far less scientific than the diversity of the water-wheel. Automatic mechanisms, machines that adjust themselves to change, throwing themselves out of gear at the least obstacle or breakage, ringing a bell as a signal of distress, increasing or diminishing combus tion, changing position, as in the case of a tathe to meet all the convolutions of a gunstock, have a far higher scientific character than a carpenter's drawing-knife, or a housewife's spinning-wheel, which display less of diversity and more of uniformity. It was once supposed that the solar system is so balanced that the loss of a grain of weight, or the slightest change of motion, would dislocate and destroy the whole system. It was a higher science, not a lower, that has since taught us that exact uniformity is by no means necessary to the stability of the system, but that oscillation and change are fully provided for in the original plan. The principle holds good that the modifications of a mind-power introduced into a material mechanism advance its scientific rank, and increase rather than diminish the proof of the presence of law and order in its working.

I was riding, a few years since, about one of the rural cities of the State of New York with one of the most distinguished preachers at the metropolis. We were speaking of the curious fallacies involved in Tyndall's famous prayer-gauge conundrum. Just then we drove up to the city water-works. I told him that if he would go in with me I thought we could find a good illustration of the manner in which God may answer prayer without interfering with any of the laws of nature. The point, let us remember, is, that the power of an intelligent will can be so introduced among the forces of matter as to have perfect uniformity in the working of those forces, while diversity appears in their results.

The building we entered was furnished with a Holley engine. As we stood by the steam gauge we observed constant and considerable changes in the amount of steam produced. As there was no cause apparent in or about the engine itself, we asked for an explanation. "That," said the engineer, "is done by the people in the city. As they open their faucets to draw the water the draft upon our fires is increased. As they close them, it is diminished. The smallest child can change the movements of our engine according to his will. It was the design of the maker to adjust his engine so that it should respond perfectly to the needs of the people, be they great or small." Just then the bell rung, the furnace-drafts flew open the steam rose rapidly in the gauge, the engineer flew to his post, the ponderous machinery accelerated its movement. We heard a general alarm of fire, "How is that?" we [asked. "That," he said, "was the opening of some great fire-plug." And how about the bell? What did that ring for?" . "That," he said, "was to put us on the alert. You saw that the fireman began to throw on coal at once. A thousand things have to be looked after when there is a great fire. It won't do to leave the engine to itself at such times." In a moment there came a lull. The great pumps moved more deliberately. In another minute a roar of steam told us the safety-valve had opened, and soon the great engine had returned, and to its ordinary, sleepy motion. "Wonderful," said my friend; "the whole thing seems alive. I almost thought it would start and run to the fire itself." "I think this one of the grandest triumphs of science," said the engineer, as he

bade me good bye. The illustration is a good one, but others of friend and friend. Stanley "coached" his the same sort are at our hand on every side. The uniformity of nature is in fact one of its lesser attributes. Its great glory is in its was preparing for orders, at his suggestion, wonderful adaptability. Its greatest glory is read nearly the whole Bible through with its unlimited capacity to receive mind-forces, mentions one occasion on which, to avoid perfect harmony, and in infinite variety of times in two days, and drank thirty-four

crudeness, shall we deny to the divine miniscience the power to effect the slightest alleged appetizers. On a single smoryas table medifications necessary in answering the the author noted smoked reindeer meat, prayers of his children? Nay, shall we deny smoked salmon with poached eggs, raw salto him the power so to adjust the original mechanism of the universe that prayer with fried sausage, anchovy, smoked goose breast, its appropriate action may directly modify cucumbers, raw salt herring, several kinds of that mechanism, as the child's thirst and his cheese and as many of bread, and a salad of England pulpit in which John Wesley little hand, can open a faucet and change the made of pickled herring, boiled meat, potatoes action of the great water-works miles away. Or, is it at all unscientific to believe that three kinds of spirits on the table, and from other intelligent agents may, in answer to these and the various dishes the guests helped prayer, be "caused to fly swiftly," as the themselves bountifully, and then did justice little bell aroused the engineer? Or can to an excellent dinner. John Habberton, in science offer any valid objection if we say Harper's Magazine for November. that God himself holds the forces of nature in his own hand, waiting, for high moral reasons, " to be inquired of by the house of Israel to do these things for them?"—From an Address by Professor John P. Gulliver.

## THE INTERNAL WITNESS.

The wonderful skill of Christianity to meet all the deeper needs of human nature has greater spiritual intellects than Augustine, after Divine truth, with a larger acquaintance with other systems of thought, or a deeper knowledge of all sides of human experience. Blessed with a pious and devoted mother, who early instructed him in the faith and love of Jesus Christ, yet he long resisted the solicitation of all her prayers and example, and gave himself to the investigation of the claims of the conflicting philosophies of his day. He studied diligently in the schools of rhetoric, and passed rapidly from one phase of thought to another. For some time Manicheism enthralled him. Its doctrine of two principles-one of good, and one of evil -seemed to answer to the wild confusion of his own heart, and the conflict of higher and lower impulses that raged within him. It seemed to solve the mysteries which perplexed him in his own life and in the world But so soon as he began to test it, and came in contact with its higher teachers, he found its insufficiency. The study of Plato then attracted him by its noble lessons, but still a void remained in his heart. The mental rest after which he sought did not come. " Tomorrow," he said to himself, "I shall find it. It will appear manifestly, and I shall grasp it." Happily, Plato led him on to St. Paul, and Ambrose, the Bishop and great preacher of Milan, awoke by his powerful sermons the leeper chords of his spiritual nature. Graduunrest of his mind revealed its true character. The thought of Divine purity struggled in him with the love of, the world, and the flesh, and the glory of mere intellectual ambition, till one day he sought refuge in prayer, and with strong emotion and tears poured out his heart before God. A voice was heard amid his emotion bidding him to read on, and as he read the whole truth and reality of the Divine life was flashed upon him in the words, "Put ye on the Lord Jesus Christ, and make not provision for the fiesh to fulfil the lusts thereof." He says: "I had neither desire nor need to read further. As I finished the sentence, as though the light of peace had been poured into my heart, all the shadows of doubt dispersed." He shut the volume, and carried the joyful tidings to his mother, who rejoiced

## SCANDINAVIAN HOSPITALITY,

in her turn. She had received more than an

converted me unto Thyself," he adds, " so as

no longer to seek for other hope in the

world."—Dr. Tulloch.

The most striking quality of Scandinavian character seems to be hospitality. Throughout Norway, Sweden, and the far North the author was heartily received by every one. from the king in his palace to the Laplander in his tent. During five years of almost incessant travel, in the course of which every part of the peninsula was visited. Mr. Du Chaillu was coolly treated only once. The Swedes and Norwegians have the reputation of being reserved and cold, but this is true of class best suggested by the word "tourist." To any one whose interest in them can not be measured by a stare or two and a few impertinent questions they are unsuspicious and communicative, as well as cordial to the verge of affection. Mr. DuChaillu went among them freely, conversed with them in their language, wore garments like their own and took part in their labors, sports, and ceremonies. The treatment be received in return causes him to speak most enthusiastically in praise of their sociability and kind-

As in all other countries that retain primitive habits, hospitality in Scandinavia always implies eating and drinking. The poorest farmer or fisherman always has something to offer the visitor, and lack of appetite is generally construed as a slight. The author to Methodists, and if the word religion had ha built fifty-two churches in this city of may mention here a characteristic little uniformity of nature in its wildness and the cities a formal dinner is preceded by a Garfield.

smorgas, or lunch, at a table crowded with mon freshly salted, hard-boiled eggs, caviare, eggs, beets, and onions. There were also

#### EGYPTIAN NAVIGATION.

We know that at the time when the G. cat Pyramid was built, bronze implements were in general use. To manufacture bronze, tin was needed. It would probably have been obtained from Britain, Bohemia, or Malacca. This fact lifts for a moment, and a moment been often proved. There have been few only, the veil that covers the mysterious early history of navigation. The scanty inscripfew more honest or capable in their search tions of the age give us no aid. Only in a very ancient medical papyrus, partly of the age of Mencheres of the Fourth Dynasty we find prescriptions of foreign physicians. Here is another indication of relations with civilized countries.

> The great document of Egyptian navigation is the story of the expedition of Queen Hatasu, daughter of Thothmes I., in the sixteenth century B.C., to the spice-land (Punt), Arabia Felix and the opposite coast, when an Egyptian fleet traversed the whole length of the Red Sea, and probably passed through the Straits of Bab el Mandeb. Let us consider what this means. The Red Sea is notoriously difficult to navigate for sailing ships, owing to the prevalence of the north winds and the dangerous character of all courses but the narrow central channel. In the time of Queen Hatasu there were very few ports, and the shores were in the possession of savage if not hostile tribes. Yet the enterprise was safely carried through; the fleet received the submission of the people of Punt, and brought back a great store of costly tribute, including small spice trees which were planted at Thebes in the royal garden.

Eastern traffic was known in earlier times. The oldest record is of the date of the Eleventh Dynasty. One of the sovereigns of this line founded a colony on the shore of the Red Sea, probably at the most convenient ally as he studied the Pauline Epistles, the point for trade with Thebes by the desert route. This carries us several centuries further back than the date of Hatasu; and there is no reason why the kings who built the Pyramids may not have had trading stations on the same sea. This clew would at once connect Egyptian with Chalden commerce. About the age of the Eleventh Dynasty the Persian Gulf, which was far northward of its present limits, had a busy trade with India. It does not matter whether the tin was transferred from Chaldean to Egyptian ships; it is enough to have established the continuit of the trade. The remoteness of the tim makes these distant voyages seem incredible; but there is no reason why the primitive navies should not have achieved as much as those of the Phænician. All that is needed to make cases equal is a chain of posts for shelter and provisioning along the great route. The want of this aid forbids the idea of a trade for tin with Britain in the age of the Pyraanswer to all her prayers. "For thou hadst

The Egyptian ships, whether of war or commerce, had a single mast with one great square sail, and a bank of oars. The rudder was double, consisting of two great oars, one on each side. They are the prototypes of the Greek and Roman galleys .- R. S. Poole, in Contemporary Review.

A case of prolonged somnolence that may serve as a companion piece to that of the sleeping Hungarian in Pennsylvania, is reported from one of the hospitals of Niederweisel, in Germany. The twelve-year old daughter of an innkeeper fell into a deep trance in March, 1880, and continued in that them only when they meet strangers of the condition for the tentire remainder of the year. She was carefully observed by physici. ans and nurses in the hospital to which she was removed, and there can be no doubt as to the authenticity of the statements made in regard to her, and the small quantity of nutriment that was prescribed had to be administered by forcing her mouth open. She had normal sleep at night, but during the day lay wholly motionless, and apparently without cessation or consciousness. At first much emaciated, her appearance subsequently became fresh and healthy. About the beginning of the year she suddenly recovered her power of speech, and was soon wholly restored in other respects. She is now entirely well. It is also said that during the whole period of her suspended animation she was fully cognizant of everything that took place about her.

> The worst days of darkness through which I have ever passed have been greatly allevi

# The Family Treasury.

#### THE PERFECT DEATH.

BY DEAN STANLEY.

Where shall we learn to die? Go, gaze with stedfast eye On dark Gethsemane, Or darker Calvary, Where, through each lingering hour, The Lord of grace and power, Most lowly and most high. Has taught the Christian how to die

When in the clive shade, His long last prayer He prayed; When on the cross to heaven. His parting spirit was given, He showed that to fulfill The Fether's gracious will Not asking how or why, Alone prepares the soul to die.

No word of angry strife, No anxious cry for life; By scoff and torture torn He speaks not scorn for scorn Calmly forgiving those. Who deem themselves His foes, In silent majesty He points the way at peace to die

Delighting to the last Glad at the parting meal In lonely tasks to kneel; Still yearning to the end For mother and for friend; His great humility Loves in such acts of love to die.

Beyond His depths of woes A wider thought arose, Along His path of gloom Thought for his country's doom Athwart all pain and grief. Thought for the contrite thief-The far-stretched sympathy Lives on when all beside shall die.

Bereft, but not alone,

The world is still His own; The realm of deathless truth Still breathes immortal youth: Sure, though in shuddring dread. With purpose fixed and high The Friend of all mankind must die Oh, by those weary hours Of slowly obbing powers, In each expiring word. By that unfailing love Lifting the soul above When our last end is nigh,

#### CLASSIC ENGLISH.

-Macmillan's Magazine.

So teach us. Lord, with thee to die!

The compositions whose subtle grace has perennial charm, which we sip like old wine, phrase by phrase, sentence by sentence, till their aroma and exquisite flavor diffuse themwrought out, not under "high pressure," caressing atmosphere of fancy. They are for such composition needs no proof, though in no other language has the average excellence of its prose writing been so far below the excellence of its best specimens. The language which, at the very beginning of its full organization, could produce the linked sweetness of Sidney and the Shakespeare, and which, at a riper age, could show itself an adequate instrument for the Dryden and the epigrammatic point of Pope, to the front-like gloom of Young and the passionate out-pouring of Burns; which sustained and supported the tremulous elegance and husbanded strongth of Campbell, the broadwinged sweep of Coleridge, the deep sentiment and all-embracing humanities of Wordsworth, and the gorgeous emblazonry of Mon- occupy the cottage at Elstow ever since roe; and which, to day, in the plenitude of its powers, responds to every call of Tennyson. Ruskin, Newman, and Froude-issurely equal to any genius that may yet arise to tax its hanging stories, projecting porches, and gabled powers. \* \* \* Let us jealously guard its purity, maintain its ancient idioms, and may be even more worthy than it now is to be market cross breaks the sward, and at the the mother-tongue, not only of the two great mother nations whose precious legacy it is, but of the whole family of man. - Matheus.

#### RULES FOR RIGHT LIVING.

1. Keep the body clean. The countless pores of the skin are so many little drain in prison, is preserved in the town library. tiles for the refuse of the system. If they become clogged and so deadened in their action, we must expect to become the prey of printing characters, with the date 1662, the marck plots and schemes, and often wins, and ill health in some of its countless forms. Let | work of one by whom the art of writing, if he us not be afraid of a wet sponge and five minutes brisk exercise with a crash towel lost. The margins of some of the ghastly every night or morning.

four to sleep. If a mother is robbed of sleep lowing: by a wakeful baby, she must take a nap some time during the day. Even ten minutes of repose strengthens and refreshes, and does good "like a medicine." Children should be allowed to sleep until they awake of their own free will

3. Never go out to work in early morning in any locality subject to damps, fogs, and miasms, with an empty stomach. If there is not time to wait for a cup of coffee, pour twothirds of a cup of boiling water on two teaspoonfuls of cream or a beaten egg, season with salt and pepper and drink it while hot before going out. This will stimulate and comfort the stomach, and aid the system in resisting a poisonous, or debilitating atmosphere.

4. Avoid over-eating. To rise from the table able to eat a little more is a proverbially good rule for every one. There is nothing more idiotic than forcing down a few mouthfuls, because they happen to remain on one's plate, after hunger is satisfied, and because they may be "wasted" if left! It is the most serious waste to overtax the stomach with even half an ounce more than it can take care of.

5. Avoid foods and drinks that plainly "disagree" with the system. Vigorous outdoor workers should bewere of heavy indigestible suppers. Suppers should always consist of light, easily-digested foods-being, in the country, so soon followed by sleep, and 

firmness to take such food and no other for the noble army of martyrs. He could not go plants of grace in so godless an atmosphere. this last meal of the day can be easily with them, or wave their palm branches. He acquired, and the reward of such virtue is waited still and saw that the next was a comsound sleep, a clear head, a strong hand, and a capital appetite for breakfast.

6. Never wear at night the under garments that are worn through the day.

7. Cultivate sunlight and fresh air. Farmors' wives " fade " sooner than city women, not alone because they work harder and take so closely in-doors, and have no work or recreation that takes them out into the open sunlight. It is a singular fact that women in crowded cities generally get more sunshine and pure air than their hived-up country

8. Have something for the mind to feed upon-something to look forward to and live for, beside the round of daily labor or the counting of profit and loss. If we have not any talent for writing splendid works on political economy or social science, or the genius for creating a good story or a fine poem, the next best thing-and, in fact, almost as good a thing-is to possess an appreciation of these things. So have good books and good newspapers, and read them-if only in snatches, and talk about them at dinner time or by the evening fire. Cultivate choice flowers and fruits, and help some poor neighbor to seeds and cuttings, or take an interest in bees, or fine poultry, or trout culture, and study always farm and household science, and take advantage of the new and helpful things that are every little while coming to light.

9. Live in peace! Fretting, worrying, fault finding, borrowing trouble, giving way to temper, and holding long, bitter grudges; all these affect the liver, poison the blood, enlarge the spleen, carve ugly\_lines.on the face, and shorten life! Try to be half as wise as that little creature, the bee, who takes all the honey she can find, and leaves the poisons to themselves .- Mrs. E. H. Leland, in American

THE AUTHOR OF "PILGRIM'S PRO-GRESS."

So far from Bunyan being of Gypsy descent, as an ingenious American writer has endeavored to prove, the name Bunyan, in one of its many forms, has been already known in Bedfordshire for full seven centuries, first appearing in the chronicle of Dunstable in 1219, and was repeatedly found in the Records of the Court Lect, the Registry of the Court of Probate, the accounts of the selves through every cell of the brain, are Guild of the Holy Trinity at Luton, and other mediæval documents, as well as in the parish but quietly, leisurely, in the dreamy and registers of Bedford and other places in the county. "The Bunyans of Elstow-where the mellow vintage of a ripe and unforced they were living as early as 1603-appear to imagination. The fitness of our language have been poor retainers of a family, other branches of which were substantial yeomen in the county quite three centuries ago." 'The annual parochial returns of the Archdesconry of Bedford, now for the first time examined, have supplied many hithertounknown names and dates connected with the Bunyan family. Both the father and the grandfather of John "mighty line" of Marlowe, the voluptuous Bunyan were named Thomas. The former beauty of Spencer and the oceanic melody of was baptized in February, 1603, at Elstow Church, where, four-and-twenty years afterward, May 29, 1627, he took for his second could give fit expression to the fiery energy of | stow, November 30, St. Andrew's Day, in the following year, 1628.

Bunyan lost his mother when be was between fifteen and sixteen years old. He was not more than seventeen at the time of his marriage to his first wife, when, without "so much household stuff as a dish or spoon between them," the young couple began to coupled with Bunyan's name. Elstow, John Bunyan's birthplace, is a little village of oldfashioned, half-timbered cottages with overdormers, covered with clustering roses and honevsuckles clustering around the villageupper end of the green stands the Moot Hall, a picturesque brick and timber building of the end of the sixteenth century.

The copy of Foxe's Acts and Monuments. or Book of Martyrs, as it is popularly called, which was Bunyan's companion and daily study Bunyan's signature at the bottom of the title page is laboriously formed in large, ill-shaped had everacquired it, had been almost entirely woodcuts of burnings, etc., are scrawled over 2. Devote eight hours out of the twenty- with rude doggerel rhymes, such as the fol-

> Here is one stout and strong, indeed; He doth not waver like as doth Reed. Certainly Bunyan improved greatly both as a penman and a poet before he wrote "The Deed of Gift."—Saturday Review.

MY COMPANY.

"I have read," said Mr. Spurgeon, "of one who dreamed a dream when in great distress of mind, about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music."

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have gone to be with God." And he heaved a deep sigh as he said: Alas, I am not one of them, and never shall be, and I cannot enter there."

By and by there came another band equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?"

"They are the goodly fellowship of the apostles. '

"Alas!" he said, "I belong not to that fellowship and I cannot enter there."

He still waited and lingered, in the hope

head to profound rest. The moral pluck and tude did not encourage him, for they were soon expect to rear oranges in Lapland as pany of godly ministers and officers of Christian churches; but he could not go with them. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked the woman that was a sinner; and the thief that died upon the cross hard by the Saviour; no care of themselves, but because they stay and he looked long, and saw there such as Manasseh and the like; and when they entered he could see who they were and he thought:

"There will be no shouting about them." But to his astonishment it seemed as if all heaven was rent with seven-fold shouts as they passed in. And the Angels said to him:

"These are they that are mighty sinners, saved by mighty grace."

And he said:

"Blessed be to God ! I can go with them." And so he awoke.

TROUBLESOME WEEDS.

Here is a bit of advice from the Scholar's Companion about a kind of garden in which each person is constantly sowing seeds. .

Every one has a garden called Conversation. If the unpleasant words which blossom into thoughts are kept out, the garden becomes beautiful and interesting. There are a few kinds of weeds which, unconsciously, creep into this garden, and unless they are kept down, or, better, pulled out, they injure and spoil its good flowers.

1. Untruth. This is dark-leaved, and so small at first that it is scarcely noticed. In its early stages it is called exaggeration. You are not sure whether you saw three or four things, and you say four. The next time the number becomes larger, and so the weed grows until it is strong and hardy. Be sure and pull it up.

2. Stang. This spoils many a garden of choice flowers. It is sometimes overlooked among boys, but it is not considered to have any beauty.

3. Bad Grammar. This is a common weed found in the gardens of uneducated and careless persons. It grows slowly, but steadily and finds a place besides the nicost looking flowers. There are a number of varieties, and among them are "I seen," which choked up "I saw," or "I have seen;" "it's her'n," which crowds out "it is hers," and 'it is me," which grows close to the little

4. Gossip. Every one knows this ugly weed, which works mischief wherever is appears. It is one of the worst varieties and has been known to completely overrun and spoil the garden in which it was allowed to grow.

These are the principal weeds which find their way into the Garden of Conversation Examine the one belonging to you, and see what weeds are gaining headway.

#### KAISER WILHELM AS A FIGURE-HEAD.

Personally, the Emperor of Germany is arge-limbed, good-natured, not-too-quick-wit ted man, who plays at war and politics with a simple gravity charming as a study of charorgan like harmonies of Milton and the match. wife one Margaret Bentley, John Bunyan's acter. He is, in his warlike aspect, a little it." less symphonics of Sir Thomas Browne; which mother. John himself was baptized at El. more real than our lamented King George, he died in the unshaken belief that he had led a charge of cavalry at the battle of Waterloo. The Emperor William has actually heard the distant roar of artillery, and has looked upon the smoke of battle when the firing had ceased. We all remember the pretty knack he had of riding up to the great battle-field of 1870 just as all was over, and dating, from amidst the slain, blood-red telegrams to his "dear Augusts," praising God for this new victory. I do not mean to say that he would not have joined in the fray had need been, or etiquette permitted. He comes of a soldier family, and his sons develop its inexhaustible resources, that it green. The pedestal and stem of the ancient showed during the same campaign the stuff of which the old tree was made. But there was kept out of the range of bullets, and his movements carefully timed, so that he might come in with the flourish of trumpets that announced a fresh and heavier defeat of the

> In war Von Moltke did the fighting, and the Emperor wrote the telegrams from the battle-field. Similarly in politics Biswhen all is ready, the old Emperor is trotted out at "interviews," which take place in the face of the world, and whereat the harmless old gentleman ponderously plays his puppetpart, and thinks he is moving the world. The real Emperor of Germany is the heavy-looking, burly man, who, not so many years ago, in despair of his fature, declared that Heaven had intended him to be a farmer, and that when he left his country bome to dabble in politics, he was flying in the face of Providence. Bismarck has a profound and unfeigned reverence for his imperial master, as is frequently shown in the volume of his "Early Letters," which, with characteristic and amazing frankness, he half a dozen years ago permitted the world to read. But he plays with him with the skill and coolness that a marionette is handled by its proprietor. Probably the last man in the world to suspect the autocracy of Bismarck is the Emperor William. Yet every one else knows that in Germany the Emperor reigns, and Bismarck governs .-Cardiff Times.

## HOME ATMOSPHERE.

This atmosphere of the household, which fashion, folly, and impiety, is commonly created by the parents. They are respon-

The parental influence penetrates through the house with as subtle a poison as escaping gas from an ill-built furnace. As Dr. Bushnell has pithily said, in his incomparable book on " Christian Nurture: "

"Whatever fire the parents kindle, the children are found gathering the wood. They help either as apprentices or accessories."

If the father begins the Sabbath with some secular Sunday newspaper the family will help him read it. If the parents are irregular to God's house, the children will hardly care to go at all. If the mother is a scandalmonger she will make her children tattlers and eave droppers. If she directs her servants to say at the door that " she is not at home," the children will learn to be polite liars. If the father puts the decenter on his table, the boys will soon-begin to practice with the fatal glass. That rich father who disinherited a son for drunkenness, and in the same will bequeathed his wine-cellar to certain heirs, gave a very palpable proof of the home atmosphere which had poisoned the poor boy. Parental provocation and illtemper sour the very air of many households, so that the children can hardly escape being cross, snappish, and irritable. How can piety breathe in such air? How can a family be trained up in the knowledge of God's Word when the Book of books is seldom opened, and the spirit of its instruction is no more known than in the house of a Musselman? Even in the families of many professors of religion I do not look for any conversions, for I know the most faithful discourses will be destroyed by the malaria of the home. It was the atmosphere of Elkanah's and Hannah's godly house that produced a Samuel, It was the wretched air of Eli's house which ruined Hophni and Phineas .-T. L. Cuyler, D.D.

#### SUGGESTIVE TO FAULT-FINDERS.

"Now, deacon, I've just one word to say. I can't bear our preaching! I get no good There's so much in it I don't want, that I grow lean on it. I lose my time and pains." "Mr. Bunnell, come in here. There's my cow. Thankful—she can teach you theology.' "A cow teach theology! What do you

mean?"

"Now see, I have just thrown her a forkful of hay. Just watch her. There now! She has just found a stick-you know sticks will get into the hay-and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There, again! She has found a burdock, and she throws it to one side and goes on eating. And there! She does not relish that bunch of daisies, and leaves them, and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, ske, too, would 'grow lean,' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest You will find a great deal of nourishment in

Mr. Bunnell stood quiet for a moment and who had so often described the event that then turned away, saying, "Neighbor, that old cow is no fool, at any rate."-Anon.

#### SAVE ME NEXT.

A beautiful incident is told of a little child upon a lately wrecked steamer. The boats were taking the passengers away as fast as they could, every one crowding forward intent on his own salvation. One after another was passed down, while the neglected child stood waiting her turn. The vessel rocked to and it may long abide with them .- Anon, fro. on the eve of going to the bottom. Seeing no chance of escape, the little one stretched out her hands, and cried, "Save me next." It is a cry that ought to go up from millions of hearts. The bark of life will go down some day, and if we are not saved in Christ, we being no need for him to draw his sword, he must be eternally lost. It is a cry that those of us who are saved might hear on every hand. It comes from that miserable, trembling, halfpalsied debauchee, who must have-will have -rum. He curses his fate and drinks again, even while he cries out in agony against the chain that binds him as with fetters of brass, Save me next!" Strong arms must be held out to such. None but God may save the rum erazed wrotch. We may do much to bring him to the Father who turns ro one away: The cry comes again from that gaudily dressed woman, whose words are possibly louder than her dress. She may not ask to be saved; she may not want to be saved; but she needs to be. None but herself and God know how much. The call is to some Chris trian woman to lead her to him who will say, Thy sins are forgiven thee."

#### DID NOT KNOW IT WAS IN THE BIBLE.

A well to do deacon in Connecticut was one day accosted by his paster, who said, "Poor Widow Green's wood is all out. Can you not take her a cord?" "Well," answered the deacon, "I have wood, and I have the team; but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it. on condition that you read the first three verses of Psa. xli. before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he that him in time of trouble. The Lord will preserve him and keep him alive, and he shall either converts to Christ or perverts to be blessed upon the earth, and thou wilt not in whose service she delights? She loves Lord will strengthen him on the bed of lansible for it. If the whole trend of household guishing; thou wilt make all his bed in his talk, and thought, and ambition runs toward sickness." A few days afterward the pastor money-making, or social convivialities, or met him again. "How much do I owe you. general godliness, it is father and mother deacon, for that cord of wood?" "Oh!" who give the pitch. Nowhere is it so difficult said the enlightened man, "do not speak of to make the best preaching or the best Sun. payment; I did not know those promises were | Hand them carefully, gently, from the and all matters that occur that are deemed day-school teaching effective on character in the Bible. I would not take money for wegon. Lead them safely to their seats. Help worthy of note, of the winds and storms and

# Good Mords for the Pouna.

BOYS WANTED.

Boys of spirit, boys of will, Boys of muscle, brain and power Fit to cope with anything-These are wanted every hour

Not the weak and whining drones That all trouble magnify; Not the watchword of "I can't," But the noble one, "I'll try." Do whate'er you have to do

With a true and earnest zeal: Bend your sinews to the task, Put your shoulder to the wheel Though your duty may be hard, Look not on it as an ill

Do it with an honest will. At the anvil or the farm, Wheresoever you may be-From your future efforts, bays.

If it be an honest task.

Comes a nation's destiny. -Christian Worker.

TELL YOUR MOTHER.

I wonder how many girls tell their mothers everything. Not those "young ladies," who exchange notes and pictures with young men who make fun of them and their pictures. speaking in a way that would make their this, most credulous young ladies, they will esteemed."-The Workman. do, although they will gaze at your fresh young faces admiringly, and send or give you charming verses or boquets. No matter what 'other girls do." don't von do it. School-girl flirtation may end disastrously, as many a foolish, young girl could tell you. Your yearning for some one to love is a great need of every woman's heart. But there is a time for everything. Don't let the bloom and freshness of your heart be brushed off in silly flirtations. Render yourself truly intelligent. And above all, tell your mother everything. Never be ashamed to tell her who should be your best friend and confidence all you think and feel. It is strange that many young girls will tell every person before "mother" that which it is most important that she should know. It is sad that indifferent persons should know more about her fair young daughters than she does hersolf .- Fanny Fern.

#### SAVE.

Children who have a little money ought to practise saving something. Many boys and girls of to-day hardly know a higher use for any money that comes into their hands, than spending it for some foolish thing as quickly as possible. To such a leston in self-denial and economy is very important. As go the accustomed to save has more pleasure in laving up than a spendthrift ever knows.

The way to keep money is to earn it fairly way comes without a fair and just equivalent, in every family ?-Harper's Bazar. is almost certain to go as it came. The young man who begins by saving a few dollars a month and thriftily increases his store-every dashing speculations, or the devious means which abound in the foggy region lying between fair dealing and actual fraud. Among the wisest and most thrifty men of wealth the current proverb is-money goes as it comes. Let the young make a note of this.

#### A TAKE MOTHER TO CHURCH.

True; her eye is dim, she cannot see as she once did; her voice is weak, she cannot sing as she once did; her ear is dull, she cannot hear as she once did. She is not as she once was. The years have bowed her body, and her step totters.

But, dear heart, she wants to go to church yet. She has not lost her love for the house of the Lord. The songs of Zion refresh her, and the bread of life nourishes her yearning soul. The "dark valley" is before her, may be near at hand; but she would more firmly lay held of his rod and his staff for the time. of passage and of peril. Her conscience tells her to go. . It is her privilege to go, and you son, daughter, must take her.

She has unquestionable claims on your strong arm, upon your time, attention, and care. Her arm was wearied with working for you. Lavishly her time, her attention her care were given for you. For you she gave her strength. Full many a Lord's day she stayed from church because you were too young, sick, or too restless to be taken with her. For you she was compelled to give up the blessed privileges of many a Sabbath in the courts of the Lord's house. These days she should now enjoy.

Take mother to Church. How it cheers her heart and gladdens her life to see your patience and love toward her, now she is old! What if the horses have worked all the week? What if you are tired? What if you neither

care for the worship nor the house of God? Do you love mother so little that you will not let your horses work for her? Do you care so little for her enjoyment that you will not even make yourself tired for her sake? Are considereth the poor; the Lord will deliver you so indifferent to the comfort of her soul that, with a refinement of cruelty, you will keep her from the public worship of her God deliver him unto the will of his enemies. The her God and his service, though you do not. Take mother to church, and father, too.

Shame on that son or that daughter who invents excuses and will not do it: "Horses too tired; day too hot; can't do them any good; it's too much trouble."

Yes, take them to church. Drive slowly. them in the services of the sanctuary, if they especially of ships that are sighted.

need your aid. Their souls take comfort and find strength whilst they wait before the Lord in his house.

It cheers their hearts to meet old friends at the church door, to greet those who began life with them, but who now, even as they, lean heavily upon the staff while they make the down-hill slope of life's pilgrimage. They can gather a flower and drop a tear where they laid loved ones to sleep in the old churchyard long years ago. It makes the whole week bright if they may but spend the Lord's day in the Lord's house, with the Lord's people, in the Lord's service. Whynot take them? You must.

God's holy commandment does not read, " Honor thy father and thy mother while they are young and strong and able to help them selves." God demands honor from you for them as long as they live. Nor does it read, "Honor thy father and thy mother until thou art eighteen, or twenty-one, or thirty years of age." Long as you live, it is your duty to honor them. : , ...

What more beautiful than a manly son or lovely daughter supporting with strong and patient arm the feeble body or tottering step going to and from school, smile, bow, and of the gray-haired, aged father and mother on the way to church, or up the broad aisle! Angels hover in blessing over such sights and scenes. "Them that honor me, I will honor, cheeks burn with shame if they heard it. All and they that despise me shall be lightly

#### USELESS STUDIES.

The other day a young girl of our acquaint. ance, who is pursuing a selected course of study in one of the collegiate institutions of the city, was examining the printed curriculum with reference to deciding what study she d should take up next term. While consulting about the matter, she read over the long list of text-books on science, language, literature, and mathematics, when suddenly she exclaimed: "I'll tell you what I would like to study-I would like to study medicine. I don't mean that I want to be a physician and practice, but to know what to do at home if anybody is sick or anything happens. I am sure that it would be more useful to me than". and she turned to the prescribed course of study—"than spherical trigonometry and navigation? But we can't run for a doctor every time everybody sneezes and coughs, and I would like to know what to do for any one who is a little sick." Here is a matter concerning which young women need some simple but careful instruction. But who gives them any? As daughters in the family, they can repeat the dates of the Grecian and Roman wars, work out an intricate problem in algebra, and give the technical name of all the bones in the body; but if boy's pennies and dimes, so, very likely, will the baby brother left in their charge burns go the man's dollars and hundreds, by and by. his hands or is seized with croup, how many Without having the spirit of a miser, the person of them know the best thing to do while waiting for the doctor? And when, as wives and mothers, the duties of life increase, how many of them have any practical knowledge and honestly. Money so obtained is pretty | which will help them to meet calmly and incertain to abide with its possessor. But telligently the everyday experience of money that is inherited, or that in any accidents and illnesses which are inevitable

#### AN HEROIC BOY.

Every year on the occasion of the national. coin being a representative of good, solid fetes the Belgian Government makes a public distribution of awards to persons who have better chance to spend the last half of his performed remarkable acts of courage in life in affluence and comfort, than he who, in | goo deauses. Among those who were rewarded his haste to become rich, obtains money by the other day was a little boy of nine, whose exploit may be contrasted with the behavior of the people who allowed the little girl to be drowned in Konsington Gardens. Genin, playing in a field a few months ago, saw a little girl fall into the Sambre. Without knowing who the child was, he plunged into and see that their money comes fairly, that the river, and after some trouble saved her. The child turned out to be his own sister. Not content with having rescued her from : death, Genin, like a good-hearted little boy, wanted to shield her from the punishment she had deserved by playing too near the river contrary to her parents' orders. So he took the blame of her disobedience on himself and received a beating from his father, The little girl, however, could not bear to see him suffer in this way, and afterwards told the whole truth, which was corroborated: by the evidence of an eye-witness. The facts then became public, and young Genin was summoned to Brussels at the fetes to receive a national recompense. He was, of course, loudly cheered as he stepped up to the platform, and M. Rolin-Jacquemyns, the home minister, in pinning a medal to his breast, called him a little hero .- St. James' Gazette.

#### A SHIP'S "LOG."

The speed of vessels is approximately determined by the use of the log and log-line. The log is a triangular, or quadrangular, piece of wood about a quarter of an inch thick, so balanced by means of a plate of lead as to swim perpendicularly in the water, with sbout two-thirds of it under water. The log-line is a small cord, the end of whichdivided into three, so that the wood hangs from the cord as a scale-pan from a balance. beam—is fastened to the log, while the other is wound around a reel on the ship. The log, thus poised, keeps its place in the water, while the line is unwound from the reel as the ship moves through the water, and the length of line unwound in a given time gives the rate of the ship's sailing. This is calculated by knots made on the line at certain distances, while the time is measured by a sand-glass of a certain number of seconds. The length between the knots is so proportioned to the time of the glass that the knots unwound while the glass runs down show the number of miles the ship is sailing per hour. The first knot is placed about five fathoms from the log, to allow the latter to get clear of the ship before the reckoning commences. This is called the stray-line. The log-book, sometimes called the log for brevity, is the record that the proper officer keeps of the speed of the ship from day to day, and of any

## Our Sunday School Mork.

LESSONS IN THE PENTATEUCH.

Sunday, Nov. 6, 1881. INTERNATIONAL BIBLE LESSON. Lesson 6.

(FOURTH QUARTER.) THE DAY OF ATONEMENT.-Lev. xvi. 16-30.

GOLDEN TEXT.

"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."-Rom. v. 11.

CENTRAL TRUTH. Salvation through the cleansing blood of

> HOME READINGS. Monday .- Leviticus xvl. 1-15. Tuesday.—Leviticus zvi. 16-34 Wednesday.—Hebrews ix. 11-28. Thursday.—Hebrews x. 1-23. Friday.—Isaiah lili. 1-12." Saturday.-I Corinthians 11. 29-34. Swnday.--Romans viil. 1-17.

TIME .-- April, May, B.C. 1490. PLACE.-In the valley before Sinai.

Christ.

CIRCUMSTANCES .- The giving of the ceremonial law, interrupted by the events of the last lesson, now continues through Leviticus.

THE DAY OF ATONEMENT.-This was the only fast-day appointed among the many feast days of the Jews. It was held on the tenth day of the month Tisri (September-October), between the New-year's feast (the first of Tisri) and the Feast of Tabernacles, their thanksgiving day, the 15th of Tisri. It was a day of confession of sin, of repentance, and atonement.

HELPS OVER HARD PLACES .- (Verse 16) "An atonement "-A reparation or sanctification for sin. "Because of the uncleanness "-It had been defiled by coming in contact with the representatives of a sinful people. Whatever sin touches, it defiles. (Verse 19) " Hallow "-Make holy, sacred. (Verse 20) "Reconciling"-Same as atonement; bringing together God and man, who had been separated by sin. "The live goat "-Called the scapegoat. One goat was sacrificed as representing one side of the atonement.-God's forgiveness. The other was sent away with the sins of the people upon it to represent the other side of the atonement, its power to take away our sins and sinful nature. (Verse 21) "Confess"-Repentance and atonement will not avail without confession, (Verse 23) "Linen gar ment "-The pure, white garments with which the high-priest entered the presence of God; not the splendid robes in which he appeared before the people. (Verse 29) " Seventh month "-Of the sacred year, but the first of the civil year.

Find in this lesson-1. What sin is like.

2 What we all need.

3. What God will do with our sins. 4. What we should do with them.

REVIEW EXERCISE.

What day did God soon appoint? An The day of atonement.

What was it like? Ans. A day of fasting and prayer. What is the need of an atonement? Ans.

Because all have sinned. What are the effects of the atonement? Ans. Forgiveness of sins, and a new heart.

Who has made the atonement for us. Ans. (Repeat the Golden Text).

USEFUL HINTS TO SUNDAY-SCHOOL TEACHERS.

1. Speak little and softly,

2. Preserve perfect order in your class.

3. Avoid unnecessary words.

4. Be not over-quick to notice and reprove little faults; it irritates rather than mends. 5. Stop or change your course when atten-

tion flags, or is maintained with difficulty. 6. Turn the eye of the pupil inward upon himself, and teach him to read his own

7. Pray with and for your pupils.-Ameri can S. S. Scrap-Book.

LOOK UP.

. There comes times to us when we hardly know which way to turn, or in which direction to look for aid. No man or woman lives to middle life without going through some hard places. Bitter experiences come to the heart. Dear ones are taken away. Riches are dissipated. The trusted prove unworthy of confidence, and the soul is like a ship beaten of the wind and tossed. But there is always one way to look. Look up. There, far above the black clouds, forever shines the blue. There watch the calm stars. There, somewhere out of sight, but inexpressibly near to the frail one who seeks help, is the "This book chould be gracious."

"This book chould be gracious."

"This book chould be gracious."

"It count it a great honor to have been asked to continue to the Wesley Volume; and you have rightly indged that I should have written in a tone which would show that no doctrinal differences prevent most feeling deep veneration for the character of John Wesley."—C. H. Spurgeon. are hedged in, and go groping through thorn and thicket to find the way out, there is always that narrow way, and the angels waiting to take our hand and guide us into it.

## BREVITIES.

Samuel Smiles says: Hope is like the sun, which, as we journey towards it, casts the shadows of our burdens behind us.

To smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.

The man who is the most certain of his strength in temptation is often the first to fall when tempted to do wrong.

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# CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, OCT. 26, 1881.

#### A SPECIAL OFFER.

The Christian Guardian will be sent from now till New Year to all new subscribers for 1882 for the subscription price for one year. This offer makes it important for our brethren to begin the canvass early. The Book-Steward will shortly announce the premiums for 1882. But no one need wait for this, as those who subscribe early will get the same premiums as those who subscribe later, and get the paper two months for nothing. We earnestly ask our brethren throughout the country for an early, thorough, and general canvass this year.

#### IMPRESSIONS OF THE ECUMENI-CAL CONFERENCE.

It would have given the Editor of the GUARDIAN much pleasure, whatever might be the effect on our readers, to have given his views of the great Conference while on the spot, and in the current of its discussions. Even now, before its echoes have died away, a brief statement of our impressions of this first gathering of representatives of universal Methodism, from the standpoint of an eyewitness, may not be without interest. We shall confine ourselves to a brief notice of two questions: viz. What good has it accomplished? And in what respects might it have been made more successful?

We are not disposed to give the highest place among the beneficial results of this meeting to the light thrown upon the questions discussed. However, valuable these practical suggestions may be, a still higher value must attach to the promotion of a fra: of the world. ternal spirit among the representatives of the different branches of the Methodist world. Here were met representatives of most of the sections of the Methodist family. They had been, to a great extent, living apart, if not in rivalry and antagonism, yet often not in thorough harmony and good feeling, The larger number of these branches had never had any formal brotherly relations with each other as churches. The circumstances of the origin of several of these sections caused them to hold relations of coldness, or opposition to the parent bodies. The work of each body was carried on with little or no regard to the operations of the others. This state of things was a weakness, often producing rivalry and a waste of resources in men and money that could not fail to cause a corresponding loss of moral force in Church work. The simple meeting, as brothers, of those who had been so long estranged—their 2,682. They have already furnished 300 joining in the same services and combining ministers, evangelists, missionaries, &c., to for a common object had a powerful tendency to dissolve the ice of prejudice and make them feel, as they had never felt before, that they were one. And there is no doubt that whatever may be true of organic union, there must result from this feeling of brotherhood greater unity of action and a more courteous recognition of each other's claims and interests in the future. Besides the most obscure and isolated worker of the smallest branch. may justly gather encouragement from remembering that he belongs to a great Christian brotherhood, which God has signally honored in reviving primitive Christianity throughout the world. It is as if one or two divisions of an army, fighting desperately against a powerful enemy, had advanced out of a misty valley to a sunny hill-top, from which they beheld with joy hosts of brave allies, far more numerous than they had previously supposed, fighting with equal valor against the common foe.

This Conference not only tended to promote a fraternal spirit, it also revealed and made manifest the substantial oneness in doctrine and usage of the different bodies represented. Before the meeting, some of the English Weslevan papers questioned the correctness of the sentiments expressed in a document sent from the M. E. Church of the United States, that there was substantial unity of doctrine among all Methodists. But as the Conference progressed and the various sections were heard from on the questions under consideration, it became clearly evident that this assumed unity was an indisputable fact. As the existing church organizations seems to be might be expected in such a gathering, some were more progressive, more thoroughly in sympathy with the spirit of the times than is very hard for us to confess it, and vet it others, but in reference to the great living does seem that here is an illustration in the verities of the gospel, the preaching of which has made Methodism powerful and successful, and in reference also to the usages and ordi- but they that are sick." Does not the fact nances which have conserved the fruits that | stare us plainly in the face that our ordinary this preaching produced, there was no divergence of opinion. All stood in the old paths, loyally maintaining all that was essential to stated hours of service, stand up in our pul-Methodism. Arrangements were made for pits, and preach our regular sermons, to "the the publication in London and New York of a Year-Book of Methodist Statistics, for all the Connexions. Henceforth, these bodies the reach of our voice will not come to us, and will more than ever regard themselves as different sections of one great Church "one ity of work to be able to get to them. Thank army of the living God," bound together by the ties of sacred brotherhood.

Nor can the expression and comparison of views fail to have a liberalizing effect. Those somewhere in the heart of our nineteenth who are most strongly inclined to rigidly adhere to everything as it has been in the past, must have been to some extent shaken priety, and rush out into "the hedges and out of their ruts, by the more liberal and highways and compel them to come in!" So offering nothing but spiritual blessings, that the new Land Act shall have a fair progressive spirit that breathed through the utterances of others. Indeed we regard the Conference mainly as a time of seed-sowing, the fruits of which will be seen in the future. | brought salvation to those, who of all others | been converted, as in Madagascar, and Poly. | lous agitator. But we believe the silencing The publication of the papers and addresses on the important subjects discussed cannot most. This was a most irregular proceed in India, Japan, China, Burmah, Egypt, collapse of the agitation, that has been ing and intention in my last com-

All Letters containing payment for the fail to be a means of instructing, inspiring, and ing according to all ecclesiastical precedents Africa, and every other heathen land. Eighty strengthening our universal Methodism, and promoting a more intelligent and godly zeal in every department of Christian work.

There was nothing connected with this great gathering which gave such general dissatisfaction as the reading of the lengthy liturgical service of the Church of England, by the Rev. Dr. Osborn, at the opening of Conference. It was not on the programme, and was, therefore, a surprise to nearly all. It had no special appropriateness for the occasion. It occupied an hour that might have been much more profitably spent. Ninetenths of the delegates were not familiar enough with the prayer-book to find the places. Much time was spent in reading prayers for things respecting which no special feeling existed, while it failed to give expression to the thoughts and emotions that were throbbing in so many hearts. And worse than all, this course was adapted to make a false impression upon the public mind, by placing the Conference in a false attitude in relation to the Church of England. Any member of the Church of England present would be justified in concluding that the different Methodist bodies represented here, were strongly attached to the Church of England and its liturgy; while every one acquainted with the facts knows that such a conclusion is utterly groundless.

In our judgment, if fewer topics had been discussed, and longer time given for the papers read, the discussions would have been invested with greater value. It is impossible to deal thoroughly with a great question in twenty minutes. Most of the essayists, after getting through an elaborate introduction, had hardly got to the heart of their subject when they were compelled to close. This places the writers and speakers at considerable disadvantage, compared with the speakers at similar Conventions who had longer time allowed them. From this cause, the papers, however excellent as brief well-written essays, cannot take the rank in elucidating the great theological and social questions of the day, which it would be reasonable to expect from a gathering of the foremost men of Ecumenical Methodism. But in spite of this drawback, the Methodist Ecumenical Conference of 1881 will tell powerfully for good on the future history of Methodism in all parts

#### THE SALVATION ARMY.

In a recent number of the Methodist Recorder we find an account of this unique organization which is full of interest and suggestive lessons. The movement is now some sixteen years old, and already employs 320 paid agents, besides 5,580 soldiers who stand ready at word of command to speak indoors or out. This band of workers, under a military discipline and control only equalled by John Wesley's original organization, occupies 161 stations in Great Britain, and 210 hired rooms and other places for preaching, with sittings for 123,900 people. They hold 2,600 services every week, largely in the open air, and it is estimated that they are now carrying the gospel to about 3,000,-000 people. Three years ago they reported 4,631 anxious inquirers, and in one week in June last other churches, and they openly declare their 'objection to accept as members any who belong to existing churches." These facts and figures present to us a somewhat startling religious phenomenon. In fact here is growing up under our very eyes a new religious life, which far surpasses in rapidity of growth and magnitude of results even the original work of John Wosley himself, in the same length of time. We cannot, of course, predict that the organization will prove as permanent as that of John Wesley; but like his work, it is outside of and supplementary to existing churches. It appeals to the great unchurched masses. It carries its work into the prison, the beer-house and the gin-palace, "because these are the churches of the million," and it meets with opposition and persecution quite as vigorous as that which

originally assailed the Methodist itinerant. But wonderful as is this movement in itself it by no means stands alone. It is but one. perhaps the greatest, of a number of similar facts which may almost be said to characterize our age. The work of Mr. Moody is of the same character as this, that it moves outside of the ordinary lines of church organization. So with the work of scores of lesser "evangelists" in our own and other lands. The Young Men's Christian Association has in it much that tends in the same direction; and "Plymouthism" owes whatever strength it possesses to the same demand which has called forth these new and startling forms of religious activity. What is this want which failing to meet, and which Divine Providence is meeting by this new manner of working? It ninetcenth century of the words of the Saviour, "The whole need not a physician ecclesiastical forms are too rigid, not flexible enough? We build our churches, appoint our whole," the "righteous," the already saved, while the sick, perishing masses, just beyond we are too stiff and awkward in our regular. God, that when the stately regular forms and notes of invitation fail to bring the guests into the supper, there still is life enough century Christianity to burst through all the restraints of etiquette and conventional prothe providence of God thrust out John Wesley into the Moorfields at London, and the commons at Bristol, and there he found and

and notions of that day; but John Wesley | years ago these lands were enshrowded in held that all kinds of regularity must give | darkness, with scarcely a ray of gospel knowway to the salvation of souls; and that it ledge; but to day 350,000 are communiwas the business of every Methodist preacher. not to preach such and such sermons, and perform such and such religious services, but to " Save all the souls you can." Surely even if other churches in their rubric of forms, and stateliness of ancient "decency and order," lose sight of this fundamental principle, Methodism should never forget it. "Savo all the souls you can," after the old methods if you can, but, if not, after new methods. If John Wesley did not add these last words the whole spirit of his life utters them. In fact it is a universal law of nature that rigidity of form and perfection of life are inconsistent with each other. The crystal, the most regular and beautiful of all forms is dead ; and one of the greatest biologists of our day tells us that the moment living tissue becomes " formed," it ceases to live; that all living matter is perfectly plastic, and in ceaseless change of form. And is not this true of the spiritual life? It is the old life that we want, not merely the old forms; the old love and zeal for souls, the old strong faith in Christ and the gospel, the old baptism of Divine power, the old spirit of powerful conviction seizing the sinner, the old work of profound and searching repentance, and the old unmistakable witness of sins forgiven in answer to present faith in a risen Saviour. Where we have these things we have the old landmarks, and the old life. What if the penitent bench in front of the pulpit gives place to an inquiry meeting in the vestry, or if Sankey and Bliss are somewhat too prominent, or if there be minor departures from the beaten track of old methods-never mind. if only sinners are saved. The old penitent bench, where so many sought and found mercy is sacred to thousands; we still love the old hymns, and think them of a higher order of poetry and teaching than some popular modern ditties. We could wish that the work of God were marred by no human foibles, and that the world brought its highest esthetic culture as the meet servant of Divine worship; but while there are perishing masses whom our churches and rhetoric, our poetry and music, our Sunday-schools and religious literature, and all the cultured religion of our age, fail to find and save, we must welcome new and even rude ways, by which the gospel may be made to reach them. But we should take good heed that these new and rude ways are not rendered necessary because the churches have lost

#### THE TESTIMONY OF CHRISTIAN MISSIONS.

something of their old life and power.

Formerly Christian apologists laid great stress upon the external evidences of the divine origin of Christianity, and the authority | heathenism is the gift of self-sacrificing folof our sacred writings, in many cases slighting the internal evidences as being, at least, but confirmatory.

The order is now reversed, and the most convincing evidence in favor of the Christian system is the internal or moral. The spirit teaching, and methods of Christianity are consonant with our conceptions of the character | that which they could readily appropriate to of the Divine Being, approve themselves to the enhancement of their own comfort. To the human conscience, and are too pure and i lofty to be of human origin. They stamp the saries of life the natural heart might respond; argument of the divine character of Christi. its spirit, teachings, and methods.

is the brotherhood of man. That "God hath God?" made of one blood all nations of men" is a truth unknown to all systems of heathen taught this truth, and required his disciples its peculiar claims, has sprung all efforts for extend the privileges and blessings we enjoy to those less favored, never received recognireligion. The choicest schools of Greece were aristocratic in spirit and teaching, having nothing in common with the masses distinctions, and restrained its sympathies within national bounds. From the Master the Christian Church received the truth with | divine. the command to evangelize all nations, and, in the discharge of this obligation the world has been compassed by her messengers bearing to all men the knowledge of the precious truths of the gospel, without which man cannot be saved.

The marvellous rapidity with which the gospel won its way in the early ages of our era, in spite of indifference, prejudice, and bitter hostility, by virtue of its own moral power, "commending itself to every man's to spread the truth. When the methods employed are considered, the success appears still greater, and is an evidence of the divinity of the system. All political methods and agencies have been rejected. In the propagation of other great systems the power of the State has been employed, and sword; but Christ and his disciples have fought with spiritual weapons, making appeal to the individual conscience, and

cants in the Church of Christ, and 1,700,000 more have renounced idolatry, and acknowledged that Christianity is the true religion. Besides these, a great band have passed in triumph to the reward of the righteous. The near future promises still greater success. Much of the work done has been preparatory, and everywhere there are unmistakable indications that the bonds are being loosened, and that thousands will speedily shake themselves free of the trammels of Paganism, and accept the truth of the gospel. In India, for example, the normal state of increase of conversions is steadily rising. From 1850 to 1861, it was nearly 938 yearly; from 1861 to 1871 it was 2,784; while from 1873 to 1878 it was 9,000 yearly. The total number reported by eleven of the largest of the eighty-five Missionary Societies, in 1879, was 21,798. What but truth so self-evidencing as to be undeniable by the honest mind, could thus induce thousands to reject the religion of their fathers, which they have always regarded as divine, and under the influence of which they have been reared, especially when such rejection entails the loss of friends, property, and social position, and, in many cases, is followed by a life of persecution?

In carrying on her Missionary work the Church has given a practical exhibition of the spirit of the gospel. Christ taught the world the principles of self-denial and selfsacrifice for the benefit of others. These two virtues, so alien to the natural heart, never found place in religious systems of human origin. By precept and by the example of his wonderful life and death Jesus imposed the exercise of these virtues upon his followers, and nowhere do they shine with such splendor as in connection with the efforts for the spread of the gospel amongst the heathen. No romance furnishes such noble characters as the story of Christian Missions. In the gallery of the world's heroes no portraits have the halo of glory that encircles the missionaries of the Cross. With death staring them in the face these men have gone forth at the call of the Master. The West Coast of Africa has been aptly called the land of-death. In twelve years the Church Society buried thirty of its laborers there; the Basil Society lost ten in one year; and forty Wesleyan missionaries are sleeping on that fever-stricken coast. Every mission-field has its monuments of self-sacrifice, and yet, when one falls, another is always ready to take up his work, and carry it on.

The money that sends out and supports the magnificent army of 25,000 or 30,000 workers, who are now sowing the seed of truth throughout the world of lowers of Christ. The \$7,000,000 annually subscribed by the Protestant Courches may beless than they could do; but the bulk of that sum is the gift of those who give at personal sacrifice, who are not content with giving of the overflow of their cap, for which they have no immediate use, but give the cry of humanity suffering for the neces system as divine. The history of Protestant but it, remained for Christianity, while Christian Missions furnishes a convincing always sensitive to the appeal of human needs, to make sacrifices that the brother in anity, while it gives a practical exhibition of darkness might have the only satisfactory solution to the ever-recurring problem of the One of the truths peculiar to Christianity human heart, "How can man be just with

Nor must we forget the liberality and sacrifices of the native Churches. Everyphilosophy, and is enunciated fully by Chris- where native Churches are becoming selftianity alone. Christ only, of all teachers, sacrificing. The 2,500 members of the Methodist North India Mission raised \$9,000 to extend the range of their sympathies to in 1879, and similar reports come from other the utmost bounds of humanity. From this fields. The native Baptist Churches in conception of the oneness of the race and the Burmah are worthy of special mention. They consequent relationship of brotherhood, with erceted buildings for the Bussein Institute and paid for them, and then, in addition to the amelioration of human woe, and the their regular contributions, decided to endow enlightenment and civilization of the heathen it with \$35,000. The missionaries endeavored nations. The claims of man upon man, irre- to dissuade them from what they thought spective of tribe or tongue, the obligation to was an impossible undertaking; but they assessed each member \$10, and soon raised the required amount. Their total contribution in any human system of philosophy or tions for 1879 were \$21,000 -a gain of \$7,000 on the previous year.

The devotion of property, personal comfort and even life itself, to the cause of humanity of mankind. Even Judaism, as understood is a conception of social virtue utterly and taught by rabbi and scribe, did not foreign to human ethics. The system that grasp this truth, was blemished with class presents such a conception, and, by its own power, produces such virtue in the lives of its disciples must be superhuman—it must be

#### THE IRISH TROUBLE.

The arrest of Parnell, Dillon, and other leaders of the Irish Land League has pro duced a wide-spread sensation, and prompted the demagogues of the League to threaten more violent measures, and call upon the people to pay no rent whatever. After the long session of Parliament spent in elaborating a land bill, in a high degree favorable to the tenants, and the disposition shown by conscience," is a strong evidence of its cre. Mr. Gladstone to favor a measure of Home dibility. No less wonderful has been the Rule for Ireland, there can be no excuse for success of the modern efforts of the Church | the wild and disloyal efforts of Parnell and Company to prevent the people giving the new Act a fair trial by holding out the hope of no rents, and an impossible Irish independence in a regular Jack Cade style. The Government is commended by a majority of politicians and papers, of both political parties, for its vigorous action in the converts have been made at the point of the matter. A crisis had come in which it was necessary to determine whether the mob should be allowed to override law and order. The Government has evidently determined Every form of superstition, idolatry, and trial. There is a great deal of unrest, irrierror, has been met with and conquered by tation, and discontent in Ireland, which the power of the truth. Whole nations have always affords a fine field for the unscrupu-

mainly produced by their misleading promiscs of things that can never be attained, so long as the British Empire continues to be an independent power among the nations. Both in religion and politics, the unfortunate Irish have been misled by untrustworthy

#### OUR MISSIONARY WORK.

We go to press too early to give any full account of the Missionary Anniversary services held during this week in this city, or the doings of the Central Board. We expect to give a pretty full report in next week's issue, making it a missionary number. The first service of the series was a grand gathering of the Sunday-school children in Elm Street Church, on the afternoon of Thanksgiving Day. This meeting was enthusiastic and successful. The scholars, arranged in order and headed by their teachers, marched from the different schools and arrived at the church at two o'clock. There were 4,000 pupils in all. The Parkdale, with Berkeley, Sherbourne, Gerrard, Richmond, and Queen Street schools occupied the body of the church, and the gallery was filled by the Metropolitan, and Bloor, Yonge, Spadina Avenue, Dundas, Seaton, and Elm Street schools.

Appropriate and impressive addresses were delivered by Revs. G. Cochran, E. R. Young, E. A. Telfer, and Mr. J. T. Moore and Ald. Boustead. But the singing of the children was the most interesting part of the proceedings. The idea of interesting the young in our mission work is a good one, that should be acted upon throughout the whole connex-

Missionary sermons were preached in all our city churches on Sunday. Judging from the reports in the city papers and the testimony of hearers these discourses were of unusual excellence and power. On Monday evening the anniversary sermon of the Society was preached by Rev. Dr. Douglas, President of the General Conference, in the Metropolitan Church. The congregation was large, and deeply interested, and the discourse was one of charcteristic eloquence and power. We hope to be able to publish this noble discourse in the Guardian.

We have already announced the death of Dr. J. G. Holland, editor of Soribner's Monthly. from its beginning. There is something sad that the first number of the new series comes to hand without any mention of his death, and announcing him as still continuing in the position of Editor-in-chief. In this number. Dr. Holland himself writes: "For many years we hope to meet the readers of The Century gifts in our hands, but we know that the time must come when we must cease from labor, and relinquish our labor to other and silent in the grave and his gifted pen is laid down forever. It is a striking coincidence that the publishers of the Century are offering sustains the well-known character of this able as their premium for the magazine this year, a large photograph of Dr. Holland, taken from a crayon portrait, by Wyatt Eaton, the H. Is Salvation Possible Without a Knowledge Canadian artist.

centenary of the surrender of Lord Cornwallis at Yorktown. Delegates to represent the French and German nations were presentand took part in the proceedings. One of the most pleasing points in connection with the celebration was the absence of all feeling of acrimony or ill-will towards the British, with whom the original struggle took place. The very fact that the British flag was saluted by all vessels, shows how completely the breach has been healed within the last century. The profoundsympathy which the illness and death of President Garfield called forth in England and America, has done much to bind the two nations together in closer union than before. It was by no means so satisfactory to have the control of the religious exercises placed in the mass "said on such a national occasion. It occur in a Protestant country.

A letter received from Rev. J. McLean, Missionary at FortMcLeod, at the Mission-Rooms, announces the sad intelligence of the death of George McDougall, a son of the late given. E. C. Stedman, J. R. Lowell, Mrs. Dodge. Rev. Geo. McDougall, and of the drowning and others contribute to the poetry. In Topics of Tom McKenzie, (brother to Mrs. David McDougall.) They had been out buying cattle in Montana, and on their return, Mr. McDougall was thrown from his horse, and sustained such severe injuries that he died. December number. Mr. McKenzie started with the cattle, after burying Mr. McDougall, but in crossing a river, was drowned. We extend to the aged mother and the bereaved relations our most heartfelt sympathy in this trying affliction Period," which is followed by an article on "The that has fallen upon them.

We deeply regret to learn that the Rev. Wm. McCann, of Wallacetown, died last Saturday at the parsonage, Wallacetown. Rev. D. G. Sutherland writes us: "His last days were days of peace and triumph. I visited him the night before his death and again the following morning, and found him rejoicing in God his Saviour. Not a murmur came from his lips, but he constantly uttered words of love and hope. It was faith triumph. ing over death, in such a way as to fill every one who beheld it with joy and fresh strength in the Master's service.

We regret to learn that the Credit Valley Railroad purpose running a through Sunday train from this station. No good reason can be urged for the running of such a train, while on the contrary, the Christian sentiment of the whole country must strongly condemn it. Toronto has won for itself an enviable reputation for Sabbath observance, and we hope the people will strenuously resist any

religion and morality. Dr. Carroll writes us to say, "that

such attempt to break down the standards of

munication makes me ascribe the odd expression and broad pronunciation "reserves" to my friends Mr. and Mrs. Griffin, who are incapable of any such blunder; while my design was to produce the coinage of an old coloured couple, which they made to read "contented old couple," as if I were spealing of Mr. and Mrs. Griffin. The misprint has caused me great mortification.

Thanksgiving Day was generally observed as a public holiday. Services were held in the morning in the city churches. In Hamilton and some other places, the Methodist Churches united in a union Thanksgiving ser-

The many friends of the Rev. Dr. Ryerson will be glad to hear that he is somewhat better than he was last week.

ERRATUM.-In Rev.C.A. Hanson's recent letter to the Guardian, for "strictness" read "stric-

#### LITERARY NOTICES.

The Contemporary Review for October has been received from the publishers, Strachan & Co., London. A great variety of interesting topics are ably discussed. We can only give the titles of the articles and names of the writers : 1. The Industrial Type of Society. By Herbert Spencer. 2. Scottish, Shetlandic, and Germanic Water-Tales, by Karl Blind, 3. Quida's Knowledge of Italian Life, by Mary Calverly. 4. The new Development of the Brahmo Somaj, by William Knighton, L.L.D. 5. The Socialism of Karl Marx and the Younger Hegelians, by John Rae. 6. The Carrying Trade of the World, by M. N. Mulhall. 7.M. Gambetta and the French Elections, by Yves Guyot. 8. The "Spoils' "System in American Politics, by William Clark. 9. Civilization and Equality, A Familiar Colloquy, by W. H. Mallock. 10. England and America over the President's Grave, by the Editor. The last two articles are of much more than ordinary interest-

Harver's Magazine for November, concluding the sixty-third volume, is a Number of rare excellence. It opens with an entertaining and well-illustrated article by W. H. Rideing, entitled "In Cornwall with an Umbrella." W. W. Thomas, jr., contributes a graphic account of two weeks' recreation and sport in the woods of Canada, beautifully illustrated. Mr. Hatton's second instalment of "Journalistic London" is very interesting, and gives the history of the London Times. The article is profusely illustrated with sketches and portraits. Thomas Hughes contributes an interesting sketch of the late Dean Stanley, which is accompanied by an excellent full-page portrait. Other articles, all well illustrated, are: "Ohio's First Capital," by Alfred Matthews; "The Land of the Midnight in a constantly increasing circle, with better Sun," by John Habberton, and "Tehranpec, and the Eav's Ship Railway." The serials "Anne" and "A Laodicean" are continued. There are two short stories, and poems by Howard Pyle younger hands. We envy these coming men and Lucy Larcom. The Editorial departments their great and interesting future." Alas! are well-filled, and the prospectus for the for human hopes! His eloquent tongue is coming year promises even better things for the next year.

The October number of the Bibliotheca Sacra

quarterly. It contains the following articles:

I. A Chapter on Proverbs, by Rev. Dr. Mombert.

of the Gospel? by Lucins E. Smith. III. Remarks upon the Languages of the Arabs and Our American friends have had a great the Turks, by Prof. H. S. Osborn. IV. The time during the past week celebrating the Language of Isaiah XL-XLVI, by Rev. W. H. Cobb. V. What is Swedenborgianism? by Rev. James Reed. VI. A Sob er View of Abstinence from Intoxicating Stimulants, by Rev. Daniel Merriman, D.D. VII. Theological Education. No. viii.—Advantages of Private Instruction. VIII. Notices of Recent Publications. The second article discusses a subject which is of great importance to a large class of religious readers. -The Century Magazine (Scribner's Monthly) for November begins the new volume with an unusually attractive table of contents. The frontispiece is a life-like and authentic portrait of George Eliot." There are interesting illustrated articles on "A Diligence Journey in Mexico." by Mary Hallock Foote; "In the Footsteps of Fortuny and Regnault," by Lizzie W. Champney; 'Around Cape Ann," by Hiram Rich; "Costumes in the Greek Play at Harvard." by Frank hands of Roman Catholic priests, and to have D. Millet; "The So-called views of Melos," by W. J. Stillman; and "Tommaso Salvini, by was an outrage that such a thing should Emma Lazarus. Mark Twain contributes "A Curious Experience." F. W. H. Myers writes on "George Eliot," and Frederick Douglass gives a thrilling account of "My Escape from Slavery." The first instalment of a new story by Mrs. Burnett, entitled "Through One Administration," is of the Time we find three articles by the late Dr. Holland, one discussing the change in the name of the Magazine, another "The Contingency of 'Inability,' " and a third on "Public Spirit." A new novel, by W. D. Howells, will begin in the

> -Blackwood's Magazine for October has been received, from the Leonard Scott Publishing Co., 41 Barclay Street, New York. It opens with the first part of a new story entitled "The Fixed Decadence of Frenchwomen." "Uncle Z." is concluded. The other articles are "A New Don Quixote," "Denis," a short story; "The Threatened Abolition of Bank-Notes," "Carlo Goldoni," being the fifth of the series of autobiographies dealt with, and "Tariff Reform."

#### PERSONAL ITEMS.

Dr. Young is visiting his out-posts on Boyne

Rev. W. J. Hewitt has just returned from a rip over the missions on his district.

Mr. Percy Punshon, son of the late Rev. Dr. Punshon, of England, has recently been admitted as a student of the Wesleyan Theological College of Montreal.—Witness.

The Rev. Mr. Tindall has returned home from his trip across the Atlantic. He visited Ireland and England, and was present at the Ecumenical Council. His health, we are pleased to say, is somewhat improved, but he will have to abstain from doing much work for some time to come.—

Bruce Herald.

We called attention recently to the loss and personal injury sustained by the Rev. W. R. Morrison, of Morris Mission, Manitoba. On Sabbath morning, October 9th, after the collection had been taken up in Grace Church, Winnipeg, the facts of the case were stated, and the Stewards in England at that day, needed salvation nesis, and thousands have been led to Christ of these incendiary orators will cause a through a misapprehension of my mean asked to "pass the plates again." A collection of This was a most irrection in my last come of \$25 was received to help Brother Morrison.

#### NOTES AND GLEANINGS.

## Land Reform in England.

During our recent visit to England, we learned some important facts respecting the relation of tenants to landlords in that country, and the disabilities of tenant farmers which surprised us, and made us feel there was far greater need of land reform than we had supposed. A deep feeling of dissatisfaction prevails among the farmers. The Farmers' Alliance of England and Scotland have already formulated their demand for radical reform in the land tenure, which the Daily News describes as "like a mummy, swathed up in the complicated bands and folds and unnatural compresses of an antiquated system." The evils in England are not the same as in Ireland, but they are scarcely less serious. In some districts farms are left wholly unoccupied; in others the tenants have combined in a positive refusal to pay rent except on terms of large abatement. Among the reforms for which agitation has commenced are the abolition of entail and primogeniture, which prevent the free sale of land ; some measures to break up overgrown estates; the adjustment of rentals by arbitration; compensation to the tenant for improvement in the value of the land by reason of the tenant's labor upon it; and the right of the tenant to sell the good-will of the tenancy. Mr. Gladstone's son has placed himself among the leaders of this movement, and it may fairly be assumed that he represents the purposes and the opinions of his father.

#### Methodism and Ritualism.

We confess we have been slow to understand how Methodism was in danger from Ritualism. We thought our tendency was not in that direction, except that, perhaps, as in all churches, we are in danger of resting in the form without the power of godliness. But the matter was placed, recently, in a new light to us by seeing, in the London Methodist Recorder, a question by a Methodist correspondent, "U. T.," asking why the Methodist Chapels were not left open during the day for private prayers, as is done by the Ritualists and Romanists. Another correspondent forcibly replies:-Does "U. T." know that the daily morning service of the Ritualists is intended to take the place of family worship, and is part of a system which would require the intervention of a priest in all our acts of worship? Does "U. T." wish us to follow this lead? And is a church or chapel the place for private prayer? The Roman Catholics and Ritualists think so, because in their eyes the consecrated building is holy ground. But what says the Master? "When thou pravest enter into thine inner chamber, and having shut to thy door, pray to thy Father which is in secret." Those who go to church or chanel for private devotions are in danger of being like "the hypocrites" of our Lord's day, who loved to "stand and pray in the synagogues." No spot on earth can be so sacred to devout souls as the "inner chamber" where they are accustomed to pour out their souls in secret

## Disquietude in Africa.

Africa is just now the scene of the greatest movement and interest in European affairs. In Tunis the attempt of the French to seize the country and hold it, under the cover of the authority of a native ruler who is despised by his subjects and has no sort of control over them, is proving a far more serious matter than they anticipated. They have made the mistake of arousing the fanaticism of the Arabs by destroying a venerated shrine and removing the sacred relics to another mosque; an unnecessary sacrilege, for which a company of Europeans have already paid their lives, having been burned alive about sixty miles from Tunis. Ali, the son of the Bey, who had been holding a position on the road to Kairwan, the Holy City, has been obliged to call for re-inforcements, which have been sent him from Zaghonan, and General Logerat proposes to advance on the city during the present week. In Egypt a compromise has been effected which relieves the immediate difficulty at the hazard of adding complications for the future. The mutineering regiments were promised all that they asked if the consent of the Sultan could be obtained. Meanwhile the Sultan has sent three commissioners to investigate and report. It is possible that France or England, or both powers, stand behind the Sultan in this matter, and are acting through him; otherwise his intervention can produce no good effect, and may do some

## Father Curci's Views.

We would not attribute any undue importance to the opinions of a half-enlightened Roman Catholic, whose vision is still partially obscured by the films of Popery, yet the views of one in the position of Father Curci on living questions must be of interest to Protestants. Father Curci, according to the Deutscher Merkur, has expressed himself vory decidedly as to the feeble prospects of Protestantism in Italy. Any wide extension of this form of Christianity, he said, is not to be expected. "I know a number of persons," he added, "mostly Tuscans, who have joined the American Church, which stands at a less distance from the Catholic Church than' any other." He doubtless means the Episcopalian Church of America. "They have entered this Church in all good faith, and will probably abide in it. If they should be lost "-the ex-Jesuit is too 'cute to give public expression to his evident conviction that they are in no such danger-"you will see from my book who will really be guilty of their souls' blood, and from whose hands Christ will require it." ." The great mass of the people," he says, "whose faith is simple, though with an undoubted mixture of superstition, if they yet retain faith, are certain to remain in the Church. The educated, who desire a reform in the Church, but who see no prospect whatever of its realization, will be drawn away in increasing numbers into the ranks of the indifferent, and will cease to trouble themselves about the Church at all. If they keep their faith, it will be a matter betwixt God and themselves." He thinks the Italian is too intensely national to give his

adhesion to any community which has no root in the past history of Italy, and is not of Italian origin. Father Curci thinks it possible that Italy, in another generation, may be half Atheistic and half heathenish;" but if it should cease to be Catholic, it will not certainly become Protestant. Conversions like that of Monsignere Campello, one of the Canons of St. Peter's, who has just publicly renounced Romanism for Methodism, are not likely to be more than exceptional occurrences. It is said that the Italian character finds something alien to it in religious proselytism, and is simply astonished at the zeal of the English and Americans in this direction. The proselytism carried on by the Roman Catholics is regarded as political rather than religious. and a convert is a gain to the party of reaction. We have, ourselves, hopes brighter and better than these for the Italy of the future.

#### Russian Students in Germany.

For many years past the University of Leipzig has been largely attended by students of Russian nationality. The impulse was first given by the Grand Duchess Helena, who founded in that city a seminary for the study of the Slavonic languages. Since the Kingdom of Saxony became the chief resort of the German Social Democrats, its learned city has probably had a new attraction for the Nihilist youth, not only male but female. Many young Russian ladies attended the Grand Duchess Helena's Slavonic seminary, several of whom marticulated at the University, and diligently attended the lectures in the juristic faculty. It is now said that the Russian Government has dissolved the seminary, and taken steps for placing all Russian students in the Saxon academical city under close police observance. The Porjadok states that the rulers of the University have been informed by the Russian Government that no Russian students will be allowed to marticulate there unless they are supplied with a letter testimonial declaring them to be of good morals and manners, and attesting to their political trustworthiness. In other words it is determined to keep the young Nihilists and revolutionists as far as possible from the advantages of German culture. The testimonials are to be renewed from time to time. The precautions are not very likely to be very efficacious, as the class of students aimed at by them will probably go to Zurich or Geneva instead of Leipzig.

#### A Useful Life.

"The memory of the just is blessed." The death has been recently announced of one whose life shows how much may be accomplished by a life redeemed from sin and selfishness and fully consecrated to Christ. Mr. Henry F. Durant, of Boston, U.S., was for many years distinguished as a lawver-the associate of Rufus Choate, and his successor in legal-practice. While in the height of professional prosperity he was converted through the instrumentality of his dying child, and at once he gave up his lucrative practice and devoted himself untiringly to Christian work. As a lay evangelist he was a means of great good in many New England communities, and it was largely through his instrumentality that the late Vice-President Henry Wilson came out in an open confession of Christ. Mr-Durant also became much interested in the for a glorious revival. Christian training of young women, and he and his wife devoted large wealth and abundant labors to the founding of Wellesley is situated thirteen miles east of Winnipeg. College—an institution quite unequalled the Three years ago it was spied out by Andrews, world over in the helps and opportunities it gives for the higher Christian education of

## The Libraries of Europe.

According to an English authority, Vienna possesses 577 libraries, containing altogether nearly 5,500,000 volumes, without counting manuscripts. The nation which comes next to Austria is said to be France, which boasts 500 libraries, containing 4,500,000 volumes. Italy is not very far behind, with 4,350,000 volumes; and next Prussia, with about 400 libraries and above 2,500,000 books. Great Britain is reported as having only 200 libraries but they are allowed to contain nearly a quartor of a million more printed books than Prussia. As to the individual libraries, the largest in size is that of Paris, with something over 2,000,000 volumes; the British Museum comes second, but a long way behind, with 1,000,000; Munich third, with 800,000; then Berlin, with 700,000; Dresden, with 500,000; and Vienna can be set down as containing only 30,000 printed books, but it is very rich in valuable manuscripts, the total of which is reckoned at 25,000. The most celebrated and largest of the university libraries are the Bodleian, at Oxford, and that of Heidelberg, each of which is set down as possessing about 500,000 volumes.—'Appleton's Journal.

## The Pope's Movements.

The Italie has published a statement to the effect that the Pope is disposed to quit Rome and take up his abode in Vienna. The Fremdenblatt, the Austrian official journal, remarking upon this announcement, says: "We hope that Leo XIII., after mature reflection, will decide to remain in Rome. If, however, he should persist in his desire to leave the Vatican we advise him not to count too confidently upon gaining Austrian sympathies for his cause. We should not refuse hospitality to the Holy Father, but the political interests of the Empire would not permit of our defending the pretensions of the Holy See with the energy demanded by Leo XIII, and his counsellors."

## The African Slav : Trade.

The slave trade in Africa is still enormous. Dr. Livingstone estimated the traffic for all Africa at 500,000 yearly. Col. Gordon puts the loss of life in the Soudon alone at 40,000 to 50,000 annually. Raouf Pasha, who was left to carry out the work begun by Col. Gordon for the suppression of the slave trade, is proving its active abbettor, and the iniquity is encouraged by the Egyptian Government. "The sale and purchase of human beings continues to be practiced on a large scale in the Hedgey Yemen, Nubia, Abyssinia, and a various points on the coast men, women and children are sold as beasts of burden.

#### Brief Church Items.

#### TORONTO CONFERENCE.

Winnipeg .- A temporary tabernacle is being built over four stores in the neighborhood of the old Grace Church, Winnipeg, for the use of the Grace Church congregation this winter. The new church will be gone on with early in the

SEATON.-Rev. J. H. Barkwell writes: The social given by the Ladies' Aid of the Seaton Church, on the evening of Thanksgiving Day, was the most successful, financially, ever held here. The readings, by Mr. and Mrs. Moore, Miss Johnson, and Miss Warner, were rendered in excellent style, and very appropriate solos and choruses were well sung by the choir. All seemed well pleased with the entertainment.

HILLSDALE.—The Rev. W. H. Cook gratefully acknowledges the receipt of the following subscriptions, in addition to those already acknowledged: Rev. J. E. Howell, Aurora, \$5; Rev. E. S. Rupert, Walkerton, \$2; Rev. Geo. Jacques, Alderville, \$2; Miss M. B. Saunderson Alderville, \$1; G. Ingham and Dr. Nodan Alderville, \$1; Mrs. M. McCallum. Weston. \$1; Mrs. A. M. McDougal, Toronto, \$1; Miss B. Manning, Bradford, \$1; Rev. D. Rogers, Harmony, \$1; A Friend, Kingston, \$1.

MILLEROOK.-The Port Hope Guide says : We oticed that the new Methodist church is nearly ready for the roof, and will be enclosed before the cold weather sets in, and finished during the winter and early spring. It presents a very fine appearance, is in a commanding position, and is a credit to the town, and, when completed, will be one of the best country churches in this section. Much credit is due to the energy of the pastor, the Rev. Newton Hill, for this successful state of things, and the earnest co-operation of the Rev. 1. B. Howard, backed by an able body

BRIGHTON.—Rev. Thomas Cullen writes: On the 9th inst., our Church auniversary sermons were preached by the Rev. David Mitchell, of the John Street Presbyterian Church, Belleville. The annual tea was served on the Monday evening, after which Mr. Mitchell delivered a lecture on the subject, "An Hour's Trip Into the Invisible World." Our people were both delighted and instructed by the sermons and lecture, and the tea is said to have been one of the most successful and satisfactory ever served in our Church in Brighton. Mr. Mitchell's visit cannot fail to result in increased depth and breadth of Christian thought and feeling. Our finances are in excellent condition, and our spiritual life is growing.

Toronto, Dundas Street,-Sermons in connection with the anniversary of Wesley Church were preached on the 16th inst., by Revs. Wm. Briggs, Dr. Hunter, and, on the 23rd, by Rev. T. W. Jeffery. The sermons were of a high order, and were duly appreciated by large andiences. On Thanksgiving Day the usual annual tea took place, when addresses were delivered by Revs. Dr. Hunter and E. R. Young. Most of the friends think that, both in attendance and speaking, the high-water mark was reached. The secretary-treasurer of the Trust Board read a most satisfactory report, and stated that the enlargement of the church had been under consideration, and decided upon, but, owing to the lateness of the season, could not be proceeded with this fall. Meantime. some of the friends are generally giving up their pows to strangers, while they seek accommodation in the gallery for themselves. We expect great things this winter, and are praying

PLYMPTON.—One of the missionary deto this mission writes as follows: This mission "the boy-preacher," organized two years ago by Franklin, the "philosopher," and now, in its third year, is under the management of Rev. R. B. Laidly. In company with Rev. T. B. Beynon, B.D., it was as well my duty as my pleasure to attend the annual missionary meetings held there. Without describing either the country, or the churches, or the meetings, let me give you the bare results. Sunuyside, on Monday night, turned out an audience of twenty, and, at the close of the meeting, there stood to the credit of that appointment, for Christian missions, \$29.75.—At Rossmeare, on Tuesday night, was held the first missionary meeting in that settlement. Twenty-three people, all told, were present. Results, \$25 .- Plympton, the head of the circuit, and the oldest appointment. gave us an audience of thirty-three persons. and \$31,-\$85.75 from a mission yet in its infancy. Magnificent! Let circuits in Ontario four times as old do but half as well. in proportion to their membership, and forever will the disgrace be wiped from the escatcheon of the Methodist Church of Canada of having men upon her missions starving on \$200 and \$300 per year!

## LONDON CONFERENCE.

SMITHVILLE.-Rev. J. C. Slater writes: Our missionary meetings, held on the 16th inst., were quite successful-results about 25 per cent. in advance of last year. Brother Calvert, our deputation, rendered us efficient service. Our people want to see him again. There is a gracious awakening among the people at Mingle Hill Appointment. Most of the young men and women are turning to the Lord. We are profoundly thankful and much encouraged.

Hamilton.-The Methodist Churches of this city always unite for their Thanksgiving service. This year it has just been held in the First Methodist Church, and was presided over by its pastor. The Rev. Messrs. Scott, Brown, and Philp delivered appropriate addresses, and all the other pastors took some part in the exercises. The service was of great interest, and more of these union meetings would be of great advantage to the whole Church.

LYNEDOCH .- On the 25th ult. the Rev. D. L. Brethour, Chairman of the Simcoe District, preached the anniversary sermons, morning and evening, at the Bethel Appointment. On the following Monday evening a grape festival was held. Addresses were delivered by Revs. R. H. Balmer, John Kay, and D. L. Brethour. The proceeds of the festival and subscriptions were \$432, which with a few unpaid notes, will cover the old debt of about five years' standing.

KIRKTON.-Rev. W. Henderson and colleague Rev. R. Redmond, have carried on revival services in the Kirkton and Third Line Churches. and some of the meetings, especially at Third Line, have been considered the best ever held

Society. A class was organized in connection ] with the Sabbath school, of which a devoted young lady—the school-teacher—was appointed leader. Very profitable Thanksgiving services were held there and at Kirkton, and the collections forwarded to Rev. W. R. Morrison, of Morris, Manitoba, to help restore the losses sus- there. tained by the fire.

Washington Circuit.—A correspondent writes: The re-opening services of the Methodist Church, at Drumbo, were a great success. On Sunday, October 16th, Rev. Mr. Sanderson, of Plattsville preached at 10.30 a.m., Rev. J. Little (Presbyte rian), at 3.30, and Rev. W. Lund, of St. Thomas, at 6.30 p.m. The preaching was good-we all felt it good to be there. The collections at the three services amounted to \$12.61. The follow ing evening a tea-meeting, as usual, was provided by the ladies of the appointment, and a very successful affair it was. The night was anything but propitious, and seemed to work against it. but a goodly number turned out. The intellectual part of the feast was grand. On the platform were the Revs. Sanderson, J. Gibson (Baptist), J. C. Stephenson, and W. Lund, each of whom was capable of holding the attention of the audience for an hour. Our highly respected pastor, Brother R. Hobbs, was much pleased at the success of the meeting. The congregation at the Drumbo Appointment has more than doubled said that "he would sooner die than obey Lord since he came on the circuit. Proceeds of the Penzance." Mr. Green's sympathizers continue meeting amounted to nearly \$60.

#### FONTREAL CONFERENCE.

WEST BOLTON.-Rev. J. Grenfell, pastor. A very successful tea-meeting was held on the 11th inst., at the Brill's Appointment, in furtherance of the scheme for a new church, which is expected to be completed next June. Addresses were delivered by Rev. Messrs. Parent, Bates, and Whiting, and S. A. Fisher, Esq.

Clarenceville.—Rev. S. Teeson, pastor. At the four days' meeting, recently held, the attendance was very good; and most efficient service was rendered by Rev. Messrs. Armstrong, Taylor, Robinson, Cairns, and Enright. The recent missionary meetings were very successful. Deputation, Rev. Messrs, Rogers and Richardson, Collections double those of last year.

Battersea.-Rev. J. Lawson, pastor. The young people held their annual festival on the 14th inst., for the purpose of making improvements on the church. The evening being fine, there was a very large attendance. The choir, under Mr. Holder, rendered several selections very effectively, and addresses were made by Messrs. J. Holder and G. S. Vanluven .- Kingston

AYLWIN MISSION.-Rev. W. Norton writes: Last week we held our missionary anniversaries, which were a grand success. This is what might have been expected, as we had fair weather, and a first-class deputation—the Revs. M. L. Pearson, Chairman of the District, J. J. Leach, Financial Secretary, and J. Follick, of North Wakefield. The eloquent and stirring addresses of these brethren moved the people to generous and hearty giving, which raised the collections and subscriptions to one hundred per cent, above last year.

GRANEY.-Rev. G. Rogers, pastors. Theannual festival was held on the 11th inst. After the serving of tea to a large number of guests the company adjourned to the body of the church, where Rev. J. Borland was invited to occupy the chair, and a financial statement was read showing that every debt on the church has been removed, and that there is a small balance to credit. This is chiefly owing to the exertions of the Ladies' Aid Society. The lecture of the Rev. E. A. Stafford, B.A., of Montreal, crowned the interest of the occasion, and kept the attention of the audience for one hour and thirty-five minutes.

Manoric.-Rev. R. Dyer, Pastor.-Church anniversary services were held on the Manotic Circuit of the Methodist Church of Canada, on Sabbath and Monday of last week. On the afternoon of Sunday the Rev. William Scott preached in Wellington Church to a crowded audi. ence, and in the evening in the Manotic Church, which was also crowded. Both congregations listened with devout attention to the practical and useful discourses of the reverend gentleman. The anniversary tea-meeting was held on Monday evening, and, notwithstanding the constant and excessive downpour of rain, there was a large and respectable attendance. The Rev. Wm. Scott delivered a lecture on "Money Expenses of Religion," for which he received the hearty thanks of the people. The Rev. Mr. Munroe, of the Presbyterian Church, addressed the audience in a manner both pleasing and profitable. The choir did admirable service. The pecuniary result of the meeting was satisfactory

MONTREAL.-A very successful musical and literary entertainment was given, on the 18th inst., in the basement of the Ottawa Street Methodist Church. The Rev. J. W. Sparling presided, and a very entertaining programme was presented.—The Rev. Hugh Johnston gave a lecture on the 20th inst., entitled 'From London to Jerusalem." The lecturer accompanied his descriptions with views of wellknown places in London, Paris, Turin, Milan, Florence, Rome and other places.—A very successful social was held on the 20th inst., under the anspices of the Ladies' Aid Society, in the lecture-room of the West-end Methodist Church. Tea, singing by the choir, to which praise must be given, songs and readings by Miss McGar and Miss Swift, brought a very enjoyable evening to a close.—The basement of the Dominion Square Methodist Church was well filled, on the 14th inst., at the entertainment given under the anspices of the choir. A choice and varied musical programme was well redered. Quebec.-Rev. A. B. Chambers, B.C.L., pastor,

The church anniversary services were held on the 16th inst., and were very largely attended. Very able sermons were preached by Rev. E. A. Telfer, of the British Weslevan Conference. The pastor stated to the congregation that about \$800 had been spent during the year in improving the exterior of the church edifice, and he confidently hoped that the proceeds of this anniversary occasion would fully cover this indebtedness .- Notwithstanding the inclemency of the weather last night, there was a large attendance at the lecture in the school-room of the Methodist Church, delivered by Rev. E. A. Telfer, of the British Conference. Rev. A. B. Chambers, the pastor, occupied the chair. The lecture was not only very interesting, it was exceedingly clever and delivered with a great deal of dramatic effect. The incidents and anecdotes which came under the head of the "Merry Ways" of droll men and filled up the major portion of the lecture, were well selected there. About forty have been received into and well told. The "D.oll Men" of the lecture church fellowship. Two additional leaders have were not exclusively humorists, in one sense of and such as are seldom e nalled in a country were Christian ministers.—Morning Chronic . station at Mi iwanda.

#### NEWS OF THE CHURCHES.

Messes. Moody and Sankey, who are both now in England, have definitely arranged to commence services at Newcastle-on-Tyne, to follow the closing of the Church Congress there sitting

It is reported that the "Salvation Army recently held a "council of war" at Exeter Hall, when "General" Booth said that the organization now had 245 stations, with 470 officers, 7,000 soldiers, 46,000 people attending its meetings every week, and an income of \$250, 000 a year. A great "salvation" temple is talked of, to cost \$500,000, and to hold 10,000

THE Archbishop of Canterbury has written a ong letter on "Lay Co-operation," in which he advises that laymen offer themselves as readers, that the clergy make known their wish to employ them, and that when they come forward and are approved, such laymen receive a formal commission from the Bishop, and be regarded s occupying a definite office.

THE Rev. W. J. Knox-Little, the newlyappointed Canon of Worcester, has been visiting Mr. Green in Lancaster Jail. The new Canon has been interviewed, and is reported to have to petition the Queen for his release, and Mr. Gladstone having been appealed to respecting Mr. Green's imprisonment, replied that he had no jurisdiction whatever in the matter.

Professor Max Muller has announced a curious discovery of Sanscrit manuscripts recently made in Japan by two of his Japanese pupils at Oxford. The work is the text of the celebrated "Diamond Knife," forming part of the Sacred Canon, or Bible, of the Buddhists, but hitherto known only through Thibetian and Mongolian translations, the original being supposed to be irrecoverably lost. Such a dis' covery in Japan, however, was wholly unexpected.

THE Vaudois Church held its Synod at Tours during five days in September. It consisted of ninety members-fifty-five being pastors, and thirty-five laymen. Its principal proceedings related to the form of worship (including a new Liturgy), and to a scheme for augmenting pastors' salaries, for which 100,000 francs have been collected in the Valleys. The Churches had grown by nearly 500 members, more than three-fourths of whom had been Catholics; and the voluntary contributions were never before so abundant. Three new ministers were ordained.

THE Bishop of Durham, in his opening address recently at Newcastle, as President of the Church Congress, remarked that the late Ecumenical Congress of Methodists was described as the representation of a body, or rather aggression of bodies of Christians, whose influence pierced various strata of society, and ranged over two great tontinents, and with a spiritual power which even the most intolerant must view with admiration and respect, though the reflection that it was the offspring of the Church of England suggested regrets for the past, and warnings for the future.

THE manifesto of the Roman Catholic bishops assembled at Maynooth to discuss the education question, the Land Bill, and other matters, has attracted considerable attention. On the question of primary as well as university education, the attitude of the Roman Catholic hierarchy is unchanged. They still declare their uncompromising hostility to the system represented by the Queen's Colleges and the mixed schools of the National Board. They demand endowments for collegiate education, and State payments for the teachers-monks and nuns-in convent schools, although such teachers receive no special training, nor do the schools come under

The ecclesiastics in the suite of the Minister of the King of Abyssinia have made a visit to Jerusalem, writes a correspondent of the Record. from that city; and Bishop Barclay availed himself of the opportunity, to send a beautifully bound copy of the English Liturgy, translated into Amharic, as a present to King John, From the conversation of these visitors it would seem that the King is still decidedly opposed to the admission of missionaries into his dominions. If the French are admitted, he says, political complications will arise; and if the Protestants come they will teach the people not to worship the Virgin, which cannot be allowed We want only one religion, that is, our own;" but secular schools and schoolmasters would be welcomed.

During the discussion of "Training Schools for Native Converts in Heathen Lands," at the Ecumenical Conference, the Rev. James Calvert (Weslevan Methodist) made the following instructive statement : " In Fiji we have 23,000 Church-members, and 5,000 on trial for Churchmembership. The great work of God in Fiji has been accomplished mainly through the instrumentality of native agents. We have employed there forty-eight native ministers, and 906 catechists and lay teachers. All of these are paid for by the persons for whose benefit they labor, and we find that this works remarkably well. In addition to these helpless of our great work there, we have 2,252 school-teachers, 1,405 local preachers, and 2,733 class-leaders. We had to employ early, as native laborers, persons who had not been educated or trained to any great extent. They were truly converted, their souls were right, and they were anxious to benefit their countrymen, and they gave themselves to this work, and we appointed them and sent them forth. Besides this, each circuit or station has its regular training institution, instructing and training native agents for the great work in which they are employed." A munificient offer of \$20,000 has been made

by James Stevenson, Esq., of Glasgow, for the construction of a road between the two great African lakes Nyassa and Tanganyika, according to the survey of Mr. Stewart. Mr. Stevenson was lately the convener of the Livingstonia Mission, and his offer is made on condition that the London Missionary Society and the Livingstonia Mission establish and maintain stations at Mambe and Miliwanda on the line of the proposed road, and that the Central African Trading Company undertake to maintain regular communication between Lake Tanganyika and Quilimane. The distance between the lakes is about two hundred and twenty miles. Over the proposed road the steamer designed for Lake Tanganyika can be transported. The London Missionary Society has undertaken to fulfil the conditions so far as it is concerned, and the Livingstonia Mission of the Scotch Free Church been appointed, giving the Society four leaders, the word they were none of them so. Almost all has already sent forward a force to open the

## NEWS OF THE WEEK.

-The steamer Clan Macduff has founder d off the coast of Ireland, and forty-two persons have been lost.

-It is generally understood that the Dominion Parliament will meet either on the 7th or 10th

-Five hundred lives lost and 900 houses blown down are the sum of the disasters caused by the recent storm in Mexico.

natives, sailed from Zanzibar recently to join Stanley on the Congo. -Three-fourths of the crops in British Columbia

-The Belgian expedition under Rogers, with 135

have been destroyed. The farming population will be in a bad way. -A lifeboat rescuing the crew of the abandon British barque Lebue, off the Isle of Man, cap-

sized. Twelve persons were drowned. -The New Zealand Government has informed the rebellious natives that the offers of peaceable arrangement will be withdrawn at the expiration of a fortnight.

-Longworth Daims, a Westmeath landlord reduced his rents a fifth and promised to stay upon his estate. The tenantry paid at once and cheered the landlord.

-It is reported that the Transvaal Volksraad has sent a reply to England. Nothing as to its contents has transpired, but it is believed to be

-The British ship Geraldine Page from Hong Kong, September 29th, for Portland, Oregon, was totally wrecked on Patras Shoal in the Chinese Sea. The crew was saved.

-Lloyd's publish a list of 238 vessels reported on their" loss" book between the 12th and 19th ir st. The list includes nothing loss serious than vessels dismasted.

-A hundred thousand copies of United Ireland have been distributed throughout Ireland representing the Government and the Premier as

practising every form of brutality. -The Natal Legislative Council has passed a resolution that General Wood, the British High Commissioner, be informed that the present form

of Government is no longer suited to Natal. -The Mississippi is overflowing its banks and breaking through the levees at several points doing incalculable damage. Some of the best agricultural districts along the river are flooded.

-Several more arrests have been made in Ireland under the Coercion Act, including the secretary and a member of the Charleville branch League. -The expenses of the Yorktown celebration

were greatly in excess of the money left with the committees. The subject of the deficit may possibly lead to some unpleasant debates. -The French Minister of Posts and Telegraphs

at the Electrical Exhibition said the progress already achieved was a sure presage of the advance which electricity would make in the future. -The Rev. Michael Keane, D.D., has been suspended by Archbishop McCabe for his refusal to publicly apologize for his indiscretion and disobedience in allowing himself to be proposed for membership in the Land League.

-King and the signal officer who accompanied him have arrived safely at Chippewa Falls. The balloon descended in the woods sixty-five miles from there. The men were lost in the swamps for five days, and suffered a great deal.

-The revenue cutter Corwin has returned to San Francisco. About the only results of her voyage appear to be the discrediting of the Indian story egarding the wreck of three ships and the dea of the white men who sailed in them.

-The doubt as to the appointment of an Administrator of the Government while the Governor-General is away has led to the postponement of His Excellency's departure for two weeks, by which time the Commander of the Forces will have arrived in Canada.

-A Leipzic despatch says: The Supreme Tribunal delivered judgment in the cases of fifteen Socialists charged with treasonable practices. Seven were sentenced to imprisonment, two to three years, one for a year and a half, two for a year each, one for three months, and four acquitted.

-A Victoria, B. C., despatch says: The Chinese and white laborers are leaving the railway works in droves. The town is filled with them. It is alleged that the Chinese leave because the head tax is three dollars and the pay better on the Oregon roads. If the exodus continues it will seriously cripple railway operations.

-Arthur and the Secretary of the Interior gave consent that the Chicago, Texas, and Mexican Central Railroad and the St. Louis and San Francisco Railroad may apply to the Council of the Choctaw nation for right of way through that nation. It is understood that the Council will grant right of way to both roads.

-The party exploring the proposed route from Winnipeg to Hudson Bay found navigable water from the mouth of the Nelson River up to Lime. stone Falls, 100 miles; from there a practicable railway route 310 miles to near Norway House, and 330 miles water stretches thence to Winni-

-The Dutch ship Konig der Nederlander foundered on her way from Batavia to Amsterdam, and her passengers and crew, 175 in all, took to the oats. The scene of the disaster is laid in latitude 50 degrees south, which is evidently a mistake. There are good hopes of the boats reaching the Chagos Islands, near the Equator.

-The Calderon Government exists no longer in Peru, and the Chilian Commander-in-Chief has decreed that the Chilians in the parts occupied by them and the Pierola Government in the remain. der of the country are the only governing bodies. U. S. Minister Hurlbut has entered a protest against the Chilian ideas of conquest on the west

-About 100 of the Oka Indians left their old home Friday and started for Muskoka. There is trouble about one house which a family had sold, on account of some members of the family knowing nothing about the sale and refusing to give up possession. The Seminary seems to have secured good bargains of most of the pro-

—Kirkwood suggests that it would be a good plan for the United States Government to give the wild tribes of Indians herds of cattle, and when the herds become large enough, to withdraw the Government support. He also thinks it would be a good idea to erect the reservations of tribes who have advanced considerably towards civilization into counties under the laws of the State or Ferritory in which they are situated.

The Rev. E. A. Telfer will preach in Spadina Avenue Church next Sunday, morning and evening, and will lecture in the same place on Tuesday.

HERE AND THERE. BY B. CHENERY, M.D.

This world is but an island, seen Just off the heavenly coast; The strait of Time lies in between And parts the kindred host.

Though lying near, and gently blest, How different is the ground l "Fis here but toil, there only rest; Here thorns and weeds abound

The same bright sun o'er either rolls ; But marks through mists our way, While there it beams to distant poles-A flood of cloudless day.

Wild waves of wrath around us roar, And threaten all our peace; Lot there they break along the shore. And all their ragings cease.

Here pine the sick, and heave the graves And riots black despair; Reals there the tree, its virtue saves; There is no weeping there.

No discords there the brothers part : No vile assassin strolls ; For love supreme brims every heart, And full dominion holds.

Ah, list my soul ! What greets thine ear? How canst thou sadly roam? Thy fathers were but pilgrime here; That is thy native home.

Fill out thy work ; make sure thy craft ; Bear up and grieve no more; The breeze is near that soon will wait Thee to that friendly shore.

#### ECUMENICAL CONFERENCE ADDRESS.

THE METHODIST ECUMENICAL CONFERENCE. TO THE MENUTERS AND MEMBERS OF ALL THE METH-OBIST CHURCHES THROUGHOUT THE WORLD Greetine.

Some four hundred delegates, representing 4,800,000 members, and not far from 20,000,000 f people in all, assembled in City Road Chapel London, England, on the 7th day of September 1891, to look carefully into our condition, his tory, and responsibilities, and to promote a good understanding and hearty co-operation with

each other.
From all known organizations of Methodists (twenty-six in number), we have met for twelve days, and in the spirit of prayer, conferred together, with many evidences of the divine power and blessing. From distant lands, and from divers nations and languages, we have enjoyed " the unity of the Spirit in the bonds of peace." We have considered, with as much thoroughness as time and opportunity would permit, many of the great questions which concern the prosperity of Methodism, and we are happy to state that we have reached substantial cent in all important particulars coming fairly within the scope of the Conference.
You are familiar with the duties of piety and

virtue. We shall not, therefore, rehearse them in detail after the usual manner of a pastoral address; but we deem it right to submit to you a few plain, practical suggestions. With humble views of ourselves let us trust in

God only. We are happy to observe decided tendencies to a closer, if not organic union with each other. The example of three of the Methodist Churches in Canada, and two in Ireland, indicates that when Providence points the way, our different bodies in the same countries may be brought into one, with promise of largely increased usefulness. Such unions, we believe, should be prudently managed, and when they occur under favorable auspices, should be hailed with great

But while many are praying and waiting for them, let us respect each other, especially in all matters of Church Discipine, and maintain just and truly fraternal relations; and being one in doctrine, aims, and essential methods, and really one spiritual organism, let us bring together annually in one year-book the results of our labors under God, and be known everywhere as one Methodist Church. To promote these most desirable results we advised that our ecclesiastical bodies frequently exchange fraternal greetings, either by letter or by deputa-

Let the Church be regarded as a divine institution for the salvation of men, by clear conversions and entire sanctification, through faith in Christ, by the power of the Holy Ghost; by continued growth in grace, and by the constant, faithful labors of all its members.

As essential to the edification of the Church

let us draw the attention and affections of our people to the regular established means of grace, as of divine appointment. Let us maintain in great strength the public preaching of the word by regularly appointed pastors, and by local preachers. Let all our members faithfully attend the hely Sacrament of the Lord's Supper. Let us visilantly sustain our weekly prayer-meetings and quarterly love feasts. Let us revive and fully maintain our class-meet-ings, and rest not until all our people attend them with all practical regularity. Let us organize our most devoted men and women for work in neglected districts, to distribute tracts, and look after the poor and the wicked; to gather them into the Churches, and their chil-dren into the Sunday-school. Let this Christian visiting become regular and thorough, and employ all our people in seeking and saving the lost. Let all our local preachers have regular appointments, and let them, as well as the pastors, preach frequently in the open air, or under such shelter as they can find, that the gospel may reach those who do not attend the Churches. We will extend the warm hand of Christian fellowship to our evangelical brethren of all the Churches. We will encourage lay preaching, and watch carefully the leadings of Providence, and if we find any casting out devils in the name of Christ-we will not forbid them, though they follow not us. We deem it right that our pasters should lead and avail themselves of all truly evangelistic labors by godly persons evidently called of God to his holy work for the salvation of souls and the building up the organized Church of our Lord Jesus Christ.
Next to the Christian household the Church

should be the most delightful home of our children and young people. Let its services, employments, and social refinements fully meet their largest, purest devices for happiness, leading them to "turn away from such diversions as cannot be used in the name of the Lord Jesus. We must, in this, and in all proper ways, seek to destroy the worldly influences which are

coming in upon us like a flood.

In further definition of the true ideas of the Church, we insist upon a ministry called of God, and sanctioned by his blessing, with constantly improving culture, aiming at the highest; our preachers to be taken from all eses of good and sincere men, insisting that their preaching shall be loyal to the law and the gospel in their revealed penalties of endless ishment to the finally impenitent, and in their hely love for the souls of men. Let al our preaching be " in the demonstration of the

Spirit and of power."

we recognize as of highest importance the conversion and Christian nurture of children. To this end lot them be selemnly consecrated to God in Christian baptism, and let us observe with pious care all the obligations of the baptis malcovenant. All children are to be regarded as redeemed by the blood of Christ, and how dear to him and justly entitled to the tenderest care of the Church! They should be tangut at home and in all our Sunday-schools the doc-trines of our Church, and be educated in all the principles of our holy Christianity. Let one day in every year be faithful y observed as children's day. Especially would we charge alt our people to see that their children regularly attend the preaching of the word. The Sundayschool is of highest moment for the study of the Holy Bible, and the gracious influences which attend we and faithful instruction. It should constantly add numbers to its mi lions in attendance. Its no tern progress in scholarly adjustments to the great ends it is appointed to

means, through study, and the constant presence and participation of the adult members of our egations. It is, however, on no account, to take the place of public divine service. Let us, by the promptest and most kindly influences, check the alarming tendencies to this result, and see that we do not in our Sinday-schools rear a generation of Church neg ectors. In order to this, let the teachers be firmly identi-

fied with the Sunday schools.

In our schools and colleges of all grades we should insist upon reaching the highest stan dard of excellence in science, literature, and the arts. With the breadth and discrimination practicable to a cultivated people, let us lead our students to the purest and largest sources of knowledge; but in the character of professors and teachers, in the principles taught, in Christian privileges, in revivals of religion and loyalty to Jesus Christ, let all our schools and higher seminaries of learning be thorough Methodist institutions. And we beg our people to send their sons and daughters to our own schools and colleges, and especially not to expose them to the invidiourand perilous influences of Roman Catholic schools, or schools of Romish tendency. It is fitting that we should move in the front ranks of Christian philanthropy. To render this possible, let all our people, young and old, be trained to the entire consecration of property, and hence to liberal systematic giving, "according to the ability which God giveth." Then not only will our Church treasuries be full, but our mon of means will bear their proper part in the broader charities required to ameliorate the conditions of the human race.

We have before us the high obligation, in cooperation with our fellow Christians, to give the

Holy Bible to all the people in all languages. We must everywhere stand firmly by the true historic Christian Sabbath. There must, more-ever, be a large measure of the missionary spirit amongst us. The Lord has set before us every-where open doors. We must enter these doors and advance in all lands or incur the Divine displeasure. While souls, perishing by millions, are crying to us for the gospel, we, in vast num-bers are giving an average of only a few pennies a year for the cause of missions, and expending our means largely for luxuries at home | Brethren, there must—absolutely must—be, from this epoch of our history, a grand uprising of the Methodist people for the salvation of the world. We must, in our giving, make the transition from impulse to principle. For this purpose let correct information be spread everywhere, in periodicals, and preaching. Let the monthly concert of prayer for missions become the regular habit of the Church. Let not our contributions be confined to missionary days or great public occasions, but let them be frequent and regular and extend through the year. Let all our Sun-day-schools become organized missionary societies. Let the missionary cause be remembered every day in closet and in family prayer, and ecome the object of dearest affection and liveliest interest to parents and children. Let us entreat God to give the Churches everywhere a gracious quickening of love for souls. Then will our thousands be turned to millions, and more rapid progress than we have ever known will honor God and build up the Church in all her

We beg also to say that it is time that our chapels, churches, and institutions of learning should be relieved from debt, and no more of the Lord's precious money be sunk in interest. We are persuaded that with the proper determination this might be achieved in a brief period of time. We entreat our brethren to move forward in this great enterprise promptly and, as nearly as pos-sible, simultaneously throughout the world.

In the building of churches and chapels, let us avoid all extravagances, and study economy, con-venience, chaste architecture, and good taste. While we are advancing rapidly in the construction of houses of worship suitable for all classes let us make the poorest welcome to the best of them, and let us aid the destitute and struggling on our frontiers, and all over the land, to provide houses of worship, however humble, for them-selves, and their children, and their neighbors.

All our families and Sunday-schools should be constantly supplied with periodicals and books from our own publishing houses; and, by the use of fresh, entertaining, and elevating literature, let our young and old, be saved from the contaminating influence of a vicious press We cannot fail to know that the alarming evils

of intemperance demand the prompt attention of all lovers of our race. The world is literally graning in anguish under the wrongs which come from this evil. It is so general and so fortified by class interest, and inserited in the depraved appetites of men that it will not yield to ing the wedding feast and the guests who were mild remedies, and there are gratifying evidences bidden and would not come. This, he said was that there has already begun a grand up-rising of Christian power against it. Do we not owe it to the memory of our great founder whose tren-chant words are still ringing round the world; to our history, showing that for more than a cen-tury we have led public opinion against this great wrong; and to the truth of our holy religion, to stand in this reform also in the front ranks of

philanthropists? While we must allow that circumstances are diverse in the several countries from which we come, and that our brethren must judge for themselves of what is practicable in methods and imperative in duty where they reside, may we not assure those who are engaged in this struggle that they can depend upon more than four million Methodists to give all the force of a consistent example and of private and public influence to diminish as rapidly as possible, and finally remove from the world, this grievous crime? With equal earnestness we bear our testimony against war and insist upon the most earnest efforts of nations to settle all difficulties

by peaceful arbitration.

Finally, brethren, we most carnestly desire that our people should avoid all self laudation. We have reached numbers and wealth and power which fearfully expose us to temptation to church pride. If we yield to these temptations we shall grieviously sin against God. There is but one way to avoid our dangers. We must humble ourselves in the dust. We must, in all our missions, consecrate all we have and are to Christ and his holy work. We must reach the vale of humility, at the foot of the cross, and remain there. The power of mighty faith, of all conquering prayer, and of inward and outward holiness will save us. To this, from this Ecumenical Conference, we send out the call in the name of the Master. Let us cry to God night and day for a great awakening, for a revival that shall shake the nations. Let us call up the old simplicity, directness, and holy energy which made us what we are, and thus enter upon a new era of power and "spread Scriptural holiness over all lands." Let us claim as our inheritance those words of Wesley, "The world is my parish" and "the best of all is, God is with us."

And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified.

#### JESSE T. PECK. Chairman.

#### RECEPTION TO REV. MR. WAKEFIELD AT KING STREET CHURCH.

Rev. Mr. Wakefield, of the King Street Methodist Church, having just returned from a three months' trip to Europe, as a delegate from the London Conference to the Ecumenical Council, the members of his Church and congregation last night united in holding a reception in the church parlor and lecture-room. After refresh-ments had been served in abundance, the company assembled in the church proper. Mr. White, though not a chairman, conducted the meeting. Rev. Mr. Brown offered prayer. Mr. White expressed himself very glad to have Mr. Wakefield back again, and hoped one and all would unite in aiding him in his work in the

Mr. Brown made a short speech, in which he expressed his welcome to Mr. Wakefield. He looked forward to a bright future for the Church under Mr. Wakefield's pastorate.

Mr. Morris was heartily glad to see his pastor back again once more. He was happy to see all uniting in the welcome given to Mr. Wakefield. Brethren should dwell together in unity, and he hoped this unity would be a characteristic of the | an institution in a large town where there were

King Street Church.

Rev. Mr. Ross said he and his congregation heartily welcomed Mr. Wakefield back to Hamilton. He considered it a great honor to King Street and to Mr. Wakefield that that gentleman had been chosen as a delegate to the Ecumenical serve give the largest promise as to its inture Council. The speaker hoped the feeling of unity the past some looseness in regard to the choosing mission. Let it be carried forward by ample and sympathy shown in the present meeting of those who were allowed to undertake the

would spread to all the churches. He felt that he was spiritually benefitted by the proceedings, and wished the meeting might be the commencement of a series of grand efforts to improve the condition of the churches and bring souls to

Rev. Mr. Wakefield felt very grateful for the

expressions of good feeling given him during the evening. He hoped that the remainder of his pastorate in connection with this Church might be happy, as it promised to be, and productive of much good. He said he would take another opportunity of giving some description of his journeyings through England, Ireland, France and Belgium, but as the hour was so late he merely gave a few of the leading incidents of his journey from Hamilton to Liverpool. He felt himself much benefitted by his travels, and hoped to be able to do more travelling abroad in the future than he had been able to do in the past twenty years of his busy ministerial life. After all those countries, he had returned visiting home to Canada, feeling that in this country the people had an inheritance of civil and religious and political liberty for which they should thank God and which was not found in such a degree in any of the countries of the old world. Canada, with British connection was better and stronger than she would be without it, and the people enjoyed a country of wondrous privileges and possibilities. He was looking forward this autumn and winter for the grandest manifestations of the divine power and glory they had ever had, and in the kindness of the young people of the church toward him the present occasion, and in the presence of the brethren from other churches he saw good indi-cations that the state of things he looked for would come to pass, not only in King Street Church, but in all the churches in the city.

The meeting closed with the benediction. During the evening Miss Ryckman sang a solo, "Judith," and Miss Knott sang a solo, "Waiting." The choir, aided by Rev. Mr. Crossley, also sang several nice selections. The reception was mainly originated and carried to a successful completion by the young people of the church, and for this they deserve great credit.—Hamilton Spectator of the 18th inst.

#### MEETING OF THE PETERBOROUGH Y. M. C. A.

A meeting of the Peterborough Young Men's Christian Association took place in the George Street Methodist Church last night, and was well attended, not only by the class more directly sought to be influenced by the Association, but also by others of all denominations who take an interest in the work of the organization. The meeting was presided over by the President of the Association here, J. F. Jeffers, Esq., who took the chair at eight o'clock. There were, on the platform, besides, the Rev. John Shaw, E. J. Stobo, E. F. Torrance, — Joliffe, G. C. Workman, and Mr. Crombie, the travelling secretary of the Associations of Quebec and Ontario.

The meeting was opened by the singing of the 108th hymn, "All hail the power of Jesu's name." Rev. John Shaw then called down, in prayer, the blessing of God on the undertaking which the young men of the Association were engaged in. He prayed that it might tend to the spread of

The hymn, "Brightly Beams our Father's Mercy," was sung by the choir.

chairman next took the floor, and in a brief speech, made allusion to the rise and progress of the Association in Peterborough, showing that it was the outcoming of the good work which had been done here during last winter, and was the direct result of the personal efforts of some young men who, wishing to do something in the cause, had banded themselves together and founded this Association, which had now a membership of over a hundred. There are, he said, some twenty-five active workers. Meetings are held every Tuessay evening in the rooms of the society, placed at their disposal by a prominent gentleman of the town. These meetings were of varied character being devoted as were thought best to acter, being devoted, as was thought best, to prayer and praise, experience, inquiry, etc. The work was also extended out of the town, some of the workers going out occasionally to Smithtown Nassau Mills, and so forth, and holding meeting at these points. In conclusion he said that these young men believed in the mission of the Associ ation, and they were prepared to carry it on if there were only a membership of four or five. He asked for the sympathy, co-operation, and prayers of those present.

Mr. Crombie was then introduced. Mr. Crombie opened his address by quoting the parable spoken by Christ, Luke xiv. 16; concernthe attitude of the Y.M.C.A., this aggressiveness which did not wait for the young men to come to it, but which went out and sought after them in a manner that no other institution in the Chris. tian Church did. He declared that the Young Men's Christian Association had been the means of saving him from a life of sin, eleven years before, and that ever since he had been a worker for its cause, and a sincere believer in its good effects. He related many incidents, which had come to his personal knowledge, of the good that had been done by this Association, and said that the time would come, and was not far distant, when the Church would recognize in it a powerful auxiliary in pursuing its work for Christ. delity was terribly on the increase, and it was time that the Church of God arose and met this deadly foe that flourished openly in her borders. The Association was, he believed, God's own chosen weapon for the extinction of infidelity. It came upon the Infidels or Free Thinkers when they least expected an encounter—at hotels, at volunteer camps, on the streets; and its constant invitations to come and enjoy its services, share its reading rooms, etc., all these were means which brought erring wanderers to the rooms of the Association, who had not been inside a church door for half a score of years. The despairing outcast, in a great city of Canada or the United States, who had probably scoffed at the Association and its work in his prosperity, nevertheless came to it for advice when in everwhelming tronble—and some were saved. Some who had come in this guise to the rooms of the society in Montreal were now among the bright lights of Christianity there. Another excellent thing the Association was doing, was its qualifying and training young men for the ministry, who, but for it, would never have had their thoughts directed into that hannel. In conclusion he prayed for the blessing of God on the work, and that it might please bim to touch the hearts of some present, quoting the text, "Him that cometh unto me I will in no wise east out." Rev. Mr. Shaw then arose and briefly expressed

his hearty sympathy with any work whose object was to "rescue the perishing," saying that from his observation, in Toronto, he gathered that the Association did a vast deal of good, and was in every way worthy of the sympathy and support

of the ministers of the Gospel.

Rev. E. J. Stobo followed with a few words. He said he could bear testimony to the truth of what Brother Crombie had said concerning the directing of the minds of young men to the Chris-tian ministry by means of the Association, quot-ing Rev. Starr, late of Peterborough, as an

Rev. E. F. Torrance, who succeeded Mr. Stobo. thought that the Association deserved every encouragement from the Christian ministry, and bore testimony to the statement before made that it was accomplishing an important work peculiarly its own. He concluded with a brief prayer for the young men engaged in the work— that they might have the Holy Ghost poured out upon them, and that their labors might bring forth abundantly.

Rev. Mr. Jolliffe said he wished to give expression to his sympathy with the work. He testified to its usefulness especially to that class of young men who reside away from their homes. He believed and prayed that it might become a

giant means of grace.

Rev. G. C. Workman said that he desired there and then to express his most hearty sympathy with the work. His experience in Toronto and elsewhere had taught him that it was a very useful and actually necessary helpmate to the Church. Some people doubted the need of such churches. Well, if the churches reached all, there would be no need for it, but there was a portion f society which the churches did not reachthe reckless and careless young men-and here it was that the Association stepped in to strengthen the hands of the Church. There had been in

work of the Association and it had thereby suffered in the estimation of those who did not understand its objects and workings. These matters should be carefully looked after and none but those who have been tried and found in the proper spirit allowed to conduct its service. He lso suggested a free reading room in connection

with the Association. He hoped that the present was the beginning of a great work. The meeting was concluded with prayer and praise.

#### Correspondence.

STANSTEAD WESLEYAN COLLEGE.

No doubt all our friends who have subscribed so liberally to pay off the debt will be glad to learn that the Institution is prospering. I am happy to state that on October 6th the number of boarders in attendance was exactly a hundred per cent. in advance of the number here last year at the same date. Also, there has been a large increase in the local patronage. These things are giving us great encouragement. We are thankful to God for his blessings in our behalf. It is hoped that the College, in the long years to come, will render an ample return for all the patient liberality and prayerful consideration that have been bestowed apon its various interests.

Concerning the endowment it may be said that expectations of its speedy completion are enter-tained. However, \$10,000 are still lacking to make up the \$25,000 required to complete the scheme. We trust that the Good Lord may hear our prayer in this matter.

In reference to the debt subscriptions, I am sure

our friends will allow me to say that the third instalment was due last August, and that it would be a great favor to receive their aid just now, as certain bank notes against the College will mature shortly. It gives me much pleasure to say that the donors are bestowing upon us their prompt attention. They are honoring their kind, liberal promites. Please address Stanstead, P.Q. ACEX. HARDIE.

#### PLAIN TALK ON A MOOTED QUESTION

I see from some of those secular papers in this sity, which always indicate a readiness to settle the most profound and intricate questions on Theology, Higher Criticism, and Ecclesiography, which they imagine they can dispose of in twenty lines, written in two minutes and a half, that certain so-called Methodists of Yorkville are discussing the reformation of the Church, particu-larly in the direction of the Stationing Committee and its appointments.

Now, anent this central stationing authority in

connexional itinerancy, or rotating pastorate like ours, I beg to make a few remarks. My Methodistic experience of fifty seven years, under no less than six different stages of ecclesiastical existence, have led me to the following con-

1. The very best appointments, to husband the varied ability of the preachers and to meet connexional necessities, were made by a general travelling superintendency sided by his council of presiding elders, or chairmen. But that day

has passed, and cannot be restored.

2. The next best stationing power to that wa the president and chairman alone, especially when they all itinerated throughout the work and knew its exigencies, together with the capabilities of the several laborers to supply the

demands of each charge. 3. I frankly admit that a Stationing Committee of two ministers from each District (each of whom must secure a good circuit for himself) besides several ex-officios, is a rather cumbrous and complicated piece of machinery; and that its decisions have not always been simple and astisfactory, especially when ha f a dozen circuit deputations have been clamoring and fighting for the spoils over their heads. Albeit the first draft of their stations, before the interference

begins, with a few oversights, is usually the best.

4. Therefore, I have been of the deliberate opinion, for many years, that one clerical and one lay representative from each district, to meet each other, hand to hand, and face to face, would be infinitely preferable to the present back-door representation and deputation lobbying (as if in a Yankee legislature) that now obtains to some extent. Nor do I think it premature to discuss this question, seeing our Legislative Conference will be upon us in a very few months.

This suggestion will be thought very bold by

those who are so conservative that they never consent to any progressive legislation, until it is forced upon them by out side pressure and it is But while I make the concession I do, I hope this change is not clamored for by men whose business reputation is not of the best, who are not noted for their liberality, whose relation to the social means of grace is conspicuous by their absence, who, perhaps, have no family

worship, whose families are noted for their frivolity and conformity to the world, and whose strife and clamor is for a "flash" preacher, who will draw the multitude "who have itching ears," while the Discipline of the body and the purity of the Church may go to the dogs for all them and their "popular" preachers, who do no pastoral visiting, never excise a rotten limb, and leave no understandable account of hearers and members for their ministerial successors. If I thought that would be the result of the change, I would rue the day it was ever made ; but I confidently hope better things, though I

thus speak. If there be any doubt of the wisdom of these views, the Editor is at liberty to cast the whole blame on the irrepressible pertinacity of

#### FATHER CARBOLL. THE LATE REV. J. C. DAVIDSON.

Canadian Methodism would scarcely be true to the principle of catholicity if, for any reason, it begrudged a tribute of respect to this venerable minister, who died on the 8th inst., and who, minister, who died on the strings, and who, out of a ministry of fifty-four years, devoted the first twenty-seven years to the furtherance of Methodism in this country.

Mr. Davidson entered the itinerancy in 1827,

at Picton, Ont., then called Hallowell; was ordained Deacon under the old Episcopal regime at Bytown, in 1830, and Elder in 1833. For twenty-three years out of the twenty-seven he was stationed in various towns and cities from Hamilton to Quebec. In 1840 he was Secretary of Conference, and in 1841 Chairman of the Bay of Quinte District. He was familiar with all the occurrences of 1834, 1841, and 1848. In 1854 he entered the ministry of the Church of England. The Rev. Dr. Sullivan in his funeral discourse, states that he made this change through a desire for the greater ministerial authority which episcopal ordination would confer. This is scarcely correct, as aged ministers who were familiar with all the circumstances have assured the writer. The facts are that, dissatisfied with some features of Upper Canada Methodism in the year 1847. the time of the re-union in that Province of British and Canadian Methodism, he attached himself to the British Missionary District of Lower Canada; and when, in 1854, this district was united to the W. M. Church of Canada, he decided, for personal reasons, to leave the ranks of Methodism altogether. That in his later years he seemed to derive much satisfaction from his Anglican ordination was very evident. Scores of times has he expressed this to the writer, though the subject has been one of pleasant conversation as much as of serious discussion. This is to be noted that our old ministers who knew him twentyseven years ago, when he left us, testify that he did so with a clear record as to his character and ministerial standing. Twenty-seven years he labored for Methodism and twenty-seven years, with greater hardship and less remuneration, for Anglicanism: fity-four years, in all, for Christ and his cause. Many will agree with us when we say that his name should not be forgotten by us: that we ought to honor his memory for so long a life of faithful devotion to God.

#### ACKNOWLEDGMENT.

DEAR BRO.-Allow me through our paper to mention the names of those friends who have expressed their sympathy towards me and sent donations by letter to relieve my loss from the late fire: J. Bowes, Hamilton, \$5.00; Anon-ymons, London, \$1.00; Rev.E.Fessant, Millbank, \$1.00; Rev. C. Fish, Owen Sound, \$2.00; Rev. W. Burns, Wellington, \$2.00; Rev. E. Barrass, church. What is now wanted to crown the Omemee, \$1.00; Rev. J. Gundy, Eden, \$1.00; whole is the baptism of the Holy Ghost, and for Rev. J. Baker, Sutton, \$2.00; Rev. G. J. Kerr, this we look and pray.

Church. What is now wanted to crown the in the selection of books for home reading. There is a great deal of flimsy literature in our Sabbath-schools—a great deal of unreal, artificial

Greenway, \$1.00; F. W. Watkins, Hamilton, \$5.00; Mrs. F. W. Watkins, Hamilton, \$2.00; Rev. G. Washington, M.A., a book; Mrs. F. W. Watkins, Hamilton, \$1.00; Rev. N. R, Willoughby, Brampton, \$5.00; Rev. J. Hunt. Streetsville, \$5.00; Jos. Gardner, Esq., Streets; ville, \$5.00; Mrs. R. Gardner, Streetsville, \$2.00 Miss J. B. Beynon, Streetsville, \$1.00; J. R. McManus, Horning's Mills, \$5.00; Mrs.J. R.

McManus, Horning's Mills, \$5.00.

To each of these kind friends I would express my most sincere thanks; believing that they have been prompted by real Christian love, for some of them I am not acquainted with at all; this surely is disinterested benevolence, unsolicited. Fraternally yours, W. H. Cook,

#### CHURCH DEDICATION, MORRISBURG.

Another "Bethel" has been reared and dedicated to the worship of Almighty God. This time in the town of Morrisburg, Ont.

For many years Methodism has been represented in this place by a small brick edifice,

scarcely capable of accommodating two hundred people, yet occupied by scores of families of growing wealth and influence, many of whom could not see the necessity for a larger and better house of worship. During the incumbency of my predecessor—Alexander Campbell— he gave all the energies of his mind and body to secure a willingness on the part of the people to rise and build. The truth, oft repeated and urged home, at last accomplished its design, and the people determined to live no longer in their own ceiled houses while the Lord's house lay waste; a sufficient number rallied round him to warrant the venture, and in prayer and faith the corner-stone was laid about seventeen months ago. Under the careful supervision of the paster, and Mr. B. S. Wickwire (the carpenter, on whom rested the responsibility of carrying out the prepared design), the building was urged forward, and the basement dedicated last January. Attention was then given to the completing of the upper part, which has also reached a successful termination. As the building proceeded it was found that

the original estimate was falling much below the actual cost, and many became alarmed at the prospective debt. It was found that instead of a twelve thousand dollar church, it would reach seventeen or eighteen thousand dollars, and yet there was nothing which could be spared or cheapened, without great injury to the harmony of the design. So the work went on until the 29th of September, when the people were called together to open, by appropriate ceremony, their beautiful house of worship. At 2.50 p.m., the Rev. E. A. Stafford delivered a thoughtful, practical, spiritual sermon, which was the beginning of a series of sermons after

An opening supper followed, worthy of the occasion, and the promoters, nearly 400, sat down to as sumptuous a repast as was ever seen in this town. Mr. Stafford's lecture on the "Universal Boy," full of spice and good advice, closed most

cleasantly the opening day. Sabbath morning dawned bright and clear, and the house was well filled, to listen to the dedica-tory sermon, by our worthy President, Brother Bland, who cheered our hearts with a contemplation of "Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." Owing to the incomplete condition of our finan-

ial matters the dedication was postponed until

the close of the evening service, to enable the people to lay upon the altar of the Lord their

people to lay upon the attent of the Lora when offerings. With earnest prayer for help from above the call was made, and right loyally did the people respond. With the valuable aid of Brother A. Campbell, the late pastor, and Brother J. W. Sparling, of Montreal, a special canvass was made on Friday and Saturday, the result of which encouraged us greatly. We are much indebted to the above named brethren for the help rendered us: their faith was an inspiration to us and their works were equal to their faith. We found, on "Opening Day," that we had, in round numbers, \$10,000 to provide for, if the church was dedicated free from debt. This would com plete the spires and provide for one year's interest. Many said, "It can't be done," and most thought only of a partial relief; but to the wonder and delight of all, there was reported at the close of the evening service \$9,500, in genuine subscriptions and cash. The other \$500 is quite as safe as the rest, though not then pledged. The spirit of giving took possession of the people, and the thing was done. The sermon, in the afternoon, was preached to a full house, by Brother Sparling, of Ottawa Street, Montreal, who greatly delighted and profited the people. At night Bro. T. G. Williams, Chairman of the District, gave to a crowded house, a sermon every way in harmony with its predecessors. The Spirit was in the word throughout. Though the building is intended to seat 450 yet, by actual count, 650 persons were seated in the building on Sabbath

The following Sabbath Bro. Wm. Hall, of Montreal, and Bro. Campbell, of Sherbrooke, gave great satisfaction to large congregations, by the old, old story, of Jesus and his love. The silver service among the children on the afternoon of the Sabbath, and the anniversary on Monday night, deserves more than a passing mention, yet these were a most becoming and beautiful closing by hands, that in the next few years will be bearing the responsibilities now borne by their predecessors. I quest on whether in Canada before, there has ever been an enterprise of the kind begun, under such forbidding ricumstances, come out with so grand a termin-

The Church is Gothic in design, built of brick with cut-stone dressings, and roofed with slate. which is surmounted with a beautiful cresting. Two graceful towers adorn the front corners, which, when the spires are put on in the spring, will present a most pleasing view from every leading highway, and especially from the St. Lawrence, as the travellers glide by. The interior is deemed as near perfection as church architecture has yet reached, and in that most shamefully neglected department of nearly all churches, ventilation, I think that here the desired point is gained at last. The seating is in the amphitheatre style, with raised floor from the pulpit to the doors, bringing the most distant point quite under the eye and voice of the speaker. Just behind and but slightly above the rostrum, is the orchestra, large and commodious, awaiting a large pipe-organ which will come by-and-by, but which is now furnished by a sweet-toned chapel organ. The windows are very beautiful—stained glass wrought out in rich designs ; there are three very large and ten small ones, which furnish abundance of mellow light on the darkest day. One of these large windows is worthy of special mention, being the gift of one of our oldest members, and an honored local preacher of long standing— Carlo D. Castle—a Loyalist of the first water and

a hero of 1812. The seats are cushioned throughout with crimson terry, and a tapestry carpet of beautiful design and excellent quality covers the floor. The Ladies Aid of the church rendered valuable as-sistance throughout, aided by the Young Peoples' Association, they have raised over \$300, most of which was gathered within the last three months. Their zeal and self-devotion are worthy of all praise, and to them we are largely indebted for our success. The building is lighted at night by a magnificent chandelier in the centre, made entirely of polished brass, electro-plated with copper, containing 18 lights and having a spread feet in the lower arms, designed expressly for this church by Robert Mitchell & Co., of Montreal; besides this two three-light brackets give light to the pulpit and orchestra and tenside lights attached to the wall. All these furnish a most brilliant light. All modern conveniences are connected with this church, sheds for horses, wood etc. A good well of water, and all accommodation for Sunday school work.

At a meeting of the Trustee Board, at the close of the opening services, a vote of thanks was cordially tendered to Bro. A. Campbell, for his arduous, unselfish, and successful efforts, in securing for them this beautiful house of worship and accompanied therewith a check for one hun-dred dollars to meet extra expenses incurred by him during the building, and an acknowledgment of their sense of his valuable aid in so great an

undertaking.
With the debt provided for and the seats free the house is filling fast. The seats are already nearly all allotted to actual supporters of the LINDSAY DISTRICT.

The Sabbath school Convention in connection with the Financial District Meeting of this District was opened on Tuesday morning, the 6th of September, in the Methodist Church at Bobcay son.

After devotional exercises and a few highly appreciative remarks by the chairman, Rev. J. S. Clark, Rev. E. Barrass, M. A., gave a very interesting address on "The International Convention." This was followed, in the morning session, by a delightful essay from Rev. J. Tozeland, on "Christ, the Model Teacher." In the afternoon the first paper was given by Rev. J. Weldon, on "Infant Baptism, the Privilege of Children and Duty of Parents." This was followed by a Children's Meeting, in which much interest was elicited by a blackboard exercise, given in a very superior man-ner, by Mr. Miller, of Omemee. The children were also addressed in appropriate terms by Rev. R. J.

James.

In the evening the meeting was ably addressed by Rev. A. R. Campbell, of Oakwood, and His Honor Judge Dean, of Lindsay. His Honor Judge Dean presented the advantages of Christianity from a national point of view with a breadth of thought and variety of knowledge which it is selder our privilege to hear

dom our privilege to hear.

Each paper elicited spirited discussion bearing upon the Sabbath-school work, in which the lay members of the Convention took an active nari During the sessions of the Convention the choir of the Methodist Church at Bobcaygeon contrib-uted largely to its interest by rendering, in an efficient manner, many highly appropriate pieces.

The District Meeting was held on the 7th inst.

The different fields on the District were well represented, both by ministers and laymen. The different items of business which usually come before this meeting, under the able management of our clear-headed, kind hearted chairman, were quickly passed. The District gave a scholarship of \$25 to Victoria College. The meeting closed, with much satisfaction to all, a little after twelve o'clock.

J. WELDON, Financial Sec.

#### HAMILTON DISTRICT.

The Financial District Meeting was held in Wesley Church, Hamilton, on Wednesday, Oct. 12th. The District was well represented ministerially, only one superintendent, who had not yet returned from a visit to his native land, being absent. The Rev. John Wakefield, Chairman of the District, presided with his accustomed ability. A resolution of congratulation and welcome home was tendered him, on his safe return as a delegate from the Ecumenical Council, to which he replied in an admirable address, giving an account of his visit to some of the historic places so dear to Methodism.

The District now has no Missions within its bounds, hence there was no requests for moneys from the Mission Fund. Last year the District contributed to that fund the noble sum of \$7,357.31, an average of \$1.66 per member, in-

luding those on trial. The Contingent Fund Committee had alloted to the District to aid dependent Circuits the sum of \$225.00, which after some discussion was appointed as follows: To Simcoe street, Hamilton, \$100.00; to Hannah street, \$62.50; and to

Stoney Creek, \$62.50. Arrangements were made as usual for the Missionary and Educational work, In continuation of the Scholarship Scheme for Victoria University, the District agreed to provide this year two Scholarships of \$25.00 each,

the same as last year.

A successful Revival Meeting is in progress at Hall's Corners, on the Glanford Circuit. At Milgrove, on the Waterdown Circuit, the new Church under the successful superintendency of Rev. Joseph W. Holmes, approaches completion. At Zimmerman, Rev. Edwin S. Shibley hopes in a few days to occupy the new parsonage. Geo. H. Cornish, Financial Sec.

#### HAMILTON DISTRICT SUNDAY. SCHOOL CONVENTION.

The Annual Sunday-school Convention for this District was held in Wesley Church, Hamilton, on Thursday, October 13th. Rev. John Wakefield, ex-President of the Conference and Chairman of the District, presided. The first hour was spent in praise and prayer, the hallowed influence of which will not soon be forgotten. The Chairman gave an excellent address in which he said that while England had the honor of inaugurating the Sunday school, it was generally admitted there, that America, i.e., Canada and the United States, was far in advance in the Sunday school work. Verbal reports from schools in the District were next called for, and several encouraging statements were made and facts given, showing that this department of Church work is in a prosperous condition.

The Rev. James Graham, of Dundas, next gave an earnest and instructive address on "The Aim and Results of Sunday-school Teaching, Especially as Found in Individual Experience." He said "the aim" of teaching is the ultimate perfection of the moral nature. In order to reach this, various methods and plans must be adopted. The teacher must be well-grounded in fundamentals, and must seek to lay well the foundation of scriptural knowledge. He dwelt upon the capabilities and possibilities of each human soul. The thought of a personal God, and a personal ever-living Christ, must be fastened on personal ever-living Christ, must be fastened on the personal individual heart. No mere outline can do justice to Mr. Graham's suggestive address. A profitable conversation ensued, during which Rev. Daniel C. Clappison referred to his great personal indebtedness to the Methodist Sunday school, and the Methodist class-mectage. ing, two factors that had very largely to do with

laying the foundation of his Christian and ministerial life and character.

Mr. John Attle, a successful infant class teacher, connected with Zion Tabernacle S. S., gave his experience as to the efficacy of Sunday-schools in reaching even the worst classes. The associations of his childhood ware. classes. The associations of his childhood were unfortunate, but the Sunday-school reached him, and now the greatest delight of his life was to work for Jesus.

Mr. Joseph Lister spoke of the necessity of more earnest work on the part of all the earnest members of the Church. He referred to the earnest, practical way in which Christian work was done in connection with the Churches in London, England. He said Mr. Spurgeon's Church supplied 1,200 workers to other fields of labor. The average members of the Churches in England seemed to throw themselves more heartily into the work of evangelization, than did the members of our Churches here.

The second session began at 2 p.m. After devotional exercises, the Rev. Geo. H. Cornish read a paper on "The Best Method of Conducting Sunday-school Sessions," which was followed by brief suggestions from several members of the Convention. The next topic on the programme was intro-

duced by the Rev. D. C. Clappison, who read an admirable paper entitled "What can the Sundayschool Learn from Business Life." The great teacher said. The children of this world are wiser in their generation than the children of light." We can, therefore, afford to study their plans and learn the lessons of their success. He said, we may learn: 1. Honesty. A wise merchant believes honesty the best policy. Sunday-school teachers must be outside of the school, all they teach inside the school. They must be noted for honesty, fidelity, truthfulness. 2. Diligence. 3. Order. 4. Punctuality. 5. Quality of Merchandise. 6. Perseverance. These points were all ably advanced and forcibly illustrated, in such a way as to draw forth the commendation of several who took part in the

discussion which followed.

The Rev. Dr. Burns, under whose excellent management the Hamilton Wesleyar College is so prosperous, next addressed the Convention on Literature, "Its Importance and Quality in the Home and Sabbath-school." The following outline of his excellent address is from the

Hamilton Times:

He said: "I look upon a book as I look upon companions. It exerts a similar influence over me; nay, it may probably influence me more powerfully than the author would by his personal presence. The character of the man may be so bad that, as in the case of Paine and Voltaire, few would seek their company, and yet their books contaminate just as really as their own presence. Too great care cannot be taken

stuff-that fails to commend itself even to the even by feasting or visiting. His motto would children. We dilute too much in trying to come down to the capacities of children. They don't need it. The monosyllabic literature is don't need it. The monosyllabic literature is not appreciated by them, and simply because it is no natural. I read 'The Pilgrim's Progress' befo. I could understand it, but it is true to human nature, and the key to its interpretation was not very distant. The dreamer soon obtained an intelligent hold of my heart and life. Give the children solid food; they will digest it sooner than you think. Most families leave the selection of books to the travelling agent. These are the books we see on the parlor tables. They brought them because they were obtruded upon their attentien—almost forced into their homes. Parents should make the selection themselves. We ought to have in our libraries and in our We ought to have in our libraries and in our homes a good collection of histories. The history of the Church helps us to understand the Word of God. The study of Church history will liberalize our ideas and remove many of our prejudices. We should have a good percentage of biography, such as the lives of Wesley, Fletcher, Bramnell, and McCheyne. Their lives would exert a grand moral influence on our lives. We need more theological literature in our homes.

This would have its reflex influence on the pulpit.'

The Rev. George Brown next introduced the following resolution, which was adopted unanimously:

"Resolved, that this District Sunday school
Convention regrets to find that the Catechism of
our Church is not so generally and faithfully
taught in many of our Sabbath schools as it ought
to be; and we would hereby give prominence to
the fact that it is obligatory on our Sabbath-school
teachers and officers to give earnest and perse-

vering attention to this important matter until the object is reached of having the catechism taught in all our schools."

#### EVENING SESSION.

At the evening session, the enthusiasm of the Convention seemed to culminate, and the spacions and beautiful church was crowded. The galleries were occupied by the children of the city Sundayschools. The chairman gave an opening address, which was full of interest and enthusiasm, after which the Rev. John G. Scott, the efficient pastor of Zion Tabernacle, presented the following statis-

They had in the Hamilton District 46 schools, 554 officers and teachers, and 4,844 scholars, of whom 347 were last year converted to God; and there were 643 meeting in classes. In the London Conference there are 550 schools, 5,854 officers and teachers, and 45,822 schoolars. Of these 2,200 were converted last year, and there are 6,111 meeting in classes. Turning to the Methodism of Canada, there are 1,783 schools, 16,386 officers Canada, there are 1,783 schools, 16,386 officers and teachers, and 127,540 scholars. From 1875 to 1880—in five years—the number of Sunday scholars has increased 20,000. Now as to the Methodism of the world. There are 1,504,613 officers and teachers, and 12,680,267 scholars, making a grand Sunday-school army of 14,184,880. Though Sunday-schools had their origin in the Old Country, yet of this great army 7,500,000 belong to Canada and the United States. The Sunday-schools have raised money for the missionary work to the amount of \$12,158,12. for sonary work to the amount of \$12,158.12, for school purposes \$41,562, and General Conference Fund, \$709. Of the Methodist publications the schools were taking 46,289, and of other papers

Addresses were then given by Revs. William Kettlewell, of Jerseyville, William W. Ross, of the Centenary Church and Rev. John Philp, M.A., of Wesley Church. The singing was conducted by Rev. Hugh T. Crossley, and added very much to the interest of this successful convention. the interest of this successful convention.

George H. Cornish.

## The Righteons Dead.

Thomas Cadman was born in Kinsley Heath, Cheshire, England, in 1805, and died at his residence, in Dereham, April 19th, 1881, being

in the seventy-sixth year of his age.

In his youth, while a child of nature, his temper was fierce, and his passion, when excited, uncontrollable; his muscular strength was extraordinary, and he was possessed of an iron will. As an instance of this, when, in early life, he indulged occasionally in the intoxicating cup. On one of these sad aberrations, when coming to himself, and suffering from the pangs of a guilty conscience, while his prudent young wife admonished him as to the results of his unhappy course; almost in a fit of desperation he made a yow never to taste the intoxicating

end of life.

His pledge was rather a novel took his hammer and drove a spike-nail into an oak post, and vowed he never would taste liquor again till he could draw the spike-nail with his teeth. After this no earthly power could persuade him to taste the "cup of devils,"

long as he lived.

Shortly after this he was awakened to realize his lost condition as a sinner. Thus he earnestly cried to God for deliverance from the cruel bondage, guilt, and misery of sin. While in this sad state of mind he was led to the cross by a faithful evangelist, and soon he found the salt of the crief. peace and parlon by believing in the life-giving blood of the Lamb; and, having tasted the joy blood of the Lamb; and, having tasted the joy of a full, free, and present salvation, his earnest, anxious sout was desirous that others should "take the cup of salvation, and call upon the name of the Lord," as he had done. Hence, he immediately began to exhort his friends, neighbors, and those to whom he had access, to "Behold the Lamb of God! that taketh away the sin of the world." He was soon after put on the local preschers' plan—a position which he held with fidelity and devo-

tion to the end of his pilgrimage.

Brother Cadman emigrated to Canada in 1842, and shortly afterwards settled in the township of Dereham, when the country was new, and almost in a wilderness state. But immediately he began to work for his Master, and to enter every open door, and wherever a few of the new settlers could meet together, he preached for them, prayed for them, and held class and prayer-meetings with them, before they were visited by any circuit preacher. His manner in preaching was somewhat quaint, earnest, and emphatic, coming from a warm heart, and a mind well stored with Scripture truth; and, indeed few could explain, enforce, and apply the word with better effect. His seat was soldom vacant in God's sanctuary. Even in age and feebleness extreme he was nearly always present, a faithful and earnest worshipper with the congregation of God's people. He was a devout hearer of the word, and the theme of the preacher was listened to with deepest interest; and if there was in it any of the hallowed unction from above, it always found a congenial and sympathetic spark in his own earnest honest soul. Occasionally, when called upon to close the public service, his prayer was singularly appropriate, touching, and

Father Cadman was no dissembler, no accuser of his brethren, no croaker. He did not go from house to house with the dismal wailing song that the Church is going down that the minister is a failure, that he is no revivalist, that he is powerless for good. No, he had too much good common sense, too much conscience, too much godly honor to descend to such an ignoble, injurious, and ruinous course in his Church connections. He only aspired to walk in the footsteps of his divine Master, and his earnest, honest soul would deprecate anything that would detreat from his divine would deprecate anything that would detract from his glory, or damage his cause. He knew that the grumbler, the calumniator and detractor, had an influence for calumniator and detractor, had an influence for evil—only evil, and that continually. Or, like a moral upas tree, under whose dismal and accursed shades no seeds of grace could vogetate, no plants of grace could grow, no flowers of grace could bloom, nor fruits of grace mature; that under such an influence of moral poison everything good and gracious must be blasted, and wither and die. And what he would abhor and deplore in such cases he would wisely shun himself, and pray for that divine charity which is the bond of perfectness.

is the bond of perfectness.

His respect for the ordinances of God's house his holy law, and divine Word, was uniform and reverential. The Sabbath to him was not only a day of holy convocation, but also of hallowed worship, a blessed type of heavenly rest. So that by him it was in no instance desecrated,

"In holy duties let the day, In holy comfort pass away; How sweet a Sabbath thus to spend, In hope of one that ne'er shall end." His last sickness was short, but severe. mortal struggle lasted but a few days. But he was ready; his faith was unwavering and victorious, his love was perfect, casting out all fear; his hope was bright and glorious. "He had the wedding garment on, his lamp trimmed and burning. Death had lost its sting, and the

grave its victory.

Thus, our beloved Father Cadman went up with joy to meet his redeeming Saviour, to see him without a veil, to love him without a rival, "and be forever with the Lord."

W. WILLOUMGEY.

#### FRANCIS EMMETT.

Passed away in great peace, on the 17th of Aug., 1881, in the sixty-third year of his age, after a very severe and lingering illness of about two

Brother Emmett came to South Yarmouth, near Sparta, forty years ago, and there secured for himself a comfortable home. He was con-verted to God about 1856, and united with the Wesleyan Methodists in Church fellowship. He remained a consistent, useful, and faithful member of the Church of his choice until removed to the Church triumphant. His last illness, so long and severe, was borne with more than ordinary Christian fortitude and resignation. The grace of God nover failed him; his hope in Christ never wavered; and faith lent its realizing light. The clouds dispersed and the shadows fled. Cared for by loving friends, he patiently waited the Master's call. His evenness of temper, his unfailing patience, his example of Christian faith and hope, in days of health and prosperity, all shone with brighter lustre when the earthly house of this! tabernacle was dissolving.... He was respected and loved as a neighbor and as a Christian. He was a tender and devoted husband and father. He loved the precious promises of God's word; and during the last week or two, when unable to articulate distinctly, he delighted in having them repeated and read.

"Not a cloud did arise to darken his skies, Or hide for one moment his Lord from his eyes." He loved the songs of Zion. None seemed to suit his case better than—

"Saviour, more than life to me, I am clinging, clinging close to thee."

The devoted, bereaved, and sorrowing wife and children have consolation in knowing that death was gain. They have stronger inducements to live for the home where death severs not. Esteem for the departed and sympathy for the bereaved were shown by the large concourse of people that attended the funeral, when the pastor was assisted by ministers of two sister denominations, in the

Asleep in Josus, blessed sleep! From which none ever wakes to weep. . . . .

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CLUBBING ARRANGEMENTS.

In answer to several enquiries, we would say that the clubbing arrangements, whereby either Harper's or Scribner's Magazine can be offered with the Canadian Methodist Magazine for \$3, instead of \$4, the regular price, will be continued for the coming year. The price of the METHODIST MAGAZINE is \$2 a year MAGAZINE and GUARDIAN, \$3.50; MAGAZINE, Harper's, or Scribner's, \$5; MAGAZINE and GUARDIAN, and Harper's, or Scribner's, \$6.59-full price, \$8.

The New York Independent, a large thirty-two page weekly, will be clubbed with the METHODIST MAGAZINE, for \$2 to ministers, instead of \$3, the regular price; at

year, will be clubbed with the METHODIST MAGAZINE for \$1.50, in addition to the regular price. Specimens free. This Magazine has been adopted by the Meth-edist Rook Concern, New York, as the organ of Dr Vincent's new Chantauqua Youn Folks Reading Union.

#### Connexional Actices.

MONTREAL CONFERENCE MISSION-ARY COMMITTEE. The Missionary Committee of the Montreal Conference will meet in the Methodist Church in the town of Prescott, on Wednesday, the 16th of November, at

of Prescott, on Wednesday, the 16th of November, at 9 a.m.

A missionary meeting will be held in connection with the assembling of the Committee, to commence at 7 p.m. (Wednesday, the 16th). Addresses will be delivered by the Revs. Wm. Hansford, Geo. McRitchie, M. L. Pearson, and Messrs. M. Lavell, M.D., and G. H. Bishop, Esq.

Sermons will be preached on Sunday, the 13th of November, by the Rev. H. F. Bland, President of the Conference.

Tickets, for the double journey at one fare and a-third, good to go from the 12th to the 18th, and return til \$1 e 31st have been kindly granted by the Grand Trunk Railroad, the Canada Pacific, and the St. Lawrence and Ottawa Railroads. Certificates, to be presented upon the purchase of tickets will be forwarded to the members of the Committee, and also to the members of the Committee, and also to the members of the Conference.

H. F. BLAND, President of Conference. MONTREAL CONFERENCE SPECIAL COMMITTEE.

A meeting of the Special Committee of the Montreal Conference will be held in Prescutt, on Thursday, November 17th, at 9 a.m.
Railroad rates as for the Missionary Committee.

H. F. BLAND, President of Conference.

LONDON CONFERENCE.

LONDON CONFERENCE.

The Missionary Board will meet in the Methodist Church in the Town of Ingersoll, at 9 o'clock a.m. on Tuesday, the 8th November. The Anniversary sermons will be preached on Sabbath the 6th, at 11 a.m., by the President of the Conference, and at 7 p m. by the Secretary of Conference.

The Anniversary Meeting will be held on Monday evening, the 7th, commencing at 7 o'clock. Addresses will be delivered by the Rev. John Wakefield, ex-President, Rev. D. L. Brethour, J. H. Beatty, Esq., of Thorold, and Corney Sanders, Esq., of Sarnia.

The Conference Special Committee will meet at 2 o'clock p.m., on Wednesday, the 9th.

ALEX. LANGFORD, President.

W. C. HENDERSON Sec. of Conf.

TORONTO CONFERENCE MISSIONARY COMMITTEE.

The Missionary Committee of the Toronto Conference will meet (D.V.) in the Methodist Church, Bradford, on Tuesday, Nov. 1st, at 9 o'clock a.m.
The Conference Special Committee is requested to meet in the same place on Nov. 2nd, at 9 o'clock a.m., or at the close of the business of the Missionary Committee.

J. G. Larro, President.

ANNIVERSARY MISSIONARY SERVICES The Missionary Services in connection with the meeting of the Toronto Conterence Missionary Committee, will be held (D.V.) in the Methodist Church, Bradford as follows:—Sermons, Sabbath, Oct 30th, by the Rev. J. G. Laird, President of the Conference.

Annual Meeting, Tuesday, Nov. 1st, at 7.30 clock, r.m. Addresses by the Revs. Dr. Subberland, General Secretary; John Shaw, Chairman of Peterborough District; and Thes. Crosby, from Eritish Columbia.

Gollections at all these services in aid of the Society's funds.

Thos. Campbell, Supt.

#### Missionary Anniversaries.

QUEBEC DISTRICT.

Quebec, Sherbrooke, Lennoxville, Three Rivers, and Windsor Mills-Local arrangements.

Melbourne-Sermons, January 8th, Perter. Deputation: Porter and Pinell.

Danville-Sermons, Nov. 6th, Timberlake. Deputation: Timberlake and Chambers.

Sawyerville-Sermons, January 23nd, Gibson. Deputation: Estimote Sermons, January 15th, Timberlake and Conley. Deputation: Timberlake and Scott.

Marbletoù-Sermons, January 15th, Smith. Deputation: Smith and Wheatley.

Leeds-Sermons, Dec. 11th, Clipsham. Deputation: Clipsham and Conley.

Inverness-Sermons, Dec. 4th, Campbel. Deputation: Campbell and Chambers.

Sland Brook - Sermons, January 15th, Gibson. Deputation:Conley and Austin.

Robinson-Sermons, January 15th, Gibson. Deputation:Conley and Austin.

Robinson-Sermons, January 15th, Gibson. Deputation:Conley and Austin.

Robinson-Sermons, January 15th, Gibson. Deputation:Clipsham and Gibson.

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HAMILTON DISTRICT.	_
ton City Circuits—Local arrangements. 22 &cs—Local arrangements. down—Sermons. January 8th, R. R. Maitla puration: James Graham, Wm. Kettlewell, s	ŋ
R. Maitiand. gton—Sermons, January 8th, James E. Dy putation: James E. Dyer and Edwin S. Shibl	76

B. R. Maitiand.
Burlington—Sermons, January 8th, James E. Dyer.
Deputation: James E. Dyer and Edwin S. Shibley.
Oakville—Sermons, January 29th, Hugh T. Crossley.
Deputation: John Philp, M.A., and Hugh T. Crossley.
Burlington: Wm. W. Ross and James Graham.
Traiaigar—Sermons, January 22th, Jos ph W. Holmes and Geo. C. Madden.
Deputation: James Preston, James E. Dyer, Joseph W. Holmes, and George C. Madden.
Lowville—Sermons, February 5th, Edwin S. Shibley.
Deputation, Feb. 7th and 5th: George H. Cornish and Edwin S. Shibley.
Deputation: George Brown and Daniel M. McKenzie.

2327
Carlisle—Sermons, Feb. 19th, Geo. H. Cornish. Deputation: George H. Cornish and Wm. Kettlewell.
Lynden—Sermons, Feb. 19th, Geo. H. Cornish. Deputation: George H. Cornish and Wm. Kettlewell.
Lynden—Sermons, Dec. 4th, James Goodwin and Joseph Odery. Deputation: James Goodwin, Joseph Odery.
Hugh T. Crossley, and Charles Scott.
Jerseyville—Sermons, January 22th. John G. Scott.
Deputation: John Wakefield and John G. Scott.
Calcionia—Sermons, January 29th. John G. Scott.
Calcionia—Sermons, January 29th. Thomas Stobbs and R. R. Maitland. Deputation: Thomas Stobbs and R. R. Maitland. Deputation: Thomas Stobbs deco.
H. Cornish (two meetings, 30th and 31st), John G. Scott, (one meeting Feb. 1st), R. R. Maitland and Edwin A Chowa.
Bartonville—Sermons, November, 27th, Daniel M McKenzie Deputation: Daniel M. McKenzie, George C. Madden, and Harvey M. Hall.
Stoney Creek—Sermons, January 29th. David C. Clappison, Samuel Edwards. Deputation: David C. Clappison, Samuel Edwards, Wm. H. Graham, and Harvey M. Hall.

JOHN Warffield, Chairman.
Geo. H. Cornish, Fin. Sec.

BARRIE DISTRICT.

Barrio - Local arrangements. Barrie—Local arrangements.
Allandale—Local arrangements.
Angus—December 11th, Annis.
Dalston—January 8th, Dr. Harper, Annis, Cook.
Hillsdale—January 1st, Hadden, Strachan. February
5th, Welker, Annis.
Senetanguisle 1: e-Local arrange tents
Rugby—Local arrangements.
Corllin—Local arrangements.
Coldwater—January 22nd, Creighton, Cook.
Rama—Local arrangements.
E. B. Harper, Chairman.
S. P. Rose, Fin. Sec.
BARRE DISTRICT EDUCATIONAL MEETINGS.

BARRIE DISTRICT EDUCATIONAL MEETINGS.

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MARRIED

On Thursday, the 15th ult., by the Rev. D. E. Brownell, at the residence of the bride's father, Mr. Charles Cock, of Oxford, to Miss Annie Wilson, youngest daughter of Charles Wilson, Esq., of Dereham.

On the 4th inst., by the Rev. J. Weldon, assisted by Rev. J. A. McCannus, in the Zion Mount Church, Reuben W. Valentyne, Esq., to Miss Jennio McMaster, all of Brock, Ont.

On the 12th inst., by the Rev. J. Saunders, M.A., at the residence of the bride's parents, L. M. Livingston, Esq., merchant of Toronto, to Miss Mary Josephine, daughtor of J. A. Eakins, Esq., merchant, of Sparta.

tor of J. A. Eakins, E.Sq., Inerchant, of Sparts.

By the Rev. W. J. Hunter, D.D., at the residence of
the bride's brother-in-law, 204 Bathurst Street, Thomas
Miller, second son of the late John Miller, County of
Tipporary, Ireland, to Eliza Jane Campbell, eldest
daughter of the late James Campbell, Orangeville, Out.,

all of Toronto.
On the 12th inst., by the Rev. J. B. Giles, in the Methodist Church, North Sydney, Cape Breton, Charles Wesley Hurlburt, Esq., of the Western Union Telegraph staff of North Sydney, C.B., and only son of the Rev. E. Hurlburt, of the Oneida Indian Mission, to Miss Mary, third daughter of Captain Wm. Hadhet, of North Sydney, Cape Breton. As this was the first marriage in the above church, the trustees presented a Bible and Hymn-book to the bride.

nymn-book to the Pride.
On the 13th inst., by the Rev. J. Greene, at the residence of the binde's mother, Mr. Thomas Bryce, of the township of Saugeen, to Miss Mary Jane Grant, eldest daughter of the late Ernest Grant, of Eldershie. On the 15th inst, by the Rev. T. W. Campbell, at the parsonage, Sarnia, Wm. Pearce Blake, Esq., of the township of Moore, to Miss Matilda Jane Leaper, of the

On Tuesday, the 18th inst., by the Rev. W. Rigsby, at the residence of the bride's father. Walter Balfour, Esq., of Brooklin, Ont., to Alice, third daughter of W. G. Church, Esq., of Fonthill. On the 19th inst., by Rev. J. Mooney, at the residence of the bride's father, Mr. John E. Warner, to Miss Arvilla Waite, all of Caistor.

On the 19th inst, by the Rev. J. Wesley German, of Petrolis, in the Methodist Church in the village of Mor-peth, the Rev. James B. Lambly, of Bay City, Michigan to Miss Anna, eldest daughter of Ralph Gardiner, Esq.

DIED. On the 18th inst, at the Methodist parsonage, Trowbridge, Ada Annie, only daughter of the Rev. H. Berry, aged 1 year, 8 months, and 4 days.

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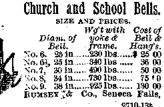


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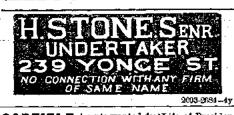
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