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The Christian Guardian

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THE TRIUMPHS OF PROTESTANTISM.

Many of our readers will be greatly surprised, as we confess we have been, in the facts presented by Dr. Dorchester, of Boston, in regard to the marvellous progress of our common Christianity throughout the world. For no part of it will the reader be more thankful than for that part of it which reveals the triumph of Evangelical Christianity in the United States. The figures here given are only a small part of the tables which are to appear in Dr. Dorchester's book, "The Problem of Religious Progress," to be issued by the Methodist Book Concern early in June. The growth of Protestantism is something marvellous.

He gives the population of the earth at 1 billion 437 millions in 1880. It took centuries for Christianity to gain a nominal adherence of 50 millions, and five more centuries to gain 50 millions more; but starting with the year 1500 at 100 millions, in three centuries more, the gain was 100 millions. Since 1800 the gain has been greater than the previous eighteen centuries, and now reaches the high figures of 410,900,000. Of this increase in nominal Christianity, the population under Christian governments was as follows:—

Date.	*Roman Cath.*	*Greek Church.*	*Protestant.*
1500	80,000,000	20,000,000	.....
1800	116,000,000	70,000,000	42,000,000
1880	209,200,000	88,000,000	113,700,000

Since 1800, Romanism has increased 80 per cent., the Greek Church 26 per cent., and Protestantism 170 per cent. At the opening of the last century only 155 millions of the earth's population was under Christian government; now 685 millions of people are under her sway, or nearly half the population of the globe. In the year 1700 the population under Roman Catholic government was 99 millions. In 1876 it had doubled, and numbered 180 millions. The Greek Church in the same time increased from 33 to 96 millions. In 1700 there was 32 millions under Protestant rule, while in 1876 there was 408 millions—more than 12 fold increase. Romanism has added 90 millions, and Protestantism 376 millions—or, four times as much as the gain of Romanism. Since 1800 Romanism added 43 millions to her civil sway, and Protestantism 215 millions. The world's future is in the hands of Protestantism. "The acquisition of foreign territory by Great Britain," says Mackenzie, "is without a parallel in the history of the human family. She now bears rule over one-third of the surface of the globe, and one-fourth of its population."

Whittier's almanac gives the English-speaking people at 81 millions, and divides them as follows:—Episcopalians, 18,000,000; Methodists, 14,250,000; Presbyterians, 10,250,000; Baptists, 8,000,000; Congregationalists, 6,000,000; Unitarians, 1,000,000; minor sects, 1,500,000; total, 59,000,000. Roman Catholics, 13,500,000; no particular religion, 8,500,000; aggregate, 81,000,000. Now over 90 millions. In 1800 the English-speaking population did not exceed 24 millions, of whom 5½ millions were Roman Catholics, 4½ millions no particular religion, and 14 millions Protestants. According to these calculations, the Roman Catholic has increased 8 millions, the non-Christian 8½ millions, and the Protestant 45 millions, and all this in 80 years.

The growth of the religious bodies of this country during the present century is given as follows:—

	Population.	*Protestants*
18 0	5,300,000	364,000
18 0	23,000,000	3,500,000
1870	38,500,000	6,600,000
1880	50,000,000	10,005,000

While our population has increased a little less than ten times, Protestantism has increased over twenty times. In 1800 there was one evangelical Christian in the United States to every fourteen and a half of population; in 1880 it is one to every five. Since 1850, a period of unprecedented immigration, largely of people unfriendly to Protestantism, the population has increased 112 per cent., and Protestantism 186 per cent.

In the first fifty years of this country the increase was 3,165,000, while in the next twenty years it was nearly equal to the first fifty; and in the ten years from 1870 to 1880, was more than for the first fifty. Romanism has increased relatively as follows. It must be remembered that its statistics give population, not communicants. Now, it has been customary to allow 4 in population for each communicant, but allowing only 3½, we have the following comparative results:—

	Roman Catholic Pop.	*Evangelical Pop.*
1850	1,614,000	12,300,000
1870	4,610,000	23,300,000
18 0	6,367,000	35,200,000

Thus it is shown that evangelical Christianity has increased over five times more rapidly than Roman Catholicism. In the matter of morals and spirituality there has been equal progress in the last fifty years.

As to vital godliness, the Church of to-day will compare very favorably with the Church then. Slavery has been abolished, the temperance cause has made wonderful progress, dead churches have been quickened with new life, and are aggressive for God. "The little stone cut out of the mountain without hands," is rolling on, and gaining in marvellous power in the whole earth. There is no cause for discouragement, but great thanksgiving and increased consecration to the service of God in evangelizing the nations.—*North-Western Christian Advocate.*

HOPEFUL AND SUGGESTIVE.

At the late session of the Victoria and Tasmania Wesleyan Conference (Australia), a communicaton was received from a leading Primitive Methodist minister, deploring the great waste of power through the existence of several Methodist churches in sparsely settled parts of the colony, and suggesting that the two bodies (the Wealeyans and the Primitives) take measures for the abatement of this evil. The proposition was favorably entertained, and a committee was named to confer with a like committee from the Primitive Methodists. These movements are, of course as yet only initiatory and tentative, and they point in the right direction, but it may be hoped that they will lead to valuable practical results.

We characterize this whole matter as both hopeful and suggestive: the former because it contemplates the removal of a great evil, which needs only to be looked at, in order to be appreciated, and whose removal is easily practicable, if earnestly and wisely taken in hand. The division of Methodism in new and sparsely settled regions, or in foreign missionary fields, into distinct and independent organizations, each with its appliances and working-machinery, is certainly neither a wise nor a necessary arrangement; and now that the unity of Methodism, in all its divisions, is beginning to be practically and somewhat ostentatiously proclaimed, it may be hoped that its kindred drops may be allowed to come together in all such cases.

We speak of the movement as suggestive, because its reasoning and implications extend to not a few other localities and circumstances, where the same evils of the unnecessary divisions of the forces of Methodism are doing harm. We have specially in view the foreign mission fields some of which are occupied by a plurality of Methodist missions, all sustained from abroad, and each entirely independent of the others—the two or more having their stations in the same towns or districts. In Germany, there are three kinds of Methodists—two American and one British—each organically distinct and operating irrespective of the others. In Italy, both the British Wesleyan and our own church have each a considerable number of missions—ours being the younger and as yet the less numerous, but both having a network of appointments all over the kingdom. In India the British Wesleyans have been at work ever since the famous enterprise of Dr. Coke, whose death occurred while on a voyage to that country. Our Church also entered that country much more recently, and has become firmly rooted in its soil; and though at first it was attempted to have the two missions occupy different portions, it is now a fact that the churches of the two orders are within a few minutes' walk of each other. Japan and China present a similar state of things, and Mexico has two kinds of American Methodists.

That this state of things is just the best possible, will scarcely be claimed by anybody. At first the independence of each mission was quite natural—perhaps necessary—but with their increase till they must needs become organized ecclesiastical bodies, the evils of these divisions and segregations show themselves and call for new adjustments. It may be hoped that among the results of the recognition of the essential unity of Methodism in all its subdivisions, will be the removal of this great evil, and unedifying display of the want of real unity among us.

It is a condition of organic church-life that it shall have respect to national and governmental distribution of peoples. When America became an independent nation, it was deemed expedient, on all hands, that its Methodism should be organically separated from that of Great Britian; and when American Methodism had reached over into Canada, and had there grown into an organized body, its separation from the parent stock was seen to be inevitable, and time has shown that it was also expedient. So should all Methodist Missions, in foreign fields, as fast as they develop into ecclesiastical units, be separated from the parent stock, so as to become individualized and autonomous. The Methodisms of Germany, of Italy, of India, of China, of Japan, of Mexico, should each become, not overgrown appendages, existing as foreign dependencies, but local, national, home churches combining into one, in each case, all the isolated and fragmentary organisms, which must continue separate so long as they belong to the foreign churches—British or American—by which they were originally instituted as missions. Any tendency to consolidation among the various Methodist sects in foreign fields will, therefore, necessitate the complete severance of all the bodies, so to be united, from their parent stocks; and what thus seems to be a condition made necessary by the necessity for the consolidation of fragmentary Methodism of these countries, is, no doubt, equally desirable for its own sake. There is a period, in all animal existence, when the nascent individual shall live simply by the life of the parent; there is also a time when this must cease, in order to the further growth and development of the new individual. The same law applies to religious organisms, and the time for its accomplishment in some of our foreign missions has very evidently fully come. To delay its consummation will work harm—possibly death—*The Methodist.*

ARCHAISMS IN THE REVISED NEW TESTAMENT.

Prof. Fisher, of Yale, contributes a scholarly and thorough review of "The Revised New Testament" to the June *Scribner*, enumerating all the important changes, and on the whole commending the conscientious and careful work of the revisers, although he takes exception in some minor instances. After giving several examples of the changes made by the committee, he writes as follows:

"The authors of the New Revision, had they undertaken to exclude all archaisms, would have been obliged to go farther in modifying the tone of the received version, than was necessary or desirable. They have wisely decided to retain such as are perfectly intelligible, and cannot be dropped without dispelling, in some degree, the atmosphere that invests the ancient translation. There is no objection to saying that Joseph 'minded to put her away privily' (Matt. i. 19). Every one sees the meaning of 'minded,' at a glance, without reflection. In some instances, however, archaic forms have been retained, which are less agreeable, and which might have been spared without the least harm.—Why was it necessary to retain the word, 'bewrayeth,'—'Thy speech bewrayeth thee' (Matt. xxvi. 73)? The difference between this word and 'betrayeth,' if there be any difference, readers will not discern. In the Lord's Prayer, why do we still read, 'which art in heaven,' for 'who art in heaven?' It appears that the retention of 'which' is due to the English branch of the board of revisers. It is a remarkable fact that the English company, with the uprightness which belongs to the character of true scholars, and with a genuine English boldness in a matter where truth is at stake, do not hesitate to alter the form of the Lord's prayer, by substituting 'as we have forgiven' for 'as we forgive,' and 'deliver us from the evil one,' in the room of 'deliver us from evil,'—it is remarkable, we say, that the same scholars should cling to the old 'which' for the more modern and more grammatical 'who.' Fearless in revising the Greek text, to make it accord with the demands of truth, they are excessively cautious about modifying the English phrases which represent it. Owing to the same mood of feeling, they hold on to 'whiles'—'whiles thou art in the way with him'—(Matt. v. 25), as if 'while' in the room of it were not harmless, and a better word for the modern ear. If it be asked why 'which' is kept in the Lord's Prayer, and 'whiles' in the Sermon on the Mount, the solution must be found in that tenacious conservatism in minor things which belongs, in unison with a courageous spirit of progress, to the English mind, and is discerned in many phenomena of English life. Why do the boys in the great school at Winchester still eat their supper off wooden plates? Why do the lawyers and judges still load their heads with ponderous wigs? When such questions are answered, the reason will, perhaps, be found why the giving up of dear old 'which' and 'whiles' is a thing not to be thought of."

THE BABYLONIAN EMPIRE.

In its general character the Babylonian Empire was little more than a reproduction of the Assyrian. The same loose organization of the provinces under native kings, rather than satraps, almost universally prevailed, with the same duties on the part of suzerain and subjects, and the same result of ever recurring revolt and re-conquest. Similar means were employed under both empires to check and discourage rebellion—mutilations and executions of chiefs, pillage of the rebellious region, and wholesale deportation of its population. Babylon, equally with Assyria, failed to win the affection of the subject nations, and, as a natural result, received no help from them in her hour of need. Her system was to exhaust and oppress the conquered races for the supposed benefit of the conquerors, and to impoverish the provinces for the adornment and enrichment of the capital. The wisest of her monarchs thought it enough to construct works of public utility in Babylonia Proper, leaving the dependent countries to themselves, and doing nothing to develop their resources. This selfish system was, like most selfishness, shortsighted; it alienated those whom it would have been true policy to conciliate and win. When the time of peril came, the subject nations were no source of strength to the menaced empire; on the contrary, it would seem that some even turned against her, and made common cause with the assailants. Babylonian civilization differed in many respects from the Assyrian, to which, however, it approached more nearly than to any other known type. Its advantages over Assyrian were in its greater originality, its superior literary character, and comparative width and flexibility. Babylonia seems to have been the source from which Assyria drew her learning, such as it was, her architecture, the main ideas of her numismatic art, her religious notions, her legal forms, and a vast number of her customs and usages. But Babylonia herself, so far as we know, drew her stores from no foreign country. Hers was apparently the genius which excogitated an alphabet, worked out the simple problems of arithmetic, invented instruments for measuring the lapse of time, conceived the idea of raising enormous structures with the poorest of all materials—clay, discovered the art of polishing, boring, and engraving gems, reproduced with truthfulness the outlines of human and animal forms, attained to high perfection in textile fabrics, studied with success the motions of the heavenly bodies, conceived of grammar as a science, elaborated a system of law, saw the value of an exact chronology—in almost every branch of science made a beginning, thus rendering it comparatively easy for other nations to proceed with the superstructure. To Babylonia, far more than to Egypt, we owe the art and learning of the Greeks. It was from the East not from Egypt, that Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowledge—in a word, her intellectual life. And Babylon was the source from which the entire stream of Eastern civilization may be traced. It is scarcely too much to say that but for Babylon real civilization might not even yet have dawned upon the earth. Mankind might never have advanced beyond the spurious and false forms which in Egypt, India, China, Japan, Mexico, and Peru contented the aspirations of the species.—*Rawlinson's "Ancient Monarchies."*

CARLYLE AND JOHN STUART MILL.

John Mill was another steady visitor (had by this time introduced his Mrs. Taylor, too, a very will-o'-wispish "iridescence" of a creature; meaning nothing bad, either). She at first considered my Jane to be a rustic spirit, fit for rather tutoring and twirling about when the humor took her, but got taught better (to her lasting memory) before long. Mill was very useful about "French Revolution;" lent me all his books, which were quite a collection, on the subject; gave me frankly, clearly, and with zeal, all his better knowledge than my own (which was pretty frequently of use in this or the other detail), being full of eagerness for such an advocate in that cause as he felt I should be. His evenings here were sensibly agreeable for most part. Talk rather wintry ("sawdustish," as old Sterling once called it), but always well-informed and sincere. The Mrs. Taylor business was becoming more and more of questionable benefit to him (we could see), but on that subject we were strictly silent, and he was pretty still. For several years he came hither, and walked with me every Sunday. Dialogues fallen all dim, except that they were never in the least genial to me, and that I took them as one would wine where no nectar is to be had, or even thin ale where no wine. Her view of him was very kindly, though precisely to the same effect. How well do I still remember that night when he came to tell us, pale as Hector's ghost, that my unfortunate first volume was burnt. It was like half-sentence of death to us both, and we had to pretend to take it lightly, so dismal and ghastly was his horror at it, and try to talk of other matters. He stayed three mortal hours or so; his departure quite a relief to us. Oh, the burst of sympathy my poor darling then gave me, flinging her arms around my neck, and openly lamenting, condoling, and encouraging like a nobler second self! Under heaven is nothing beautifuller. We sat talking till late; "shall be written again," my fixed word and resolution to her. Which proved to be such a task as I never tried before or since. I wrote out "Feast of Pikes" (vol. ii.), and then went at it. Found it fairly impossible for about a fortnight; passed three weeks (reading Marryatt's novels), tried, cautious-cautiously; as on ice paper-thin, once more; and in short, had a job more like breaking my heart than any other in my experience. Jeannie, alone of beings, burnt like a steady lamp beside me. I forget how much of money we still had. I think there was at first something like £300, perhaps £280, to front London with. Nor can I in the least remember where we had gathered such a sum, except that it was our own, no part of it borrowed or given us by anybody. "Fit to last till 'French Revolution' is ready!" and she had no misgivings at all. Mill was penitently liberal; sent me £200 (in a day or two), of which I kept £100 (actual cost of house while I had written burnt volume); upon which he bought me *Biographie Universelle*, which I got bound and still have. Wish I could find a way of getting the now much macerated, changed and fanaticized "John Stuart Mill" to take that £100 back; but I fear there is no way.—*Carlyle's Reminiscences.*

NEWSPAPER WORK.

Many young men, fresh from college, crammed with learning and ambition, desire to become journalists, that they may exercise moral influence over the masses which are reached by a newspaper. They do not understand that journalists are not turned out of universities ready-made. Journalism is a profession which can only be mastered after long years of active service—on the same principle that to be a lawyer, or a successful minister, or a competent mechanic, one must have practical experience, and can attain prominence only after long years of patient labor. Young men, on leaving college, are apt to think they could shape the destiny of a nation, if they could only get control of the columns of some newspaper. Perhaps a young graduate does get an opportunity to write editorials for some country weekly. He launches a bolt, and then anxiously awaits the report. He generally waits in vain, and is both pained and chagrined to find out that his majestic utterances have attracted no attention whatever. Perhaps he gets a position on one of the big dailies, and, with a proud heart he hands in to the managing editor a long article, over which he has spent several days and nights in writing and re-writing, only to be sharply told that such compositions are useless—that what is wanted is a concise statement of news. He is, perhaps, detailed to write up some congenial subject, and is ordered to have it done at a certain time. Hampered thus, pinioned genius refuses to work, and the ambitious youth makes a flat failure. Journalism is drudgery—plodding, unostentatious drudgery. The individual work which makes a complete newspaper, attracts no attention from the public generally. Readers say this or that paper is a good one, without once caring who did this or that to make it such. And this one would be cruel to the unfledged writer who hopes to wield a moral influence. If one of his articles appear, he expects it to be the feature of the paper, and is disappointed if people do not talk about it, and insist upon knowing who wrote it; whereas, he may write for years without achieving distinction. —*Anon.*

NATURE AND PROVIDENCE.

It is very popular to plead the necessities of nature against the special activities of providence. It is claimed that "science is continually narrowing the range of our prayers, and will in time shut them out altogether, by showing that all things are governed by fixed laws. The savage would pray to have the eclipse averted, but we all know now that its coming was fixed when the morning stars sang together. We still pray that the storm may be stayed, but the Signal Service has seen it coming three days before our prayer went up."

But the discoveries of science are not all one way. While the domain of law is found to be universal, the margin of possible variation is found to be wider and wider. Climate is being reduced to a science. Its changes are not freaks of nature, but the result of definite causes. More and more its changes are being accounted for, and more and more can they be predicted.

But while this is so, we are also learning more and more how to influence climate. The rainfall of the prairies is being increased by the planting of trees, while that of other regions is being lessened by the removal of forests. Great fires bring wind; the firing of guns is said to bring rain; a great battle is often followed by a storm. Climate is affected by the erection of buildings, the cultivation of fields, the changing of water courses. It is claimed that the building of the Pacific railway has materially affected the climate of the plains. It seems hardly credible that two bands of iron can modify the climate of a nation. But we do know that a little rod of iron will turn aside a thunderbolt, and a number of them will dissipate a thunderstorm. Storms and winds and rains are dependent on delicate electric currents which are easily disturbed.

As we are learning the laws of nature we are learning to use them. We are finding points where we can touch their secret springs. We turn away the pestilence by sanitary regulations; we banish the malaria by draining our lands; we divert the lightning by a rod. We make the lightning carry our messages, light our gas, ring our bells, and do all manner of work. Franklin pricked the clouds with a piece of twine, and brought the lightning down to his feet, and made a servant of it. It seems pertinent to ask, if man can thus influence nature and violate no law and produce no shock, why may not God do at least as much? Why may not he as well as we touch the secret spring, and produce results without breaking up the order of nature or disturbing the pillars of the world?

There is no measuring the possibilities in this direction. Nature is full of the most delicate agencies, which can be swayed by a touch or stirred by a breath. God need but touch, as we often do, these delicate forces which interweave themselves with the whole fabric of nature, to accomplish almost any conceivable result. The finest forces of nature are her mightiest forces. Her invisible, imponderable forces will, at any time, rend and lift her solid substances, as a giant might scatter the playthings of a child. It was once a cumbrous thing to light the lamps of a great city. But now a little child may touch the keys, and a thousand burners flash at once for miles away. Air and earth and seas are full of forces which respond to the gentlest touch. To control these is to control the universe to which they furnish the energy and the impulse.

All these are the servants of God. He dwells among them as a living presence, penetrating all nature through and through. Among these mighty forces, on whose borders we dwell, and whose faint impulse we feel, God reigns a Sovereign and a King. We touch them here and there, and easily attain our ends. He holds them in his hands in complete supremacy. With what infinite ease he may touch these springs of living force and attain his ends, and there be no suspension of law, no breaking up of systems, no shock to order.

God is not a prisoner in his own creation. He is not barred out from the works of his own hands. He says he hears the cry of the needy, and nothing science has discovered forbids his helping them. He says he hears the prayers of his people; and the exactness of nature is no hindrance to his answering these prayers. We may give science all she claims, and yet there is room for the divine sympathy, and space for the divine help.—*Rev. Richard Cordley, D.D., in Illustrated Christian Weekly.*

SALISBURY CATHEDRAL.

Erected in the boldest and purest period of the early Gothic, all its various parts are grouped together in the most masterly pyramidal outline, the long succession of buttresses and pinnacles, the sharp roofs and gables and lofty turrets, all leading the eye to the central point, the great spire, with a peculiar lightness and elegance, yet grandeur of effect, that can scarcely fail to call forth an involuntry exclamation of wonder and delight. The vertical line, in its æsthetic significance, of the hopes and aspirations of Christianity, thus becomes the controlling feature of the composition, and the mind at once recognizes the idea that religious awe and profound solemnity of impression were the first and most earnest aims of its builders. It is a temple in which man feels it almost profanation to remain upright—a temple in which he is instinctively led to "worship, and fall down, and kneel before the Lord our Maker."

The verger of the cathedral—a respectful and intelligent, though somewhat corpulent official—who informed me that he had been the butler of the last bishop, and who, I suppose, had been promoted to this snug position as a reward for his faithful services in that responsible capacity, received me with a grave bow at the door of the north-western porch, and conducted me, without delay, over the whole interior of the building. In spite of a certain degree of coldness, arising from the destruction of the painted windows with which it was formerly adorned, the general effect is exceedingly striking, the entire uniformity of the architecture contributing not a little to its impressiveness and beauty. Without entering into any minute or technical description of its details, it is safe to say that the spectator cannot fail to be charmed with the noble breadth and simplicity of the stately pile. The vaulting is plainly and boldly executed, rising to the height of about eighty feet from the pavement, and the nave arches are adorned with an effective series of deep mouldings, beneath which the slender columns look still more airy and elegant, from their division into many separate shafts of dark Purbeck marble. The roof is of the same materials as the walls of the church—a freestone obtained from the Chilmark quarries, situated about twelve miles from Salisbury, toward the village of Hindon, and still worked to the present day. The nave is divided into ten bays or arches, with a peculiarly beautiful *triforum*, or open gallery, between them, and the clear-story windows above. The windows in the nave aisles are double lancet, and in the clear-story and gables are mostly triplets, the whole forming such a variety and profusion as to give rise to the local rhyme:

"As many days as in one year there be,
So many windows in the church you see;
As many marble pillars here appear
As there are hours throughout the fleeting year;
As many gates as moons one here may view—
Strange tale to tell, yet not more strange than true."

—*Arthur Gilman, in Harper's Magazine for April.*

If heaven be the world to which we are journeying, holiness will be the way in which we shall walk from day to day; for if we do not love and cherish the spirit of heaven here, we shall never enter heaven itself hereafter.

Dare not sleep in that condition in which thou dare not die.

The Family Treasury.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, e'er life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart,
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's eyes,
Share them. And, by sharing,
Own your kinship with the skies.
Why should any one be glad,
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear,
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest Giver,
He will make each seed to grow;
So, until its happy end,
Your life shall never lack a friend.

A LIFE WORTH LIVING.

First of all have a purpose in life, one supreme, human, God-like purpose, running like a golden thread through all your thoughts and acts. Thousands are born, they eat and sleep, live and die without a purpose, a mark or a memory. Their life is an aimless pastime, like the summer day or an idle child in the meadow, wandering from flower to flower or chasing butterflies. They are the mere driftwood on the broad and swift current of humanity:—

"There are a number that do creep,
Into this world to eat and sleep,
And know no reason why they're born,
But to consume the meat and corn,
And leave behind an empty dish."

A dying father called his son to his bedside, and said, "My son, what is the chief end of man?" The son replied, "To glorify God and enjoy him forever." The dying man was satisfied.

This supreme aim to glorify God in the great work of redeeming humanity, enriches and ennobles life and makes it worth living. Life is not worth living for worldly wealth, fame, or pleasure, as many have attested in their own experience. King Solomon, Alexander the Great, Lord Byron, Napoleon and many others who have reached the summit of earthly aims, give us one uniform testimony of disappointment. All that "come after the king" but echo his "vanity of vanities, all is vanity!"

The true joy and nobility of life is in virtue, and the true wealth is in doing good. Every person should have a mission of goodwill and kind service for humanity. Every Christ-like man is sent into the world on this mission:

"Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets
And simple faith than Norman blood."

The theory and claim of selfishness is that the stronger, wiser and more fortunate may make slaves of the rest; but the theory and privilege of gospel benevolence is directly opposite. "If any man will be first among you let him be servant of all." Older brothers serve the younger. If we are wiser, stronger, richer, and more fortunate than our neighbor, by so much are we obligated to be his servant. On this principle Paul acknowledged himself "debtor to the Greeks and the barbarians, the wise and the unwise." He owed them nothing in the natural and ordinary sense, for he was the repository of infinite blessing which they needed.

In this service of God and humanity we receive an immediate blessing to our own souls, as well as a future and eternal blessing. The happiest man in this world is the one who can impart the most to others, and he will also be the richest man in the world to come. We should remember the words of the Lord Jesus, "It is more blessed to give than to receive," and also his promised rewards hereafter. Says Rutherford:

"O! if one soul from Anworth,
I find at God's right hand,
My heaven will be two heavens,
In Immanuel's Land."

—*Buffalo Christian Advocate.*

LIGHT-HOLDERS.

Every voyager through the British Channel will remember the famous light-house that stands at the gates of the Atlantic. It rises from a rock in the midst of the waves, its beacon-blaze streaming far out over the midnight sea.

Christians are Christ's light-holders to their fellow-men. The lantern of a light-house is not self-luminous. It has to be kindled by a hand outside itself. Conversion by the Holy Spirit is a spiritual illumination of the soul. God's grace lights up the dark heart. Sometimes suddenly, as in the case of Paul. Sometimes, as in the case of Newton, there is at first a feeble germ of light, like the little blue point of flame on a candle-wick; and this germ of light grows into a clear, full blaze. The beginning of true religion is the first act of true faith—the first breathings of earnest prayer—the first hungerings after God—the first honest attempt to do right and serve the Lord. God's grace is the original source of light that makes any man a luminary in society; and when a man has been once kindled at the cross of Christ, he is bound to shine. And in order to do this, he need not be conspicuous in society for talents, wealth, or intellectual culture. The modest candle by which a housewife threads her needle shines as truly as does the great lantern that burns in the city hall.

A humble saint, who begins his day with household devotions, and serves his God all days in his store or at his work-bench, is as truly a light-holder as if he flamed from a popular preacher's pulpit or illuminated a theological class from a professor's chair. To "shine" means something more than a mere possession of piety, or the enjoyment of piety; it is the reflection of Gospel religion that makes the burner.

Every Christian who trims his lamp and keeps the oil of grace up to its full supply is a blessed benefactor to others; but what a terrible thing it is for a Christian to let his lamp go out!

I know of certain households in which I fear the lamp is out. That lad would not be seen so often on his way to the theatre or drinking saloon if father and mother held up the torch of loving warning. That giddy daughter, who was once thoughtful about her soul, might now be a Christian if there had been a light-holder near at hand to the house; but it did not shine. The oil was out. Love of the world has extinguished it. That dark lantern left the house in midnight.

Thank God, some lights never go out! Death cannot quench them. They shine forever. Pastors, parents, teachers may be called home to heaven; but, like the good mother of the story, they "set a light in the window" to guide souls to the mansion of glory.

HOW RUSSIAN EXILES LIVE.

On his arrival the prisoner is driven straight to the police ward, where he is inspected by a police officer who is absolute lord and master of the district. This representative of the Government requires him to answer the following questions: His name? How old? Married or single? Where from? Address of parents, or relations, or friends? Answers to all which are entered in the books. A solemn written promise is then exacted from him that he will not give lessons of any kind, or try to teach any one; that every letter he writes will go through the Ispravnik's hands, and that he will follow no occupation except shoemaking, carpentering, or field-labor. He is then told that he is free—but at the same time is solemnly warned that should he attempt to pass the limits of the town he will be shot down like a dog rather than be allowed to escape; and should he be taken alive shall be sent off to eastern Siberia without further formality than that of the Ispravnik's personal order.

The poor fellow takes up his little bundle, and fully realizing that he has now bidden farewell to the culture and material comfort of his past life, he walks out into the cheerless street. A group of exiles, all pale and emaciated, are there to greet him, take him to some of their miserable lodgings and, feverishly demand news from home. The newcomer gazes on them as one in a dream; some are melancholy mad, others nervously irritable, and the remainder have evidently tried to find solace in drink. They live in communities of twos and threes, have food, a scanty provision of clothes, money and books in common, and consider it their sacred duty to help each other in every emergency, without distinction of sex, rank, or age. The noble by birth get sixteen shillings a month from the Government for their maintenance, and commoners only ten. Winter lasts eight months, a period during which the surrounding country presents the appearance of a noiseless, lifeless, frozen marsh—no roads, no communication with the outer world, no means of escape. In course of time almost every individual exile is attacked by nervous convulsions, followed by prolonged apathy and prostration. They begin to quarrel, and even hate each other. Some of them contrive to forge false passports, and by a miracle, as it were, make their escape; but the great majority of these victims of the Third Section either go mad, commit suicide, or die of delirium tremens.—*Anon.*

WIFE TO HUSBAND.

BY LOUISE CHANDLER MOULTON.

When I am dust, and thou art quick and glad,
Bethink thee, sometimes, what good days we had,
What happy days, beside the shining seas,
Or by the twilight fire, in careless ease,
Reading the rhymes of some old poet lover,
Or whispering our own love-story over.

When thou hast mourned for me a seemly space,
And set another in my vacant place,
Charmed with her brightness, trusting in her truth,
Warmed to a new life by her beguiling youth,
Be happy, dearest one, and surely know,
I would not have thee thy life's joys forego.

Yet think of me sometimes, where cold and still
I lie, who once was swift to do thy will,
Whose lips so often answered to thy kiss,
Who, dying, blessed thee for that by-gone bliss;
I pray thee do not bar my presence quite
From thy new life, so full of new delight.

I would not vex thee, waiting by thy side;
My presence should not chill thy fair young bride;
Only bethink thee how alone I lie:
To die and be forgotten were to die
A double death: and I deserve of thee
Some grace of memory, fair howe'er she be.

—*Lippincott's Magazine.*

THE AMERICAN GUESS.

It is well known that in England the non-use or the mis-use of the letter *h* is not more certainly an English social test than is the use of the word guess (as the synonym of think, reckon, conjecture, or fancy) a distinction by which Americans are instantly recognized as such. An Englishman, you will be told, never *guesses*. But Carlyle, in his "Reminiscences," though himself recognizing the so-called American use, uses the word precisely in the same sense in which a cultivated American would use it. He says of a Scotch Miss Graham, who had lived some time in Philadelphia and then returned to Scotland, that she was "one of the amiablest of old maids; kind, true, modestly polite to the very heart; and in such a curious style of polite culture—Pensylvania Yankee grafted on Annandale Scotch. Used to 'expect' instead of 'suppose,' would 'guess' now and then," etc. But he says, "I forget whether as farmer or as shepherd, but guess the former." Again, "I guess she might be about six." And again, "I forgot, or never knew, what time they had come to Templand, but guess it may have been in 1822, or shortly after." In all these cases Carlyle used the word with entire correctness, but so does the cultivated American use the word correctly. He means that he is not entirely certain, but ventures a confident conjecture. There is not so good a word in the language for the purpose, and it has the authority of the oldest and best use. Nevertheless, in England, a man using this word in conversation just as Carlyle used it, would be judged an American at once. "Ah, he is an American—he *guesses*." Even as to the less correct and more general use of the word "guess," it could be defended as preferable to the universal "I fancy," which one hears in England. "Guess" proximates the meaning intended, as "fancy" more rarely does. "Expect" for "suppose" is a vulgar error not often on the lips of well-educated people in America.—*New York Observer.*

OBSERVATION.

The habit of observation is one which can be formed and cultivated with great success, even in very narrow fields. It is said of the French author, Jules Verne—who, whatever his deficiencies may be, certainly is no careless observer, but one who excels both as sight-seer and narrator—that his travels have been very limited, amounting to nothing more than little cruises along the French coast, in a tiny yacht. But he is a careful reader, and by putting together what he perceives and what he learns, he is able to make his readers feel that they really see the Norwegian, Russian, or Asiatic scenes he describes. Thus it was that the American poet, Brainard, vividly described Niagara Falls, in his best-known poem, though, in point of fact, he had never seen Niagara at all. And thus it was that James Russell Lowell indicated the value of home observations of foreign lands when he entitled one of his books Fireside Travels. A pupil of the late Francis Gardener, the well-known Boston teacher, has told us that when, in adult life, he visited Athens, he found that Master Gardener's descriptions of the place were really the best guide-book for the student of its topography and archæology—though the faithful teacher had never himself crossed the Atlantic, and had visited Athens only by the aid of the pages of books and his own enkindled imagination. We all of us know extensive travellers on whom travel has been quite thrown away; and on the other hand we know patient readers to whom the ends of the earth are familiar, though their narrow means have but seldom permitted them a trip to the neighboring metropolis. Xavier de Maistre's well-known book, "A Journey Around my Room," bears a lesson in its very title; and from it, as from a thousand other similar examples, we may well learn the advantage of really *using* our present means of acquiring information, and developing habits of keen observation in a little space, or amid impoverished surroundings.

ENTERING INTO OTHER'S LABORS.

But few of the privileges and blessings which we now enjoy have come to us by our own individual effort. They are the results of operations and influences which have been set in motion by our predecessors, some of whom lived not only years, but even centuries ago. If we could trace the history of these blessings back to their source, we should find them closely interwoven with slowly evolved processes and principles, with the rudiments of science; and associated with events and efforts far back in the centuries.

There is not in any of our houses a piece of furniture, a book, a sewing-machine, or a musical instrument with which thousands of busy fingers and active minds have not been associated. And by them, we find ourselves linked, not only to the present and the living, but to the distant and the dead; we find ourselves the centre of a vast system of causes and influences revolving about us, all of which had a part in bringing to us the comforts we enjoy.

We take our seat in the cars and travel from city to city, and even from ocean to ocean, without realizing the outlay of money and energy, and brain power that was involved to procure us this great convenience. Should we count the rods, bolts, screws, bands, and bars of which the locomotive is composed, we would find that every one of them has connected with its history, muscle, nerve, brain, and, it may be, tears.

We do not appreciate, as we glide along the iron track, our indebtedness to the brain the genius, and the watchful care of the engineer who stands with hand upon the lever, watching with vigilant eye, controlling every movement of the almost living machine, and without whose care and skill we should soon be dashed to pieces. And were we to trace the history of any locomotive, it would at once carry us back to Watts sitting by the fire watching the quivering teakettle lid; and then across the seas, and back through fifty centuries, to the first smelting of iron, and to the first workers in brass.

Take any article of your wearing apparel. You went to the store, made your selection in a few moments, and paid a few dollars for it. It did not cost you much, although you derive great comfort and satisfaction from wearing it. But try to trace its history. Think of the steam-engines, and ships, and trains of cars which were necessary to bring together all the materials of which it is composed. Listen to the rattle of the loom, the heavy roll of machinery, and the whir of ten thousand spindles; and think of the thousands of busy and active fingers, of which it felt the impress before it came into your possession.

If you should undertake to write out the full history of one of the most common implements of art, you would find yourself threading your way through the labyrinths of past centuries, and gazing upon the rude anvils which rang out over the hills of Judea and Mesopotamia. All the discoveries, arts, and inventions which make our homes differ from the wigwam of the Indian, or the kraal of the Hottentot, have come down to us through the toils of distant generations. Thus others have labored, and we have entered into their labors.

If we consider our civil privileges and national blessings, we find that they too, have come to us through *others*. They are an *inheritance*—a toil-won, a blood-bought inheritance.

And what shall we say of our *religious* privileges? Of these it is pre-eminently true that they have been bestowed upon us by others. They have cost us comparatively nothing. Their price has been paid by the labor, the self-denial, the suffering, and the tears of others. We have fallen on *easy* times, my friends. How little we appreciate the value of our blessings! How little we realize how much they cost those who bequeathed them to us!

Surely we tread on hallowed ground. The ashes of saints and martyrs are beneath our feet. Our harvests are gathered from soil that has been wet with tears. Our most sacred privileges have been won, guarded, and transmitted by the bravery and sleepless vigilance of those who have fallen in their defence. Truly, "Other men labored, and ye are entered into their labors."—*Golden Rule.*

UNKNOWN ALASKA.

When the late Mr. Seward purchased Alaska from the Czar, he was not aware of the fact that he was getting with its countless fur-seals, fisheries, mines, and icebergs, one of the greatest rivers in the world, and now almost demonstrated to be of greater volume than the Mississippi. Such is the Yukon. The vast region it waters remains almost as much a terra incognita as the Congo. In fact, while the latter has been once explored—by Stanley—from the point where Livingstone turned back down to the Atlantic Ocean, and by Livingstone, from its extreme sources to where Stanley's exploration began, no traveller has ever yet seen the upper water of Yukon, or has ever been able to enlighten the world as to its length or its source, or the region it drains. Here, then, is an opening for enterprise and ambition, more fruitful of promise than anything as yet unrevealed in Africa or the Arctic sea, and probably less dangerous. That the country contains mines of gold and silver, we may readily conjecture from the fact that such mines exist on all sides of it. The river is navigable for hundreds of miles. It is free of ice from June to September. Its banks are flanked below with Indian villages. Its waters are filled with fish for the support of human life, and its woods with game. The mountains in which it rises are unknown to white men, but as they are generally believed to be stored with that sort of treasure which led to the rapid settlement of California, and to the expansion of commerce on the South and Central Pacific, there is the strongest sort of temptation on the part of thousands to see them, test them, and dig them up, if the treasure can be found. The Government has many vessels idle and uselessly rotting for want of action. Why not fit one of them up for a two years' cruise on this great unexplored river of the north? The discovery of gold mines there would lead instantly to a large migration from all parts of the world, and, in a few years, contribute millions to the commerce of the southern Pacific states and territories.—*San Francisco News-Letter.*

A CURIOUS TRADE.

There are men in New York who search for things that fall from vessels in the harbor. One of the most noted of these is the son of Henry Linesburg, who was for fifty years acknowledged to be the best wrecker, grappler, and searcher in America; who raised 36,000 bars of railroad iron; recovered no end of anchors that were supposed to be lost; made fifty dollars an hour for twenty hours at a stretch by fishing up eighty-four iron plates, weighing 1,400 pounds each, that were made for the first iron monitor by Delamoter. His son pursues the same business, having thoroughly learned where all the holes, crevices, and notches in the rocks are. Several days ago a merchant lost in the river a valuable watch, the chain suddenly breaking. Mr. Linesburg went down the slip in a row-boat, and put down a pair of tongs twenty-six feet long into a hole he happened to know near the end of the pier, and fished up the watch, and sent it back to the owner. He knew the tide swept all the heavy articles into the hole when the ebb sets in.

CUI BONO.

BY THOMAS CARLYLE.

What is hope? A smiling rainbow
Children follow through the wet;
'Tis not here—still yonder, yonder;
Never urchin found it yet.

What is life? A thawing iceboard
On a sea with sunny shore:
Gay we sail, it melts beneath us,
We are sunk and seen no more.

What is man? A foolish baby;
Vainly strives, and fights, and frets;
Demanding all, deserving nothing,
One small grave is what he gets.

BUDDHIST PENITENTS.

The central idea of Buddhism seems to be that of buying merit, or gaining the favor of the gods by meritorious deeds and suffering for their sake; and those who torture their bodies or suffer special privations, hope by so doing, to store up large quantities of merit, or even to be deified in the future world. Their devices to accomplish this are various. One monk has fulfilled a three years' vow of hermitage in a lonely hut at some distance from the temple. Another sits cross-legged in a tiny cell, coming out only for his meals. They say he has not spoken for three years, and probably never will again, the vow of perpetual silence being especially pleasing to Buddha. Still another, even more willing to suffer than his fellows, has offered one of his fingers as a sacrifice, and proposes to offer more, we are told. The process is described as follows: The finger is wound with flax, which has been soaked in kerosene oil, and on the end is placed a lighted taper, which burns slowly down, consuming the finger, and the stump is finally cut off with a pair of shears.—*China Letter to Springfield Republican.*

Good Words for the Young.

CRADLE SONGS.

GERMAN.

Sleep, baby, sleep;
Your father tends the sheep;
Your mother shakes the branches small,
Whence happy dreams in showers fall:
Sleep, baby, sleep.

Sleep, baby, sleep;
The sky is full of sheep;
The stars the lambs of heaven are,
For whom the shepherd moon doth care:
Sleep, baby, sleep.

Sleep, baby, sleep;
The Christ-child owns a sheep;
He is himself the Lamb of God;
The world to save, to death He trod:
Sleep, baby, sleep.

DANISH.

Sleep, sweetly, little child;
Lie quiet and still;
As sweetly sleep as the bird in the wood,
As the flowers in the meadow.
God the Father has said,
"Angels stand on watch where mine,
The little ones are in bed."

POLISH.

The stars shine forth from the blue sky—
How great and wondrous is God's might!
Shine, stars, through all eternity,
His witness in the night.

Oh, Lord! thy tired children keep;
Keep us who know and feel thy might;
Turn thine eye on us as we sleep,
And give us all good night.

Shine, stars, God's sentinels on high,
Proclaimers of his power and might;
May all things evil from us fly;
O stars, good night, good night!

MEMPHIS.

Memphis was one of the oldest of the world's great cities. It was built on the banks of the Nile when all Europe was a savage wilderness, and its inhabitants barbarians living in huts and caves. The great city grew up, under the rule of the Pharaohs, to be a scene of busy trade, almost as thickly peopled as London or New York. To-day, its site can scarcely be traced. But four thousand years ago, Memphis was a city of palaces and temples. Pharaoh was lodged more splendidly than Louis XIV., and Cheops provided himself with the most magnificent of tombs. One of the Memphian temples is thus described: "He seemed to be in Memphis, his native city; and, entering the Temple of Isis, saw it shining with the splendor of a thousand lighted lamps; all the avenues of the temple were crowded with people, and resounded with the noise of the passing throngs." The inner shrine was supposed to be the residence of the goddess. To Memphis, perhaps, came Joseph, the gentle Jew, to become the ruler of the land. There came his brethren and the Israelites to buy corn. Here the Jews passed their four centuries of captivity; from its palaces they bore off the jewels and gold of the Egyptians; from its memorable shore they set out on their march; from the gates of Memphis the furious Pharaoh followed, with chariot and horse, to perish in the treacherous sea.

Nowhere can be found more striking incidents than are connected with this desolate, narrow part, of the shore of the Nile. Moses, perhaps, floated in his basket near by, and won his life with the smile of infancy, always irresistible. It was the scene of the plagues, of the terrible darkness, of the years of plenty, and the years of want. It flourished in splendor and wealth, for a period that makes the age of most cities seem trivial. New York is more than two hundred and fifty years old, London, about nineteen hundred: Memphis flourished for more than three thousand years. It has passed away, but one of its labors can never apparently perish. Cheops, one of the Memphian kings, built the largest of the Pyramids, and near it are several others, not much less in size. A Pyramid was, no doubt, a royal tomb. Various explanations have been given of the origin and purpose of those wonderful buildings. Some suppose them intended for astronomical purposes; others suggest that they were designed to mark the dimensions of an inch, and fix the system of computing distances. But history and tradition assert that they were the tombs of the Memphian kings.—*Harper's Young People.*

SOMETHING NELLIE LEARNED.

"Nellie," said her mother one day, "I really believe I have forgotten to seal up your furs for the summer, and it should have been done before. Will you lay them in the sun?"

Nellie went to her little room, climbed upon the chair, took the box from the shelf, placed it on the bed, where she opened it and took out her pretty white furs, smoothing them as she carried them out. After a while her mother, finding them free from moths, asked Nellie to bring her the box. She lifted it from the bed, and imagine her surprise when she found crawling under and around it dozens of green worms, each nearly an inch in length. She called her mother to come to see them. Where could they have come from? The box was examined, and near the top, where the cover came over it, were found little streaks of mud.

"I have found out," said her mother. "We have broken to pieces the house of a little brown wasp. She gathers these worms from the rose bushes and other places for her baby wasps to eat."

"I should think she would kill them," said Nellie.

"I should think they would soon die shut up in such little clay prisons, but many of these are alive, and *that* is a young wasp," added her mother, pointing to a fat, white, worm-like looking thing.

"That thing!" said Nellie, rolling it over. "I don't see how it gets anywhere without legs or head."

"It must have a head and mouth to eat such worms as these, but it has no need for legs, for it has no journeys to make."

"What will it do?"

"There is but one wasp in each cell, and its food with it. When done eating it appears to go to sleep, and during the winter it changes, so that in the spring it wakes up with legs and wings, a real live wasp, just like its mother. Then it is ready to break out of its cell and make a nest like this."

"But is it really alive all winter?" asked Nellie, wondering more and more.

"Yes; God never forgets one of his creatures, however small it may be. And now I will tell you something to think about every time you see a wasp. It is this: If God can keep this tiny worm alive, and make it so much more beautiful, surely he can keep our spirits alive when our bodies die. When we die, it is like the worm going to sleep for winter. When it comes out in the spring it leaves behind it a little brown shell, which had been a part of itself, but which it does not now need. So our bodies die; and our spirits, that part of us which thinks and loves, leaves them as the wasp left the little brown shell. You remember Jesus said, 'I go to prepare a place for you,' and so, when our bodies die, our souls are made more beautiful, and go to this home where Jesus is. All those that love him will be gathered there. We need have no fears if we trust Christ fully. I never see one of these insects but I remember that it has awakened from a death-like sleep. Then I remember that Christ overcame even death, and we, too, shall, if we love him and trust in him and keep his commandments."

The furs were now securely put away, and there was also put into Nellie's little heart a thought which she would not forget.—*The Advance.*

BABY MONKEYS.

Monkeys are born in almost as helpless a condition as are human beings. For the first fortnight after birth, they pass their time in being nursed, in sleeping, and in looking about them. During the whole of this time, the care and attention of the mother are most exemplary. The slightest sound or movement excites her immediate notice; and with her baby in her arms, she skilfully evades any approaching danger, by the most adroit manœuvres. At the end of the first fortnight, the little one begins to go about itself, but always under the mother's watchful care. She frequently attempts to teach it to do for itself, but never forgets her solicitude for its safety, and at the earliest intimation of danger seizes it in her arms and seeks a place of refuge. When about six weeks old, the baby begins to need more substantial nutriment than milk, and is taught to provide for himself. Its powers are speedily developed, and, in a few weeks, its agility is most surprising. The mother's fondness for her offspring continues; she devotes all her care to its comfort and education, and, should it meet with an untimely end, her grief is so intense, as to frequently cause her own death. "The care which the females bestow upon their offspring," says Duvancel, "is so tender, and even refined, that one would be almost tempted to attribute the sentiment to a rational, rather than an instinctive, process. It is a curious and interesting spectacle, which a little precaution has sometimes enabled me to witness, to see those females carry their young to the river, wash their faces in spite of their childish outcries, and altogether bestow upon their cleanliness, a time and attention that, in many cases, the children of our own species might well envy. The Malays, indeed, related a fact to me, which I doubted at first, but which I believe to be in a great measure confirmed by my own subsequent observations. It is that the young *siamangs*, while yet too weak to go alone, are always carried by individuals of their own sex—by their fathers, if they are males; by their mothers, if females." M. d'Osbonville states that the parents exercise their parental authority over their children, in a sort of judicial and strictly impartial form. "The young ones were seen to sport and gambol with one another, in the presence of their mother, who sat ready to give judgment and punish misdemeanors. When any one was found guilty of foul play or malicious conduct toward another of the family, the parent interfered by seizing the young criminal by the tail, which she held fast with one of her paws, till she boxed his ears with the other."

—*Chambers' Journal.*

TRIFLES.

Straws show which way the wind blows, and trifles indicate the bent of character. I saw Hetty reading, the other day, in a borrowed book, and when her mother called her, she laid it carelessly open, face downward, on a chair. It happened that Hetty did not return immediately, and before she had done so, the baby had pulled the book by one corner to the floor, and Artie, running hastily in, had trampled upon it. Its condition would certainly be unpresentable when it should be sent back to its owner. My own impression of Hetty, who had seemed to be a very amiable young lady, was that she was unfaithful in small things. Had she closed her book, and placed it on the table before leaving the room, it would not have been injured. When I see a young girl with a torn dress, slippers down at heel, and a general lack of neatness in her home toilet, I am doubtful of her genuine love and respect for her dear home friends. When I know that Lucia is always late at Church, I begin to wonder if she is not tardy everywhere else. When I hear Sarah scolding Mattie for some small fault, I consider her on the road to becoming a termagant. Don't neglect trifles, girls.—*Christian at Work.*

AN OX'S MISTAKE.

Let danger alone when you once get out of it. This is the "moral" of a story that is *not* a fable: Recently an ox waded into Lake Jackson, Florida, to drink, and was seized by the leg by an alligator. Smarting with pain, it struggled to the shore and managed to break the hold of the alligator; but its rage against its assailants was so fierce, that it lost all discretion, and in turn attacked the alligator. In the meantime, a number of other saurians had been attracted to the spot by the struggle, and after tossing a couple of them on its horns, it again got into the water, when one of the alligators seized it by the nose, and held its head under water till it was drowned.—*Nashville Christian Advocate.*

Our Sunday School Work.

STUDIES IN THE GOSPEL OF LUKE.

Sunday, June 26, 1881.

INTERNATIONAL BIBLE LESSON.—Lesson 13.

(SECOND QUARTER.)

THE GOSPEL FOR THE WORLD.

GOLDEN TEXT.

"They went forth, and preached everywhere."—Mark xvi. 20.

TOPIC.

A Lesson of Witnessing.

OUTLINE.

1. The Message Given.
2. The Power Promised.
3. The Blessing Realized.

HOME READINGS.

M.—A lesson of witnessing. Luke xxiv. 44-53.
T.—The message to Israel. Acts xiii. 23-39.
W.—The message to the Gentiles. Rom. xv. 8-19.
T.—The power foretold. Joel ii. 28-32.
F.—The power received. Acts ii. 1-12.
S.—The blessing promised. John xvi. 4-13.
S.—The blessing fulfilled. Acts ii. 36-43.

LESSON TEXT.

[Luke xxiv. 44-53.]

44. And he said unto them, these *are* the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45. Then opened he their understanding, that they might understand the Scriptures.

46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, praising and blessing God. Amen.

TIME.—Thursday, May 18, A.D. 30, the day of Christ's ascension to heaven.

PLACE.—Jerusalem, and the Bethany slope of Mount Olivet.

ILLUSTRATION HINTS.

Here is a semi-opaque card dotted over on one surface with strange and seemingly unintelligible characters. Is there any way of reading it? Hold it up to the light, and unseen characters hidden beneath the surface will blend with the surface marks, and form intelligible words and sentences. The seen and the unseen become intelligible only when brought together, and so the types and prophecies of the Old Testament only become intelligible when we find their antitype and counterpart in Christ. Christ is the key which fits the lock of the Old Testament, as he is the light thrown back upon, and illuminating what before was vague and dark (vs. 44-45).

It is not enough that the grain for the seed time be gathered safely into granaries. It must be sent out and scattered by many sowers in all fields. So must it be with the gospel-sowers (vs. 46-48). The blessings secured by Christ's death and resurrection were to be borne by many messengers, as bread is borne to famishing nations. The fountain of the water of life is flowing freely, but it must be carried in many channels to all parts of the field.

When a dean of an English college was asked by a restless student for a practical application in his case of verse 49 in this lesson, the dean replied, "Stay at Oxford till you take your degree." The dean's answer had a great truth at the bottom of it. To *wait* for power from on high is often the only way in which that power can be gained.

In a recent great European war, the soldiers of both countries, when they were ordered to the seat of war, received the order enthusiastically, and marched to the front with waving of banners and singing. The joy of the disciples when called to win the world for Christ, seems to have been similar (vs. 52-53). If a father entreats his son with a difficult piece of work, the boy does it joyfully and proudly. Should we have less joy in performing a great work entrusted to us by Christ?—*S. S. Times.*

BREVITIES.

From Adam's day, a wail has been going up to heaven from the broken-hearted. It is a mystery to me how all these broken hearts can keep away from Jesus, who has come to heal them.—*Moody.*

Make a journey every day to three mountains. Go to Sinai, and see your sins; go to Calvary, and behold the Lamb of God; go to Zion, and view the heavenly city.

Wherever you go endeavor to carry with you a sense of God's presence, his holiness and his love; it will preserve you from a thousand snares.

"Be ye doers of the word and not hearers." There are some people who are always to be seen where there is anything to be heard, never where there is anything to be done. They are all ears and no hands.

Good manners is the art of making those people easy with whom we converse; whoever makes the fewest persons uneasy is the best bred man in company.

Sow good service; sweet remembrances will grow from them.

All Letters containing payment for the Christian Guardian, Methodist Magazine, S. S. Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto.

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, Rev. E. H. DEWART, D.D. Toronto.

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, JUNE 15, 1881.

LETTER FROM THE EDITOR.

Hurrah for England! Here we are, on the old historical, ancestral ground, with the wide Atlantic between us and our beloved Canada. Although the doctors have advised me to discontinue writing for some time, and though I intend, as far as possible, to act on this advice, yet I venture to send a brief note to let my friends in Canada, and the readers of the GUARDIAN generally, know of our safe arrival in "Old England."

We sighted land early Sunday morning, the 29th May, and had a glorious sail round the north coast, leaving several of our passengers at Moville. We got into Liverpool Monday morning, the 30th, in beautiful light weather, and found the city all full of bustle and activity, and the harbor full of vessels from all parts of the world.

Our passage by S. S. *Parisian* was a pleasant and comparatively speedy run. The sail down the St. Lawrence was not at all so propitious as that on my trip in 1873. There was a good deal of fog, and cold, disagreeable wind. On Sunday, the 22nd, I read the Church of England service, and preached a short sermon in the large saloon, at which the most of the cabin passengers were present, forming an attentive congregation.

Monday our trouble began. For, although comparatively smooth sailing, it was rough enough to disturb the equanimity of a good many passengers, myself and some of our party being among the number. But, in a day or two at most, nearly all rallied, and were at their places at the table. Thursday, the 26th, was a magnificent day—calm, and bright, and beautiful enough to bring even the feeblest on deck, to enjoy the bracing air and pleasant prospect of the grand old ocean, sparkling under an unclouded sky. We had sails up nearly every day to catch the helpful Westerly winds. Our log for the voyage is as follows:—Sunday, 22nd, noon, 328 miles; Monday, 310; Tuesday, 325; Wednesday, 326; Thursday, 336; Friday, 342; Saturday, 341; Sunday, 345.

Our company on the *Parisian* was an unusually pleasant one, Toronto being well represented. Sir John A. Macdonald's health improved during the voyage. It is too soon to estimate the effect of the voyage upon my own health, though I was vastly better this trip than on my former one. All the passengers are much pleased with the *Parisian*, which is not only elegant and commodious, but has shown herself possessed of first-class sailing qualities. I very much wish it was in the power of Mrs. Dewart and myself to take the return voyage in this noble vessel; but I fear her time of sailing will not be convenient for us. It is somewhat remarkable, that some of those whom we thought would prove the best sailors, did not justify our expectations, whilst others who looked to the voyage with some apprehension, stood the ordeal splendidly. Among the latter is my friend, Mr. Dennis Moore, who has proved himself to be the best sailor of our party. Mrs. Dewart also, after a brief surrender, has enjoyed the voyage very much. Though I have suffered but little from seasickness, I cannot say that the voyage has had any immediately beneficial effect in removing the symptoms which have disabled me for some months past; but I am hopeful with regard to the future, and leave the ship stronger and in better spirits than I entered it. On the second Sunday we had service in the cabin. Mr. White, an Episcopalian, read a very good, orthodox sermon, which had no flavor of any departure from the beaten track; but I was strongly convinced that by reading, what may be gained in correctness of expression is more than lost in impressiveness and power. A sermon read from a printed book should be just as impressive as the reading of a manuscript by the writer.

Some points in the voyage were exceedingly delightful. Part of the sail round the north coast of Ireland, of which I have spoken already, was perfectly charming. The day was beautiful. The green Irish hills seemed like the vision of the celestial country or, "Araby the blest," producing a pleasing exhilaration among the passengers, who thronged the deck to watch the objects along the shore. But a curtain of mist fell upon the scene, and compelled us to drift on without the guidance of the sun or the vision of the shore, teaching us that at times, in secular as in spiritual things, we must walk by faith, not by sight. We had also one or two magnificent sunsets, when the fleecy clouds lying around the sinking king of day shone forth in all the splendor of crimson and gold, with an unearthly wealth of color, that was glorious as a poet's dream. Those lines of J. F. Macdonnell, a young Canadian poet, dead for some years, have been in my memory for over twenty years before finding the exact scene which they fitly describe, in this glorious sunset:

> "'Tis joy to gaze upon the west,
> Where sinks the glorious sun to rest
> Upon the sleeping ocean's breast,
> At purple even:
> When crimson clouds are backward rolled
> From the wide arch of shaded gold,
> As bright as heaven.

Those of our company who had never been in England before were somewhat surprised at the greater length of the days at this season, and the extraordinary brilliancy of the northern lights, which make it as bright as ordinary moonlight; and on the ocean in these more northerly latitudes, on a clear night, it is impossible to tell when the daylight ceases, and the reign of night begins.

But I must "take in sail," or I will violate the purpose to be very brief, with which I began this note. At Moville we received English papers announcing the terrible accident on the Thames, near London. It seems strange that such a calamitous and destructive accident should occur on such a comparatively small river.

I sincerely hope the brethren will have good times at their Conferences, and return to their fields of sacred toil clothed with the spirit of power from on high. I trust, also, that during the Editor's enforced absence they will all loyally do their duty to the GUARDIAN, and that on my return I will find the subscription list very much enlarged.

E. H. D.

A MISAPPREHENSION.

There is evidently a good deal of misapprehension in some quarters in respect to the claims of our superannuated ministers. Some people appear to think that the disciplinary provision for their support is purely eleemosynary in its character, and that when they are not so destitute as to be absolutely dependent upon it for support, they ought to have no claim. It has been affirmed, and we are afraid it is only too true, that some excuse themselves from contributing to the support of the Superannuated Ministers' Fund on the ground that some of the claimants upon it were possessed of considerable means, or that some of them had found their way into some sort of secular employment by which they were able to support themselves and their families without it. It is asked, why should these men be pensioners upon the Church and partakers of its charity, when they have no necessity for anything of the kind? It is said that so influential is this view in some places, especially in some localities, in which superannuated ministers happen to reside, who have the reputation of being in easy circumstances, that the fund has suffered very seriously as the result. Indeed, it has been feared by some nervous persons, that if certain of these ministers, reputed to have considerable income from other sources, should continue to draw from this fund it would have the effect of raining it, by causing the people to withhold their contributions from it.

In view of these facts and fears, it is just as well that the misapprehension which lies at the foundation of this view of the subject should be exposed. The fact is the claim of our worn-out ministers upon the Superannuated Ministers' Fund is not founded in charity but in right. It is a simple matter of business. It forms a part of the contract into which the Church enters with each of her ministers when he is received into the work. She claims the right to allot to him his field of labor, to appoint him to his work, and to fix the amount of his remuneration while he is actively engaged in the work of the ministry, and she promises to give him a certain amount, proportioned to the years of service which he has rendered, when, by her own act she declares him to be physically incompetent for the work of an itinerant minister. There is no ecclesiastical system in Protestantism, so far as we know, that is so exacting in its demands upon its ministers, that curtails to such an extent their liberty of action, or which affords them so little opportunity for making provision for the evening of life. But, on the other hand, Methodism provides for the continuous employment of her ministers as, perhaps, no other system does, and it is her aim to make that provision for their support, when they are worn-out, which she does not afford them opportunity to make for themselves. And in all these respects she deals on precisely the same principle with those who have property and those who have none; she exacts no less from the former than from the latter, and she is equally impartial in the bestowment of her rewards. The man who has been brought up in affluent circumstances, nursed in the lap of luxury, has to share all the toils and hardships of the work, with those who have come from the humblest walks of life; and it is only reasonable that when the work of life is done, that he should share with them in the provision made for those who are worn out.

It must not be forgotten that no minister in the Methodist Church superannuates himself. In every instance this is done by the vote of the Annual Conference. This is often done, too, sorely against the will of the minister who clings to the notion that he is as well prepared for full work as he was aforetime, though his brethren are of a different opinion. It should be remembered, too, that the fund from which superannuates receive their allowance is not supported entirely by the voluntary gifts of the people. Every minister and preacher on trial, whatever may be his circumstances, whatever the character of his field of labor, or the amount of his income pays an equal amount into the fund yearly. Another source of income by which the fund is sustained is the Book and Publishing Establishment, including the Book Room and the GUARDIAN office, and this establishment belongs equally to every minister of the Church. So far, therefore, as the income of the superannuate is drawn from this source, he is only receiving that which belongs to him, just as much as the man who draws from an insurance company, or any other kindred institution, in which he has invested his means. Every minister is an agent for the publications of our Publishing House, and as such, he has a just claim upon his share of its profits; and the only form in which he can receive what, in this respect, properly belongs to him, is as a part of his superannuation allowance.

We trust these observations will be sufficient to show the utter unreasonableness of the cry, which has been raised in some few instances, against what has been alleged to have been an abuse of the fund in paying to certain persons, supposed to be in easy or even affluent circumstances, their proper disciplinary allowance as Superannuated Ministers. They are only receiving that which is their right. What the Church is paying them is simply a debt, and no one has a right to make any inquisition into their circumstances. It often happens that the income of persons who have a little means is very much smaller than is generally supposed; and, in many instances, persons who have a considerable income are so loaded with responsibilities, which cannot be understood by strangers, that, after all, they are very far from being in easy circumstances. Every man must be the judge of his own affairs; and so far as these worn-out ministers are concerned, the sole duty of the Church is to see to it that their proper disciplinary allowance is punctually paid. When they have received the uttermost farthing, unless they have considerable private means—even those who have been longest in the work—it will be very far from yielding them a competent support; therefore, instead of calling forth ill-natured and churlish remarks, it should be matter of thankfulness that a few of the senior ministers are not entirely dependent upon the scanty and entirely inadequate allowance, which they have a right to expect from the Church. We regret that there are so very few instances of this kind, and that they form such a small proportion of the whole number of those who have claims upon the Superannuated Ministers' Fund.

MODERN EVANGELISM.

The position and work of the evangelist in the Church is one of the perplexing and pressing questions of the day. Two of our Annual Conferences have passed resolutions upon the subject, one of them, after making it a matter of special deliberation in all the District Meetings. The question is quite likely to prove as serious in the future as it has been in the past. The fact is, evangelistic work is taking to itself an organization of its own, inside of, and largely independent of Church control. The difficulties of the question lie in two directions, one doctrinal, the other practical. To Methodists, especially, the doctrinal issue is of fundamental importance. As we understand the religion of the New Testament, we cannot for a moment countenance any form of preaching, antinomian in its principles or tendencies. We believe, with Wesley, that Methodism was raised up "to spread Scriptural holiness through the land." Wesley himself was one of the most successful evangelists the Christian Church has ever known. Wesleyan Methodism originated in evangelism, and it is in itself to-day an organized system of evangelistic work in every part of the world. But its doctrines have given it a character peculiarly its own. The great ethical principle of the freedom of the human will, and, growing out of this, of the immediate responsibility of every man for his own eternal destiny, pervades its preaching throughout. And side by side with this stands the grand religious fact that God loves the world, that Christ died for all, and that salvation full, free, and present is brought within reach of every man. These two great principles enable us to preach a faith that is essentially and inseparably joined with works in its origin, its exercise, and its perfection. There can be no true faith without repentance; faith cannot continue to exist for a moment where sin is allowed, and the true goal of all faith is that Christian perfection which frees us not only from acts of wilful sin, but also from sinful thoughts and tempers. We have now proved by the experience of one hundred and fifty years, that the doctrine which embraces these great ethical principles is as mighty for evangelistic success as any doctrine which, discarding all else, preaches an imputation of Christ's righteousness. It can lay a firm foundation for abiding faith, and speak peace to the troubled conscience, and lead into the land of abiding assurance and rest. And it has these pre-eminent advantages, that it satisfies the moral as well as the religious nature of man, and is unassailable by modern rationalism. We have only to turn our attention to Scotland to-day, to see how rapidly the principles of rationalism can undermine a system of evangelical doctrine which does not include the great ethical elements referred to. At a time when other Churches are feeling the need of these elements of doctrine, and are weak and failing in the great conflict for want of them, it certainly becomes us more carefully than ever to conserve the great treasure committed to our trust. More than one great thinker, looking on from the outside, is beginning to discern that in Methodism lies the religious hope of the world. But if we are to fulfil that hope, we must not weakly forsake our own stronghold of truth, and link ourselves with forms of doctrine which cannot fail to be overthrown in the day of battle, because they have not the full measure of truth.

The practical difficulties of Evangelism are scarcely less serious than the doctrinal. The Evangelist for the time supersedes the Pastor, and his special services and modes of working supersede all the stated means of grace, and tend not a little to their disparagement, and to weaken their influence. The great revival attracts universal attention. There is something showy and popular about it. It is the grand harvest day, in which the wagons of golden grain and the overflowing barns cause universal rejoicing. And the public easily forget that all this harvesting would be impossible, if somebody had not spent long years ploughing the ground and sowing the seed. Other men labour, and the Evangelist often enters into their labours, not like Paul, who was careful not to build upon another man's foundation. Perhaps, even Paul himself would have found it unpleasant to be thus superseded in his work. We cannot wonder that many thoughtful men ask, Would not all these have been gathered in by the ordinary agencies of the Church? And does the *eclat* of the revival really compensate for an unhealthy appetite for excitement, and a distaste for the quiet, permanent means of grace of the Church? These are the practical difficulties, difficulties which are felt more seriously by other religious bodies than they are by us. But while we cannot be oblivious of these serious perplexities, it would be equally foolish to fail to recognize the fact that Evangelism has so established itself in the public favour, and in the Christian world, that we cannot afford to treat it with neglect. It is a great power, susceptible of glorious utility in the work of the Church, though fraught with serious dangers, if not placed under wise direction. We might learn a very profitable lesson from Wesley, in this regard. He was not only an Evangelist himself, but he governed and used the Evangelists. They became his servants for his work. He organized them, and subjected them to a military discipline, and thus rendered their labours of permanent value.—Cannot the Church to-day do something in the same line? Methodism must not fail to maintain her old character of a thoroughly evangelistic Church. Every preacher should be master of this work for himself, and thus, if foreign help is introduced, he will be able to command and guide its energies to the real and permanent upbuilding of the Church.

N. B.

The readers of the GUARDIAN will be pleased to read the letter from the Editor, which we publish to-day, from which they will learn that he and his company arrived safely in England, and that he is in excellent spirits. We doubt not that many prayers will be offered in every part of the Dominion that his hopes in respect to the future may be more than realized; that he may return to his post with his health perfectly restored, and that his life may be spared to render many years of valuable service to the Church.

The initials attached to the article on "Modern Evangelism," will be recognized as those of a gentleman who fills one of the most important positions in the Church. To him we were indebted for the article which appeared in a recent number, on the Revised New Testament; and from the same gifted pen, our readers may expect something further on the same subject.

We see by the John Hopkins University circular, that two Canadians have been invited to become Fellows of the University for the ensuing year. Mr. W. J. Alexander, of Hamilton, Ont., A.B., University of London, 1876, has been appointed to a fellowship in Greek; and Mr. C. H. Koyl, of Cobourg, Ont., A.B., Victoria University, 1877, to a fellowship in Physics. These are, we believe, the only Canadians who have ever been invited to become Fellows of the University. Mr. Koyl is a son of the late Rev. E. S. Koyl, of our own Church.

Methodist Church of Canada.

TORONTO CONFERENCE.

The Eighth Session of the Toronto Conference was opened in the Methodist Church, Brampton, on Wednesday, June 8th, 1881, at 9 a.m.

The President, Rev. N. R. Willoughby, M.A., occupied the chair.

After singing the 323rd hymn, the Secretary, Rev. S. J. Hunter, read a Scripture lesson, and Revs. J. H. Starr, and J. C. Seymour led in prayer.

On the roll being called, 168 members answered to their names.

The Conference then proceeded to the election of the President for the ensuing year, and the Rev. J. G. Laird was elected.

The Rev. S. J. Hunter was re-elected as Secretary.

It was moved by Rev. Dr. Harper, seconded by Rev. Dr. Young, and carried,—"That the thanks of this Conference are due, and are hereby presented to the Rev. N. R. Willoughby, M.A., for the able and successful manner in which he has discharged the duties of President during the past year; and we pray that God may long preserve his life and health, and enable him to exercise his effective pulpit ability, and afford that judicious counsel in the interests of the Church, which has been found to be of such practical value during the several years past of his chairmanship, as also of his Presidency."

On nomination of the Secretary, the Revs. W. H. Laird and George Brown were appointed Assistant Secretaries, and the Rev. J. S. Clarke, Journal Secretary.

Rev. T. W. Campbell, B.D., was appointed reporter for the GUARDIAN.

The following telegram was received from the London Conference:—

"The London Conference sends its cordial Christian greetings.

"A. LANGFORD, President.
"W. C. HENDERSON, Secretary."

The Secretary was directed to send the following reply:—

"The members of the Toronto Conference most heartily reciprocate the Christian greetings of the London Conference.

"J. G. LAIRD, President.
"S. J. HUNTER, Secretary."

The following were reported as elected to committees:—

Sabbath-school Committee.—Toronto District, J. W. Annis; Brampton District, G. M. Brown; Cobourg District, J. C. Ash; Belleville District, E. Clement; Picton District, W. Scales; Peterborough District, C. Harper; Lindsay District, A. R. Campbell; Bradford District, S. P. Rose; Barrie District, John Webster; Bracebridge District, A. Clarke; Collingwood District, T. S. Snowden; Owen Sound District, R. Godfrey; Walkerton District, J. Greene; Algoma District, J. R. Gibson.

Contingent Fund Committee.—Laymen: Brampton District, Messrs. Thomas Jull, Orangeville; Eli Crawford, Brampton; James Graham, Claude. Toronto District—Messrs. Richard Brown and H. E. Clarke, Toronto. Bradford District—Messrs. George Fletcher, Alliston; Thomas Driffil, Bradford.

Missionary Committee.—Laymen: Toronto District, Warring Kennedy, Toronto; Brampton District, Wm. Foster, Brampton; Whitby District, Stephen Washington, Selina; Cobourg District, George W. Webb, Colborne; Belleville District, M. B. Roblin, Belleville; Picton District, G. D. Platt, Picton; Peterboro' District, W. A. Morrow, Peterboro'; Lindsay District, Dr. Norris, Omemee; Bradford District, J. J. Parson, Newmarket; Barrie District, J. Sissons, Crown Hill; Bracebridge District, Alfred Hunt, Bracebridge; Collingwood District, T. H. Wilmott, Lisle; Owen Sound District, J. W. Armstrong; Walkerton District, H. H. Perdue, Eden Grove; Algoma District, E. Biggins, Sault Ste Marie.

Committee on Nominations.—Revs. J. E. Betts, J. Shaw, J. Learoyd, C. Fish, and Dr. Hunter.

Committee on Statistics.—Revs. R. Duke, James E. Allen, H. S. Matthews, Thomas Dunlop, S. C. Edmonds, R. McCullough, G. J. Bishop, Thomas Manning, T. S. Snowden, Josias Greene, John Pickering, Wm. Johnston, and T. R. Reid.

Representatives on Stationing Committee—Toronto, W. J. Hunter; Brampton, J. W. McCallum; Whitby, D. C. McDowell; Cobourg, W. R. Barker; Belleville, E. Clement; Picton, Wm. Tomblin; Peterboro, N. Hill; Lindsay, E. Barrass; Bradford, J. W. Totten; Barrie, Arthur Browning; Bracebridge, Jno. Harp; Collingwood, D. F. Gee; Owen Sound, T. R. Reid; Walkerton, Geo. Jacques; Algoma, Jno. Hodgson; Portage la Prairie, Thos. Hodgson.

The usual Conference prayer-meeting was held from 12 to 1 o'clock.

AFTERNOON SESSION.

The Conference re-assembled at 3 o'clock. Rev. M. Fawcett led in prayer.

The Nominating Committee submitted the following report, which was adopted:

Contingent Fund.—Revs. J. Learoyd, W. J. Hunter, D.D., E. Clement, S. C. Phillips, E. S. Rupert, M.A., J. A. McClung, Geo. Washington, M.A.

Pastoral Address.—Rev. W. Jeffers, D.D., J. H. Starr, J. B. Clarkson, M.A.

Memorial.—J. E. Betts, J. W. McCallum, J. C. Seymour, P. Addison, D. C. McDowell, John Webster, J. W. Savage, Isaac Weldon, Wm. Tomblin, J. E. Sanderson, M.A., Wm. Johnston, David D. Rolston, David Perry.

Temperance.—K. Creighton, C. Fish, Isaac Tovell, Wm. Burns, T. W. Campbell, B.D., G. J. Dingman, Thos. Lawson, Ed. Young, Thos. Cullen, H. S. Matthews, C. V. Lake, A. R. Campbell, A. Browning.

State of the Work.—Rev. Drs. Jeffers, Harper, Young, Sutherland, and J. F. German, M.A., Geo. Cochran, J. Hunt, T. W. Jeffery, J. B. Armstrong, J. H. Locke, W. S. Blackstock, W. Smyth, Thos. Cleworth.

Church Property.—Dr. Rose, J. C. Ash, W. Tindall, J. Thom, D. B. Madden, J. Woodsworth, S. J. Shorey, W. Richardson, Thomas Campbell, J. Bredin, J. W. Totten, M. Fawcett, P. D. Will, R. Godfrey.

Educational.—The President, Drs. Ryerson, Nelles, Burwash, and J. Shaw, N. R. Willoughby, M.A. Laymen—J. W. Beynon, B.A., Sheriff Broddy, J. Austin, and Wm. Forster, Esqs.

Letter Writers.—W. H. Withrow, M.A., and O. R. Lambly, M.A.

A resolution of sympathy with the bereaved sufferers, in the late memorable catastrophe in London, was unanimously passed by the Conference, and ordered to be forwarded to the Mayor of that city.

Before the passage of character, Rev. J. Shaw asked the President what course should be pursued, if a charge was made against a minister, between the District Meeting and the meeting of Conference. After some discussion, it was decided that the Chairman receiving the charge should call a meeting of the brethren in his District, through the President, to consider the case. In such a case, the District occupies the position, and holds the power, of an investigating committee only.

On motion, Rev. J. Shaw was then authorized to call a meeting of the brethren in his District, to investigate certain charges made against a brother

The question of character was then taken up, and engaged the attention of the Conference for some time.

The following ministers tendered their resignations as members of the Conference: Revs. R. Smith, J. McCarroll, M. D., E. S. Curry, Gilbert, John N. Lake, and Jno. Walton. The resignations were accepted.

Jos. Waite, a probationer of three years' standing, retires on account of ill-health.

Rev. Geo. Cornish, of the London Conference, was introduced to the Conference, and he urged the claims of his new book, "The Cyclopædia of Methodism," on the support of the Conference.

Rev. N. R. Willoughby mentioned that the Rev. J. C. Seymour had published an admirable book, entitled, "Voices From The Throne," and that he intended to donate any profits arising from its sale to the McDougall Orphanage. Dr. Harper and others spoke very warmly in praise of the style and spirit of the book, and a resolution passed by the Whitby District Meeting, recommending it, was also adopted by the Conference.

Adjourned at 5.30 p.m.

EDUCATIONAL MEETING.

A large audience filled the Church on the occasion of the Annual Educational Meeting. The President occupied the chair.

Rev. Wm. Burns led in prayer.

The President explained the object of the Educational Society; and referred to the work being accomplished in helping young men to prepare for the ministry and in assisting the Universities and Theological schools.

The Secretary of the Educational Society, Rev. Dr. Burwash, read a report of the year's work. The receipts last year were $5,821.24. Of this sum $3,037.83 was given to young men preparing for the ministry, $800 to Victoria University, $400 each to Sackville College and Wesleyan Theological College, and $1,182 was paid on the debt of the Society. There remains now a debt of $2,000, which it will require two years to extinguish. The reports from the Conferences show an increase of over $400 in the income this year, although there is a slight falling off in the Toronto. The following speakers then delivered addresses:—

O. R. Lambly, M.A.: In view of the past history of the Methodist Church we do not believe that "ignorance is the mother of devotion," but rather that it is the mother of vice. Believing wisdom to be helpful to religion, Methodism has always assisted true education. Methodism was cradled in a university, and she has always sustained education. We do not give prominence to Spartan education — physical culture; nor to Athenian education—mental culture. Train the body alone, and you will produce animalism; train the mind alone, and you get atheism; train the heart alone, and you get fanaticism. Michael Angelo brought an angel out of a block of marble, so Christian education—let the words never be separated—brings out the angel that is in man. The only way to meet and counteract the skepticism of the day is to spread the light of Christian education. The future of the land largely rests with us. Its greatness does not depend so much upon our many resources, as upon the character of the men who develop the resources. The Church needs educated men. A man with all the culture possible is not too good for God's work. Weeds grow without culture, but the golden grain needs the husbandman. Evil things survive the good. So in the moral world. And we need educated men as sowers and reapers.

Rev. E. B. Harper, D.D.: John Wesley instructed his preachers to preach on education; and anticipating the objection that they had not gifts, he told them to practice until they acquired the gift, or else stop preaching. The speaker did not feel that he had yet acquired the gift required for an interesting Educational speech. He had, however, much to say for the work being done by this Society. He had been pleased with the excellent work being done by our Theological Schools. He would take a wider range than the preceding speaker, and speak of the advantages of education in general. In vegetable and animal life the products are always the same. But in the human race it is not so. Its life is determined by its culture. The innocent babe becomes either a philanthropist or, it may be, a human monster. Its training decides the future. The education must commence in infancy, and be followed all the way up. All will confess the value of education, but many would confine an extensive education to the few. They imagine that it would unfit the young men for labor in the ordinary occupations of life.—But intelligence will enable the farmer for example, to bring out, more fully, the resources of the soil. Some object to the higher education of young ladies. He had met, in various parts of the country, young ladies of unusual intelligence, with whom it was a pleasure to converse. Their intelligence was explained when he heard that they had attended one of our Ladies' Colleges. So it is with our young men also. All of our sons need education to help them to meet the skepticism of the day. Especially do we need our young ministers thoroughly educated, that they may meet the difficulties presented to the minds of our people. Educated men are needed in our Editorial chairs and in our public schools. To furnish the higher education we need money; and the Methodist Church has shown that she recognizes the claim by taxing herself. Would that our endowments were larger—that our wealthy laymen were so impressed with the value of higher Christian education as to make generous donations to the endowments of our colleges, as so many of the wealthy men of the United States are doing!

Rev. S. S. Nelles, D.D., LL.D., said he had been pleased in contrasting the present audience with the audience that greeted the Society at its foundation in 1874. The duty of the hour for the Methodist Church is to throw its thought, feeling, will, and purse into this educational work as never before dreamed of. He did not speak so because of his special position. He would not have other funds neglected. Here there is a significant fact—Cobourg does more for the Missionary Society, in proportion to its membership, than any other town. This is the duty of the Church, because we hold a relation to this matter never before held. Methodism has received full praise for work done. On the evangelical side, and on the intellectual side, she has not been unheedful. She has not the long list of educated men and brilliant scholars of which the Churches of England and Scotland can boast, but she has not had the time or opportunity as yet. In Canada, the old pioneers, out of their scant means, established Upper Canada Academy—a fact creditable to our fathers, and an evidence of their appreciation of the value of education. When the Government of the country wanted a man to form a Public School system, it chose a Methodist preacher, and Egerton Ryerson will be remembered by generations to come. We have done something; but we have much more to do. If our mission is to go to the poor—and we find our people poor—thank God we do not leave them so. It is the nature of true Christianity to lift people. So we have a number of men in affluent circumstances, who could do much for our colleges. "What have you done with *all* the money?" is sometimes asked. We have done nothing, for we never had it. The Church has never done enough for our University to warrant the question. No University has done anything like the work accomplished by Victoria, in proportion to her income. This statement cannot be refuted. Toronto University has $50,000 a year, while Victoria has only $15,000. Once, Toronto University had an income of $100,000 a-year, through some means, the capital was used for building purposes, and reduced, so that the income is reduced to $50,000. "But," it is said, "Toronto University has more students than Victoria University." They spent more money when they had fewer students. But the expenditure of money does not depend upon the number of students, but upon the number of Professors, and the extent of appliances. A Professor can teach fifty students better than twenty. The inspiration of numbers is as potent with the Professor as with the preacher. A few years since Wesleyan University, Middleton, had an endowment of $200,000, and yet it ran behind at the rate of $8,000 a year. The friends of the institution rallied round it, and now there is an endowment of $500,000. Compare Victoria's endowment of $120,000 with this. A certain amount is necessary to equip a college, whether there be 20 or 200 students. Once equipped the more students the better. Give Victoria $250,000, and she will be able to do good work, without suffering, for the next 25 years. But some say, "It makes no difference who teaches my boy arithmetic, geography, &c., and there is no necessity for keeping up a literary institution in connection with the Church." Our Roman Catholic friends think otherwise. Granting for argument's sake that it does not matter who teaches him arithmetic, it certainly does make a difference who teaches him science, physical and mental, or history. Science and history cannot be separated from religion. If they are treated secularly they must be treated superficially. Can we put our youth under the instruction of men who teach the doctrines of materialism and expect them to remain unaffected by their erroneous teaching? We have nothing to do with the personal belief of these men; but we have our innocent youth to guard and train in the faith of their fathers. God has given us a Theology second to none in Christendom, and we want to push this broad, liberal theology into the front. The time has come when we may have educated men, and the Church must provide the means.

The meeting was very successful in all respects.

LONDON CONFERENCE.

SECOND DAY—MORNING SESSION.

JUNE 2nd, 1881.

The Conference re-assembled at 9 a.m.

After the usual devotional exercises the minutes were read and confirmed.

The first order of business was a continuation of the question of ministerial character which was laid over.

The question then taken up was, Who have travelled four years, and are now recommended to be received into full Connexion and ordained?

Samuel Edwards, Jas. H. White, Jas. W. Shilton, Ezra A. Fear, Wm. Penhall, J. G. Foote, S. O. Irvine, John Stewart, G. O. W. Dean, David A. Moir, Geo. R. Turk, A. A. Bowers, A. E. Smith.

Rev. Dr. Douglas, of Montreal Theological Institute, President of the General Conference, and Dr. Burwash, of Cobourg Theological Institute, were introduced to the Conference.

The following memorials were referred to the various Committees:—

To the Memorial Committee.

A question from Hamilton District as to the true status of Circuit Recording Steward in relation to the District Meeting.

From various Districts on Evangelistic work.

On General Conference legislation.

On the better administration of discipline.

To modernize the wording of the general rules and covenant service.

Publication of Conference minutes in a different form.

On the study of the Catechism.

To the Sabbath-school Committee.

To Report of Educational Funds.

To Educational Fund Committee.

The Chairman of the Contingent Fund Committee, Rev. James Gray, announced that the Contingent Fund Committee will meet on Tuesday afternoon at 2 p.m.

The Report of the Conference Special Committee was read by the Secretary, Rev. W. R. Parker, relative to the action of that Committee subsequent to the last Conference, at its various meetings during the year. This report led to some discussion, especially in regard to the matter of electing the representatives to the Ecumenical Methodist Council.

Conference adjourned at noon.

AFTERNOON SESSION.

Conference re-assembled at 3 o'clock. The President in the chair.

Rev. Samuel Tucker led in prayer.

After reading the minutes, the Rev. A. Fowler, M.D., gave notice of the following motions:—

1. That a Committee be appointed by this Conference, names to be selected by the Nominating Committee, whose duty it shall be to collect and arrange all matters which this Conference shall deem worthy of consideration by the General Conference before determining the general legislation of the Church, and the Committee shall report annually to this Conference. The Committee shall be designated the Committee on Affairs Relating to the General Conference.

2. That in the judgment of this Conference that the resolution passed four years ago that a portion of the time of the annual Conference next preceding the General Conference set apart for the consideration of questions bearing on the legislation of the Church be re-affirmed, and that an opportunity for conversation and expression of opinion on the great question relating to the government of the Church be provided for at the next annual meeting of the London Conference.

The names of the various probationers recommended to attend college were presented and referred to the Education Comittee.

What probationers remain on trial.

Third year men.—H. N. Hall, John E. Hunter, John N. Joslyn, J. H. Howard, Sam'l G. Staple, E. B. Lancely, W. J. Balmer, T. Voaden, E. J. Clarke, J. H. Hazlewood, C. H. Cozens, R. Redmond, R. J. Treleaven, W. H. Campbell, and W. S. Jamieson.

Two Year Men.—Jas. Little, E. E. Scott, W. D. Snider, E. H. Koyle, W. H. Spence, J. B. Freeman, B.A. Subject to completion of their studies—J. W. Lifton, J. E. Hockey, J. B. Lambly (the latter person resigned since the District Meeting, and it was resolved that his resignation be accepted and the usual papers given him), Hugh W. Locke.

Who are now received on trial?—Wm. H. Garnham.

This question was not completed.

Conference adjourned at 5.45.

THIRD DAY—MORNING SESSION.

Friday, June 3rd.

Conference opened this morning at 9 o'clock.

After the adoption of yesterday's minutes, the consideration of the question of sale of property was entered into, and referred to the Church Property Committee.

The Rev. Dr. Burns, being introduced to the Conference, presented the report of the Wesleyan Female College Board, Hamilton. He said the Institution was in a prosperous condition, and in accordance with the desire of the directors, he was re-appointed to the position of Governor.

Rev. S. S. Nelles, D.D., President of Victoria University, Cobourg, and Rev. Jno. Carroll, D.D., Toronto Conference, were also introduced.

Rev. Thos. N. McNair, of the Central Illinois Conference, formerly of this Conference, was, after some discussion, arising from the superabundance of men in the London Conference, received as a member of the same.

Rev. Thos. F. Boyd, of the Primitive Methodist Church, who has supplied Oxford Street Church, Brantford, during the past year, was also received.

Rev. W. S. Griffin pronounced the benediction, and the Conference closed at noon.

RECEPTION SERVICE.

Friday Evening, June 3rd.

The President took the chair at 7.30. The 744th Hymn was sung, and the Rev. Thos. Cosford led in prayer.

The following thirteen young men were presented by the Secretary, to be received into full Connexion: Alfred A. Bowers, Geo. W. Dean, Samuel Edwards, Ezra A. Fear, Jas. G. Foote, Samuel O. Irvine, David A. Moir, William Penhall, Jas. W. Shilton, B.A., John G. Stewart, Alfred E. Smith, Geo. R. Turk, Jas. H. White.

The President said: Ministers, and members of the Conference, understand the nature and importance of this solemn service. But a few explanatory observations may be necessary for the benefit of the general public. Methodism puts no man suddenly into the ministry. Hence, among the tens of thousands of ministers, in our Conferences all over the world, we have but little difficulty and painful discipline to trouble us. You will all agree with me that, considering the weighty interests at stake, the solemn responsibilities to be assumed, the terrible consequences of failure, and the far-reaching, glorious achievements flowing from the life of the true minister, it would be impossible for us, in view of all this, to exercise too great vigilance and care, as we select our ministers. It is necessary that there should be a succession of yearly examinations, and only those who are found competent should be finally received and accepted as accredited ministers of the Lord Jesus Christ. The first obligation rests upon the Official Boards, whose members have ample opportunity to observe the piety, the devotion, the natural gifts of the young men in the midst of them—in prayer-meeting and Sabbath-school work. Especially have they the opportunity of judging of the young men as exhorters and local preachers. I hope this duty will never degenerate into a mere formality. I pray that the day may never dawn upon our Methodism when we shall be compelled to receive a young man, in order to experiment with him, to discover whether he has the preaching power. I hope that point will be settled before he comes to us. I sometimes feel that we can detect the beginnings of a departure from the old plan of allowing a man to graduate on his own circuit—develop the qualities and gifts that will show him worthy of reception. One of the most serious things to be considered, now-a-days, is the fact that few circuits afford a young man an opportunity of developing his powers. If a young man is recommended by the Quarterly Meeting, he goes to the District Meeting, and is there subjected to an examination, to test his fitness for the work. If that examination be satisfactory, he is passed on to Conference. If accepted there, he is stationed on a circuit. For four years at least, he remains on trial and subject to annual examinations. If, after these years of trial and testing, it is still the general conviction that he is called to this work, he is required to appear before the Conference for final examination. Several of such young men are here before us to-night. You will hear their own testimonies as to their conversion to God and call to the ministry.

David A. Moir said: This is to me one of the most solemn hours of my life. I realize the responsibility resting upon me as I never did before. I thank God for a Christian mother, who taught me to call on the name of Jesus. I do not remember a day when I did not bend the knee and ask God's help. Yet my heart was not moved as it should be, under the influence of God's spirit, until, on the first Sabbath of the year 1875, under a sermon preached by the Rev. W. R. Parker, in the Dundas St. Church, London, the vows I had made, and the Christian teaching I had received, came very vividly to my mind, attended by the convicting power of the Divine Spirit. I determined, in connection with the covenant service that was to follow, to give my heart to God, but did not realize a change of heart that night. On the following Sabbath I found my way to the class meeting, related my experience, and asked the prayers of God's people. Encouraged by the kind words of the leader, I went home, more determined than ever to seek the Lord. Before the next Sabbath came, I found him. The conviction of my childhood came to me with greater force, that I ought to engage in Christian work. A few weeks afterwards, a revival broke out in the Centre Church. I resolved to do what I could. God helped me, and taught me that it was my duty to speak for Him, on all occasions. Not long afterwards, the Superintendent told me he was putting my name on the plan as an exhorter. God blessed me in my first appointment. I went on, step by step, till called out to circuit work, in which I felt that I was in the right place. The desire to save souls has been increasing. Here, on this platform, I consecrate myself to God and to the service of this Church.

Alfred A. Bowers said, I feel that I am a child of prayer. What place I have in the Church I owe largely to the influences that surrounded me from my earliest days. I cannot remember a time when I had not the fear of the Lord before me. I don't say filial fear, although when a child I believe I loved the Saviour. But from the views on the religion of childhood entertained by those who had the care of me, I wandered from God. About twelve years ago, under the preaching of a local preacher, on the Kincardine circuit, I was led to see myself a sinner. A simple thought in that homely sermon fastened itself on my heart. I could find no peace. Soon afterwards special services were begun. It seemed to me that I must give my heart to God then if ever; yet for almost two weeks I absented myself, thinking I had not time as I was busily preparing for an examination. At length, yielding to my mother's request, I went one Friday evening. On the Sabbath evening following I went forward and found peace; but as some seemed to be happier than I was, I concluded that I was not converted. For some time I wandered in fearful darkness, till, casting myself upon the Saviour, I obtained such an evidence that I have never doubted my acceptance since. From the time of my conversion I felt that sometime I should be called to preach, but did not then realize that I had that call. I was appointed successively class-leader, exhorter, and local preacher. My way was strangely opened. Everything seemed to go wrong. At length the Rev. George Mitchell said to me that he was going to Conference, and that if he saw an opening he would suggest my name to the chairman. In a few days I learned that I was appointed to the Wingham circuit. Although I have not had such fruit as I should desire, yet God has not left me altogether without fruit. I look forward with trembling to the work before me. O, for strength to control myself and go and preach wherever sent.

James H. White said: I approach this hour with a feeling akin to dread. It is peculiarly trying to be called on to speak of things I have always held most sacred, before such a congregation as this. By birth and education I am a Methodist; still my early years passed away without my giving my heart to God. When I was seventeen years of age my father's death moved me very deeply. Walking the street one day in the city of Hamilton, I felt the condemnation of the law resting upon me. The Rev. Mr. Carson advised me to go to Grimsby Camp-meeting which was soon to be opened. From that time conviction seemed to leave me. I went, however, and presented myself at the penitent bench. For two days I a severe struggle, but had found the Saviour. From that time I never doubted my conversion, and never had much doubt about my acceptance with God. Last fall, during a severe illness, the enemy came in like a flood. I shall never forget the struggle; but it ended in my fuller consecration to God. Since then I have had a more abiding sense of God's presence and favor. As soon as I was converted I felt I had a work to do for God. Brother Carson gave me a license as an exhorter. In my three years' circuit work God gave me some souls. I have been trying to apply the test named by Dr. Burns. Nothing moves me to the depths of my soul like the Missionary work. The Lord being my helper, I am not afraid to labor wherever this Church thinks I ought to go.

James G. Foote said: Six years ago, last August, I was converted to God. Under the preaching of the Rev. L. O. Rice I was brought to see myself a sinner. All the difficulties and arguments that seemed to rise against the consecration of my powers to God he seemed to remove by preaching the truth. I was left with nothing to lean upon. I felt that I was a great sinner in the sight of God, and that there was no help for me but in the mercy of God. Walking one day in meditation upon the goodness of God, I felt that, though he had been so good, I had resisted his power and trampled the blood of his Son under foot, and spent my life in the service of sin. I determined from that time to consecrate my life to God. I pleaded for salvation; but wanted to have it in my own way. For three months I struggled in vain—tried to give up all that was contrary to God's will—but no peace. Then came the thought that I must confess him before men. The next Friday night I went to a prayer-meeting, and requested the prayers of the people. A good man, and a true friend to me, J. B. Fisher, a local preacher, pleaded with God for my salvation, and told me to pray for myself. I tried, and then Jesus revealed himself. I was a free man. From that hour I have never been without the peace of God. The impression then came upon me that I ought to preach. Several spoke to me about it. I thought I could not, though I was willing to work anywhere I could. Darkness came upon me. For three days and nights I struggled without sleep or food. I could do nothing but plead that God would save my soul. A voice seemed to say, "preach or be lost." The thought came, God knows your capacity. If he wants you to preach, he will direct and lead. Seizing that thought, I cast myself on God's mercy, but pleaded for an evidence of my call. O, the rapture of that hour! I was filled with God. I feel some of that rapture to-night. I began to work. Difficulties that had seemed insurmountable have been taken away. I have not been without the luxury of saving souls. I am ready to go wherever the Church wants me to go, taking the promise, "Lo, I am with you alway."

John G. Stewart said: My earliest recollections go back to a Scottish home, where the sound of psalm-singing was heard; where father read the Scriptures and grandfather offered up our supplications to the God of heaven. Our family, in the early times settled in the county of Oxford. There was a Methodist Church near by, we were brought under its influence. I attended the Sabbath-school and there felt I was a sinner, and needed a change of heart. At special services held in East Zorra, by the Rev. Wm. Lund, I went forward under deep conviction. For a number of weeks I was in great distress, often stealing away alone for prayer. At last God showed me my error. I was looking too much into self and not enough out to Christ. God showed me the object of faith, I looked and lived. Immediately I felt a call to Christian work. Thank God there were those on the circuit who were willing to allow me to begin to work for Jesus. For a length of time I labored as an exhorter and local preacher, feeling much delight in the work. Five years ago under a sense of duty I offered myself for the work of the ministry. God has been with me, and given me some fruit in the conversion of souls. I was much blessed by a remark of Dr. Williams at the College District Meeting. He inquired whether I had fruit during the year. As I had been at College I could not point to direct results. He replied, "Do you feel your own soul blessed when you preach? If you do others will be blessed."

The resolution for the reception of these young men was moved by the Rev. W. R. Parker, M.A., in an able address, which will appear next week.

The resolution was seconded by the Rev. John A. Williams, D.D.

FOURTH DAY—MORNING SESSION.

Saturday, June 4th.

After devotional exercises and confirmation of Minutes, the resignations of Revs. John Ridley and Joshua R. Kay, were presented and accepted.

In the case of Rev. James Watson it was resolved that he be allowed to remain in England, and that the President of the Conference be authorized to furnish him with a certificate of standing, but that he have no claims on any one of our funds for the years spent in England.

Rev. C. Teeter was permitted to enter the active work.

The case of Rev. Edwin McCollum was laid over until it was known whether any additional men were needed in the work.

Rev. W. S. Blackstock, of the Toronto Conference, was presented to the Conference.

Rev. Dr. Ryerson addressed the Conference in regard to the differences that existed between the English and Canadian Conferences, between the years 1837 and 1847, and presented a resolution which had in view the cancelling of these differences. After lengthened discussion, on motion of Rev. J. Wakefield, seconded by Rev. James Graham, the matter was laid on the table.

Rev. J. W. Sparling, M.A., B.D., G. H. Squire, B.A., and W. I. Shaw, M.A., LL.B., of the Montreal Conference, and Rev. Dr. Rose, of Toronto Conference, were introduced to the Conference.

Conference adjourned at noon to meet on Monday, at 9 a.m.

SATURDAY AFTERNOON.

On Saturday afternoon the Theological Branch Union held its annual meeting.

Dr. Burns was elected President, Dr. Ryckman, Vice-President, the Rev. A. M. Phillips, B.D., Secretary-Treasurer. The Rev. D. G. Sutherland, B.D., was chosen to prepare a thesis to be read before the Union at the next Conference.

It is gratifying to know that the Union is in a most flourishing condition. A good result of its work is to be seen in the large number of members who have decided to take up the course of study. The promoters of this movement are to be congratulated on the success which is crowning their efforts.

LECTURE BY DR. SUTHERLAND—"A SUMMER IN PRAIRIE-LAND."

Saturday evening, June 4th.

In the absence of the President, the chair was taken by the Rev. John Wakefield, who, in a few appropriate remarks, introduced the lecturer.

Dr. Sutherland began by delineating the different routes which might be taken by travellers desiring to reach the North-west, saying that he himself chose the railway route to Bismarck, on the Missouri River, and thence up that river by steamboat 1,200 miles, and then across the plains by prairie modes of travelling.

In vivid and humorous language he related many of the incidents of the journey, describing the outfit of the travellers, the stranding of the steamer on the sand-bars, and the derrick by which it was lifted over; the adventures with buffalos, the hardships and excitements of prairie travelling.

After crossing Belly River two or three of us, said the Dr., turned westward to Fort McLeod, where your own devoted John McLean is laboring as a missionary among the Blackfeet Indians. When we were returning the missionaries came down to the river to bid us good-by. A feeling of sadness stole over me; as we got in and went down the river I began to realize what it was to be a missionary. When I saw him so cheerfully girding himself for the work, and the slight young girl standing with quivering lip by his side, I thanked God that the stuff missionaries are made of had not died out yet. Nothing short of sublime faith in God could support them there. Writing to me since he says, "Notwithstanding all its inconveniences, missionary life is just magnificent."

Proceeding we soon reached Morley where a mission was planted in 1873, although the place had been explored before by Rev. Messrs. Rundel and Woolsey, who had preached to the Indians, and whose names were among them as ointment poured forth. The McDougalls explored the country and resolved to plant a mission at Morley. People said, "You are crazy. Don't you see it lies between the Crees, Blackfeet, and Stoneys?" They replied that it was just the place for a mission. In the absence of the missionaries often for weeks at a time the women would be left alone, but were never molested. It was noticed that when a band of Cree or Blackfeet warriors drew near, the Stoneys sprang up as if they had risen from the ground. The secret was that the Stoneys had heard Rundel and Woolsey preach, and on hearing of the approach of the Crees or Blackfeet at once appeared for the protection of the missionaries, and one Stoney thought himself a match for about a dozen of any other Indians. About 200 of them are now members of the church and many of them local preachers and good ones, too. As we returned from Morley, and left Dow River on the road to Edmonton, we turned aside at one point and went about a mile and half from the road to the place where our hero missionary, Geo. McDougall, breathed his last, amid the snows of that lonely region. He then gave a rapid and interesting sketch of the mission work at Woodville, White Fish Lake, Edmonton, and Victoria; of his sail down the Saskatchewan, 600 miles, in a flat-bottomed boat, and his journey thence to Winnipeg; and closed with an eloquent peroration, an address which for two hours held the large audience spell-bound.

SABBATH SERVICES.

Sunday, June 5th.

The Sabbath services commenced, as usual, with the Conference Love-feast at 9 a.m., conducted by the Rev. James Gray. After singing the familiar hymn—

"Come and let us sweetly join
Christ to praise in hymns divine."

Rev. G. N. Dixon led in prayer.

The Rev. James Gray, in opening the service, said we had cause for gratitude while assembled in the Love-feast for the preserving grace of God. Although the meeting is called a Conference Love-feast, it was not intended that it should be confined to the ministers, nor the male members of the Church. In referring to himself, he said he looked back to an experience of over forty years; he could see that his experience differed from his earlier years, but he realized a calm trust. In passing through trials, he could say,

"Ready for all thy perfect will
My acts of faith and love repeat;
Till death thy endless mercies seal,
And make the sacrifice complete."

He admitted that the presentation of himself was but a poor one, but he gave it freely. It was a matter of deep gratitude to God that he still retained the evidence of the divine favor.

The following persons then gave in a brief manner their religious experiences, viz.: Revs. Dr. Carroll, Francis Coleman, James Whiting, Samuel Tucker, W. Lund, D. G. Sutherland, W. R. Parker, Wm. Willoughby, Wm. Birks, Dr. Elon Foster, of New York East Conference, James Harris, James Caswell, Thomas Rump, John Baxter, Dr. Ryerson, Wm. W. Ross, Geo. Mitchell, W. H. Rawson, of Troy Conference, Thomas Hanna, A. Milliken, G. N. Dixon, Judge Jones, and other laymen.

After singing the Doxology, the benediction was pronounced.

A large congregation almost immediately filled the large church to overflowing, to listen to the Dedication Sermon by Rev. Geo. Douglas, LL.D.

The Rev. John Wakefield gave out the 250th hymn—

"Thy ceaseless, unexhausted love,
Unmerited and free,
Delights our evil to remove,
And help our misery."

The Rev. Dr. Williams then led in prayer. After an anthem by the choir, the 92nd Psalm was read by the Rev. John Wakefield, and Dr. Ryckman read the 2nd chapter of the Epistle to Titus.

Dr. Douglas then gave out the 648th hymn.

"Let everlasting glories crown
Thy head; my Saviour and my God,
Thy hands have brought salvation down,
And writ the blessing in thy word.
* * *
"Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind thy Gospel to my heart."

The Rev. Dr. then proceeded in his usual eloquent manner to present the glories of the divine work suggested by the 92nd Psalm, and 4th verse, "For thou, Lord, hast made me glad through thy works; I will triumph in the works of thine hand."

The Ordination Service succeeded, when the thirteen young men, received into full Connexion, were ordained.

FIFTH DAY—MORNING SESSION.

Monday, June 6th.

Conference opened at 9 a.m.

After devotional exercises and reading of the minutes for Saturday and Sunday, the question of pastoral address was introduced.

The Rev. J. A. Robinson, the Chairman of the Address Committee, having been unable to attend to his duties, a new committee was appointed, consisting of Rev. Dr. Fowler, T. M. Campbell, and J. W. Holmes.

The Rev. William Willoughby was superannuated.

Who are now received on trial?—Ezra Rice Burkholder, T. B. Trimble, J. H. Kirkland, G. W. Kirby, J. B. Walwin, R. J. Garbutt, James McLachlin, B.A., J. G. Hincks, and T. E. Harrison.

Revs. Wesley Casson, and Peter Addison, of Toronto Conference; Rev. Wm. Briggs, Book-Steward, and Rev. Wm. H. Withrow, M.A., Editor of the *Methodist Magazine*, were presented to the Conference.

The Rev. Dr. Ryerson, by permission of Conference, made reference to his late work, a Methodist historian, and bade the brethren adieu.

On resolution of Dr. Sanderson, it was decided that any young men whose cases have been deferred for a year, shall be expected the next year to secure the recommendation of their respective Quarterly Meeting to pass their usual examinations at their District Meetings next year, embracing a trial sermon, as a condition of being received next year as probationers in our work.

Rev. W. W. Carson moved, seconded by Rev. T. W. Jackson, and

Resolved,—"Whereas, during the past year a considerable amount of discussion has arisen in relation to the Children's Fund, evincing the fact that there is great diversity of opinion among both ministers and people as to the equity and utility of the fund on its present basis, Resolved, that a committee be appointed by the President to collect information on the subject, and report to the next Conference, with such recommendations as the facts thus collected would justify."

The hour of adjournment having arrived, the Conference adjourned at noon.

AFTERNOON SESSION.

The Conference opened at 2 p.m.

After the opening exercises, the minutes were confirmed.

Rev. Wm. Briggs, Book-Steward, presented the report of the Book-Room, showing a very gratifying state of growth and prosperity.

Rev. W. H. Withrow, M.A., Editor of the *Methodist Magazine*, also presented the claims of that periodical, as well as the Sunday-school publications of the Church.

By resolution, after the report of the Book-Steward was presented, the Conference expressed its pleasure with this report, and the prosperity of the various departments.

A resolution, expressive of sympathy with Rev. G. H. Cornish, in the issuing of his Encyclopædia, was adopted, and that work commended to the patronage of the public.

The Nominating Committee presented the following report:—

Committee on Children's Fund: Revs. W. W. Carson, John Philp, John Wakefield, T. W. Jackson, and James Caswell.

On Evangelistic Effort.—Revs. Dr. Williams, B. B. Keefer, W. W. Ross, W. Williams, A. M. Phillips, Thomas Cosford, and B. Clement.

Board of Examiners of Theological Colleges.—Montreal, Revs. A. Langford, President of Conference, and James Graham; Cobourg, Rev. Drs. Ryckman and Williams.

"Who have died during the year?"

Previous to this question, the familiar hymn,

"Come let us join our friends
Who have obtained the prize," etc.,

was sung, and the Rev. J. McAllister led in prayer.

The names of Revs. Wm. Hawke, Joseph Guest, and Hall Christopherson, were presented, suitable obituaries read and kindly words spoken by those who were most intimate with the deceased brethren.

In conclusion, the Conference joined in singing:

"Shrinking from the cold hand of death,
I, too, shall gather up my feet;
Shall soon resign my fleeting breath,
And die, my father's God to meet."

and brought this very touching service to a close.

Rev. John Kay read the report of the Statistical Committee, stating that there was an increase in nearly all the Connexional funds:

Superannuation Fund, increase			$ 378 88
Missionary	do.	do.	1853 91
Educational	do.	do.	197 60
Sunday-school	do.	do.	49 95
Contingent Fund, decrease			32 47

Rev. Dr. Sutherland, Missionary Secretary, addressed the Conference in regard to the missionary income, and other matters affecting the missionary work. Two points to which he drew attention being, "How we can utilize the Sabbath-school, and how we can utilize the help of the women of the Church." In the United States, the Woman's Missionary Society instead of detracting from, has stimulated the general liberality of the people. He referred to the North-west, and said that they were not wasting any money in that country. They are not building churches in shifting cities or villages, but biding their time and holding their ground.

Who are the supernumerary ministers?—James Shaw, G. Washington, F. Haynes, James F. Latimer, Geo. A. Schram, Wm. Bothwell, John Sanderson, Joseph Rawson, N. Burns, Wm. Taylor, J. P. Rice, James Geddes, Coleman Bristol, who shall have no claims upon Connexional funds.

Conference adjourned at 5.30.

SIXTH DAY—MORNING SESSION.

June 7.

The Conference met at 9 o'clock. The minutes were read and approved. Permission was given to employ the following young men during the year: T. M. Holmes, C. W. Scott.

Rev. James Gray introduced a discussion, on the report of the Special Committee of the Conference. A lively discussion ensued, in regard to the work of Rev. W. S. Griffin, in collecting money throughout the Conference for an endangered church in St. Catharines. It was made clear that the Special Committee were not responsible for that work, but that it was voluntary on the part of all concerned.

Rev. J. H. Keppel was continued on the superannuation list. Reference was also made to the election, by the Special Committee, of delegates to the Ecumenical Council of Methodism.

Rev. Dr. Ryckman, one of the delegates elected, said that, after the conversation which had taken place in regard to the action of the Conference Special Committee, he must place himself in the hands of Conference, as he could not think of going as their representative, under existing circumstances. He would also express his conviction that the Committee had the right, however expedient, to take the course they had done. He only feared that this step might be misconstrued.

The ex-President of the Conference, Rev. John Wakefield, re-echoed the same opinion, and felt that, as the President of the Conference, he had done what he thought was best. He was influenced, in a measure, by the utterance of one of the members of the Conference Special Committee, in placing his resignation in the hands of the Conference.

After a very temperate discussion, the Conference fully concurred in the action of the Special Committee, and confirmed the appointment of Rev. John Wakefield, ex-President of the Conference, Rev. Dr. Ryckman, and James Beatty, Esq., as the delegates from the London Conference, of the Methodist Church of Canada, at the Ecumenical Council of Methodism, to be held in the City of London, England, in September next.

On motion, the following Resolution was then adopted: That, in view of the absence of concerted action, on the part of the Montreal, Toronto, and London Conferences, in appointing delegates to the Ecumenical Council, to be held in September next, and the Special Committee of the Conference feeling called upon, under the circumstances, to take action in appointing brethren, and arranging for their expenses, therefore, be it

Resolved, That this Conference hereby confirms the action of the Special Committee in this matter.

On motion, the President and Secretary of Conference were directed to execute all papers necessary for the transfer of the Colchester Mission property, in accordance with the resolution of last year.

Rev. D. G. Sutherland, B.A., B.D., LL.B., presented the report of the Church Property Committee, which was adopted.

Rev. W. Williams read the report of the Memorial Committee:

1. Memorial from Brantford district on class-meeting. Carried.

2. From Sarnia District, regarding general rules. Carried.

3. From Niagara District, regarding the allotting of time of Conference to discuss general Conference work. Carried.

4. Memorial from Goderich, asking for publication of the Conference Journal, from year to year, and to add the minutes of Toronto and Montreal Conferences. Carried.

Children's Fund Committee reported that the rate for the ensuing year would be 42c.

At the request of Rev. D. Williams, the name of Rev. L. Gaetz was substituted for his own, on the Committee on Evangelistic Agency, and the name of Rev. Dr. Sanderson added.

Who are the Superannuated Ministers? was resumed.

Rev. Jno. H. Keppel was continued in the same relation.

AFTERNOON SESSION.

After opening exercises, and confirmation of ministers, the Secretary read a communication from Rev. R. J. Tyler, asking for superannuation, which was granted.

Rev. Mr. Snider requested to be permitted to go to England.

The first Sabbath in October was appointed as a day of fasting, thanksgiving, and prayer.

Rev. Alex. Langford was elected the representative to the Central Missionary Board.

The Superannuation Board presented to the Conference the following resolutions, which were accepted:

Whereas, the Superannuation or Worn-out Ministers' Fund was established and perpetuated by annual subscriptions of ministers, and generous contributions derived from other sources, solely for the support of and maintaining of worn-out ministers; and, whereas, the disbursements of the fund are largely committed to the Board of Management, under certain prescribed provisions and laws, be it, therefore, *Resolved*:

1. That, feeling the gravity of the responsibility to this fund, and with a deep sense of its obligations to honestly carry out the laws regulating the expenditure of the fund, this Board cannot, in justice to itself and others, commute with any minister who is in vigorous health, and who is physically qualified for the active work of the ministry.

2. That, in the judgment of this Board, the placing of any one on the Superannuation List, who is not physically incapacitated for the active work, is a wrong done to the present legitimate claimants upon the fund, and also a wrong done to the same claimants, in the near or remote future, and is also, further, a perversion of the funds contributed by ministers, and others, exclusively for the support of the worn-out ministers, and the widows of deceased ministers.

3. That, as the Superannuation Fund is now totally insufficient to meet the present claims of truly worn-out ministers and widows having unquestioned claims thereon, and for whose benefit the fund was instituted and continued, this Board would respectfully, but as earnestly as respectfully, entreat the Conference concerned, not to place as claimants upon its Fund, any of its members who are not physically incompetent for the active work.

Moved by Rev. John Wakefield and seconded by Rev. W. W. Carson, and *Resolved* That this Conference has listened with the deepest attention and interest to the resolution presented from the Board of Superannuation Fund, and that we thoroughly approve of the views and suggestions which it so justly advocates, earnestly trusting that the claims of this Fund may continue to receive the earnest and generous support of both ministers and people. Carried.

Rev. John Wakefield was elected to the Transfer Committee.

Conference adjourned at 4 p.m. to meet again at 10 p.m.

LECTURE.

On Tuesday evening a large audience assembled to hear a lecture delivered by the Rev. Jas. Graham on, "Sin and Grace; or, The Difficulty and Solution of Human History."

As the lecture is to be published, in extenso, hereafter, no synopsis will be here attempted. In fact it would be difficult to give any fair view of either the contents or the merits of the lecture. For originality and depth of thought, for clearness and pithiness of expression, and for its timeliness and instructiveness as a contribution to our theological literature it has seldom been excelled. At the close, warm words of commendation were spoken by Dr. Evans and Dr. Fowler, the mover and seconder of a vote of thanks, which was enthusiastically carried.

EVENING SESSION.

The Conference re-assembled at 10 p.m., and awaited the reading of the stations. Just before the reading of the same the names of Thomas Hanna, Joseph E. Hill, and Isaac Coane were proposed for superannuation. On a personal appeal, the latter brother was not superannuated, which necessitated another session of the Stationing Committee. The final draft was read about midnight.

SEVENTH DAY—MORNING SESSION.

June 8.

Conference re-assembled at 9 a.m.

The minutes of the preceding session were read and confirmed.

It was resolved that the present supernumerary relation of Rev. Edwin McCollum, of Chatham, should be continued.

An invitation from the trustees of the Collegiate Institute inviting the members of this Conference to visit that Institute was received. An answer was sent regretting the inability of the Conference to visit that Institution on this the last day.

The recommendation of the Memorial Committee relating to the publication of the receipts of the Educational Society was carried.

The pastoral address was read by Rev. Dr. Fowler, and carried.

On motion, it was resolved that Rev. W. W. Carson be appointed Conference Missionary Treasurer.

Rev. Dr. Fowler introduced his resolution, of which he had given notice, relative to the appointment of a Committee on General Conference Legislation, which was adopted.

A fraternal greeting was sent to the Toronto Conference, now in session in Brampton.

Rev. George Mitchell, B.A., read the report of the Sabbath-school Committee, giving the number in the Sabbath-schools as 45,822, and gave encouraging evidences of the state of the Sabbath-schools. The Sabbath-school Committee recommended special attention to the Temperance work, and careful attention to the Sabbath-school literature, which report was adopted.

The Conference re-affirmed the resolution that a minister shall be responsible for his circuit until the first Sunday in July.

Conference directs the introduction of the New Hymn-book into our congregations at as early a day as possible.

The President nominated the following persons as the Conference Special Committee for the ensuing year. He ventured to suggest an entirely new Committee.

Dr. Evans, W. R. Parker, M.A., C. Lavell, Thomas Cosford, and James McAllister, who, in company with the chairman, form the new Committee, were nominated, which nomination was adopted.

Rev. Thomas Brock, the newly-elected chairman of the Wellington District, being called upon, as is usual on a new election, made a brief speech.

Dr. Williams presented the report of the Board of Examiners for the last year, and stated that the next examination of Probationers would take place at Paris in April, 1882, the following brethren forming the Committee: Revs. Alexander Langford, President, John A. Williams, D.D., Secretary, Rev. W. C. Henderson, M.A., Alexander Burns, D.D., G. R. Sanderson, D.D., D. G. Sutherland, D.B., LL.D., E. B. Ryckman, James Gray, W. R. Parker, M.A., W. S. Griffin, R. Fowler, D.D., W. Williams, James Graham, Joseph R. Gundy, R. Fowler, M.D.

Rev. W. W. Ross read the report of the Committee on Evangelistic work, which elicited some discussion. The report, which was adverse to the employment of Evangelists was adopted.

It was resolved that the expenses of the delegates to the coming Ecumenical Council be met by the Contingent Fund.

Rev. Dr. Evans submitted the resolution relative to the decease of the late Dr. Punshon, which was adopted by the Conference, and it was also resolved that a copy be sent to his widow.

The report of the Temperance Committee was also read and adopted. It was also resolved that the Temperance Committee of this Conference be a Standing Committee on Temperance.

Niagara street, St. Catharines, and Oxford street, Brantford, were placed on the Mission Fund.

AFTERNOON SESSION.

After devotional exercises the minutes of the morning session were read and approved.

A vote of thanks to the people of Brantford was passed unanimously by the Conference.

The Contingent Fund Committee's report was read by the Secretary, and adopted. Rev. Geo. Richardson was re-appointed Treasurer. Votes of thanks were also passed to the Great Western Railway, Grand Trunk Railway, and other southern railways for special rates granted the Conference.

A resolution of thanks to Dr. Douglas, President of the General Conference, for the services rendered during the London Conference.

It was resolved this Conference affirms the principle that the ministers and probationers shall share with each other according to the disciplinary allowance.

A vote of thanks was passed to Dr. Sanderson for the many services rendered by him during the past twenty years, and as a small token of esteem that a grant of $50 be given to him from the Contingent Fund of the Church.

A telegram reciprocating the fraternal greeting of the Toronto Conference, was received.

Wm. Henderson was permitted to visit the Old Country.

The Memorial Committee refer the memorial relative to the Children's Fund to the Committee on General Conference Legislature.

The Nominating Committee presented the report:—Dr. Sanderson, T. M. Campbell, Dr. Evans, W. Williams, Wm. Williams, Dr. Ryckman, Dr. Fowler.

A vote of thanks with a slight token of regard was presented to Rev. Mr. Brock for duties as post-master.

The minutes of the afternoon session were read, and the final session of this most interesting Conference brought to a close by singing the 536th hymn:

"Jesus accept the praise that to thy name belongs."

Rev. John Wakefield led in prayer, and the President pronounced the benediction, thus bringing this very interesting Conference to a close.

We are glad to learn from our English exchanges, just to hand, that the health of the Rev. W. Arthur, during the past winter, has been generally good. Mr. Arthur has spent the winter at Cannes, in company with near relatives, of whom some are out of health. He visited Nimes and Nice, and took a leading part in evangelistic services, besides holding small services continually at Cannes. Latterly he was not so well, owing, it is supposed, to malarial influences, of which he felt the effects after his visit to Nice; but he is now better again, and has engaged to visit the approaching French Conference on behalf of the Wesleyan Missionary Society. This arrangement was made with Mr. Arthur by Dr. Punshon, during his stay at Cannes.

NEWS OF THE WEEK.

—The steamer *Faraday* has successfully landed the shore end of the new Atlantic cable.

—The Fortune Bay award is ready for distribution.

—One hundred amendments to the Land Bill have been withdrawn.

—A strike of the employees in the telegraph service of the British Government is threatened. Over-time is the grievance complained of.

—The Russian Minister has been warned by the Nihilists to discontinue his reactionary advice to the Czar.

—An earthquake has devastated thirty-four villages in the Pashalic of Van, south-east of the Black Sea.

—Mr. Gladstone is said to be preparing a scheme for the reduction of the interest on the national debt.

—The Centenary of the birth of Geo. Stephenson, the father of our railway system, was celebrated at Chesterfield, England, on Thursday, June 9th.

—A portion of Kansas was visited on Thursday evening last by a tornado, which destroyed many buildings, and caused the loss of several lives.

—Reports have been received at Winnipeg of a fight between the Blackfeet and Crees near Fort Walsh, resulting in sixteen of the latter losing their scalps.

—For several days last week the rains were very heavy in parts of Pennsylvania, and the neighboring States, and great damage to property from the floods is reported.

—The peasants of a village near Kieff have generously and voluntarily compensated the Jews for the suffering which the latter endured during the late persecution.

—Dr. McInnis, M.P., has discovered a valuable seam of coal at English Bay, near the terminus of the Canada Pacific Railway. The coal is of the very best quality, and is said to resemble the famous Albertite found at Hillsborough, Nova Scotia.

—The French policy of securing a leading influence in Northern Africa is being steadily and energetically pursued. France has purchased a portin Abyssinia, and her Ambassador, in Tunis, has secured further control over the Bey's Government.

—The rumor that the European powers are conferring in regard to securing the neutrality of the Panama Canal, is confirmed by a definite statement from Madrid that the Spanish Government has been taking part in negotiations on the subject.

—The thunder-storm on Monday evening was severely felt over the whole of Western Ontario, and damage to property is reported from several places. Severe storms, attended by much loss of life and destruction of property, are reported from various parts of the States.

—The Fenians have made a determined attempt to blow up the Town Hall at Liverpool. Two of the persons party to the outrage have been arrested, and their connection with the Fenian organization incontestably proven by documents found in their possession. A general Fenian uprising is expected in Ireland.

—The effect of the rejection of the Scrutin de Liste Bill by the French Senate will be that the coming general elections will have to take place under the present somewhat defective election law. The action of the Senate will also not improbably precipitate a struggle between Gambetta and Grevy.

—A general insurrection appears to have broken out in Southern Russia. Government buildings have been set on fire, and arsenals robbed. It is insinuated that the Russian Executive winked at the Jewish persecutions, hoping the fury of the peasantry would expend itself that way.

—Every Canadian will feel gratified at the honour paid to the memory of Col. De Salaberry, the hero of Chateauguay, in the erection of a statue of him at the historic village of Chambly. The unveiling of the statue, which occurred on Tuesday, 7th inst., and at which the Governor-General was present, was an occasion of great rejoicing.

—The American authorities have learned the lesson taught by the London disaster, and have issued special instructions regarding the prevention of the overcrowding of steamboats to the collectors of all ports. At New York, three steamboat captains were arrested, on Monday last, for overcrowding their vessels with passengers.

—The Schull and Skibbereen riots in Cork county, arose out of the supposed arrest of Father Murphy, of Schull. Thousands of men and women assembled, tore up the roads and telegraph wires, destroyed the bridges, and wrecked the police barracks and the Schull post-office. A force of 600 soldiers, with one gun, has been sent into the disturbed district.

—The Irish situation is daily becoming more alarming. A large increase in the number of outrages is reported. The police are sending in their resignations by hundreds, as they say the stringent orders of the Executive, and the sure vengeance of the Leaguers, if they make themselves conspicuous in the performance of their duty, make them afraid to defend their lives. It is feared they will break through orders, and wreak a terrible vengeance on the mob. Armed resistance is now openly preached by members of the Land League.

—A most disastrous fire broke out in Quebec on Wednesday night of last week, by which half of the St. John suburb of the city was burned to the ground. Some idea of the extent of the disaster may be gathered from the fact that 1,500 families have been burned out. The number of houses consumed is about 800, and the total loss of property not less than $2,000,000, on which there is an insurance of $700,000. The houses in the burned district were built chiefly of wood, and this fact, coupled with the absence of anything like an effective fire protection system, sufficiently accounts for the conflagration. Seven bodies have been recovered from the ruins. The fire originated in a midnight revel.

—Lady Allan, wife of Sir Hugh Allan, died at Ravenscrag, on Saturday morning last. She was the second daughter of Mr. John Smith, wholesale grocer, of Montreal. She leaves eleven children, of whom the majority are quite young.

—We regret to learn, from our English exchanges that Rev. M. C. Osborn, Secretary of the English Wesleyan Conference, and one of the Secretaries of the Wesleyan Missionary Society, is very seriously ill, it is understood, with typhoid fever

THE MESSENGER WITH THE BOW-STRING.

Into the banquet-hall of all delights,
Grimly he forced his way,
Amid the perfumes and the fairy lights,
And trickling fountain-spray,
Where the mandolins were sounding low and sweet,
And the marble tiles
Twinkled and shone the dancers' slender feet,
And all was joy and smiles.

One dark blot on the joyous life and stir,
There stood he, fierce and still,
Holding his token out as messenger
Of the stern Caliph's will—
A loosened bow-string from the bow untied.
Laughter was changed to wail,
And all the happy song in silence died
On the lips grown mute and pale.

Death's sudden summons! Still the roses fair
Proffered their cups of bloom;
Still rose the mazy fountain in the air,
Scattering its soft perfume;
But in one moment, though these bright things stayed,
Death's shape all grimly gray,
Entered the hall with soundless step and laid
A shadow on the day.

Into our summer palace of delight,
Flower hung and fairy-fanned,
Entered the ghastly messenger last night,
The bow-string in his hand.
Amid the fullness of full life he stood,
A spectral form to see
And held the signal out with gesture rude
And beckoned silently.

Still smile the late pink roses on their stem,
And heliotropes, thick set,
Woo every passing hand to gather them;
The brown, sweet mignonette
Still spreads a fragrant carpet, and the gay
Nasturtiums flaunt and soar,
Making a mimic sunshine on the gray;
But death is at the door!

O messenger! have patience for a space.
Summer is fresh and strong;
Never so beautiful her radiant face,
Never so sweet her song.
Wait but a little, till our shivering souls
Are strong to bear. He stands
Speechless, unheedful, answers not, and holds
The bow-string in his hands.

Susan Coolidge in N. Y. Independent.

SERMON

BY REV. T. DeWITT TALMAGE.

DELIVERED IN THE BROOKLYN TABERNACLE.

THE BETROTHAL.

"Thy land shall be married."—Isaiah lxii. 4.

As the greater includes the less, so does the circle of future joy around our entire world include the epicyple of our republic. Bold, exhilarant, unique, divine imagery of the text! At the close of a week when the world has been full of the sound of wedding bells, the heir of the Austrian Empire taking home his bride amid the congratulations of many nations—God prosper Rudolph and Stephanie—it may not be inapt to anticipate the time when the Prince of Peace and the Heir of Universal Dominion shall take possession of this nation, and "thy land shall be married." In discussing the final destiny of this nation, it makes all the difference in the world whether we are on the way to a funeral or a wedding. The Bible leaves no doubt on this subject. In pulpits and on platforms, and in places of public concourse, I hear so many of the muffled drums of evil prophecy sounded, as though we were on the way to national interment, and beside Thebes, and Babylon, and Tyre, in the cemetery of dead nations our Republic was to be entombed, that I wish you to understand it is not to be obsequies but nuptials, not mausoleum but carpeted altar, not cypress but orange blossoms, not requiem but wedding march, for "thy land shall be married."

I propose to name some of the suitors who are claiming the hand of this Republic. This land is so fair, so beautiful, so affluent that it has many suitors, and it will depend much upon your advice whether this or that shall be accepted or rejected. In the first place, I remark, there is a greedy, all-grasping monster who comes in as a suitor seeking the hand of this Republic, and that monster is monopoly. His sceptre is made out of the iron of the rail-track and the wire of telegraphy. He does everything for his own advantage, and for the robbery of the people. Things have gone on from bad to worse, until in the Legislatures of New York, New Jersey, and Pennsylvania for the most part monopoly decides everything. If monopoly favor a law it passes; if monopoly oppose a law, it is rejected. Monopoly stands in the railroad depot, putting into his pockets in one year two hundred millions of dollars in excess of all reasonable charges for service. Monopoly holds in his one hand the steam power of locomotion, and in the other the electricity of swift communication. Monopoly has the Republican party in one pocket, and the Democratic party in the other pocket. Monopoly decides nominations and elections—city elections, State elections, national elections. With bribes he secures the votes of legislators, giving them free passes, giving appointments to needy relatives to lucrative positions; employing them as attorneys if they are lawyers, carrying their goods fifteen per cent. less if they are merchants, and if he find a case very stubborn as well as very important, puts down before him the hard cash of bribery. But monopoly is not so easily caught now as when, during the term of Mr. Buchanan, the Legislative Committee in one of our States explored and exposed the manner in which a certain railway company had obtained a donation of public land. It was found out that thirteen of the Senators of that State received $175,000 among them, sixty members of the Lower House of that State received between $5,000 and $10,000 each, the Governor of that State received $50,000, his clerk received $5,000, the Lieutenant-Governor received $10,000, all the clerks of the Legislature received $5,000 each, while $50,000 were divided among the lobby agents. That thing, on a larger or smaller scale, is all the time going on in some of the States of the Union, but it is not so blundering as it used to be, and therefore not so easily exposed or arrested. I tell you that the overshadowing curse of the United States to-day is Monopoly. He puts his hand upon every bushel of wheat, upon every sack of salt, upon every ton of coal; and every man, woman, and child in the United States feels the touch of that moneyed despotism. I rejoice that in twenty-four States of the Union already anti-monopoly leagues have been established. God speed them in the work of liberation! I wish that this question might be the question of the next Presidential election, for between this and that time we can compel the political parties to recognize it on their platforms. I have nothing to say against capitalists; a man has a right to all the money he can make honestly. I have nothing to say against corporations, as such; without them no great enterprise would be possible. But what I do say is that the same principles are to be applied to capitalists and to corporations that are applied to the poorest man and the plainest laborer. What is wrong for me is wrong for the Vanderbilts, and Goulds, and the Elevated Railway Companies of New York and Brooklyn. If I take from you your property, without any adequate compensation, I am a thief; and if an elevated railway damages the property of the people, without making any adequate compensation, that is a gigantic thief. What is wrong on a small scale is wrong on a large scale. Monopoly in England has ground hundreds of thousands of her best people into semi-starvation, and in Ireland has driven multitudinous tenants almost to madness, and in the United States proposes to take the wealth of fifty or sixty millions of people and put it in a few silken wallets. Monopoly, brazen-faced, iron-fingered, vulture-hearted Monopoly, offers his hand to this Republic. He stretches it out over the lakes, and up the Pennsylvania, and the Erie, and the New York Central railroads, and over the telegraph poles of the continent, and says, "Here are my heart and hand; be mine forever." Let the millions of the people, north, south, east, and west, forbid the banns of that marriage—forbid them at the ballot-box, forbid them on the platform, forbid them by great organizations, forbid them by the overwhelming sentiment of an outraged nation, forbid them by the protest of the Church of God, forbid them by prayer to high heaven. That Herod shall not have this Abigail. It shall not be to this all-devouring Monopoly that this land is to be married.

Another suitor claiming the hand of this Republic is Nihilism. He owns nothing but a knife for universal cutthroatery, and a nitro-glycerine bomb for universal explosion. He believes in no God, no government, no heaven, and no hell except what he can make on earth! He slew the Czar of Russia, keeps Emperor William of Germany practically imprisoned, killed Abraham Lincoln, would put to death every king and president on earth, and, if he had the power, would climb up until he could drive the God of heaven from his throne and take it himself, the universal butcher. In France it is called Communism; in the United States it is called Socialism; in Russia it is called Nihilism, but that last is the most graphic and descriptive term. It means complete and eternal smash-up. It would make the holding of property a crime, and it would drive a dagger through your heart, and put a torch to your dwelling, and turn over this whole land into the possession of theft, and lust, and rapine, and murder. Where does this monster live? In Brooklyn, in New York, and in all the villages and cities of this land. It offers its hand to this fair republic. It proposes to tear to pieces the ballot-box, the legislative hall, the Congressional assembly. It would take this land and divide it up, or rather divide it down. It would give as much to the idler as to the worker, to the bad as to the good. Nihilism! This panther, having prowled across other lands, has set its paws on our soil, and is only waiting for the time in which to spring upon its prey. It was Nihilism that burned the railroad property at Pittsburg during the great riots; it was Nihilism that slew black people in our Northern cities during the war; it was Nihilism that last week in New York mauled to death a Chinaman; it is Nihilism that glares out of the windows of the drunkeries upon sober people as they go by. It would, if it had the power, leave every church, chapel, cathedral, school-house, and college in ashes. Let me say it is the worst enemy of the labouring classes in any country. The honest cry for reform lifted by oppressed laboring men is drowned out by the vociferation for anarchy. The criminals and the vagabonds who range through our cities talking about their rights, when their first right is the penitentiary—if they could be hushed up, and the down-trodden labouring men of this country could be heard, the honest labouring men, there would be more bread for hungry children. In this land riot and bloodshed never gained any wages for the people, or gathered up any prosperity. In this land the best weapon is not the club, not the shillaleh, not firearms, but the ballot. Let not our oppressed labouring men be beguiled to come under the bloody banner of Nihilism. It will make your taxes heavier, your wages smaller, your table scantier, your children hungrier, your suffering greater. Yet this Nihilism, with feet red of slaughter, comes forth and offers its hand for this Republic. Shall the banns be proclaimed? If so, where shall the marriage altar be? And who will be the officiating priest? And what will be the music? That altar will have to be white with bleached skulls; the officiating priest must be a dripping assassin; the music must be the smothered groans of multitudinous victims; the garlands must be twisted of nightshade; the fruits must be apples of Sodom; the wine must be blood of St. Bartholomew's massacre. No! It is not to Nihilism, the sanguinary monster, that this land is to be married.

Another suitor for the hand of this nation is Infidelity. When the midnight ruffians despoiled the grave of A. T. Stewart, in St. Mark's Churchyard, everybody was shocked; yet Infidelity proposes something worse than that—the robbing of all the graves of Christendom of the hope of a resurrection. It proposes to chisel out from the tombstone of your Christian dead the words, "Asleep in Jesus," and substitute the words, "Obliteration—annihilation." Infidelity proposes to take the letter from the world's Father, inviting the nations to virtue and happiness, and tear it up into fragments so small that you cannot read a word of it. It proposes to take consolation from the broken-hearted, and the soothing pillow from the dying. Infidelity proposes to swear in the President of the United States, and the Supreme Court, and Governors of States, and witnesses in the court-room with their right hand on Paine's "Age of Reason," or Voltaire's "Philosophy of History." It proposes to take away from this country the book that makes the difference between the United States and the kingdom of Dahomey, between American civilization and Bornesian cannibalism. If infidelity could destroy the Scriptures it would, in two hundred years, turn the civilized nations back to semi-barbarism, and then from semi-barbarism to midnight savagery, until the morals of a menagerie of tigers, rattle-snakes, and chimpanzees would be better than the morals of the shipwrecked human race. The only impulse in the right direction that this world has ever had has come from the Bible. It was the mother of Roman law and of healthful jurisprudence. That book has been the mother of all reforms and all charities—mother of English Magna Charta and American Declaration of Independence. Benjamin Franklin holding that holy book in his hand, stood before an infidel club at Paris and read to them out of the prophecies of Habakkuk, and the infidels, not knowing what book it was, declared it was the best poetry they had ever heard. That book brought George Washington down on his knees at Valley Forge, and led the dying Prince of Wales to ask some one to sing "Rock of Ages." I tell you the worst attempted crime of the century is the attempt to destroy this book; yet infidelity, loathsome, stenchful, leprous, pestiferous, rotten monster, stretches out its hands, ichorous with the second death, to take the hand of this Republic. It stretches it out through seductive magazine, and through lyceum lecture, and through caricature of religion. It asks for all that part of the continent already fully settled, and the two-thirds not yet occupied. It says, "Give me all east of the Mississippi, with the keys of the Church and the Christian printing-presses—then give me Wyoming, give me Alaska, give me Montana, give me Colorado, give me all the States and territories west of the Mississippi, and I will take those places and keep them by right of possession long before the gospel can be fully entrenched." And this suitor presses his case apallingly. Shall the banns of that marriage be proclaimed? "No!" say the home missionaries of the West, a martyr band of whom the world is not worthy, toiling amid fatigues and malaria and starvation. "No, not if we can help it. By what we and our children have suffered we forbid the banns of that marriage." "No!" say all patriotic voices, "our institutions were bought at too dear a price and were defended at too great a sacrifice to be so cheaply surrendered." "No!" says the God of Bunker Hill, and Independence Hall, and Gettysburg, "I did not start this nation for such a farce." "No!" cry ten thousand voices; "to infidelity this land shall not be married."

But there is another suitor that presents his hand for the hand of this Republic. He is mentioned in the verse following the text where it says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." It is not my figure; it is the figure of the Bible. Christ is so desirous to have this world love him that he stops at no humiliation of simile. He compares his grace to spittal on the eyes of the blind man. He compares himself to a hen gathering her chickens, and in my text he compares himself to a suitor begging a hand in marriage. Does this Christ the King, deserve this land? Behold Pilate's hall and the insulting expectorations on the face of Christ! Behold the Calvarean massacre and the awful hemorrhage of five wounds! Jacob served fourteen years for Rachel, but Christ, my Lord, the King, suffered in torture thirty-three years to win the love of this world. As often princesses at their very birth are pledged in treaty of marriage to princes or kings of earth, so this nation at its birth was pledged to Christ for divine marriage. Before Columbus and his one hundred and twenty men embarked on the *Santa Maria*, the *Pinta*, and the *Nina* for their wonderful voyage, what was the last thing they did? They sat down and took the holy Sacrament of the Lord Jesus Christ. After they caught the first glimpse of this country, and the gun of one ship had announced to the other vessels that land had been discovered, what was the song that went up from all three decks? "Gloria in excelsis." After Columbus and his one hundred and twenty men had stepped from the ship's deck to the solid ground, what did they do? They all knelt and consecrated the new world to God. What did the Huguenots do after they landed in the Carolinas? What did the Holland refugees do after they had landed in New York? What did the Pilgrim Fathers do after they landed in New England? With bended knee, and uplifted face and heaven-besieging prayer, they took possession of this continent for God. How was the first American Congress opened? By prayer in the name of Jesus Christ. From its birth this nation was pledged for holy marriage with Christ. And then see how good God has been to us! Just open the map of this continent, and see how it is shaped for immeasurable prosperities! Navigable rivers, more in number and greater than those of any other land, rolling down on all sides into the sea, prophesying large manufactures and easy commerce. Look at the great range of mountains, timbered with wealth on the top and sides, metaled with wealth underneath. One hundred and eighty thousand square miles of coal, one hundred and eighty thousand square miles of iron. The land so contoured that extreme weather hardly ever lasts more than three days, extreme heat or extreme cold. Climate for the most part bracing and favorable for brawn and brain. All fruits, all minerals, all harvests. Scenery displaying an autumnal pageant that no land on earth pretends to rival. No South American earthquakes, no Scotch mists, no London fogs, no Egyptian plagues, no Germanic divisions. The people of the United States are happier than any people on earth. It is the testimony of every man that has travelled abroad. For the poor more sympathy. For the industrious, more opportunity. Oh! how good God was to our fathers, and how good he has been to us and our children. To him, blessed be his mighty name, to Him of cross and triumph, to Him who still remembers the prayer of the Huguenots and Holland refugees and the Pilgrim Fathers—to Him shall this land be married!—Oh! you Christian patriots, by your contributions and your prayers hasten on the fulfilment of the text. We are just turning an important link in the mighty tome of our national history. Last year at the gates of this continent over 500,000 emigrants arrived. I was told by the Commission of Emigration last week that the probability is that this year over 600,000 emigrants will arrive at the different gates of commerce. Who are they—the paupers of Europe? No. At Kansas City last summer I was told by a gentleman who had opportunity for large investigation that a great multitude had gone through there averaging in worldly estate, $800. I was told a few days ago in the City of Washington, by an officer of the Government, who had opportunity for authentic investigation, that thousands and thousands had gone averaging $1,000 in possession each. I was told last week by the Commission of Emigration that twenty families that had recently arrived at Castle Garden brought $85,000 with them. Mark you, families, not tramps; additions to the national wealth, not subtractions therefrom. I saw some of them reading their Bibles and their hymn-books, thanking God for His kindness in helping them across the sea. Some of them had Christ in the steerage all across the waves, and they will have Christ in the rail-trains that five o'clock every afternoon start for the great West. They are being taken by the Commission of Emigration in New York, taken from the vessels, protected from the shylocks and the sharpers, and in the name of God and humanity passing these strangers on to their destination, and there they will turn your territories into states, and your wildernesses into gardens, if you will build for them churches, and establish for them schools, and send to them Christian missionaries. Are you afraid this continent is going to be overcrowded with this population? Ah! that shows you have not been to California, that shows you have not been to Oregon, that shows you have not been to Texas. A fishing-smack to-day on Lake Ontario might as well be afraid of being crowded by other shipping before night, as for any one of the next ten generations of Americans to be afraid of being overcrowded by foreign populations in this country. The one State of Texas is far larger than all the Austrian Empire, yet the Austrian Empire supports 35,000,000 people. The one State of Texas is larger than all France, and France supports 36,000,000 people. The one State of Texas far surpasses in size the Germanic Empire, yet the Germanic Empire supports 41,000,000 people. I tell you the great want of the territories and of the Western States is more population. While some may stand at the gates of the city, saying, "Stay back!" to foreign populations, I press out as far beyond those gates as I can press out beyond them, and beckon to foreign nations saying, "Come come!" But say you: "I am so afraid that they will bring their prejudices for foreign governments and plant them here." Absurd. They are sick of the governments that have oppressed them, and they want free America.—Give them the great gospel of welcome. Throw around them all Christian hospitalities. They will add their industry and hard-earned wages to this country, and then we will dedicate all to Christ, "and thy land shall be married." But where shall the marriage altar be? Let it be the Rocky Mountains, when, through artificial and mighty irrigation, all their tops shall be covered, as they will be, with vineyards and orchards and grain-fields. Then let the Bostons, and the New Yorks, and the Charlestons of the Pacific coast come to the marriage altar on one side; and then let the Bostons, and the New Yorks, and the Charlestons of the Atlantic coast come to the marriage altar on the other side, and there between them let this bride of nations kneel, and then if the organ of the loudest thunders that ever shook the Sierra Nevadas on the one side, or moved the foundations of the Alleghanies on the other side, should open full diapason of wedding march, that organ of thunders could not drown the voice of Him who should take the hand of this bride of nations, saying, "As a bridegroom rejoiceth over a bride, so thy God rejoiceth over thee." At that marriage banquet, the platters shall be of Nevada silver, and the chalices of California gold, and the fruits of Northern orchards, and the spices of Southern groves, and the tapestry of American manufacture, and the congratulations from all the free nations of earth, and from all the triumphant armies of heaven. "And so thy land shall be married."

LONDON CONFERENCE—MISSIONARY MEETING.

THURSDAY, June 2nd, 1881.

The President took the chair at 7.30, and gave out the 709th hymn.

The Rev. James Gray led in prayer.

The Rev. George Richardson said: It is a grand thing to live in this age, and take part in the work of the Church of the present day. We sometimes meet the statement that it is difficult to interest the mind in religious questions in this day. On the contrary, it seems to me that when the mind is actively engaged and highly cultured, then it is the easiest to direct its energies in the right course. You can drive a wind-mill only when the wind is in motion. The water-wheel will revolve only when the pond is well supplied with water. So it is difficult to produce good moral effects when there is stagnation of thought. If we measure the length of life by the opportunities we enjoy, it seems to me that we live longer than the patriarchs did. Our Church is taking a fair share in the great missionary enterprise. A gentleman, a member of the Episcopal Church, said to me lately, "There is no doubt that yours is the Missionary Church of the country." This work is prompted by no selfish spirit. How wide the chasm between the spirit of the men of the world and that which actuates the missionary enterprise! In the one case, personal aggrandisement; in the other, the glory of God and lifting up of humanity. This enterprise is developing a large spirit of liberality amongst our ministers and people. Of this, the late successful Relief and Extension Movement affords a pleasing illustration. Those who know this Society best are the best subscribers. But I do not say that we have reached the climax. We are yet but in the A, B, C of this work. It is producing examples of the noblest heroism. We read with pleasure the names of worthy men who have lived and died in other enterprises. But when we come to the history of Christian missions, and meet with such names as Coke, Williams, George McDougall, and those of the pioneers of the missionary work in our own land, we cannot but feel that here are examples of the very highest style of heroism. This Society is accomplishing a great work. What a change in this community since the days of the pioneer preachers. That change for the better is largely due to the preaching of the gospel. A word to my young brethren. I cannot speak lightly of the work done and hardships endured by our fathers; but, brethren, there remains for us a field for missionary toil and triumph equal to any the world has ever known. If I were entering on my third year, instead of twenty-third, I would not ask for an easy circuit at home, but for a place in the virgin soil of the great North-west. A more inviting field than this never opened up to any Church. May we be wise to occupy!

The Rev. Alexander Burns, D.D., LL.D., next addressed the meeting. He said: We are here to talk of the question of all questions. This work is about all we are in existence for as ministers. I do not know anything else that we are ministers for than to make the name of Jesus known. Let us look this question squarely in the face. Only about one-third of the human family have ever heard of Jesus Christ. While Stationing Committees are puzzled and perplexed to find places for the preachers, wanting to know whether the circuits they are receiving are as eligible as those which they are leaving, the parsonages as comfortable, the salaries as good, two-thirds of the human family are perishing without having enjoyed the opportunity of hearing the gospel. No man has carried them the bread of life. It is a sorrowful fact. We have to meet it. None should feel it as Christian ministers. If we take up the reliable statistics of the world, we shall discover that there is a greater number of people to be converted now than there was at the day of Pentecost. And there will be more next year than this. The increase in population will outstep the results of missionary work at our present rate. No missionary would contradict that statement. But there is a silver lining to that cloud. We have vastly greater resources for the work than they had on the day of Pentecost. At that time there was but a handful of men—perhaps not more than there are to-night in the city of Brantford. What if we had courage to face the task, and say, "We can do it"? That was done once. What elements of opposition confront the missionary to-day, as compared with those in the days of the apostles? There were no great aggressive hostile forces to confront them. It is not so now. Wherever the missionary goes he will meet with forms of opposition such as the apostles had not to meet with. The mission field is no place for children. It is the men who are equipped most fully, armed—*cap-a-pie*—men in the fullest sense of the term, in health, common sense, ability to master languages—that are needed here. We have the "sand lots" of California to fight, and all the aggressions of paltry pelf that come under the notice of the foreigners who visit the land. Only a few days ago we read of the assassination of almost a dozen Chinamen. We have all the villainy that is in the Church to contend with. The greatest enemy of the Church is our own lack of fealty to the truth, and our eager thirst for place and preferment. Then there is the influence of adventurers, soldiers and sailors, in foreign ports, from whom a false conception of Christianity is taken by the heathen. There are the imperfect forms of Christian civilization that are in many quarters to be witnessed, and from which foreigners take their measurements of Christianity. All this serves to furnish the heathen with powerful arguments against us. I have no lack of faith, sir; but it is that which is behind that supports me. Oh! that the Lord would purify the Church, and touch the hearts of the great men who represent our Christian civilization. But, sir, I have hope. I believe that the capture of the whole fort is within easy reach of us. There is nothing Utopian in the matter. There must be something wrong in the Church, if there are more ministers than the Stationing Committee can find places for, while two-thirds of our fellow men are perishing. Young men are coming forward and saying, with tears in their eyes, that they are called of God to preach the gospel—young men as well endowed as were the apostles and the fathers. In many cases we cannot take them. To find places for men we sometimes hear, "We will divide such and such a circuit; the people there are well able to support two men." "But," it is answered, "they will not do it." If they will not support a married man, send them a young man. It is a race between the men and the supporting power of the people. The faith of the Church is not equal to the emergency. The Methodist Church is broader than Canada—is broad as the world. When I was converted I had not a hymn, but tried an old psalm:

"O! thou, my soul, bless God the Lord,
And all that in me is
Be stirred up, his holy name
To magnify and bless."

And I rang the changes pretty well on that. But I soon learned a hymn.

"O! that the world might taste and see
The riches of his grace
The arms of love that compass me,
Would all mankind embrace."

We are clinging to a country "over-churched and over-ministered." The *Globe* of to-day, in its report of the proceedings of the General Assembly of the American Presbyterian Church, states that there are in that Church 1,816 ministers without charges, and 1,034 congregations without settled ministers, leaving a margin of 782 ministers for whom there are no congregations. Has the Macedonian cry died out? There is no doubt that in our Church hundreds of ministers, without leaving one pulpit vacant, could be better spared for the foreign work than retained. The Church will have to do something in this direction. We have an abundance of men. It is faith on the part of the Church that is wanting. But some say, "I did not enter the ministry for this work." For what, then? If that be your spirit, brother, you have not the call. We shall have to adopt a new mode of procedure, and receive men with the idea that they will go where they are sent, and where they are needed most. The young men we receive should be young men ready to say, "We would like to go where Paul and Peter would like to go." Apostolic Succession is a nice little toy to play with. The true Apostolic Succession is that which walks in the footsteps of the Apostles. How long, do you think, Paul would stay in this country? He would soon be off to foreign parts. If it be true that the race is for good salaries, comfortable parsonages, important positions, then don't you see that the cream is gone from the Divinity of our religion? The whole of this is un-Apostolic and un-Methodistic. The true servant of God will say, "I care for nothing but that my bread may be given, and my water be sure. Having that I will go anywhere." But what about the means? I have no trouble about that. I have faith in the merchant princes that they will esteem it an honour, as they never did before, to be put at the helm of this enterprise, and will manage the finances. If you give me five cents a week for each member of our Church for ten years, I will equip 450 or 500 men, send them to China or India, and give them all they ask for to support them. It would give $325,000 a year. Deducting from this $100,000 for home missions—for I suppose they will be as greedy as ever—we shall have $225,000 left. We shall find two men for every $1,000, thus sending forth 450 men to the foreign field. Would that the President of the General Conference, the Presidents of Annual Conferences, the Presidents of colleges, would sound this all along the line. Would that the great Ecumenical Council would take it up. We should then have a missionary revival that would soon end in winning the world for Christ.

The Rev. George Douglas, L.L.D., President of the General Conference, kindly consented to speak instead of Dr. Sutherland, in his unavoidable absence. He said: My joy while life shall last and ability continue will be to lend what little help I can give to this the sublimest of all causes. Standing on this platform of Christian missions, I seek to magnify the grandeur of this enterprise. It is broader than all scientific achievement that proposes the physical and sanitary amelioration of our race; wider than the commanding arena of intellectual culture, which proposes the ennoblement of the human intelligence. It sweeps out into wider proportions than any statesman in his political economy suggests. Christian missions cover the entire realm of human want in the present, and sweep along the vast forever. To give this Christianity of the Gospel to any man or nationality—who can contemplate the grandeur of the consequences it entails? To give Christianity is to give dominion over the elements and forces of nature. It is to give the power which Watts evoked from the waters, and which moves the world as the power of steam. It is to give the fiery flame which Franklin evoked from the heavens, and Morse harnessed to carry intelligence across continents and under seas. It is to give the palatial car that, on rails of steel, will sweep this continent from the Atlantic to the Pacific Ocean. In a word, it is to give all those thousand appliances which redeem our civilization from barbarism. It is to wake the slumbering intellect from its incipient death; to give schools, colleges, and academies; to give the science of Newton and the Inductive Philosophy of Bacon, the historic wealth of Macaulay, and the sublime literature of the poets. It is to uplift the genius of liberty; to publish the Magna Charta of the human race; to assert, wherever the heaven-erected brow is seen, that there is the inalienable birthright of civil and religious liberty. It is to proclaim the sanctity of the family, and to vindicate the eternal principles of morality and law which educate the spirits of men for the higher and better world. Now, I ask you, for a moment, to look at the forces which slumber in this Christianity to take hold of nationalities and lead them onward. See how it took hold of our Celtic and Teutonic fathers, and led them forward, until their offspring of to-day have become the foremost people on the face of the earth. Christianity gave the dominion which planted our race on this continent of America. The flags of Spain and France—the first European powers to take possession of this continent—were conquered. Britain and her youngest daughter, Columbia, remained in possession; and "Their lines have gone out through all the earth, and their words unto the end of the world." Then, sir, in this Christianity is the only power that can save from national degeneracy.

When Gibbon was finishing his great work, "The Decline and Fall of the Roman Empire," he boldly asserted that civilization would never more be destroyed—the flood would no more return and cover the earth. As an English critic said, "he seemed to reason justly." Look at the strength of civilization and the weakness of barbarism. It was asked, "Whence were to come the Vandals that should overturn civilization?" It did not occur to him that beneath, in the heart of the finest capitals of Europe, beneath the shadow of their very palaces vice and ignorance might fester, and grow, and develop the most destructive forms of Vandalism. Sir, there is much in the current literature of the day that is in bitter antagonism to this aggressive work of Christianity, and seeks to shake the faith of the rising young men of our Church in the cause we are seeking to pursue. And by how much our youth become speculative and broad in their intelligence, by so much is there a growing shakiness in the efficiency of our principles for the accomplishment of their great mission. There are skeptical lecturers who are doing all in their power to loosen our hold upon the faith of our fathers. A man came recently to Montreal and declared that none but fools and fanatics would now accept of Christianity. Whoever the fools and fanatics may be, it is an Ingersoll, and Underwood, and a Proctor that ask us to renounce the sun and walk in the light of their flickering little tapers—ask us to turn away from the living waters and accept the droppings of their miserable philosophies. Their names shall perish from the earth; but the name of Jesus shall live forever. Their philosphy has worn out its garments; but Christianity, maid of the morning, I see her coming up the steps of time, walking upon the mountains and ever lifting up the weary and lost and clasping them to her heart of love,—advancing, holding the torch of immortal life which will light this world to immortality. Five years ago the Turko-Russian war was drawing to a close. The Russian bear was fixing his eye upon the Golden Horn intending to grasp it for his feast. The British Lion growled and awoke from his slumbers. The telegraph brought the message, "Shake out your flag, up with the steam, force the Dardanelles." The world stood aghast. Hornby steamed up and gave the flag to the breeze. The great Bear growled and went back into his lair. Sir, the direst of tyrannies is laying hold of our sister Province. Shall our ships fling out the flag and say to the emissaries of Rome, "Strike if you dare?"

Correspondence.

CHILDREN'S FUND.

I am instructed by the Quarterly Board of the Aurora Circuit to request you to publish the following resolution, which was passed at the late meeting of the Board:

Resolved, That we, the members of this Quarterly Board, would place on record, our firm conviction that the period has now come in the history of our denomination, when the "Children's Fund" should be either abolished or modified, so as to be less injurious to the interests of our Church, for the following, among many reasons:

1. The amount, which each circuit is required to contribute per member, is so large, that it becomes a temptation, to both officials and ministers, not to report those members who are unable or unwilling to pay towards circuit funds, thereby greatly reducing the numerical strength of our Church.

2. On poor circuits the "Fund" becomes a serious burden, which is not at all commensurate with the good sought to be accomplished by the "Fund."

3. The practical working of the "Fund" does not give a circuit credit before the private membership, or the public, for paying the amount of salary that our ministers with children receive.

Resolved, That this Board present a memorial to the next General Conference, praying that some action be taken regarding this "Fund."—Also that this Board request the delegates to the approaching District Meeting to bring these resolutions before the meeting, and endeavor to secure united action, regarding this question, on the part of all the circuits on the District.

W. B. RICHARDSON, Recording Steward.

A SUGGESTION.

Would it not be a wise expenditure for all our Methodist Churches to have a board with the name of the church, pastor, and hours of service, placed in a conspicuous place outside of the church? It is difficult to find the place by the general directions you get from most hotel men. "Just along such a road or street," and when you get there you find, in many cases, two or three churches. By the time you find the place service has commenced, and being a stranger, you do not care to disturb the meeting. Shall we have this much-needed want?

A COMMERCIAL TRAVELLER.

BRADFORD DISTRICT MEETING.—The Annual Meeting of the Bradford District was held in the Methodist Church, in this village, on Wednesday and Thursday, May the 25th and 26th. Nearly all the minsters of the District and a large number of influential laymen were present. After devotional exercises, in which the Revs. D. Cattanach and H. S. Matthews led in prayer, the meeting proceeded to ballot for Secretary, when the Rev. J. E. Howell, M.A., was elected. The examination of moral and religious character, brought out the fact that not a stain rested on any of the ministers. The elections of the various officers took place, and created considerable interest. On ballot the Rev. J. W. Totten was elected representative to the Stationing Committee, and the Rev. S. P. Rose to the Sabbath-school Committee; Thomas Driffill and George Fletcher, Esqs, to the Contingent Fund Committee, and J. J. Pearson, Esq., to the Missionary Committee. The District is in a healthy state both spiritually and financially. Gracious revivals were enjoyed during the year, by many of the circuits, and as a result, after supplying the number of those who either died or were dis-membered, an increase of 168 is reported in the membership. The Rev. H. S. Matthews read the financial statement, which is also very gratifying. The Superannuated Ministers' Fund shows an increase of $54.95; the Contingent Fund $18.44; the Educational Fund $13.63; and the General Conference Fund $10.08. After votes of thanks to the Rev. Thomas Campbell, the genial Superintendent of the Bradford Circuit, for his excellent arrangement in billetting, and to the people of Bradford for the hospitable manner in which they entertained the delegates, the pleasant and successful meeting was brought to a close by the chairman pronouncing the Benediction.—*Bradford News.*

The Righteous Dead.

RACHEL CAROLINE WIDERICK

Was the daughter of John Walker, who resided at the time of her birth in the State of North Carolina. On the 10th of November, 1872, in the town of Dundas, she was united in marriage to Mr. Jacob Widerick, with whom she lived a most happy life till the time of her death. Six years ago last December, she was converted to God in the township of Walpole, Springvale appointment, Hagersville circuit, under the ministry of Rev. Joseph Colling. Her conversion was very clear. Her distress of mind was very great, for some time, before she could claim Christ as her own personal Saviour; but after the witness of the spirit was given, she never doubted as to her being a child of God. Though residing nearly three miles from the church of her choice, we scarcely ever missed her from the preaching service, or from the class meeting. Always a cheerful, happy Christian, her last illness was of short duration. About a week before her death she said to her mother-in-law, "I do know I am a child of God." For some time before her death she imagined herself in Heaven. Perfectly happy in the midst of severe suffering, on the 28th of April, 1881, she left the body, and went to be with Jesus, whom she loved so well, being, at the time of her death, aged, 35 years, 5 months, and 19 days. Two days after her death, an appropriate sermon was preached by the writer, in the church in which she had been accustomed to worship, to a very great crowd of sympathizing friends, after which her body was laid in the grave, to sleep till the resurrection morning. She has left a husband and four small children to mourn their great loss.

T. S. HOWARD.

SAMUEL D. KENNEY

Died at the residence of his son-in-law, Robert Howes, 6th line Trafalgar, April 21st, 1881, in the 85th year of his age. In the death of Father Kenney, another link that united the past and present generations is broken. He was Pennsylvania Dutch—one of those noble U. E. Loyalists who came to this country during the American Revolution. He settled on the Dundas street. He united with the first class-meeting formed on the street in 1822. In those early days of temporal and spiritual struggle he had his share, but "none of these things moved him." From his first connection with the Church he became a worker for God He filled the offices of class-leader and local preacher for over fifty years with acceptance and success. The people of God were his chief friends. The Church was his home. In her depression he mourned; in her success he rejoiced The writer knew him and loved him for his works' sake. He was a member of the late New Connexion for forty years, and on several occasions a representative to the Annual Conference, and in his official relation was much respected. He was a liberal supporter of all the claims of the Church; a man of great candor, of slow utterance, of few and well-chosen words; quick of discernment, yet not hasty in conclusion; firm as a rock, and humble as a child; honest in his principles, and unwavering in his friendship. Kindness and generosity were the leading features of his life. He was respected both as a man and as a Christian. The companion of his early days passed on before him, and several of the other members of his family Those left are trying to serve the God of their father. He retained his mental vigor to the last. He had humble views of himself, and exalted views of Christ, and rejoiced in his cleansing blood. Many were his joyous utterances as he passed through death triumphant home. He was interred in the family burying-ground at the Primitive Methodist Church, 7th line, where he worshipped for a few years, owing to his infirmity. A large concourse of people attended the funeral. By the request of the deceased, Rev. T. M. Jefferis conducted the funeral service, and preached the sermon from Psa. 116: 15. The whole service was solemn and impressive.

T. M. J.

WILLIAM CHILDS

Died on the 21st of May, aged 82 years, 6 months, and 16 days. He came from England with his family when 35 years of age and settled in the neighborhood of Hamilton, Ontario, until 1856, when he moved to the township of Dawn, near Florence, where he lived until his death. He had been laboring to serve God for about forty years, and was for many years a member of the Methodist New Connexion Church, of which his eldest son, the Rev. Charles Childs, was a minister until his death in 1854. Excepting our aged mother and two sons a family of six children have all died. Notwithstanding a hard life of toil and much domestic affliction father maintained good health until five years ago, when he was seized with paralysis, from which for some time he partially recovered, but during the last year he kept gradually weakening. The last two weeks of his life—when the power of speech almost entirely failed, his breathing nearly stopped by the palsied condition of his throat and lungs, when the dissolution of the earthly tabernacle more rapidly progressed—the conflict was intense; his suffering severe. But the day before his death, in answering questions of his friends during a slight cessation of distress, in broken utterances, but with a more radiant countenance, and in feeble but earnest tones he exclaimed, "Heaven, *soon* be home—Heaven!—yes, *yes,—soon be in heaven.*" Hence we can hope our aged mother and her remaining family, if prepared, may hereafter unite with our father in enjoying an endless "home" away from all toil and grief, beyond the gloomy confines of the tomb. May it be so!

ONE OF HIS SONS.

MR. ANDREW W. HOOD.

Mr. Andrew W. Hood was born on the Island of Newfoundland, the 5th of April, 1816, and died, suddenly, in the City of Montreal, the 1st of February last. When but a boy of eight years, he was brought by his parents, with two brothers, to the City of Quebec. The family could not have been long in Quebec, when the writer remembers to have seen the three brothers in the Sunday-school of the Methodist Church. One of the brothers departed this life many years ago in New York; the other, Alderman Hood, of Montreal, still survives. In an extensive revival in the Methodist Church in Quebec, in 1832, the year of the first visitation of the dreadful scourge—the cholera—to our country, the subject of this obituary notice was converted to God; and in the Methodist Church, he continued to serve God and his generation to his death. He held every office of the Church open to him as a layman, with much zeal and efficiency. He was, at one time, a leader of a class; again, a local preacher; then a Sabbath-school superintendent, a trustee, and a recording steward. He was a liberal and hearty supporter of the various institutions and interests of our Church, as of the Church of Christ, generally. He had his own way and measure of doing such things—for he was of a strong and independent spirit—and, because he did not always act according to the ideas of some, he was by them written down as hard and illiberal. But those who knew him best would not endorse such a judgment of him by any means. Having, through great energy, application, and business sagacity, acquired a competency for himself and family, he retired from the cares and toils of business life. But, in an evil hour, as some would say, he was drawn into a business speculation, and lost nearly all he had made. This was, to him and his family, a severe trial, but it served to bring out the man, and the Christian principles which had molded his character, in a way never before seen in him. The first shock being passed through, he now applied himself, with all his youthful zeal and energy, to his business a second time; and soon, had the Lord spared his life, with the blessing which eminently attended his labors, he would again have placed his family on the pedestal of worldly independence. The scenes of trial, through which the Lord brought him, in these, his later years, were eminently blessed to his spiritual improvement. It was soon evident, that he had learned to place a juster value, than heretofore he had done, on the relative claims of earthly and heavenly things; and this, in time, led him to greater prayerfulness and interest in his spiritual condition. So that, although his end was sudden (for, having entered a lawyer's office, whither he had gone on business, he sat down on a chair, placed his head on a table, and, at once, breathed his last breath) he was not

unprepared for his earthly end, as with other things previously, a sweet smile on his countenance, when his head was first raised, clearly and fully indicated. Our brother was one of those, whose place in the Church is not very easily filled; and, because of which, the cry to the great Head of the Church is timely and appropriate: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men!"

J. B.

MRS. ELIZABETH STEVENS.

The subject of this notice was born in the Parish of Breage, Cornwall, England, in the year, 1806, and came to this country in 1849, sixteen years after her marriage to Mr. John Stevens. Upon her arrival in Guelph, she, with her husband, united with the Wesleyan Methodist Church, the Circuit then being under the superintendency of the late Revs. James Spencer, M.A.; his colleagues being, Revs. Charles Fish and W. S. Griffin. She remained, to the day of her death, a faithful and consistent member of the Church, and manifested, in a quiet and unobtrusive manner, the graces of a truly Christian character. For many years she was afflicted, seasons of great pain and weakness falling to her lot. She bore her protracted suffering with great patience, and her testimony to the presence and saving grace of Christ was very clear and definite. The fear of death was taken away, and the only seasons of disappointment, she spoke of, were those in which, after severe paroxysms of her disease, she was unexpectedly restored to consciousness and lengthened life. She died, in great peace, on Saturday night, April 23rd. May her bereaved husband and friends meet her before the throne!

MRS. ELIZABETH A. HUTTON.

Our deceased sister was born in New York in the year 1831, and removed to Ontario in her youth. About twenty-five years ago, during a season of revival and ingathering on the Vienna Circuit, Mrs. Hutton, who had been from childhood a member of the Episcopalian Church, united with the Methodist Church, then enjoying the ministrations of the Rev. James Preston. Some time after she, with her husband, removed to Guelph, and continued in connection with the Norfolk Street Methodist Church till her death. For twelve years previous to her departure her health was so precarious as to prevent her from attending regularly the means of grace, but when permitted to enjoy them she prized them highly. Notwithstanding the most assiduous and affectionate efforts on the part of her family to alleviate her sufferings they were very great, and sometimes rendered her unconscious of the presence of friends around her; but when able to reply to their kind inquiries respecting her soul's welfare, her answers showed that Christ was with her. She died in quiet assurance of the Redeemer's love. "So he giveth his beloved sleep."

MRS. ELIZABETH STORRY BRIGNALL.

Mrs. Elizabeth Storry Brignall, wife of Richard Brignall, Esq., of the township of Pickering, was born at Ganton, near Scarboro', Yorkshire, England, on the 27th of February, 1846, and came, with her parents, in 1852, to the township of Whitchurch, Ontario, Canada, where the family settled. In 1862, when sixteen years of age, she entered upon the new, high, and noble life of the Christian, under the labors of the Revs. Pinch and Wilson, at Bloomington, and died at Kinsele, on the 15th of March, 1881. From that time forward, until her translation to the fairer clime, her way was the way of pleasantness, and all her paths were peace. So mild, so pure, so unselfish, and so noble a life, could not but be admired and revered by all who knew her, and who were capable of perceiving the most worthy and divine of all personal accomplishments—full, warm, cheerful, whole-hearted, devotion to God, and to the extension of Christ's beautiful kingdom of love, peace, and joy in the world. In her youth and vigor, she served ten years as missionary collector. At the end of her missionary collectorship, she married her now bereaved husband, Mr. Richard Brignall, a very worthy class-leader of the Methodist Church. Sister Brignall brought the smile of heavenly sunshine to her new home. How sad to think that the light, that burned so brightly and emitted such a genial warmth, and sweet fragrance of heavenly spicery, should be so soon extinguished. Should we say extinguished? Should we not rather say exalted? We miss her much. Her husband misses her, her dear babes miss her, the Church misses her, the neighborhood misses her, but she is welcomed among the children of our Father's household above. She shone here in august calmness, and in spiritual beauty, and in unostentatious, sweet, and modest usefulness. How good the Lord is to lend us such shining examples of heavenly grace and sacred devotedness, if only for a few short years. We were greatly moved when we heard on the 15th of March last that she had gone. But we knew she was exalted to the happier place where the shadows of time, and the agitations and aggressions of sin cannot enter. Her funeral, the third day after her death, in the Salem Church, was attended by a vast crowd of true sympathizers. We lowered her body in the grave, but we saw beyond, through the rift in the cloud, the happy greetings over there.

"This is not my place of resting—
Mine is a city yet to come;
Onward to it I am hasting,
On to my eternal home."

G. J. DINGMAN.

Greenwood, May 4, 1881.

MRS. JANE HAMILTON.

On Monday, 13th December, 1880, Mrs. Jane Hamilton, widow of the late Rev. Robert Hamilton, died at her residence, Toronto, Canada, in the 60th year of her age.

Mrs. Hamilton was daughter of the late Mr. Robert Corrigan, Moss Spring, Moy, County Armagh, who for so many years adorned his Christian profession, and evinced his hearty attachment to Wesleyan Methodism as the Church of his choice. As might have been expected, she was early trained in scriptural truth, and brought "up in the nurture and admonition of the Lord." When at school in Omagh, she, in company with a Christian relative, visited Londonderry, where, under the ministry of Revs. Henry Price and Robinson Scott, a deep and extensive revival of religion was in progress. During her short stay in that city, she shared in the gracious influence, received Christ as a personal Saviour, and found "redemption through his blood, even the forgiveness of sins." Henceforth, both as a young woman, and as the wife of a minister of the gospel, she manifested genuine sympathy with "the things of the Spirit." Though her natural disposition was timid and retiring, no one intimate with her could fail to notice the real interest she took in the cause of Christ, the serious and yet happy tone of her mind, and her reverent and consistent walk, ever appearing to recognize the claims of Him whose handmaid she had become.

During her earthly sojourn she was comparatively free from illness, but was severely tried by the death of two children, a long and painful affliction which her husband at one time was called to suffer, and at a later period, by his removal, and the loss and sorrow it occasioned; yet, during the whole of her trials, she murmured not, but cheerfully acquiesced in the loving and unerring will of God.

On every circuit where she resided, she secured the esteem and love of those who knew her family and home, by her thoughtful, kind hospitality to others, and the gentle prudence of her bearing amongst the people, she greatly contributed to promote peace and harmony in the Church. Naturally of an amiable disposition, which was sanctified by the grace of God, "the ornament of a meek and quiet spirit" shone brightly in her character. She was a truly faithful and helpful wife, an attentive, loving mother, and a true-hearted friend.

While far removed from bigotry, she was at the same time strongly attached to the Methodist Church, shared with profit the blessings of its means of grace, and longed to see it in great prosperity.

About four years before her own summons came, she was called to bear the pangs of parting with her husband, and to feel the loneliness of widowhood. Only a few months passed round when she emigrated with her two daughters to Canada, to join three others of her children who had been residing in the city of Toronto. In that city she departed in the full peace and triumph of the gospel, and went to join that portion of her family that had already reached the better country. A letter from the Rev. J. B. Clarkson, M.A., contains the following allusions:—

"During Sister Hamilton's residence in this country and in this city, she had endeared herself to many friends, all of whom loved the meek Christian spirit which ever characterized her happy life. Her love for the means of grace, and her desire for the prosperity of God's cause were alike very strong indeed. Her closing years in Canada are but an added commentary to the earnest and devoted life which our now sainted one lived in your fair land."

In a communication from the Rev. John Potts, D.D., he says: "Upon arriving in Canada, she united with the Methodist Church, and until the day of her death walked before her family and the Church as a mother of Israel. She was eminently modest, but uncompromisingly faithful to Christian principle, and to all the peculiarities of Methodism. It was given to her by the good Lord to have a rich and unusually happy religious experience as she drew near to the end of life's pilgrimage. Again and again she shouted, 'Glory! glory!' When a weeping daughter asked her what message she wished sent to Uncle Donnelly, the prompt and beautiful reply was, 'Safe in the Arms of Jesus.' The funeral was largely attended, and the exercises were conducted by the Rev. Robert Hewitt, of the Irish Conference, Rev. J. B. Clarkson, M.A., and the writer."

"Her children arise up and call her blessed."
—*J. D., in Irish Evangelist.*

RICHARD OUGHTRED

Was born on the 4th day of June, 1813, in the North Riding of Yorkshire, England, and died at his residence at Sheridan, on the 26th January, 1881. In the year 1820, he, with his parents, emigrated to Quebec, returning to England again in 1826. In 1831, he returned with his Uncle William to Ontario, and ultimately settled in Toronto township, where he resided up to the time of his death. He was the sixth member of a family of twelve, only two of whom survive him, a brother and a sister.

In September, 1855, he was united in holy matrimony to Miss Esther Ann Gable, daughter of Mr. J. Gable. Their happy union was dissolved by death in May, 1862, when our departed brother was left with four little girls, as the issue of their marriage, all of whom survive their parents, and are grown to womanhood, treading in their parents' footsteps, and are an honor to the Church of Christ, and a credit to the name they bear.

Brother Oughtred was converted to God in the year 1834, under the ministry of the Rev. John Long, the blind preacher, at Sheridan. That his conversion was genuine, his after life gave ample testimony. "The love of God, shed abroad in his heart by the Holy Ghost given unto him," filled his soul "with joy unspeakable and full of glory;" and zeal for the glory of God glowed with holy fervor in his soul. "He grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He became a faithful witness to the power of divine grace to save from all sin. It was a blessed reality in his experience. His Christian life accorded well with his noble manly profession of a rich experience of full salvation. Like Enoch of old, "he walked with God."

He was gifted of God with a clear, strong intellect, and was a man of independent judgment, and of marked individuality of character. He embraced with all his heart the glorious doctrines of the Bible, as taught in the theology of our beloved Methodism.

He was well grounded in "the faith once delivered to the saints," and was able to give to all "a reason for the hope that was in him." He was powerful in prayer, and a bold, intrepid confessor of Christ. He passed through much affliction and sore bereavement, yet all was borne with Christian patience, resignation, and fortitude. When, during our protracted meeting, he was seized with his last illness, it was very observable that he was fast ripening for the better world. Heaven was constantly in his thoughts, and was the delightful theme of his conversation. The writer will not soon forget the last testimony which he bore for Christ, with noble, sacred enthusiasm, in Sheridan Church, in which he said—referring to the text, "Jesus only"—"I love him! Yes, I love him above everything else! He is my Saviour. I will praise him. I cannot help praising him. I will praise him for ever and ever:

"'I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, or thought, or being last,
Or immortality endures.'"

The effect of these words upon the audience, falling as they did, from the lips of one, whose heart was aflame with the love of Christ, cannot be described. This was his last public witnessing for Christ, for the next week found him a corpse in the same church. As in life and health, so in affliction and death, Jesus was precious to his soul, for the last words the writer heard from his lips were, "Jesus only for me." On the morning of the 26th of January, he died without a struggle in the arms of his only surviving brother, sweetly falling asleep in Jesus. "Blessed are the dead, who die in the Lord."

Two days after his decease a large assembly of friends gathered in his accustomed place of worship to pay their last tribute of respect to our departed brother, when the circumstance was improved by appropriate exercises and a discourse from Psalm, cxvi. 15, delivered by the writer; after which his remains were committed to the earth, in sure and certain hope of a glorious resurrection into eternal life.

Our society at Sheridan, on Cooksville circuit, sustains a serious loss in the death of one so true to its interests and work. Yet even through this sad providence we have good reason to believe God has been working upon some hearts dear to the loved one now in heaven, bringing them to repentance and faith in Christ. Our honored father in Israel, the Rev. Richard Philp, at the close of the funeral service offered a very comprehensive and suitable prayer, in which he asked that God would "raise up out of the ashes of Bro. Oughtred more witnesses for Christ than had been raised by his life." This prayer has in measure been answered. That it may be answered in the gathering of all his relatives and friends into the Church of Christ, is the earnest prayer of

W. B.

MARY LAZENBY,

Whose maiden name was Mary Pearson, was born on the 30th of November, 1805, in Yorkshire, near Hull, England. In 1835 she emigrated to Canada and settled at Thornhill, on Yonge street, where she was married to Moses Lazenby in 1836, and where, under the Rev. George Poole, she was converted to God and joined the Church in 1839. In 1853 she, with her husband came to Queensville, where, till his death they served God together in positive Christian toil, and where she remained until the 15th of December, when she departed to be with Christ, leaving those who had been blessed by the halo of her life to mourn a real loss. Hers was a quietly consistent life, rich in the depth of a trustful experience. She was patient and uncomplaining where others would have repined, continuing regular in her attendance upon public worship, encouraging those around her by the manifest largeness of her faith, as also by the sweetness of her spirit and her words, and constantly breathing a benediction upon those who came in contact with her life. All who assembled to show respect to her memory felt the propriety of the words of the beloved John, "Blessed are the dead who die in the Lord." J. E. ALLEN.

MARTHA E. BIGGAR.

The subject of this brief obituary notice was born in Chinguacousy township, March 14th, 1833, moved to Saltfleet with her parents in 1837, and joined the Wesleyan Church when 16 years old. She continued a consistent member until her death. She died at her home in Windham, October 29th, 1880.

She was married to Andrew Biggar, her now surviving and sorrowing partner. She leaves also three children, two grand-children and a large circle of relatives and acquaintances that will ever hold her in kind remembrance.

Shortly before her death she had the impression that her time here was short. Seven weeks before her burial she went to church and stayed to class as usual. She spoke of her happiness here and her anticipation of heaven, and she stated that this would be her last time with them.

On her death-bed she called her children around her and told them all to meet her in "that upper and better world." COM.

WILLIAM SCALES

Was born on the 30th of May, 1852, in the township of Rawdon, P.Q., and died on the 4th of March, 1881, of consumption, which seemed to result from a cold contracted about two years previously. He was converted and joined the Methodist Church during the incumbency of the Rev. F. Hunt in 1874. His Christian character was uniformly consistent and unassuming. As long as his health would permit his place was filled in the house of prayer. During his last illness he constantly manifested an unwavering trust in Christ, and not the slightest fear of death. His earthly life passed away calmly and beautifully, thus giving his relatives joy in sorrow.

The funeral was large, and the occasion improved from 2 Cor. v. 1., by the writer.

F. DELONG.

Notice.

DEPARTMENT OF THE INTERIOR,

OTTAWA, 25th May, 1881.

WHEREAS circumstances have rendered it expedient to effect certain changes in the policy of the Government respecting the administration of Dominion Lands, Public Notice is hereby given:—

1. The Regulations of the 14th October, 1879, were rescinded by order of His Excellency the Governor General in Council, on the 20th day of May instant, and the following Regulations for the disposal of agricultural lands substituted therefor:—

2. The even-numbered sections within the Canadian Pacific Railway Belt—that is to say, lying within 24 miles on each side of the line of the said Railway, excepting those which may be required for wood-lots in connection with settlers on prairie lands within the said belt, or which may be otherwise specially dealt with by the Governor in Council—shall be held exclusively for homesteads and pre-emptions. The odd-numbered sections within the said belt are Canadian Pacific Railway Lands, and can only be acquired from the Company.

3. The pre-emptions entered within the said belt of 24 miles on each side of the Canadian Pacific Railway, up to and including the 31st day of December next, shall be disposed of at the rate of $2.50 per acre; four-tenths of the purchase money, with interest on the latter at the rate of six per cent. per annum, to be paid at the end of three years from the date of entry, the remainder to be paid in six equal instalments annually from and after the said date, with interest at the rate above mentioned on such portions of the purchase money as may from time to time remain unpaid, to be paid with each instalment.

4. From and after the 31st day of December next, the price shall remain the same—that is, $2.50 per acre—for pre-emptions within the said belt, or within the corresponding belt of any branch line of the said Railway, but shall be paid in one sum at the end of three years, or at such earlier period as the claimant may have acquired a title to his homestead quarter-section.

5. Dominion Lands, the property of the Government, within 24 miles of any projected line of Railway recognized by the Minister of Railways, and of which he has given notice in the *Official Gazette* as being a projected line of railway, shall be dealt with, as to price and terms, as follows:—The pre-emptions shall be sold at the same price and on the same terms as fixed in the next preceding paragraph, and the odd-numbered sections shall be sold as $2.50 per acre, payable in cash.

6. In all townships open for sale and settlement within Manitoba or the North-West Territories, outside of the said Canadian Pacific Railway Belt, the even-numbered sections, except in the cases provided for in clause two of these Regulations, shall be held exclusively for homestead and pre-emption, and the odd-numbered sections for sale as public lands.

7. The lands described as public lands shall be sold at the uniform price of $2 per acre, cash, excepting in special cases where the Minister of the Interior, under the provisions of section 4 of the amendment to the Dominion Lands Act passed at the last session of Parliament, may deem it expedient to withdraw certain farming lands from ordinary sale and settlement, and put them up for sale at public auction to the highest bidder, in which event such lands shall be put up at an upset price of $3 per acre.

8. Pre-emptions outside of the Canadian Pacific Railway Belt shall be sold at the uniform price of $2.per acre, to be paid in one sum at the end of three years from the date of entry, or at such earlier period as the claimant may acquire a title to his homestead quarter-section.

9. Exception shall be made to the provisions of clause 7, in so far as relates to lands in the Province of Manitoba or the North-West Territories, lying to the north of the belt containing the Pacific Railway lands, wherein a person being an actual settler on an odd-numbered section shall have the privilege of purchasing to the extent of 320 acres of such section, but no more, at the price of $1.25 per acre, cash; but no Patent shall issue for such land until after three years of actual residence upon the same.

10. The price and terms of payment of odd-numbered sections and pre-emptions, above set forth, shall not apply to persons who have settled in any one of the several belts described in the said Regulations of the 14th October, 1879, hereby rescinded, but who have not obtained entries for their lands, and who may establish a right to purchase such odd-numbered sections or pre-emptions, as the case may be, at the price and on the terms respectively fixed for the same by the said Regulations.

TIMBER FOR SETTLERS.

11. The system of wood lots in prairie townships shall be continued—that is to say, homestead settlers having no timber on their own lands, shall be permitted to purchase wood lots in area not exceeding 20 acres each, at a uniform rate of $5 per acre, to be paid in cash.

12. The provision in the next preceding paragraph shall apply also to settlers on prairie sections bought from the Canadian Pacific Railway Company, in cases where the only wood lands available have been laid out on even-numbered sections, provided the Railway Company agree to reciprocate where the only timber in the locality may be found on their lands.

13. With a view to encouraging settlement by cheapening the cost of building material, the Government reserves the right to grant licenses from time to time, under and in accordance with the provisions of the "Dominion Lands Act," to cut merchantable timber on any lands owned by it within surveyed townships; and settlement upon, or sale of any lands covered by such license, shall, for the time being, be subject to the operation of the same.

SALE OF LANDS TO INDIVIDUALS OR CORPORATIONS FOR COLONIZATION.

14. In any case where a company or individual applies for lands to colonize, and is willing to expend capital to contribute towards the construction of facilities for communication between such lands and existing settlements, and the Government is satisfied of the good faith and ability of such company or individual to carry out such undertaking, the odd-numbered sections in the case of lands outside of the Canadian Pacific Railway Belt, or of the Belt of any branch line or lines of the same, may be sold to such company or individual at half price, or $1 per acre, in cash. In case the lands applied for be situated within the Canadian Pacific Railway Belt, the same principle shall apply so far as one-half of each even-numbered section is concerned—that is to say, the one-half of each even-numbered section may be sold to the company or individual at the price of $1.25 per acre, to be paid in cash. The company or individual will further be protected up to the extent of $5.00, with six per cent. interest thereon till paid, in the case of advances made to place families on homesteads, under the provisions of section 10 of the amendments to the Dominion Lands Acts hereinbefore mentioned.

15. In every such transaction, it shall be absolutely conditional:—

(a.) That the company or individual, as the case may be, shall, in the case of lands outside of the said Canadian Pacific Railway Belt, within three years of the date of the agreement with the Government, place two settlers on each of the odd-numbered sections, and also two on homesteads on each of the even-numbered sections embraced in the scheme of colonization.

(b.) That should the land applied for be situated within the Canadian Pacific Railway Belt, the company or individual shall, within three years of the date of agreement with the Government, place two settlers on the half of each even-numbered section purchased under the provision contained in paragraph 14, above, and also one settler upon each of the two quarter sections remaining available for homesteads in such section.

(c.) That the promoters falling within the period fixed, to place the prescribed number of settlers, the Governor in Council may cancel the sale and the privileges of colonization, and resume possession of the lands not settled, or charge the full price of $2 per acre, or $2.50 per acre, as the case may be, for such lands, as may be deemed expedient.

(d.) That it be distinctly understood that this policy shall only apply to schemes for colonization of the public lands by emigrants from Great Britain or the European Continent.

PASTURAGE LANDS.

16. The policy set forth as follows shall govern applications for lands for grazing purposes, and previous to entertaining any application, the Minister of the Interior shall satisfy himself of the good faith and ability of the applicant to carry out the undertaking involved in such application.

17. From time to time, as may be deemed expedient, leases of such townships, or portions of townships, as may be available for grazing purposes, shall be put up at auction at an upset price to be fixed by the Minister of the Interior, and sold to the highest bidder—the premium for such leases to be paid in cash at the time of the sale.

18. Such leases shall be for a period of twenty-one years, and in accordance otherwise with the provisions of section eight of the Amendment to the Dominion Lands Act passed at the last Session of Parliament, hereinbefore mentioned.

19. In all cases, the area included in a lease shall be in proportion to the quantity of live stock kept thereon, at the rate of ten acres of land to one head of stock; and the failure in any case of the lessee to place the requisite stock upon the land within three years from the granting of the lease, or in subsequently maintaining the proper ratio of stock to the area of the leasehold, shall justify the Governor in Council in cancelling such lease, or in diminishing proportionately the area contained therein.

20. On placing the required proportion of stock within the limits of the leasehold, the lessee shall have the privilege of purchasing, and receiving a patent for, a quantity of land covered by such lease, on which to construct the buildings necessary in connection therewith, not to exceed five per cent. of the area of the leasehold, which latter shall in no single case exceed 100,000 acres.

21. The rental for a leasehold shall in all cases be at the rate of $10 per annum for each thousand acres included therein, and the price of the land which may be purchased for the cattle station referred to in the next preceding paragraph, shall be $1.25 per acre, payable in cash.

PAYMENTS FOR LANDS.

22. Payments for public lands and also for pre-emptions may be in cash, or in scrip, or in police or military bounty warrants, at the option of the purchaser.

23. The above provisions shall not apply to lands valuable for town plots, or to coal or other mineral lands, or to stone or marble quarries, or to lands having water power thereon; and further shall not, of course, affect Sections 11 and 29 in each Township, which are public school lands, or Sections 8 and 26, which are Hudson Bay Company's lands.

J. S. DENNIS,
Deputy Minister of the Interior

LINDSAY RUSSELL,
Surveyor-General. 2693-3t

MONEY TO LOAN.

THE REV. J. DOUSE IS AUTHORIZED to treat with responsible parties desiring Loans. Security must be undoubted in every case, and interest paid with promptness semi-annually. Application, stating amount required, security offered, period of loan, &c., to be made to REV. J. DOUSE, Lefroy, Toronto, June, 1880. 640-tf

Connexional Notices.

LONDON CONFERENCE.

STATIONS OF MINISTERS AND PREACHERS, 1881.

REV. ALEXANDER LANGFORD, President.
REV. WILLIAM C. HENDERSON, M.A., Secretary.

I. THE HAMILTON DISTRICT.

Hamilton (Centenary Church)—Wm. W. Ross; Henry Lanton, John S. Evans, Superintendent of the Children's Home, by permission of the Conference sup'd. Hamilton (Wesley Church)—John Philp, M.A. Hamilton (First Methodist Church)—John Wakefield; James Shaw, sup'y. Hamilton (Zion Tabernacle)—John G. Scott; Francis Coleman, sup'd. Hamilton (Simcoe Street)—George Brown. Hamilton (Hannah Street)—H. T. Crossley. Wesleyan Female College—Alexander Burns, D.D., LL.D., Principal. Wesley P. Wright, B.D., Professor of Natural Science. Dundas—James Graham. Waterdown—Joseph W. Holmes, Samuel H. Edwards. Burlington—Geo. H. Cornish, John Histon, sup'd. Oakville—James E. Dyer; Thomas M. Jeffers, sup'd., G. Washington, sup'y. Milton—James Preston. Trafalgar—Robert R. Maitland, Harvey M. Hall. Lowville and Kilbride—Daniel M. McKenzie (Lowville). Zimmerman—Edwin S. Shibley (Milton). Carlisle—James Goodwin. Lynden—Edwin A. Chown, B.A.; William H. Garnham. Jerseyville—William Kettlewell. Caledonia—Thomas Stobbs. Glanford—Joseph Odery. John E. Hunter. Bartonville—David C. Clappison. Stoney Creek—George C. Madden, one to be sent. Vernon H. Emory, Montreal Theological College.

JOHN WAKEFIELD, Chairman.
GEORGE H. CORNISH, Fin. Secretary.

II. THE NIAGARA DISTRICT.

St. Catharines First—William S. Griffin, Wellington Bridgman, left without a station for one year at his own request; Lewis Warner, Thomas Rump, superannuated. St. Catharines Second—Lewis W. Crews, B.A. St. Catharines Third—George W. Calvert. St. Catharines Niagara Street), To be supplied. Merritton—Solomon Cleaver, B.A. Thorold—William R. Parker, M.A. Fonthill—Walter Rigsby, H. W. Cooper. Drummondville—Samuel Wilson. Niagara Falls—Reuben Millyard. Stamford and Queenston—Aaron D. Miller. Niagara—James Masson. Beamsville—Andrew M. McCulloch, Frederick Haynes, sup'y. Grimsby—John H. Robinson; Richard Phelps, superannuated. Smithville—James C. Slater. Fenwick—Charles R. Morrow; Michael Baxter, superannuated. Welland—Richard J. Forman. Crowland—James J. A. Lever. Caistorville—James Mooney. Dunnville—John E. Lanceley; John V. Wilson, superannuated. Rainham—Joseph H. Stinson. Ridgeway—Robert J. Elliott; John Baxter, superannuated. Victoria—James H. White (International Bridge). Port Colborne—Jas. G. Foote. Edmond E. Scott, Montreal Theological College. David W. Snider, Victoria College.

WILLIAM S. GRIFFIN, Chairman.
WILLIAM R. PARKER, M.A., Fin. Secretary.

III. THE BRANTFORD DISTRICT.

Brantford (Wellington Street),—Edward B. Ryckman, D.D.; Peter German, superannuated. Brantford (Brant Avenue),—Manly Benson; Hamilton Biggar, Edmund E. Sweet, Elias Williams, superannuated. Brantford (Oxford Street),—Thomas Boyd. Woodstock—W. Wellington Carson. Mount Pleasant—Edward Kershaw (Mohawk). Oakland—Charles Barltrop. Fairfield—W. Hayhurst (Burford). Kelvin—William H. Fife. Norwich—John Mills. Paris—Amos E. Russ, M.A. Richwood—John Robbins (Ayr). Princeton—John C. Stevenson. Oxford Centre—Charles Stringfellow, Francis W. Cassidy, B.A. East Zorra—John Elliott, (Strathallen) Platteville—Fred. H. Sanderson. Washington—Richard Hobbs. St. George—Matthew Swann. Branchton—Samuel Sellery, D.D. Cainsville—William Ames, Alfred A. Bowers. Grand River—James White (Brantford).

Frank B. Stacey, Victoria College, Eardly H. Koyle, Victoria College.

E. B. RYCKMAN, D.D., Chairman.
A. E. RUSS, M.A., Fin. Secretary.

IV. THE SIMCOE DISTRICT.

Simcoe—David L. Brethour. Waterford—John Kay. Port Dover—David Chalmers. Townsend—Joseph Deacon (Simcoe) J. H. L. Joselyn. Teeterville—Theophilus R. Earle. St. Williams—Joseph Ward, M.A. Jarvis—Andrew Cunningham, James W. Shilton, B.A. Hagarsville—Thomas S. Howard, Henry M. Cosford. New Credit—Wm Cross (Hagarsville). Cayuga—William Shannon. Otterville—James P. Bell. Delhi—Robert H. Balmer, C. W. M. Gilbert, superannuated. Lynedoch—Robert Burns. Port Rowan—Wesley F. Campbell. John H. Howard, Montreal College.

D. L. BRETHOUR, Chairman.
JOHN KAY, Fin. Secretary.

V. THE LONDON DISTRICT.

London City (Queen's Avenue)—Leonard Gaetz; Ephraim Evans, D.D., William Chapman, superannuated; James F Latimer, sup'y. London City (Dundas Street)—James S. Ross, M.A.; Joseph H. Robinson, superannuated. London City (Dundas Street East)—George R. Sanderson, D.D. London City (Wellington Street)—David Savage; Thomas Hadwen, Reuben E. Tupper, David Ryan, superannuated. London City (Pall Mall)—Joseph M. Hodson, B.A. London City (London East)—George Daniel; John H. Keppel, superannuated. London City (London West)—Thos Cosford. London City (New Brighton)—Thos Colling, B.A. London South—Joseph S. Colling (Arva), John E. Hockey. London North — William Walsh (Birr), William H. Spence. Ingersoll—Daniel E. Brownell; William Willoughby, George Kennedy, superannuated. Salford—David Hunt, George Lounds. Belmont—Thomas D. Pearson, Thomas A. Moore. Dorchester—John L. Kerr, John Henderson. Westminster—Thomas Crews, Heber W. Crews, B.A. Thorndale—James E. Ford, John W. Saunby. Mount Brydges—Edwin Holmes, one to be sent. Appin and Napier—William Penhall, Richard W. Scanlon. Glencoe—Stephen Keppele, C. Bristol, left without a station for one year, at his own request.

Samuel G. Staples, Victoria College, Albert C. Crews, Victoria College, William J. Brandon, Victoria College, William J. Balmer, Victoria College, Ebenezer Lanceley, Montreal Theological College.

GEORGE R. SANDERSON, Chairman.
DAVID SAVAGE, Fin. Secretary.

VI. THE ST. THOMAS DISTRICT.

St. Thomas First—Donald G. Sutherland, B.D., LL.B.; Wm. Lund, superannuated; John Sanderson, G. A. Schram, sup'ys. St. Thomas Second—Alfred M. Phillips, B.D. Aylmer—George Richardson. Tilsonburg—G. N. A. F. T. Dickson. Brownsville—Thomas W. Jackson, Ezra Burkholder. Springfield—John Russell, John H. Kirkland. Vienna—David Auld, Richard Hamilton. Sparta—John Saunders, M.A. Talbotville—Daniel W. Thompson. Fingal—James H. McCartney. Iona—Wray R. Smith. Port Stanley—James Gray. Stratfordville—James Gundy. Tyrconnell—Wm. McCann (Wallacetown) Bismarck—John G. Fallis, Joseph E. Pring. Alvinston—William H. Gane. Muncey—Wm. W. Shepherd, who shall have charge of Mount Elgin Industrial Institute; Abel Edwards. Oneida—Erastus Hulburt (Muncey); Abraham Sickles, superannuated (Muncey).

Thomas Voaden, Victoria College, John W. Sifton, Victoria College.

JAMES GRAY, Chairman.
DONALD G. SUTHERLAND, LL.B., Fin. Secretary.

VII. THE CHATHAM DISTRICT.

Chatham First—Alexander Langford, President of Conference; George R. Turk, President's Assistant. Chatham Second—Geo. W. Henderson. Windsor—John V. Smith. Blenheim—George Clarke, John Stewart (Charing Cross), Edwin McCollum, sup'y. Kingsville—Wm. Godwin. Woodslee—John Neelands. Essex Centre—Chas. Smith. Amherstburg—Thomas Jackson. Harrow—Samuel O. Irvine. Romney—Robt. H. Hall, Thos. B. Trimble. Leamington—John Scott, M.A. Pelee Island—To be supplied. Comber—Thomas R. McNair. Ridgetown—Richard W. Woodsworth, James H. Little. Wardsville and Newbury—James Whiting. Bothwell—Thos. H. Patchell. Moraviantown—To be supplied by Bothwell minister. Thamesville—Adam L. I. Snyder; one to be sent; Joseph Rawson, sup'y. Florence—Thos Gee. Dresden—Christopher Cookman. Dawn Mills—David A. Moir. Wallaceburg—Alfred L. Russell, B.D.; Thomas Hanna, superannuated. Wallaceburg Mission—Chancellor Teeter.

ALEXANDER LANGFORD, Chairman.
JAMES WHITING, Fin. Sec.

VIII. THE SARNIA DISTRICT.

Sarnia—Thomas M. Campbell. Point Edward—Thos. P. Leith. Strathroy—William C. Henderson, M.A.; John K. Williston, Jas. A. Ivison, D. Hardie, superannuated. Adelaide—William T. Turner. Kerwood—Wm. W. Sparling. Watford—George Ferguson, Jas. B. Freeman, B.A. Wyoming—Wm. W. Edwards. Camlachie—Thomas H. Orme, M.A. Petrolia—John W. German. Brigden—Jasper Wilson, B.A., Hugh Locke. Oil Springs—Thomas R. Clarke, George M. Kirby. Marthaville—Edward J. Clarke, (Coulestou) under the superintendence of the Petrolia minister. Parkhill—Wm. C. Watson, M.A. Grand Bend—George J. Kerr (Greenway). Arkona—James H. Orme. Forest—Charles E. Stafford. Ravenswood—Francis G. Weaver. Stoney and Kettle Points—To be supplied by the Ravenswood minister. Corunna—Wm. Mills, Sombra and Courtwright—C. C. Couzens. Port Lambton—James E. Russ, Joseph Hill, superannuated. St. Clair—A. Milliken (Sarnia). Walpole Island—Walton Preston.

James H. Hazlewood, Montreal Theological College.

WM. C. HENDERSON, Chairman.
JOHN W. GERMAN, Fin. Sec.

IX. THE GUELPH DISTRICT.

Guelph (Norfolk Street)—Wm. Williams; J. W. Cooley, superannuated. Guelph (Dublin Street)—Wm. J. Maxwell. Elora—George Buggin; Samuel Fear, superannuated. Ponsonby—Ephraim B. Stephenson, B.A. Fergus—Wm. Bryers. Galt—Robert H. Waddell, B.D. Preston—Frank Swann. Hespeler—Francis E. Nugent. Georgetown—Wm. Morton; Nelson Burns, M.A., left without a station at his own request. New Hamburg—Wm. Savage. Berlin Wm. J. Ford. Elmira—George W. Dean. Nassagaweya—John S. Fisher. Acton—Thos. L. Wilkinson. Rockwood—John W. Freeman, B.D. Erin—Isaac Crane. Garafraxa—Robert W. Wright. Charles W. Cosens, Victoria College.

WILLIAM WILLIAMS, Chairman.
WM J. MAXWELL, Fin. Sec.

X. THE WELLINGTON DISTRICT.

Drayton—James McAlister, Isaac B. Walwin. Peel—Benjamin Sherlock, J. McLachlan, B.A.; Henry Reid, superannuated. Gorrie, John Hough. Belmore—John R. Isaac. Fordwich—Wm. J Willmott. Mount Forest—Thomas Brock. Kenilworth—Wm. M. Bielby; Rich'd J. Tyler, superannuated. Listowel—Robert Fowler, M.D. Harriston—George A. Mitchell, B.A. Palmerston—James Broley; Charles Lavell, M.A., superannuated. Clifford—Hugh McLean. Arthur—James Charlton, Reuben J. Garbutt. Holstein—Nathaniel Smith. Trowbridge—Henry Berry; John Armstrong, superannuated. Moorefield—Samuel Tucker; Wm. Taylor, sup'y. Wallace—Robert J. Husband, (Listowel). Luther—Thomas R. Fydell.

THOMAS BROCK, Chairman.
J. BROLEY, Fin. Sec.

XI. THE STRATFORD DISTRICT.

Stratford—Benjamin Clement. Stratford South—Charles Deacon. Mitchell—Richard W. Williams. Harmony—David Rogers. Fullerton—Robert Phillips. Wm. H. Hicks. Monkton—Ezra A Fear. Walton—William Baugh. Seaforth—Thomas Cobb. St. Mary's—Jas. Hannon, Joseph Shepley, superannuated; J. P. Rice, sup'y. Kirkton—Wm. Henderson, Richard Redmond. Granton—William H. Moss. Lucan—George Jackson. Exeter—Joseph R. Gundy. Centralia—James Kennedy. Ailsa Craig—John Turner. Kintore—Peter W. Jones. Millbank—Edwin Fessant. Wellesley—James Laird. Richard J. Treleaven, Montreal Theological College.

JAMES HANNON, Chairman.
BENJAMIN CLEMENT, Fin. Sec.

XII. THE GODERICH DISTRICT.

Goderich—John A. Williams, D.D. Clinton—William McDonagh. Kincardine—Alfred Andrews. Holmesville—Andrew Edwards. Bayfield—James Livingston, John S. Cooke. Hensell—Henry E. Hill, Londesboro'—Christopher Hamilton. Blythe—Wm. Birks. Belgrave—Joseph Philp. Wingham—Benjamin B. Keefer. Brussels—James Harris, Walter S. Jamieson. Lucknow—John T. Smith; John Walker, superannuated. Ashfield—Richard C. Henders, (Lucknow). Teeswater—Alexander G. Harris. Whitchurch—Ebenezer Teskey, (Teeswater). Dungannon—James Caswell; Luther O. Rice, superannuated. Manchester—Alfred E. Smith, Bervie—Robert Davy, Thos. E. Harrison; Jas. Gaddes, sup'y.

W. W. Campbell, Victoria College.

JOHN A. WILLIAMS, D.D., Chairman.
WILLIAM MCDONAGH, Fin. Sec.

E. B. RYCKMAN, Secretary of Stationing Committee.

WESLEYAN FEMALE COLLEGE.

Exercises of Commencement Week in the Wesleyan Female College, Hamilton:—

June 16th.—Lecture before the Alumnæ, in Convocation Hall, by W. H. C. Kerr, Esq., Brantford, on "Talking as a Fine Art," at 7.30 p.m.

June 17th.—Examination from 9 a.m. to 1 p.m. Alumnæ Reception in the evening, in College parlors.

June 19th.—Annual Sermon by the Rev. A. Sutherland, D.D., in the Centenary Church, at 11 a.m. Baccalaureate Sermon by the Principal, Dr. Burns, at 7 p.m.

June 20th.—Examinations from 9 a.m. to 1 p.m. Annual Concert in Convocation Hall, under the leadership of Professor R. S. Ambrose, at 7.30 p.m.

June 21st.—Commencement Exercises in the Centenary Church—Essays of the Graduating Class, Conferring of Diplomas and Prizes. Addresses of prominent visitors.

Friends wishing to visit the College during Commencement Week can obtain reduced rates on the Railroads by applying to the Principal, A. BURNS.

CAMP-MEETING.

A District Camp-meeting will (D.V.) be held at Bell's Corner, six miles north of Morrisburg, Brockville District, beginning on Thursday, June 23rd, at 2 p.m. The ministers and other Christian workers of the District are cordially invited to attend and render all possible aid. J. SCANLON.

P.S.—The Heckstone Camp-meeting is to begin on the 30th August. Full particulars in due time. J. S.

GODERICH DISTRICT CAMP-MEETING.

A Camp-Meeting, under the auspices of the Goderich District Meeting, will be held in the Ashfield Circuit, near the town of Lucknow, commencing on Thursday, June 23rd, at 2.30 p.m., and to continue till Thursday the 30th.

The grounds are pleasant, and easy of access; good water and pasture near by.

Applications for tents, which will be furnished at reasonable rates, can be made to the Revs. J. T. Smith and N. C. Henders, Lucknow P.O.

JOHN A. WILLIAMS, Chairman.

Book-Steward's Notices.

MONTREAL MINUTES.

The Minutes of the Montreal Conference for 1881-2 will be ready early next week. This book of Minutes will contain, in addition to the usual matter, an APPENDIX giving the lists of ministers and their addresses for the Toronto and London Conferences.

Prices announced next week.—Send in your orders.

NOTICE TO MINISTERS.

Statements of *Hymn-Book* accounts will be rendered on the first of each month. These statements are for purchases of *Hymn-Books* only. Accounts for other goods ordered will be rendered separately.

In view of the immense outlay incurred in producing these books, the Brethren are again earnestly and affectionately urged to fail not in promptness of payment.

In remitting money, please be careful, and state what amount is for *Hymn-Books*, and what amount is for *General Book* account.

☞ Of course our brethren will distinctly understand that no one is expected to sell the new Hymn-Books below the marked retail prices, which have been definitely fixed, after full consideration, by the Book Committee of our church.

HYMN-BOOKS ON HAND

We can at present supply the following Hymn-Books (other styles advertised not in stock):—

18mo, SMALL PICA TYPE.

Cloth, sprinkled edges	$0 80
Calf, grained, marbled edges	2 00
Morocco, boards, gilt edges	2 00
Morocco, extra	2 50

24mo, BREVIER TYPE.

Cloth, sprinkled edges	$0 50
Roan, sprinkled edges	0 80
French Morocco, limp	1 00
French Morocco, boards	1 10
Morocco, gilt edges	1 50

SMALL FLAT 32mo, PEARL TYPE.

Cloth, sprinkled edges	0 30
Roan, sprinkled edges	0 45
French Morocco, gilt edges	0 70
Morocco, extra gilt, gilt edges	1 50

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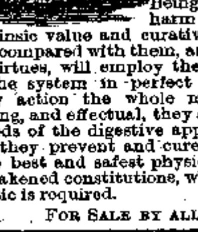

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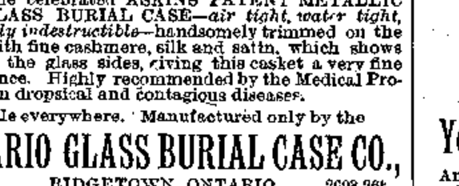

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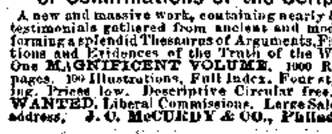

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