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Biterary and Religious.

Honors.

BY JEAN INGLOW.

And didst thou love the race that loved not Thee, And didst thou take to heaven a human brow? Dost plead with man's voice by the marvelous sea

O God, O kinsman loved, but not enough! O man, with eyes majestic after death, Whose feet have toiled along our pathway rough,

By that one likeness which is ours and thine By that one nature which doth hold us kiu, By that high heaven where, sinless thou dost shine To draw us sinners in.

By thy last silence in the judgment hall, By long foreknowledge of the deadly tree, By darkness, by the worm wood and the gall,

I pray thee visit me. Come, lest this heart should, cold and cast away, Die ere the guest adored she entertain-

Lest eyes that never saw thy earthly day Should miss thy heavenly reign And deign, O watcher, with the sleepless brow,

Pathetic in its yearning-deigh reply: Is there, oh! is there ought that such as Thou Wouldst take from such as 1?

Are there no briers across thy pathway thrust? Are there no thorns that compass it about ? Nor any stones that thou wilt delga to trust . , My hand to gather out?.

Oh! if thou wilt, and if such bliss might be, It were a cure for doubt, regret, delay-Lat my lost pathway go-what alleth me? There is a bester way.

Far better in its place the lowliest bird Should sing aright to Him the lowllest song, Than that a seraph strayed should take the word. And sing Hisglery wrong.

General Conference to the · Church of Canada

state of our work, with a view to promote its ship of the church. "For none of us liveth

duty requires me to say into as few words as Lord's." Did these convictions control, and possible.

country, but for the displays of His grace to what mighty victories would be achieved, learning, of means to sustain and extend our church then would indeed be "fair as the and in consolidating three branches of the army with banners." Methodist family into one vast connexion, extending from Newfoundland to British subject of such "workmanship, created in tory larger than the United States of America, including upwards of one thousand ministers. more than one hundred thousand communiand hearers.

ness to the Supreme Fountain of all wisdom and goodness, that, in the first representative Conference held in our church, ministers and laymen have been elected by their widespread constituencies, assembled in equal numbers, and with one mind and heart, have avowed articles of faith and a system of liever learns God's will and communes with doctrines, and adopted a polity of church Him from day to day in His own Word, and government by which the people called Methodists have been distinguished from the days of John Wesley-doctrines preached by Apostles and witnessed by martyrs—and a polity of operations which, in a century, has unfurled the banner of the cross and preached its unsearchable riches over continents and islands to a greater extent than any other Protestant Church in the world, adapting itself to all diversities of nations

will find the great principles and rules of worship. government and practice received from our | 8. The inward power and experience of forefathers, specially adapted to the circum- | Scriptural Christianity must ever be accomstances and wants of our country, and the panied by its corresponding outward expreschurch.

church should emanate from a common authority, should have the stamp of a com-

5. The practical working of this simple but great machinery which God has placed in our hands, rests chiefly with the six Annual Conferences, and the ministers and congregations under their charge. The effectiveness of any system depends more upon the and a Bible living people! Let those means manner in which it is administered and worked out, than upon even the excellence of the principles and regulations which it embodies. most revolts, such as the prayer and class The beauty of the wonderfully and fearfully ma le human body is but a lifeless speciacle on which to gaze, without the life, and spirit, and wisdom, and goodness which animate its faculties, and prompt and invigorate its acand directing its every movement.

6. Under such conditions and circum-

divinely provided resources, what is the duty until its last setting sun, as it was when it first tial to "rejoicing evermore." extorted the response, "Lord, here am I, send me;" and that the personal yow is Address of the President of the Master shall grant him his discharge, and say, the General Conference as devised and ma- administration, the dreadful evils of intem-"Well done, thou good and faithful servant! Members of the Methodist and that every member of the church shall feel equally with the minister, that he is enlightened to give light, that he is pardened, VERY DEAR BRETHREN, -I have been re- adopted, renewed, sanctified, made complete quested by the recent General Conference in Christ that he may witness and labor for "to prepare an Address to the members of Christ. The obligation is commensurate with our church throughout the Dominion, on the the blessing throughout the whole memberto himself, and no man dieth to himself. For This request is my reason and apology for whether we live, we live unto the Lord; and the liberty I now take of addressing you, whether we die, we die unto the Lord: compressing what my heart prompts and whether we live therefore, or die, we are the this spirit actuate every minister and mem-1. The first feeling that should warm and ber of our church, what power would there swell our bosoms is that of gratitude to be in all its ministrations and services, in all Almighty God, not only for the material its meetings and counsels; what songs of prosperity with which He has blessed our salvation would be heard in all its habitations, us as a church, in the large increase of mem and golden harvests gathered in all the fields bers, of places of worship, of seminaries of of its conflicts and culture! The whole missionary operations at home and abroad, moon, clear as the sun, and terrible as an

> 7. The first step towards becoming the the prosecution of such labors, is doubtless as the rule of action, taith, and practice, and Epistles of the New Testament-the standard of one's every day feelings, experience and this Scriptural standard, by which we must all be weighed and judged at the last day. This Bible Christianity," by which every beroyal priest unto God" offering up "spiriblood of Jesus," exhibits a majestic simpli vice of the true worshipper with a dignity. and grandeur that renders insipid and contemptible the artistic gesticulation's and

adapting itself to all diversities of nations and conditions of society, and, by the renewing power and gifts of the Holy Spirit, hes, as in ancient days, converted the idolator of every type, and reformed the vicious of every degree, and raised up multitudes upon multitudes who, as living epistles of piety, virtue, and benevolence, are read and known of all men.

3. The conclusions of the lengthened deliberations of the recent General Conference are embedded in a Book of Doctrines and Discipline, which should, next to the Bible and our Hymn-Book, be in every Methodist in the should and confirm the culture of the property, for the recent general conference are embedded in a word of the lengthened deliberations of the recent General Conference are embedded in a Book of Doctrines and Discipline, which should, next to the Bible and our Hymn-Book, be in every Methodist of national days.

4. One leading object of these carefully permit, and thi practice of all Christian matured disciplinary arrangements is, to give duties and charities, as ability may be given. the unity and strength of our whole church | The preaching of the word, the Supper of the to the work of its every department-that Lord, the meeting for united prayer and the missionary, the Sabbath school, the edu- mutual fellowship, the devotions of the Scripcational, and various other works of the tures, are the divinely appointed means of health to the soul, as various material food mon character, should be bound together by is the agency of bodily nourishment, strength, a common interest, should be animated by growth, and health; and the neglect of the one spirit; while there should be ample latter is no less fatal to the health and vigour local discretion in the application of common of the body, than the neglect of the former principles, and in advancing the divine pur. is to the health and vigour of the soul. To as well as of the noblest Christian philanposes of our common brotherhood - the starve the body is suicide, which no man will spread of Scriptural truth and holiness commit in his proper senses; to starve the soul is no less criminal and suicidal, which no Christian can do, except at the peril of his happiness here and his salvation hereafter. The M ϵ thodists bave the reputation of being a hearty singing and a warm praying people: may they be equally noted as a Bible-reading of grace be most resolutely and most scrupulously used against which the carnal mind meeting. If attendance at these precious means of grace be punctual and uniform, there will be no neglect of the lovefeast, the Lord's Supper, and the ministrations of the sanctuary. The piety and strength of the tivities. The might of the best ecclesiastical Church is the aggregate of the piety and machinery lies not in the wisdom and com- strength of its findividual members, whether of pleteness of its construction, but in the the ministry or laity, whether young or old; spirit and power of the living God, sanctify- and for each member to be "strong in the ing, teaching, and empowering its every agent, Lord and in the power of His might," he must have "the joy of the Lord which is his strength;" and that joy can only be possessed stances, and with such responsibilities and by a "life hid with Christ in God," by a heart filled with the love of God, renewed in his of every minister, and of every member of likeness, and having fellowship with the the church, but that each minister shall re- Father and the Son by the Hoiy Spirit, in all member his divine vocation, and his personal | the sanctuary ordinances and means of grace, | thus accessible to them. ordination vows; that the divine call is as as well as in private meditation and secret fresh and authoritative every day of life, prayer. "Praying without ceasing," is essen

9. In addition to settling the policy of the Church, and considering the vital questions tured several organizations and plans of church work, which claim the united prayers and liberal support of the whole body. To the more prominent of these, it becomes my duty to draw your attention in few words, leaving detailed explanations and counsels as the more appropriate work of Pastors of congregations, and the Pastorals of Annual Confer-

(1) The General Conference has organized the Missionary Society upon a basis of united and comprehensive action, under an effective management, extending its branches to every Circuit and Mission throughout the Dominion, and summoning the whole Church to its divine vocation of "seeking and saving that which is lost," by "preaching the gospel to every creature"—the mission of the Son of God from heaven, the end of His teachings, suffer ings, death, resurrection and ascension, and gifts of the Holy Spirit. No man can be true to Christ and untrue to Christian missionsthe Saviour's great commission to the Church -the world's only hope.

(2) A complete system of Sabbath school or ganization for the whole Church, including Columbia, embracing an inter-oceanic term Christ Jesus unto good works," the attain the publication of Sabbath schools papers and ment of such Divine love, and ancinting the supply of Sabbath school books, has been power, the cultivation of such graces, and matured and adopted by the General Conference. The experience of more than half a cants, and nearly half a million of adherents the daily and devout study of God's Word, century, both in Europe and America, has shown that the sgency of the Sabbath-school 2. It is also a special ground of thankful. making it - especially the Cospels and is the most potent yet devised to supplement parental instruction and public preaching for training up children and youth in the nurture conduct, and nightly testing one's self by and admonition of the Lord. The Sabbath- did the occasion permit. I carnestly comschools are the nurseries of the Church—its mend these subjects to your serious, prayer—can Church may be, and whether it be orthodox the Angelus,—the morning bell for prayer,—seed plots, for the indefinite multiplication of ful, and generous consideration, aided by about the Filio-que. We accept the historic the whole and the real fully and the real fully and the real fully and generous consideration, aided by about the Filio-que. plants of righteousness—the right hand of reading the New Book of Discipline itself, and plan of a Lutteran Communion, and do not expects to the new-found Virgin, but, on the Church's strength,—to be worked as its by what may be uttered from the pulpit and forget that it has some elements of rich the image had mysteriously disappeared. richest mine of wealth, and nourished as its the platform, and sent forth in the columns catholic antiquity nobler than our own. We Their first thought was of the pasture, and worships Him without any interposing priest heart's blood. The youth of every family of our periodicals. through one Mediator," and is himself a should be in the Sabbath school, as teachers or pupils; and every member of the Church tual sacrifices acceptable to God by Jesus should, by prayer, by contribution, by advo- ference, in thus addressing you; but I can- freedom; the Presbyterian for defence of earth, the statute was there seen reposing, Christ," "entering into the holiest by the cary, support the Sabbath-school; while all not forbear repeating the thought already divine law against tradition; the Methodist in the same positive repeating the cary, support to disjoint and the cary and the c parents should, by their example, prayers, expressed, -namely, the necessity, apart for his glowing love to Christ's poor, and the city of Divine worship, and invests the ser- and instructions, prepare their children for from the privilege, of the daily culture and Quaker for his pure benevolence. We can his simple flock that he looked upon the Sabbath-school instruction and usefulness. The work of the fireside may be supplement, individual and church strength, the perened, but not superseded, by the work of the inial spring of the highest enjoyment, from Subbath school. The parent, any more than which flow ever-widening streams of pious the minister, cannot perform his duty by benevolence and useful activity, and without are not the boastful fragment of the to iy, but which pilgrims from all quarters might reproxy. Every man must bear his own burden,

colleges, and universities, unity and identity cymbal."

family of the Dominion, and in which you tawdry ornaments of a sensuous ritualistic Christian and practical education to the sons being saved in old age; and being in the are seeing with our own eyes what we have and daughters of our people for important fiftheth year of my ministry, beyond my lost in the power and life of such a church positions in social life, for the different pro- three score years and ten," sixty of which, in this divided time. Others around us fessions, and providing also for the systematic save one, I have been enabled to witness, have grown broader in sympathy, and theological training and higher intellectual imperfectly indeed, a pardoning God and thrown off their sectaman tendencies. circuit and missionary operations of our sions and manifestations-attendance upon education of those whom God has called to Saviour, I here record the avowal of my We have grown from a noble body into a all the means of grace, as Providence may the work of the Christian Ministry. The present views and feelings, that had Is thou sect, and one of the most formal. Yet I continued success of all these educational sand times, from my early youth up, to live institutions—one in interest and aim, and one my life over again, I would, with all my be as the Church of England and our own in religious oversight and character, and heart and strength, strive to serve my God passed through these years of battle that it established to meet the wants of the Church and Saviour more humbly, more faithfully, could gain the better truth; and when the and the demands of the age, as they have and more unreservedly than I have done. Catholic revival, now setting in its last already so nobly done, depends upon the The in dwelling of God in the heart is the brilliant, ritualistic splendors, has passed scriptural nourishment, strength, growth, and liberality and co operation of the members of most radiant joy of youth, the mightiest away, it will leave a truer knowledge of the the Church throughout the Dominion. If strength of manhood, in both body and mind, principles of the Church of Christ and of our wisdom and knowledge are to be the stabi- the richest comfort of age; it prompts to own reformation, a larger learning than ity of the times" in the best ages of the labor, lightens toil, sweetens alliction, kisses patristic tradition and a unity such as no time Church and of the world, it becomes the the rod of disappointment and adversity, before has seen. Church, as a duty of the highest patriotism, gives songs in the night of age and infirmity, thropy, to see that the "wiedom and knowledge" taught in the academy and the college recognizes God in Nature as in Revelation—the all and in all of the true progress of society, and of man's highest development and happiness.

(4) In the constitution of the Book Commit- retribution. tee, with its sections and branches, under the management of which our periodicals are published, and our various religious and general literature provided, the best provision has been made for keeping all the members of the church informed in regard to every department of our varied work at home and abroad, as also the operations of piety and benevolence in other Christian Churches, and for supplying our people, young and old, with a choice and varied selection of religious and general literature. I know of no other Church in the Dominion which has made so comprehensive and complete a provision for supplying the intellectual wants of its members and adherents, upon truly Christian principles, by its educational institutions, its periodicals, its religious, scientific, and general iterature : and I fervently hope and pray that all the members and friends of the Methodist Church will avail themselves, to the utmost of their power, of the advantages

(5) The General Conference, both ministers and laymen, as on other subjects, has expressed a very decided opinion on the subject of Temperance, and has strongly recommended perpetual, divine sun of the system. It says legislation to suppress the manufacture and binding at all times and in all circumstances, of personal piety and attendance upon the traffic o spirituous liquors, and thus lessen, as "in season and out of season," until the means of grace to maintain and promote it, far as may be done by statute law and its universities, social order, benevolence you are erance, while it urges those religious and moral sussions—the primary and potent instruments of moral reform-upon all the members of the Church, and all the friends of humanity, to give their example and influence in favor of abstinence from intoxicating drinks. As law, in a free country, 1s but tre embodiment of public opinion; so public opinion must be in advance of law. It becomes, therefore, the duty of every Christian and philanthropist to create and strengthen by his example and influence, both within and without the Church, a sound public opinion on the subject of temperance. and the evils of intemperance—the source of nine-tenths of the crimes which destroy individuals, beggar families, afflict society, and impair the energies and resources of private and public comfort and wealth.

(6) Nor has the General Conference omitted to devise and suggest means and measures for advancing the important and already rapidly progressing work of church accommodation, and providing for the more efficient support of the ministry. In this latter Scriptural and noble work the laymen of the General Conference took the most conspicuous part; and, if the spirit which they evinced is imbibed and cultivated by the members of copate bars out our brethren in the one Church our Church and congregations at large, an of Christ. We shun the fatal blindness which essential means of promoting both the com leads a cloistered mind like Pusey to dreams inches below the surface, a leaden statuette of fort and efficiency of your ministers will be secured beyond all precedent.

subjects, on each of which my convictions and feelings would prompt me to write an essay,

discretion of management, have been given called to a position so much above my merits, maids of religion-imparting a thorough grace-saved in youth, saved in manhood, sea of an ecclesiastical tradition, and now we Fairbanks, in Scribner's for Nevember.

and brightens with a lively hope the day spring of immortality. My earnest prayer is, that every minister and member of the Church, with myself, may so learn, and live, the place known as Perpignan was but a and labor, that no child in the land, an i no rustic village, that small parish was presided heathen abroad or at home, shall have cause over by a cure, who had managed to fall into to reproach us in the great day of final disfavor with his bishop. The latter often had

Yours, very affectionately, E. RYERSON, President. Toronto, October 14th, 1874.

Episcopacy and Christian Unity

At the present time, when the exclusive and unscriptural pretensions of a section of the Anglican communion effectually prevent all Christian union with other churches, it is gratifying to read the centiments of the fol-Congress in New York? It is eloquent and forcible in thought, and Catholic in spirit: The Episcopate was but a shadow under the Papacy, an upper grade of the Presbyterate. It vanished on the Continent with the Reformed churches. Why? Because they hated it? No: because it was already dead, and the life of that Reformation did not at all depend on it or need its survival. Anglican. ism, then, proposes to make it, not what it is, a valid witness to primitive order, a valid link in the historic life of the past, but the arti culus stantis vel cadentis excelsion, the necessary. to this Protestantsm, which has gathered the tides of five centuries of life, has churcher. thought, floating on its cake of broken ice, and says, Come, anchor your drowning Chris. tianity here. This is Catholicity, Pan-Anglican same conception of the kingdom of God as the corners.

view of our position. It is, I affirm, the only ground whereon to rest the claim of our living whole. We prize it as a witness and with pious effusion. keeper of all that is truly catholic; we prize its creeds above the all-special Confessions: with all saints; its Episcopate as keeping for us the Apostolic type and the historic contin. uity of the body. But our catholicity is not the contradiction of our Protestantism; it includes it, it intergrates it. No notion of an God's Word. No claim of an exclusive Episwhich has slumbered like the Ephesian brothers in its charmed cavern since Nice, and only rubs its sleepy eyes in wonder what this Angli. find room for the theology of Calvin in the bastening thither, strange to say, there they 11. I feel how poorly I have fulfilled the great history of doctrine and of spiritual life. task imposed upon me by the General Con- We recognise all the Puritan has done for knees, over the place. practice of vital religion, the Samson-lock of work with them, so far as they work for the miraculous return of the image to its former common truth and life of the one Master; and resting place as a happy omen, and that it so, only so, can we impart whatever we have of the Holy Mother that a chapel should be larger than their systems, if we feel that we built in her honor, upon that very spot, to which all the externals of Christianity, how one part of that Holy Catholic Church, in which sort to do her reverence. do his own work, and receive his own reward. ever imposing and magnificent, and however and for which we have our being. Pardon me, (3) To all our Educational Institutions, adorned and enriched by wealth, talents, and if I can only say thus briefly what needs so the chapel was built; and the leaden Virgin whether male or female, including academies, gifts, are but "sounding brass, or a tinkling much of fuller and careful statement; yet I was placed upon the altar, whence, for many trust I have not failed in giving you a clear a year, she dispensed her favors and miracuof interest and supreme control, with local 12. Very dear Brethren, - Unexpectedly outline. This was my dream when I entered to her shrine. Thus the enterprising care our communion. Would to God I could have managed to redeem his character; and the by the deliberations and decisions of the and required thus to address you, I desire seen its reality! But the age of its Hookers smiable bishop, seeing such proofs of faith General Conference; all these agencies of greatfully to confess, that "by the grace of and Leightons has gone; other ideas, other intended to works, could no longer find it in his intellectual and moral culture are thus hand - God I am what I am," -a sinner saved by tendencies, have swept us into the frezen fully wrought the miracle of the cow. - Charles

will not regret it; I believe it could only

A Miracle of the Middle Ages.

At a certain epoch, in the good old medieval times, -so runs the legend, -when occasion to chide him for his inattention to the cure of souls under his charge, always closing his reproofs with the apostolic dectrine that " faith without works is dead." The last remark finally had its effect upon the priest, who earnestly set to work to redeem his character and regain the confidence of his superior. He betook himself to fasting and prayer, meditating in the night-watches, and watering his couch with tears. At last his resolution was taken, and he only awaited an lowing extract, from an address delivered by opportunity to carry into effect his ambitious Dr.E.H. Washburne, before the recent Church project, which was nothing less than the working of a miracle, and the converting of his parish into the scene of many mighty pilgrimages.

Near by the village, in a sequestered place, was a small field, occupied as a pasture for a cow, which was watched over by a simple boy of lazy intellect-one of those rare beings whom Longfellow somewhere describes as troubled with a chronic suspension of the mental faculties.

His drowsy mind found a sympathetic friend in his own well-fed body, and when satisfied that his gentle charge was doing well, he was wont to roll upon the turf, and go to aleep. 🚁

This season of the boy's repose was the priest's opportunity. Taking with him a wholly out of the circle of organic unity handful of sait, he approached the docile because you have no bishops; it sits serenely cow, and, by scattering here and there a few amidst the sweeping waves of European grains, allured her to a certain spot where the sod had been recently removed, and there deposited the remainder upon the ground. The next day, and for several succeeding days, he Catholicity, Universal, particular 1 It has the repeated this operation, taking pains each time to remove some of the earth before the Chinese has of the kosmos, who makes his placing the salt in the excavated place, until square map of the globe with the Celestial at last the cavity became so deep that the Empire in the middle, and all other lands in animal was obliged to drop down upon her knees in order to reach the coveted salt with I gather these thoughts, then, in my closing her torque. When he had brought her to this stage of her education, he contrived in some way to rouse the sleeper, without him-Courch, since it gives us a full appreciation | self being seen. The lad, on awaking, caught of those historic features that link it with the sight of the beast on ber knees, apparently whole past. Yet it does not sever it from the in the act of devetion and kissing the earth

Overcome by excitement he bounded off towards home, and with shouts and wild its liturgy as the golden chain that binds us gesticulations roused the whole village, -men, women and children,-who came running with him to the scene of operations. The shout, "a miracle," "a miracle," was instantly raised, and passed from mouth to mouth till the whole country round about absolute authority destroys the supremacy of resounded with it. The cure was soon upon the ground, and, as may be supposed, was quite equal to the gravity of the occasion. He ordered the earth to be excavated, and of an Eirenikon on the basis of Trent with a the Virgn Mary, of about a cubit's length. This Latin Communion; nor do we look for living was carefully exhumed; and, a procession 10. I have devoted but brief paragraphs to unity by alliance with a Russo-Greek body, having been formed, it was borne in great pomp to the humble village church, where it was placed upon the altar.

The following morning, at the first sound of found the cow, which had just been turned out for the day, again prostrate upon her knees, over the place. On re-cpening the were about to disinter it again, when the cure interposed and arrested their work, telling might be interpreted as the expressed wish

The bishop's sanction was sought and obtained; funds poured in from rich and poor lous cures to the devoted pilgrims who came heart to chide the priest who had so success—

The Lamily Treasury.

Compensation.

BY MARY ROSSITER.

There is no ill beneath heaven's skies But for the good, the trre, the wise, A recompense Heaven's care supplies.

Death slays our love with cruel stings; Put from the clay-clad corpse upsprings A spirit with unfettered wings.

Age dulls our senses, chills our heart : Which wrenched in youth its chords apart.

The world denies its daily bread; But lays in earth the hungbled head, To wait the feast for angels spread.

Life withers in its noon of score The freshness of its dewy morn; Ent evening brings it all reboin.

Tis true, Lust still with unclean boof Tramples his pres, then stands aloof; We know Heaven sees; we wat the proof

True, Justice deals the final blow Which smites the hardened sinner low; But more than that we cannot know.

True, Might, red-handed, bath its sway, And slaughters Right through evil day : What then? Let Perfect Wisdom say.

True, agonies, insatlate, wreak Their vengeance on the saintly meek; But Love is love; we dare not speak

We dare not speak; we can but stand Beneath the waving of that wand Held by the mighty Master-hand,

And feel the sure eff. cts; and lie, With glowing heart and kindling eye, Smotheri. g the rising, "When?" and "Why?"

And stumble on, with feeble sight, Convinced, beyond the dreary night All shall be manifest in light.:.

Religious Reading. It is often said, dear brothren, that this is a reading ago. It is also an ago in which dis sipating, demoralizing and, victous reading is thorough in argument and appeal, as almost throne, who sway their sceptre of dominion over the State and the Church. No man concertable form, one set of ideas; and wears his meanness in his eyes, in his pinched much less is he able to estimate the molding features, in his complexion. The brutal man power of such a journal on the growing shows his brutality in his low forehead, pro 2. minds of his children. The Christian man inent chin and bull neck. The crafty man. who does not read must be relatively unin all susvity and elegance, can not put his "celligent, and correspondingly narrowed in watchful eyes and snaky smile out of sight as Zrandest of Christian movements. Children, that the most ignorant and innocent are imanot supplied with attractive reading, salutary posed upon by them. trated reading, which will occupy the mind and yet good. I scarcely think any one and improve the heart. Dear brethren, we would mistake in this way, and I aver that exhort you to fill your houses with the best when a man past the earliest youth looks of books and periodicals, and then take time good, pure, and true, it is safe to believe that

Starting in Married Life

dress of Central New York Conference.

and thus show to your children the interest

which you have in them. The personal ad-

vantage will be great, your own increased

- capacity of usefulness will be considerable,

the growing satisfaction which you will de-

billiard room and the theatro-the waltz and

not unspeakable and beyond all price? To

mate, and bafile comparison.-Pastoral Ad-

I will tell you a story of my or,n experience in starting in the world. When I was very young and very poor I married a very poor young man; he worked out by the day, or by the month, on the ferms, and in order that the stormy days should not consume the incomes of the fair ones, something must s be done. He had no trade for indoor labor, and temptations of the situation of the man except making shingles. Then he had no wshop, and it cost so much to buy lumber and build one. Heretofore he had spent the stormy days like hundreds of young men in by the lurid beckening flames of unboly the love of the Divine Master, who so abased the country, lounging about public places in the village or at some neighbor's. He had formed the habit, and liked it right well.

"Now." said I, "James, if we ever get any friend. thing ahead, the winter must not consume what the summer yields."

scoured floor of our little log cabin, and snow | ties and bore our sickness. white recess, and window curtains, which, by

"Get neighbor Wilson to bring you some tumber, get it sawed, and make the shingles for half."

"Where," said he; "here in the house?" "Yes, bere in the house," said I,

Year after year passed. In our kitchen him. barrels were hooped, chairs were bottomed, barley forks were made and sold, and I used were growing up enjoying the liberty of a tried, experienced companion to resort was a gentleman too—lifted his Kilmarnock that they may be overcome with a better making all the litter desirable, whenever unto and less upon for companion to the condition of the making sill the litter desirable, whenever unto and leap upon for counsel and strength; bennet and said, "My lord, how shall I ever spirit,

in a measure to prosperity and happiness.

Husband is nervous - and irritable by nature, and it will not do in all cases to try up after him boots, hate, and clothing, washed and combed him almost every Sunday morning; and as to the toys, they have made all sorts of farming implements in the house when they could not play out of dcors; and whatever innecent amusement they wished to engage, in aside from mental improvenever fairly succeeded.

Now for the result of my course: We have a farm of more than a hundred acres well stocked; there are several rooms in our house, but shingles are not made in any of them. Sometimes when husbard brings in a barrel hoop for our own use, I tell him to be careful not to scratch the paint off the floor. Husband is a steady, hard working man, and when night comes he is at home; the boyso , rather young men—are honest, ambitious, home loving boys. No smoking cigars, or taking a glass, or lounging about, with them. Studious, noble, good, and true, they are,-The Household.

Judging by Faces.

A man's character is stamped upon his face by the time he is thirty. I had rather put my trust in any human being's counten- materials of a chick, and the promise and must not stop to make him willing by our ance than his words. The lips may lie, the potency to form one, within the eggshell. prayers or tears .- S. S. Gem. face can not. To be sure, "a man may smile But neither the philosopher nor the experiand be a villain;" but what a smile it is! a mentalist can go one step beyond the facts. false widening of the mouth and creasing of They are wholly unable to explain the somethe cheeks, an unpleasant grimace that thing from without, in whose absence neither makes the observer shudder. "Riscal" is an eggful nor a world of life can be called legibly written all over it.

our good is that of reading the true charac- point at which it has been arriving by various widely circulated. The periodical press has ters of those we meet by the expression of paths ever since the first effort to penetrate become so frequent, so extended, so exhaus, the features. And yet most people neglect an inscrutable mystery. The Egyptians tive in its discussions and so able and it or doubt the existence of the talisman symbolized the difficulty, and their inability which would save them from dangerous to surmount it, by offering the mysterious to hold dominion over the public mind. In friendships or miserable marriages, such egg reverently to their gods. They laid the a democracy, types are kings, and the men fearing to trust a test so intangible and unsolved problem of the finite at the feet of who control them are the power behind the mysterious, act in desiance of their impulses the Infinite. Prof. Tyndall and the British and suffer in consequence.

knows how much he is himself influenced by actual idiot if they meet him, and many emulate their not ignoble submission,the newspaper which comes to him daily or know a confirmed drunkard at sight. It is London Globe." weekly, and presents to his mind, in every as easy to know a bad man also. The miser his realm of usefulness. An unreading he does his purpose. The thief looks like church, in a reading age, must go to the very nothing else under heaven, and those who rear rank of moral! forces; and it will even lead unholy lives have so positive an impress be found in opposition to some of the of guilt upon their features that it is a marvel

from your business and labors to read them, it is so .- N. Y. Scotsman.

"In All Points."

The truth may be broadly stated that we most readily accept the spmpathy and help rive from the extended operations of the of such of our dear friends as have once had church will be no small matter; but if one experiences like our own. And he who with child learns to love home more, if a daughter a loving heart and patient spirit has suffered is saved from the sickly fancies of an most, has greatest, and readiest, and truest from the delirious associations of the None but the bad and envious and peevish are examples of the selfish side of the maxim the wine cup, who will say that the benefit is that "misery loves company."

One can never fully sympathize with anform in a child a taste for good use ul read- other until he has been placed in like ciring is worthy of persistent effort and the cumstances. The robust, strong limbed most liberal outlay. Its advantages defy esti- man, sound of lung and steady of pulse, cannot jurily and adequately enter into the feelings of the wan and wasted invalid, to are appointed. But let a siege of sickness lay him low for a time, and then, if rightly improved, the lesson will give a new tenderness to his heart.

One who has never been pinched in the strait surroundings of necessity, when a squeeze in monetary affairs or a succession of reverses embarrasses many a man, such a one cannot justly judge of the anxieties, trials, whom need oppresses.

He who has been environed by entice ments to splendid wickedness, or encircled passion, and come forth a victor through himself by love! O, what a weight of love, Christ's help, he can look with active, real since it caused so astonishing a fall from compassion upon a weak brother or fallen heaven to earth, from God to man! There is

truly sympathizing friend to cheer and to all but Christ, - Madam Guyon, "True," said he, "but what can I do?" I inspire the heart with hopeful words! Christ hesitated a moment, looked at the neatly is such a friend! Himself took our infirmi-

How opportune when pressing and adverse the way, were pierced out from worn out events weigh down and harry the spirit to have a kind, appreciative, large hearted Jesus is such a friend and helper. "For our strength to raise it, being an aged man, but should have been good for anything. Our

When one is beset by foul fiends of the lowest pit, and when evil thoughts and vile him. But the nobleman was a gentleman whisperings and dark suggestions seem to also, and not waiting to be asked, he quickly did help him saw the small timber? All this come forth out of the murky night to solicit was done in bad weather, and the children and terrify, how exceeding good it is to have

they were released from their hours of study. Jesus is such a friend. He was tempted of thank you for your kindness? No one on earth loves neatzess more than I; the devil in the wilderness, but he said to easily, John," replied the nobleman. "Whenbut I learned, in time, to sacrifice neatness; his disciples, "Be of good comfort; I have ever you see another man in the same plight overcome the world."

Each believer in Jesus has a friend who will be thanking me." has sounded the depths of human sorrow, to teach old dogs new tricks, so I have picked and whose sympathy is as wide as the heavens, reaching the uttermost grief of the wounded spirit. The true disciple of Jesus Christ, our Eider Brother, need never feel friendless or alone. There is One who can truly sympathize with us in every trial. The infinitely loving and yet human heart of Jesus is well acquainted with all earthly ment they have done. I made many efforts, affiction. He is touched with the feeling of to teach the boys order about the house, but our infirmities, for he was in all points tempted like as we are, yet without sin .-Christian Advocate.

Prof. Tynaall in a Nutshell.

Prof. Tyndall's laborious address to the British Association may be readily summed up by the simple restatement of a very old a time at least, the force requisite to construct the animal out of its compotent elements. The only thing needed is to set the formative process in action by the application of another form of force or motion c.lled heat. But this last must be supplied from without. The sum of Prof. Tyndall's and the organic chemist find the organic as we are." He is willing already, and we Among the powers that are given us for at which philosophy again arrives—the old Association might learn wisdom, without There are few who could not point out an humiliation, from the socient idolators, and

Sandwich Island Women.

A lady, writing from Honolulu, thus dis courses upon the native women and their free and easy manners: "The women are erect, wide in the shoulders, and carry their heads like queens. Many of them are truly handsome, wearing their hair falling over their shoulders in curls, and surmounted with little straw hats, garlanded with wreaths of lovely native, flowers. They clothe themselves modestly and prettily, wearing the dress to cover neck and arms, and falling in its character, will be drawn to that which | Perhaps it is the fear that conscientious loosely from the shoulders to the top of the it is laying held of his highest willingness. is entertaining but deleterious, which smuses people have of being influenced by beauty, feet, which are often bare. Not being Cold prajers are as arrows without heads, the fancy and poisons the character, which is mant of it, which leads so many to neglect civilized like us, they have not been en- swords without edges, as birds without wings;

Christian Progress.

When I speak of Christian progress, it is n descending, not in mounting. As when we charge a vessel, the more ballast we put whom days of languor and wearisome nights in, the lower it sinks, so the more love we have in the soul, the lower we are abased in self. The side of the scales which is elevated is empty; so the soul is elevated only when t is yold of love. "Love is our weight." says St. Augustine. Let us so charge ourselves with the weight of love as to bring down self to its just level. Let its depth be manifested by our readiness to bear the cross, the humiliations, the sufferings, which are necessary to the purification of the soul. Our humiliation is our exaltation. "Whosoever is least among you shall be greatest." says our Lord. I love you, my dear child, in a beautiful passage in the Imitation of How pleasant it is when one is sick to have Christ-"Love to be unknown." Let us die

How to Return a Favor. An old Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the horse stumbled and the friend or patron to proffer succor! Christ grain fell to the ground. He had not sakes he became poor." Yet he is now he saw a horseman riding along, and thought sensitive spirit would have rebelled and the teacher's desk. risen, and ascended to the Father, and all he would appeal to him for help. But the power in heaven and earth is given unto horseman proved to be a nobleman who could not muster courage to ask a favor of buds, is scolding to all the best in the child

as you were in just now help him, and that

The Door Unlocked.

Some time since I wished to enter a strange church with a minister a little before the time for service. We procured a key; but tried in vain to unlock the outside door with it. We concluded we had the wrong key, and sent to the janutor for the right one. But he came and told us that the door was already unlocked. All we had to do was to push and the door would open. We thought ourselves locked out when there was nothing to hindering us from entering,

In the same way we fail to enter into love and fellowship with God. The door, we think, is locked against us. We try to fit some key of extraordinary faith to open it. We try to get our minds wrought up to some argument. An egg contains all the material high pitch of feeling. We say, "I have the necessary to form a chick. It holds also, for wrong key; I must feel more sorry; I must weep more." And all the time the door is ready to open, if we but come boldly, with humble earnestness, to the throne of grace. We may enter freely at once, without having to unlock the door. Christ is the door, and his heart is not shut against us. We must enter without stopping to fit our key of researches is precisely analogous. He finds studied faith, for his mercy is not locked up. in matter "the promise and potency of every We must enter boldly, trustingly, not form and quality of life," just as the naturalist doubting his readiness to receive us, "just

The Pious Jew.

A pious Jew, while on a journey, perceived that the hour of the evening prayer had into a palpable existence. This is the point arrived. He stopped and prayed to God. Loat in his moditation, his heart lifted heavenwards, he did not reply to synobleman who, passing that way, stood still and saluted him. Enraged at the Jew's apparent linished his prayers, and then angrily ad cupied, anxious expression on her face, as if dressed him: "Wretch ! why didst thou not return my salutation? I have a good was the half hour before school. Miss Lacy raind to punish thee for thy incivility." "Friend," the Hebrew replied, "if thou position, and making suggestions and critiwere standing before the King and spoke to cisms for the final revision. him, and one of thy friends passed thee and saluted thee, wouldst thou leave abruptly the next day, and the senior class felt the the King and turn to thy friend?" "Cer. pressure of study and nervousness as the time tainly not; I would not dare do such a drew near. Christie was much troubled about if I have done right or wrong in not return, a part of the review, being kept at home by ing thy salutation. I stood before the King her mother's sickness, and had no time to of kings, the Almighty Creater of the world, | make up the lessons. That examination was offering to Him my prayer of supplication; appointed for the first. How she wished how dured I leave him and turn to thee?"? "Thou hast done well," the nobleman said: go thy way in peace."- From the Talmud.

Prayer. Prayer is not overcoming God's reluctance excites the imagination and ruins the soul, the cultivation of the power which may be lightened into compressing their ribs with they pierce not, they cut not, they fly not up class: but this composition and all these ex-The only safety for the household is in an brought to such perfection; but a face may iron and whalebone corsets; nor to disturb to heaven. Prayer, with real belief and hope, abundance of pleasing, profitable and illus. be beautiful and bad, and positively plain and torture their feet with over tight shoes; will enable us always to roll our cares from nor to put bonnets upon their heads running ourselves upon the Lord. Dealing in gener- elasticity in her step and no buoyancy in her up into turrets of silk and artificial flowers, alities is the death of prayer. The woman spirit as she went to find the volume of Longand leaving the ears at the mercy of bitter of Canaan knew just what she wanted, and fellow. winds; nor to make up forty-five yards of asked for that thing. The gift of prayer | She lifted the desk lid with a listless air, steel wire into cages and fasten themselves may have praise of me, but it is the grace of then her face suddenly kindled, she almost within them; not to carry an extra half yard prayer that has power with God. Not only of dress stuff bravely after them over the to tell Him of our wants, that is half prayer: payement through thick and thin. Yes, but to speak to Him of His promises, and to the middle, so that the edges were spart till these women have the advantage of us, for rest ourselves in His word. Some never the print was visible inside the margins, was are we not forced by the exigences of custom, begin to pray until God has ceased to hear. when we come with our long garments upon Many times we go to God as languidly as if labelled in large letters on the outside. A any impurities of the pathway, to shut our we were afraid He would accept us: and pray eyes and clench our teeth and tush blindly as coldly as if we were unwilling He should have lifted the folded page a little wider over them, whereas those Kanaka women, at hear us. Prayer is want felt, help desired, as a t, and with one glance she could have habitual novel reader, or if a son is charmed compassion for those in like sufferings. the sight even of a spot of water, lift their with faith to obtain it. It is not so much made sure of the subjects on which she must ! light garments gingerly, and pass over clean the length as the strength of prayer that is and unsullied from its contact? Can this be required; not so much the labor of the lip much to know.". as the travail of the heart .- Selected.

Quench Not the Spirit.

Quench not the Spirit! You nuesch Him in many ways-you quench Him with your unbelief-you quench Him with the worldyou quench Him with your folly-you quench Him with your lusts-you quench Him with your idle company. How awfult You is out, and in doing so make your destruction sure. For without it how can you find your tions. way to heaven? Oh! beware of "doing despite to the Spirit of grace." Beware of dis believing His testimony to the Saviour; beware of denying His love; beware of resist-

Quench not the Spirit! For if you quench Him, then what remains for you here but darkness; and what remains for you hereafter but the blackness of darkness forever? own opinion of yourself." -The Christian Treasury.

Scolding.

little child we have always felt a moral abborrence to scolding. If we had been scolded as thing. It is no wonder many children are bad. The good is all scolded out of them. It lived in the castle hard by, and the farmer is stunted or killed by early frosts of cold, heart. Scolding folks at home! How miserable 1 Lightning, thunder, bail, storm and

for the Monny Solks.

The Cross in the Plan.

BY EDWARD A. RAND. I heard of a quaint old story

In a far-away Eastern land. Of a mosque of Mahomet that rises Not far from the sloping strand.

There bowed in his chains a captive. Who had come from a Northern town,... Where the sun, that r ne low in the winter. Shines cold on the frozen ground.

Rare powers he had at building : For the forest, so grand and wikl. He could shape it again in the marble-

They offered the slave his ransom, With a rais to the Northern land, If a mosque to Mahomet he builded, To tower above the strand.

He planned in the stone so grandly, And he wrought for his life, that man; But they saw in the beautiful outlines The cross he had dared to plan.

They mockingly gave the ransom;

Out of fetters his soul was sent From the land of the flery summer, But-death was the way he went. He left for us all a lesson t

To wnatever you put your hand, Be it deeds that you dare or may cherish, The cross-let it mark the plan.

In rationt endeavor be Christ-like, In your trials and pains and loss. That all who look at your living May see in your life the cross.

Christie's Temptation.

"That quotation from Longfellow is not quite correct, Christie. If you will go to the desk in my recitotion room, you will find a blue and gold volume, which contains the poem. Read it, and make the correction. Wait I here is the key. I have not unlocked the desk this morning."

Miss Lasy went on correcting the composi tion, while .Christie walked slowly down the udeness, the nobleman waited until he had aisle into the recitation-room, with a preocshe carried the burdens of all the world. It was correcting Christie's examination com-

The written examinations were to begin she had some idea what questions would be given. It was too late to study the book the roughly. If she only knew what topics would be selected, she could devote her time to those. Girls at the high school know what written examinations mean. They will under stand how Christie's sunshiny face looked overcast and anxious. She was really an ambitious student, and one of the best in her physically and mentally.. So there was no

caught her breath with excitement. Right his ear. there before her eyes, tolded once through the proof sheet of the "Chemistry Question." minute more, and Christie's fingers would write the next day; and she would give so

Do not judge ber too severely. Were you ever a school girl, worried and distressed over an approaching examination? Did it not seem as if your moral perceptions were blunted and all your good sense and scholarly sims swallowed up in the overmastering fear lest his strawbed was, he did go to God in prayer. you should not "pass?" Did you not feel as He prayed the Lord's prayer, which his if all your study and your whole school life Sabbath School teacher taught him, only he were concentrated in that "examination put something in about wood, for he knew quench your only light! You strive to put paper?" Do not condemn Christie too quickly, God could give wood as well as "daily if her first impulse was to peep at those ques | bread."

> down to morrow to write out the examina. who they were. He believed it was God: and tion? Think how ashamed you will be to so it was. look yourself in the face, to confront your

Did Christie remember her morning prayer: "Lead us not into temptation?" Her cheeks flushed and turned pale, her kands trembled, Of all the disagreeable and useless habits and she stood rigid for a moment, but she did the world was ever troubled with, scolding is not touch the paper. She took the book the most annoying. To hear a saw filed, to quickly and shut the desk. She was "dehear a steam boat whistle, to hear an ass bray livered from evil." Do you call that a little girl, barefooted, bareheaded, who stood beto hear a peacock acream, or an Indian yell, thing? Probably Christie did, too, but I think | hind the spindle all the week to earn a crust, is music compared with it. Since we were a it was one of the things the angels like to record. She walked mechanically back to Miss Racy, brushing from the cover of the bluesome children are, we know not if we ever and gold book a little spider that had foolishly ventured in among the books and paper in and the teacher was at length converted and

You think Christie had a light heart because she had resisted temptation? Perhaps she ought to have one but had not. In truth, she felt almost sorry, as if she had a chance to gain something, and then foolishly given it up. Of course she was not sorry that she did not do a mean thing, but it would have been so easy just to take one glance, and it would until he is fully rested, when with renovated have kelped her so much. The reward of vir. strength, the work will be better done, done tue is not always immediate. The advantage with a self-sustaining alacrity.

to be gained from an unscrupulous act some times look very desirable, even after we have decided against it. Christie is not the first one who has been almost sorry that the opportunity was resisted, especially when such a time comes as came to Christie when she sat down to her examination the next day, and found scarcely a question on the topics the had studied. She wrote a poor paper on chemistry, not very creditable to her scholarship.

Poor Christie! She might have just peeped into that sheet of questions. Nobody would have known it, and she could have studied to some purpose and maintained her rank.

Did nobody know? When Miss Lacy went

to her desk, she stood still in consternation. How could she have been so heedless as to send Christie there, when the examination papers were lying loose! Did Christie look at them? No, of course not; Christie was a good girl, an honorable girl-and yet the temptation would be strong. School-girls, under the pressure of examination, might not have delicate perceptions of honor. Just then a passing cloud drifted away, and a flood of sunshine burst into the room across the open desk, catching and losing itself among the delicate threads of a spider's web, which lay like a shimmer of silver and gray across the folded paper, Miss Lacy breathed freely. No finger had brushed the farry web whose invisible bars had guarded the precious doc ument. The spider's web had proved Christie's honour and honesty.

Anniversary day, as the young ladies ranged themselves around the piano to sing their closing bymn, Mr. Millard, sitting near Miss Lacy, said to her: "I have lost my private secretary. She was a young lady of immacu-Lite honesty and trustworthiness. Somebody found her out, and has taken her into a lifepartnership. I must find another secretary. Do you know anyone whom I could turn loose among my papers and books, who would never meddle with anything she should not touch? The situation is easy, pleasant and lucrative for a young lady who knows what to do and what not to do, and who has an especially nice sense of truth and honor."

"Miss Lacy's eyes sparkled as she answered: "Yes, I think you will find Christic Williams inst what you want."

In a few weeks Christie Williams was copy. ing, writing letters, correcting proofs, etc., in Mr. Millard's elegant private library.

I think she is not now sorry that she did not touch these examination questions, though thing." "Now," said the Hebrew, "judge her chemistry. She had been absent during she ranked so low in chemistry. Miss Lacy told Christie afterwards how those gossemer threads, like a shield of triple steel, had proved her faithfulness; and Christie told her story to Miss Lacy—how near she had come : to making those gossamer threads prove with their broken meshes, her weakness in the hour of temptation, when it came so suddenby .- Hearth and Home.

Prayer Better than Stealing.

Some poor familihes lived near a woodwharf. In one of the cabins was a man who, when he was sober, took pretty good care of his family; but the public house would get his earnings, and then they suffered: In consequence of a drunken frolic he fell sick. The cold crept into his cabin, and but one stick was left in his cellar.

One night he called his eldest boy, John, to the bedside, and whispered semething in

"Can't do it, father," said John bloud. "Can't - why not?" asked his father an-

"Because Itlearned at the Subbath school. Thou shall not steel," " answered John. "And clid you not learn, 'Mind your

narents 7 too 211 "Yes, father," answered the boy.

"Well, then, mind and do what I tell you." The box did not know how to argue with his father, for his father wanted him to go in the night and steal some sticks from the wood wharf: so John said to his father,

"I can pray to night for some wood; it's better than stealing, I know."

And when he crept up into the loft where

The next neon, when he came home from Ah, Christie! Christie! A stain on your school, what do you think he caught sight of, conscience and honor is indelible. Better a the first thing after turning the corner? A failure in that lesson, a thousand times better, load of wood before the door, his door. Yes, than a failure in your integrity. How can there it was. His mother told him the overyou bear the mean feeling that when you sit seers of the poor sent it; but he did not know

Unconverted Sunday School Teachers.

In the gallery of my church a lady had a class. She came to me one day and said, "I must give up my class, my girls were all in tears to-day. A little girl in the class, a millthis little girl had been speaking to the whole class about their souls, and they all asked me what they should do to be saved, and I could not answer them." I took the class two weeks. then she took it herself. What a power that poor little barefooted mill girl had!-Sundayschool Journal.

Whisky cures a great many ailments, infallibly by killing the patient.

Let no one work in pain or weariness. When a man is tired, he ought to he down

Our Sabbath School Work.

Sabbath, November 8th, 1874. (FOURTH QUARTER.)

INTERNATIONAL BIBLE LESSON,-No 19 SUBJECT-THE Two COMMANDMENTS,-Mark xiî. 28-34.

Golden Text-Rom. xiii. 10.

Ques. 8. What do you chiefly learn by these Commandments?

Ans. By these commandments I chiefly learn two things; my duty towards God, and my duty towards my neighbor.

Ques. 9. What is your duty towards God? Ans. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy name, his Sabbath, and his word, and to serve him truly all the days of my life.

NOTES.

The Great Teacher permitted questions. He had no fear of being silenced, and he condescended to the weakest of men. Even when the motive was bad, he avails himself of the question to reveal in reply positive truth. The snare is troken, and where it was laid Jesus plants seeds of everlasting truth. The chapter is fu'l of such conversations. See the question of submission to civil rulers (v. 15), of domestic relations in the next life (v. 23), and of the principal commandment in our lesson. If any of these replies had been made by wise and great men of the world, they would have been quoted as master-pieces of genius. It would be amazing if a common Jewish peasant had uttered them. But they are fitting in the lips of the Divine Teacher.

THE FIRST COMMANDMENT.

"First"-not in point of time, but of moment, is the point of the question. The Lord's reply is from the law-was unanswerable to a scribe. He quotes from Deut. vi. 4, 5. Christ never fails to put honor on the written Word of God.

(a) We have the object of supreme loveone supreme God. Heathen nations, unable to conceive of one almighty maker of all, distributed the work of making and ruling among gods of the sea and of the land, of -the mountain and the plain. The first point is to know one Supreme Deity, to whom men are to render undivided love and service.

(b) The principle of obedience, love, individual ("thou") love. Love is demanded first of all. All is worthless without it. And it must be entire-" heart," "soul," "mind," "strength."

(c) The extent of both love and obedience -"with all my heart," &c. God is worthy of all this, as God. It is best for the creature RITS CURED FREE! when he renders this. "Man's chief end is to glorify God."

The quotation is from the Old Testament. If this demand was just and reasonable to the Hebrews, how much more reasonable must it be to us who have the clear display of treatment of divine love in the face of Jesus Christ 1

THE SECOND COMMANDMENT (V. 31.)

'. It is "like the first," in its authority, origin, simplicity, wisdom and comprehensiveness; for as the first supplies a spring of action towards God, so does this toward all men, included in "thy neighbor."

He is to be loved, not as God, not supremely. but as one's self. His interests are to be to us as our own, so that what we should have done to us we shall do to him (Matt. vii. 12.) This love is not merely negative, so that we shall do him no harm. As in the case of God, it is to be positive, so that we shall seek his good, as we seek our own.

One must do one or other of two things-(1st) perfectly keep these commandments and live (Rom. x. 5) by this obedience; or (2nd), obtain pardon for breaking them by union through faith with Jesus Christ. One may have clear views, sound opinions, a just idea of duty, a zeal for God (Rom. x. 2, 3), and yet not be in the kingdom. We as sinners cannot now do the first; the second, blessed be God i is open to us, and Rom. x. 6-11 explains fully this "way of life."

. From this interview with the scribe (who is not reported, be it observed, as becoming a disciple), we may learn :

(1) The divine requirement, supreme love to God, and love to man as to one's self. Micah vi. 8.

(2) The universal failure to come up to it. "All have sinned." Rom. iii. 10. (3) The one remedy for the world's woes

is return to God's law. Love is the fulfilling (4) Jesus has come up to this require

ment. He loved God supremely, and man, to the extent of dying for us.

(5) Only in film can we have pardon, and life, and righteousness.

(6) Knowledge of what is good and true is not saving, unless accepted and rested upon with the heart. We may commend and approve the truth, and not receive it. Only by receiving it, are we saved. No matter how well taught we are in Sunday-school, or elsewhere, we are saved when we believe with the heart. Rom. x. 10.

BE RIGHT.—Do not be troubling the Master with impatient questions, "Lord, when am I going to feel happy?" or "Lord, why does not my heart stop its aching?" Be sure that you have quit your nets to follow him; be sure that you have taken a disciple's place, and are carrying a disciple's cross, and are honestly striving to do the Master's will; be sure that you have given yourself to him, and all in good time he will fulfill to you the delightful promise, "My peace I give unto you."

Medical.

DR. C. M'LANE'S CELEBRATED

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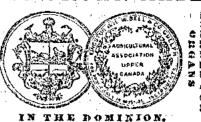


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The Annual Report for 1873-4 will be ready in a few days. Will Superintendents of Circuits and Missions please send without delay Post Card to the Mission Room, stating the number of Collectat these achievements and endowments we tors Books, Children's Cards, &c., that may be profitably used by them? Where there is no "What lack we yet?" What more than all Rallway communication please say how and where this do we require to ensure future success? the parcols should be sent, that there may be no We know it is a customary answer to this delay in forwarding them.

Delays have been caused by the inattention of Superintendents to the directions to send all communications on missionary business to the Mission Rooms. Please do not send to the Book-E. WOOD.

CANADIAN METHODISM-PAST. PRESENT AND FUTURE. Though we recognise as co workers and brethren all who love our Lord Jesus Christ in sincerity, it is natural that the history, condition, and prospects of our own branch of the church should possess a deeper interest for us than those of others. The object for which every section of the church organizes its forces, and inaugurates its methods of operation, is so great and important that their adaptation to the work to be done, and their success in achievement, must always be an attractive study to all thoughtful Christians. Methodism possesses one important characteristic of a true religion. It is not a local gospel, only adapted to some one class or country. It has won victories in all parts of the world, and among all classes of people. The simplicity of its methods, and the flexibility of its machinery has eminently adapted it to the free and plastic life of the new countries of this American continent. Canada, in particular, owes a yet unacknowledged obligation to the pioneer Methodist preachers, who in much privation and hardship, with godly zeal and fidelity brought to the early settlers, in their forest homes, the principles of Christian integrity and benevolence, that largely contributed, at least in Upper Canada, to stamp a Christian character upon the infancy of this country. For its future character and history. These to talk of the past, as of a golden age of We believe the gospel of Christ in its fulness ing men with a message of forgiveness for of forty years ago. We believe the testimony then. It is not quite just to compare the immediate results of the preached word today, with those of a period of a simpler and less restrained type of social and religious Murray, of Boston, (Presbyterian) at the whose opportunities were few and small, was Advocate. Speaking of Methodism, he elofollowed by more direct and palpable results, | quently said : that the preaching was better, and the people more religious then than now. It may be that this was so. But it should not be forgotten that the complex forces of our modern civilization, when allied with modern fathers had to contend against. The modern preaching that, it may be, less demonstratively convinces sinners of guilt, points them to Christ for salvation, and moulds a noble and consistent type of Christian manhood, emotional feeling and animated utterance the worldliness and unbelief of the times. and faithfully consecrates the gifts of intelli-Christ in the world, may be as, true, as valuable, and as acceptable to God as that which distinguished a former generation. Change of ercumstances may change the outer form of religious life; but all that is vital and essential still remains. While we should gather inspiration to action from the memories and godly examples of the past, we should beware of speaking in a way to to die." create the false impression that "the glory time of weakness and degeneracy. This is not true. Sometimes the way in which the reaping the harvest that has grown from the seed that other sowed strengthens this idea No doubt, in a sense, this is true. But the figure must not be pushed too far, or it will' convey a false impression. The men of today have something to do beside gathering

Sanuer, or for Books, together with all olden time, we shall not dishonor our religious ancestry.

The present is an important crisis in the wants of sin stricken humanity. This element bestowed faith and patience, sympathy and latter that they should take to steady em- What for instance is the limit of reasonable history of Canadian Methodism. A union of its power has been too much overlooked. in the Guardian should be addressed to has just been formed between three inde. But our space is full, before we have touched pendent bodies of Methodists. The requisite all the points we intended. We can only juncture, faithful, earnest, personal work for they regard as a steady working against their every thing, leaving nothing for the claims machinery for managing the different parts add, that as long as we preach the grand the Master by all who are called by his interest. But, as the Indian has no chance of of God, or his church, or humanity. Our of the work has been fully provided. Our central truths of the gospel, with the same name; and fervent, united prayer to the God existence except by conforming to civilized author suggests the following items as enterorganization covers all the inhabited parts of zeal and fidelity, born of experience, that the country. We have a most promising distinguished our fathers, the God of our array of educational institutions. We are fathers will not fail to prosper and bless us. preparing to employ the press more vigorously than heretofore; and to make our periodicals, weekly and monthly, an in-

creasing power in the country. Our houses of worship are rising in beautiful proportions in every part of the land. We have a large membership, many of whom God has specially enriched with ample means of helping forward the enterprises of the church. Looking may ask, like the young man in the gospel, question to say that all these are unavailing without the power of the Spirit of God This is true, but we do not quite like this way of speaking. It seems to imply that the be wanting than the Divine. That the wanting. This is not so. The cause of failure is always on the human side: never on God's part. As certainly as there are laws and conditions in the natural world, on which results depend, God has ordained laws and conditions in the spiritual world on

which the power and progress of individuals and churches depend. There is no such the divine law of power and progress, and method of promoting Christian union. Christian by which, if the distance of the sun be works in harmony with the will of God. Much may be learned for future guidance, by finding out what have been the chief elements of Methodist success in the past. Different persons would give different answers on this point. Our answer is two fold: (1) The full and faithful presentation of those vital truths of the gospel, that are adapted to the wants of sinful men. (2) The conscious experience of praise to God. Methodism has been will be in 1882, after which the world must of forgiveness and the renewing of the Holy largely indebted to its noble hymns. They Ghost, in the hearts of those who testified for God in the world. These are the main conditions of success. Everything else, how ever valuable, is secondary to these. Any church in which these two conditions are fulfilled will be successful, in spite of defects of fall of faith and hope. We trust the day polity. And no matter how perfect the organization, arrangements, and provisions message of life, and taught them those high of any church may be, without a full gospel message from her pulpits, and the power of a divine life in the hearts of the ministry and membership, all will be as a sounding dists." The manner in which we sing is brass and as a tinkling cymbal - destitute of almost as important as the character of what the early years of a country, like the early power to subdue and win the unbelieving period of a human life, contain the germ of world to Christ. Our itinerant system, our ner and spirit of our singing in congregaclass-meeting, and our thorough systematic godly laborers did a good work; and did it organization, have all materially conduced to bravely and successfully. But it is a mistake the growth and permanent power of Methplety that had disappeared from the earth. ence have been that it came to sinful, suffer

"We have seen in this country and in our own age a great denomination, in force and efficiency porhaps the greatest that has appeared, grow up and evolve its power before our eyes; the prime and motive cause of its success being the preaching of the Gospel and the interpretation of God to human hearts not in harmony with literary forms of unbelief and sin present a more finish ner with theological exactness; but preachpowerful opposition to the gospel than our jug it and interpreting him out of the fulness of an experience and emotions born of the opera tions of the Spirit in human bosoms. By the ervency and fire of their exhertations, by the giving forth of what the Spirit had ministered unto them, without reliance upon learning, their testimony made by their rude and untutored eloquence, they nevertheless made such a proclama. may be no less effectual for God than that tion of God that wickedness went down before which more directly called forth displays of lt as rotten trees, trembling to their fall go down before the gale. In country and city their success has been the same. In the East, where are from the scattered settlers of the olden the centres of trade and the focal points of time. And the modern piety, which resists American culture, they have captured largely of the wealth and culture of the land. In the West their preachers, like Gospel scouts, have trodden the prairie grasses into paths with the hurrying gence and wealth to build up the kingdom of of their feet, preaching as they ran, and with the sword of the Spirit, almost blazing a trail of Gospel influence through the forests that stretch to the setting of the sun. Other powers have been thems. A talent to organize and construct has grown with their growth. But the great power of the Methodist organization has been the power of their preaching, born of experimental religion. That which their preachers felt they made others feel, and the cross, with its agonies and its peace, which they loved-for it,

hving faith in its power and adaptation, by

others to seek and find. This was well ex-

pressed, recently, by the Rev. W. H. H.

has departed," and that the present is a depreciates some features of Methodist the way of life-if we pray for the conversion agency, yet touches the heart of the matter when it gives chief place, among the causes men of to day are spoken of as eating of the of success to "a preaching born of experifruit of trees that our fathers planted, and mental religion." But all outside eulogists our opportunities of warning the unsaved, or of Methodism, however frankly they acknow. ledge the religious earnestness of its agents, undervalue the importance of its Scriptural. not "unexact" theological teaching. Something is due to the message as well as the season. And yet, how many there are in the manner. John Wesley's theology was not an church who seem to try to compound with up ripe fruit that costs them no labor; or elaborate theoretic system, formulated by God, by offering cheap prayers, which cost thrusting in their cradles to gather rich scholastic speculation and study of the Bible. them nothing, and withholding all labor that our laborious and successful missionary in sheaves that have ripened without their toil | but living truths that he had been taught by requires self-denial! Prayer and labor those regions, who is now in this country. Every man who is a successful worker must personal experience, and which had been mutually strengthen each other. The Chris-

and must himself cutivate some portion of heart. Repentance, Justification, the New God's glory in the world, cannot fail to have greatly interested, he writes :- "We had seen the Quardian, will plane bear in mind this briar covered world for Christ. But Birth, the Witness of the Spirit, Christian a deeper sense of his own wants, and a enough to day to convince us, more than all rightly used the past has many inspiring Perfection, were not to him mere theories victory that may well beget hope and con steps of his own religious life. This theology, power be can ask God to make his work that the positive language on the other side the parable of the talents; and the law of fidence for the future. If we do our part as born and developed in the experience and fruitful, with a confidence that cannot be is the language of ignorance, self-interest or antagonism to covetousness. effectively, in the altered circumstances of work of actual Christian life, though it may felt by him who has neglected the work down right opposition to the Gospel. The to day, as the pioneer preachers did in the seem less harmonious and complete than assigned him. Christian workers in every aims of traders and missionaries with regard systems elaborated by purely intellectual epeculation, has a rare fitness to meet the felt couragements, and trials, that only a divinely that they should continue hunters, the proportion of means to be allotted them.

CHRISTIAN HYMNS.

We call attention to an interesting and suggestive paper on the hymns of the attention of the governments of civilized church, read by Rev. J. Lathern, of Halifax, at the late meeting of the Canadian Evangelical Alliance in Montreal. The hymns of This arises from the fact that it affords an the church in all ages have been one of the most potent instruments of its spiritual power. The religion of Christ kindles thank. fulness, hope, and joy in the heart, which find their best expression in "psalms and hymns and spiritual songs." All feel this, miles. But several other methods known to But only those who have made the subject a extent the same bymns are now sung by different branches of the church. Denom- miles. The eminent astronomer, Mr. Stone, human part of the provision is less likely to inations that differ widely in their theological having carefully gone over the observations opinions sing with equal fervor, "Rock of of 1769, and making allowance for some church may do her part, and God's be still ages cleft for me," "All hail the power of Jesus' name," and "Jesu, lover of my soul," glory of Christ. Owing to theological training, people, whose experiences are really the same, may describe their feelings and thoughts in very different language. An imtians need not wait till perfect unanimity of after a debate which brought out very marked have expressed and conserved its theology, spirit has been quickened and impelled on. ward by the devotional sentiments of hymns will never come when the supply of the best possible psalmody for the use of the church shall not be deemed a sacred duty; or when lively, hearty singing shall no longer be a characteristic of "the people called Methowe sing. Everything that effects the mantions very closely touches our religious life.

LABOR AND PRAYER.

In the Christian life, labor and prayer many who work earnestly for the accomplishpossessed, in themselves, virtue and efficacy to secure the desired results. This tendency frequently degenerates into a pharisaic regard ordinances are not an end in which to rest; but are only of value when they promote the

life of God in the souls of men. On the other hand, prayer for desired blesthese results, is hypocrisy and presumption. We cannot be sincere, when we fervently ask not feel anxious enough about it to deny ourthe object that we profess to desire. There was a keen reproof in the words of the boy, the poor might be supplied with bread, said, "Father, I wish I had some of your corn, and I would answer your prayers for the our children, and yet neglect to shield them This generous testimony, though it unduly from evil association, and instruct them in the of the heathen, but contribute little or notha revival of religion, but neglect to improve inviting them to come to Christ, we have no more right to expect God to answer us than a farmer who prays for a good crop, but neither ploughs nor sows in the proper

field of holy toil will meet difficulties, dis. to the Indians are different; the former wish rival claims, and decision as to the relative is what we require as a church at the present some traders should feel annoyed at what and worldly this would be made to absorb of all graco, that he would anoint us with ways, the sconer that the Government or the ing into the estimate: The number of the the Spirit of power from on high.

THE TRANSIT OF VENUS.

The transit of Venus, which takes place on the 9th of December next, is attracting the world, as the most important astronomical event that has transpired for a century. opportunity for calculating with greater pro cision the distance of the earth from the sun. From the observations made on the transit of 1769 according to Encke's calculations the sun's distance is over 95 000,000 modern science, and which do not depend special study can be aware to how great an upon each other, give the sun's distance as something between 91 and 92 millions of differences in the observations, not taken into account by Encke, obtained as a result a a plain proof that those who differ in distance nearly four millions less than opinions may be substantially one in living Encke's figures which closely corresponded trust, grateful joy, and fervent zeal for the with the results obtained by the other methods. Kepler's great law that the squares of the times of the periodic revolutions of the planets round the sun are proportional to the cubes of their mean disportant lesson is taught by this as to the tances or major axes, furnishes a principle accurately known, several important results views, and opinions of theological questions respecting other heavenly bodies can be be attained before uniting in the work and deduced. But though the orbit of Venus is worship of God. How often have we seen, in within that of the earth, jet, because it is the public discussions of a religious assembly, not in the same plane transits are of rare occurrence. With some exceptions, the indifferences of opinion, the whole uniting as tervals between the transits of Venus are with one soul in singing some ringing bymn 8,1211, 8,1051, 8,1211 years. The next transit wait for another similar opportunity till A.D. 2004. The English, American, French, and preserved also the fire and inspiration Russian and Dutch Governments have all refertions, and involved harmonics. of its early religious life. Many a fainting voted large sums to defrey the expenses of world, as much depends on comparing observations taken at points widely apart. Everything has been done by the preparation of instruments, and by practical training of those who are to conduct the observations to secure perfect accuracy. It will doubtless

SUCCESS OF METHODIST MISSIONS IN THE NORTH-WEST.

The Rev. Geo. M. Grant, a Presbyterian minister of Helifax, who was Secretary to Sandford .Fleming's expedition across the should never be separated. Labor without continent in 1872, in his very interesting book prayer denies the Supreme Giver of all good, called "Ocean to Ocean," bears very marked greatly promote that important adjunct to is as faithfully preached now as then. We their guilt, power for their weakness, and joy and becomes self-idolatry. It is only by testimony to the success of our missions in believe there is as true a type of religion in for their sorrow and despair; and that this prayer and communion with God that we can the North-West. He visited several of them, the Methodist Church of to-day, as in that message of salvation was proclaimed with obtain right views of the work of life, and studied them carefully, questioned the secure the Christ like and self denying spirit, traders, Hudson's Bay officers, the Indians of the church is as powerful for God now as | those who had themselves experienced the | which alone can qualify for successful labor. | and missionaries on the subject. One witness spiritual transformation, which they invited and yet this hurtful separation of work and asserted that though many of the Indians prayer is deplorably common. There are professed Christianity, yet doubtless many of them were hypocrites. Mr. Grant thereupon all Christian people admit the duty of giving Dewart, Editor of this paper, and of Rev. J. ment of the objects most dear to them, with submitted him to a slight cross examination, life: and then to conclude, because the Congregational Council at New Haven. We out any recognition of their indebtedness to and from his own admissions established the any definite plan or principle for the exerword preached to those pioneer settlers give his words as quoted by the Christian Him who gives the power to labor, and ty following facts, that horse-stealing, infanti- cise of their beneficence. Were some system and latterly a great suff-rer. She has been whose bounty they are constantly sustained. cide, polygamy, once common among the Even in the operations and services of the Indians are now unknown among those pro-Christian Church, there is a dangerous liabil fessing Christianity. They also observed the ity to trust in ordinances and mere outward | Sabbath, were cleaner, more comfortable, conformity to accustomed methods, as if they sent their children to school, and treated their women better.

In this connection Mr. Grant remarks:-"Here were men, self exiled, toiling all their for outward duties and observances, which lives without prospect of earthly promotion loses sight of the spirituality of the divine or reward, from the Blackfeet on the Bow law, and forgets that outward agencies and River to the Loocieux on the Yucan, from Winnipeg to where the McKenzie empties into the Arctic sea; among the Indians of the lakes and the plains, and the still more degraded Indians of the woods; living, many sings, without a right use of the means, of them, in frozen wildernesses, where the which God has appointed to aid in securing year is made up of a sax weeks' summer of West India heat; six or seven weeks more of warm days and cold nights; and nine God to bring about some result, and yet do months of stern and dreary winter; and when they see some results of their labor. selves any gratification, or use the power some small improvements struggling to show which God has given us, to aid in achieving themselves in spite of all the dismal surroundings, they find that the necessarily slow process has made men forget the raw material who, after his father had been praying that they had to begin upon; they are sneered at as making hypocrites, or are pointed only to what remains to be done, because their converts are not equal to the descendants of with the help of God, they made others willing poor with it." If we pray for the salvation of lifty generations of Christian forefathers. It is so easy to forget what once was, or to kick away the ladder by which we ourselves have risen. Changes take place so imperceptibly that even those living among them do not ing to send them the gospel-if we pray for notice there has been change, and they assume that nothing has been done, when a great work is going on around them. Missionaries on the plains say, now that there has been peace for the last two or three years, they can call to mind, only with an effort, the once familiar scenes of bloodshed: and the universal craving for scalps."

Mr. Grant pays a very high and well deserved compliment to Rev. John McDougall, After visiting the Indian school at White sow as well as reap, plant as well as pluck, wrought out in the laboratory of his own tian, who is actively working to promote Fish Lake, in the success of which he was

Christian people awake to the necessity of always taking hold of the young, the work can be done. A mission without schools is a mistake, almost a crime. And the Metho dists deserve the praise of having seen and vigorously acted on this, and they can, therefore, point to more visible proofs of success in their Indian Missions than perhaps any other church,"

THE NEW HYMN AND TUNE-BOOK.

We would call attention to the Book-Steward's announcement under this heading in another column. Many of our readers are doubtless aware that for a number of years a number of gentlemen of known musical ability have been engaged in preparing a compilation of tunes to accompany the hymn book used in our churches. These gentlemen have at length brought their protracted and arduous labor, which it as however, been a labor of love, to a close. The result is, we believe, one of the best collections of tunes for congregational singing extant. The general scope and design of the work is clearly set forth in the following extract from the introduction to the work:

In explanation of the design of the Compilers, it may be proper to state...

(I.) That they have not sought to introduce a collection of new compositions, but to select from the affluent heritage of pealmody, to which they bave had access, tunes which should commend themselves to the taste and judgement of the best informed in ecclesiastical music. In the entire number of two hundred and ten tunes, elever only are original, and these, it is brileyed, are of such undoubted merit as to justify their insertion (2.) They have sought to select tunes suitable or congregational use, by the adoption of simple syllable melodies of moderate compass, and by the avoidance of those containing fugues, ducts

(3.) That they have aimed to secure variety, not so much for its own sake as to insure the promaking observations in different parts of the per expression of the characteristics of the respective hymns, and so far as consistent with this object, it has been their desire rather t limit than enlarge the number of tunes, as by this means familiarity would be more readily acquired with each tune in the collection,

(4.) They have erdeavored, by a careful choice of appropriate tunes, published in immediate association with the hymns, to avoid the select be a good while before the results will be ing of music during public service, or, what to known; but they will be looked for with equally objectionale, the singing of times nurrithe hymns,

> Without at all claiming to be musical connouseurs, we may remark that the distinof the work. We kope that its use wil

"THE CHRISTIAN LAW OF GIVING."

The subject of this little pamphlet is one religious donations.

It is to lay down some Christian law for the guidance of Christian liberality that our author labors. He points out proximately the proportionate claims of the Patriarchal, the Mosaic, and the later Jewish dispensa tions. He exhibits the benign character of the Jewish economy, its thoughtful care for filial ministrations, "to smooth the pillow of the poor, its merciful regard for the stranger, its liberal provision for the priests and for her dying couch. He will have, we are sure, the tabernacle and temple service.

In illustration of the latter he gives the following calculation: " According to Dr. Clarke, David prepared of gold \$3,685,714, 285, and of silver \$2,432,432,430. He gave of his own private substance \$105,488,250 in gold, and \$17,027,500 in silver. The chief fathers also gave in gold \$175,813,750, and \$24 325,000 in silver, making a grand total of \$6,440,801,215 from the Jewish people inhabiting a tract of territory about as large as the State of New Hampshire. This was about \$4,293 for every fighting man, and over \$700 for each man, woman, and child in the realm. That sum is more than twice as large as our national debt. It is one hundred and thirty-four times the value of all the churches and parsonages of the M.E. Church in the United States. It would build 32 204 churches like the new St. John's Church, of Brooklyn, at a cest of \$200,000 veloped amongst us in the inevitable aceach!!!"

But the claims of the gospel, he argues, are of a much stronger and more comprehensive character. The objects of Christian benefi. plish the greatest evil without any breach of cence are classified as four fold: family provision; ministerial support; governmental supply; and observation of need, or a regard to the necessity of others, of which missions and all public and private philanthropies and charities are part. These arrange themselves not in lineal sequence, but in parallel co-existence. The principles or laws on

which the exercise of Christian beneficence is governed are also four fold: The law of keener desire for the salvation of others than | the arguments in the world, that missionary love; of sacrifice; of improvement of means lessons. It presents a history of growth and about religion. They were the successive the idler. And after he h s done all in his labor among the Indians is a reality, and for the glory of the Master, as illustrated in But the practical difficulty is the adjust-

ment of these co-existent and apparently courage can enable them to overcome. This ployment. It is not wonderful then that provision for the family? With the selfish family, their social position, needful educaestablishing schools among every tribe the tion, suitable establishment in life, and reabetter. Little can be done with the old, it sonable provisionfor old age. All else should may be two or three generations before old be sacredly given to God and his cause. habits among a people are changed; but, by This precludes, it will be seen, the laying up of immense fortunes, which often only curse their possessors, or their bestowment at death upon children who do not need them, while the cause of God languishes for lack of aid. It makes every man his own executor, and secures to the objects of Christian beneficence a perennial fountain of supply. It does not preclude, however, the increasing of capital if thereby greater advantage would accrue to the cause of God : upon decease or disability of the owner the capital itself reverts to benevolent purposes, not to relatives already provided for.

> The results of this would be "the curtailment of extravagant outlay in times of prosperity, and the husbanding of resources for the demands of duty, thus greatly diminishing the number of the poor. The distribution of overgrown fortunes, into numberless channels of active service for the Master. thus employing uncounted millions for Christ which now do little for him. An exhaustless supply of means to the church, which would soon cause all of her charities to flourish, and carry the Gospel to the ends of the world."

A PAN-METHODIST CONFERENCE

A Pan Presbyterian Synod and federation of all the Presbyterian Churches of the world is a favorite scheme of Dr. McCosh's, which he strongly urged at the recent meeting of the Evangelical Alliance at Montreal. Would not a Pan-Methodist Conference, composed of representatives of all the branches of the great Methodist family throughout Christendom be a grand yet perfectly feasible project? It could meet at London or New York, and would doubtless draw still closer together, and possibly, in cases of territorial contiguity, lead to the organic union of some of these now separate bodies. The preparation of one common Hymn book for universal Methodism would be an appropriate and, we think, a perfectly practicable work for such an assembly. The common use of the same metrical version of the Psalms and Paraphrases in all the Presbyterian Churches of the world, and the universal adoption of the same Book of Common Prayer in the Anglican communion, do much to maintain the unity of these churches. The stranger from the antipodes or the wanderer in foreign lands guished ability of the compilers, and the may, in the service of these churches, renew very favorable opinion of eminent critics, the associations of childhood, and may every. are a guarantee of the very great excellency where feel that the house of prayer is the to our common doctrines, we had some such visible mark of unity in all our Methodist Churches!

Just as this number of the Guandian goes to press the melancholy intelligence reaches this office of the death of Mrs. Margaret of exceeding importance, yet one on which Dewart, widow of the late Mr. James Dewart, many crudities have been uttered. While of Norwood, and mother of the Rev. E. H. to the cause of God, comparatively few have H. Dewart, of the Eric Conference, U.S. The deceased has long been a confirmed invalid, generally adopted it would, we are per for over thirty years a consistent member of suaded, greatly increase the amount of their the Wesleyan Methodist Church. She was a faithful wife, a tender mother, and a devout Christian. She died calmly trusting on the merits of her Redeemer. She had attained the venerable age of seventy-four years. For many years of her widowhood she has been a member of the household of her son, the Rev. E. H. Dewart, who was permitted, by declining age, ' and at last to watch beside the sympathy of the readers of the GUARDIAN ın his bereavement.

" Mourn not for those whom Christ has folded, Safe from earth's weary strife: 'Tis ours by conflict to be moulded-.Theirs to inher:t life."

The Church Association of the diocese of foronto has assued it first annual report. It has nearly 800 influential members. It has issued over 13,000 copies of anti-Ritualistic Occasional Papers." In its report the folowing passages occur: The experience of the past year shows that not only unfaithful and unwise clergy, but guilds, confraternities, and lay teachers, actuated by a "zeal without knowledge; " Church Depository agents, selfishly pandering to the tastes of weak and designing men; and secular booksellers meeting the requirements which are decompaniment of a ceremonial ritual, fancy altar cloths, processions, and the like imitations of the worship of Rome, can accomecclesistical authority. Our Sunday School libraries are being insidiously poisoned with Ritualistic and Romish literature; our schools are affected with the same evil; and in many other ways the work is being begun here which aims at subverting the principles of the Reformation, and dragging down our Church to the bondage of childish forms and degrad ing superstitions, from which it was only † The Christian Law of Giving. By Rev S. H. rescued with the life blood of its noble mar-Plath A.M., New York; Nelson & Phillips, 10mo. tyrs and confessors. COUNT ARNIM'S ARREST.

A good deal of interest has been evoked not only in Germany, but throughout all Europe. The fact that Count Von Arnim has not endorsed some of the recent Bismarckian measures has doubtless prompted the severity of his treatment. The Daily News says: - "Count Arnim, but lately one of the most distinguished and most trusted servants of the German Emperor, has been arrested, The Count, it will be remembered, was anpointed German Ambassador at Paris after the conclusion of peace, and in that capacity negotiated the various conventions which became necessary in consequence of the Treaty of Frankfort. Early in the present year he was replaced in Paris by Prince Hohenlohe, and returning to Germany took an independent part in political affairs, very antagonistic to the ecclesiastical policy pursued by Prince Bismarck. A pamphlet, which he published on the subject, was handled very severely by the semi cfficial press, whereupon he gave some confidential documents to the world in support of his views, a proceeding contrary to the traditions of the public service of Prussia. He has since been prosecuted by the Government, and by order of the court his houses as well at Nassenheide as at Berlin have been searched for papers. It is quite intelligible that Prince Bismarck should wish to have back the letters which he has hopes are strong for a most successful missent to Count Arnim from time to time, but a domiciliary visit by gensdarmes is a strong measure to be taken by a Foreign Minister against an old diplomatic colleague. Count Arnim refused to give up the papers, and the officers who conducted the search failed to discover them, whereupon the Count himself \$150,000. I think the united church should was arrested. Ten years ago, when every set its mark this year for \$175,000 at least. Prussian who took high office was held to It will require all this to keep pace with our have given up his political liberty on be rapidly extending work, and such an incoming a servant of the Crown, such a proceeding would not have excited surprise, but it was hoped that the increased power and dignity of the Royal House would have been accompanied by more liberal views of the rights and duties of statesmen."

We referred in a recent issue to the alarming increase in the number of taverns in this of the work in which he is engaged, its special discussion at a meeting held in the Stephenson has promised to contribute an pressing as far as possible the liquor traffic, ling in London at midnight," which we are It was shown that the number of licenses sure will be of exceeding interest. The granted for the sale of liquors was far in ex reverend gentleman gave a lecture at Yorkof the distinct promise given by the Police Commissioners to the deputation of citizens who waited upon them on the 2nd of March last, that the number granted this year would not exceed that of last year. It was pointed out that an existing Act required the Police Commissioners in cities to appoint one or more officers for the detection of offences against the Act, and also that the City Council should set aside one third of the fines received for violations of the law as a prosecuting fund, neither of which require ments has been complied with. The importance of having the law amended so as to regulate the number of licenses according to the population, forbidding the sale of liquors in grecery stores, &c., was dwelt on, and the power of the pulpit and press on behalf of Temperance gratefully acknowledged. We hope that public opinion may be brought to bear upon those appointed to make and carry out the laws, that this great crying evil may be greatly restricted and eventually entirely extirpated. An influential deputation the Police Commissioners on Monday last, to urge the necessity of a restriction in the issue of licences for the coming year.

The progress made in the application of our school system in this city, says the Nation, cannot be better shown than by a rapid glance at the increase of school attendance and school accommodation since the year 1844. In the year 1845, with an estimated population of 18 500, the average daily school attendance was 1,108 scholars. maintained at an annual cost of \$7,648; whilst in 1873, with an estimated population of 60,000 souls, the attendance had risen to 4 453 scholars, maintained at a cost of \$55, 500. The number of teachers had in the same time risen from 12 in 1845 to 69 in 1873; and the number of schools from one to thirteen-novat the time of writing increased to sixteen-of which the value may be estimated in round numbers at \$200,000. The annual expenditure is now about \$70. 000. The establishment of industrial schools; panion in travel, Rev. W. H. Cornforth, have is strongly urged for the purpose of reaching been touring through the United States since be got to attend those at present existing. "Ignorance is the mother of devotion," says New York, where he remains a few days. superstition; but experience has shown that it is the mother of crime. Far better therefore is the prevention of crime by compulsory education than the punishment of hardened criminals allowed to grow up in our midst to be pests to society.

METHODIST JOURNALISM AT THE ANTIPODES.-We are in receipt of early numbers of the Methodist Journal, a new religious weekly published in Adelaide, South Australia. The latest date is August 8th, so it has taken about ten weeks to reach us. It is a handsomely printed and well edited paper. It has the true Methodist ring on all religious subjects. The International Sunday School Lesstudying the same passages of Holy Writ tually profitable manner. simultaneously with those in our own land. Important revivals are chronicled. The temperance cause 's strongly advocated. The claims of the aboriginal inhabitants for protection and indemnity for their lands is urged. Page. Over a column is given to a notice of Canadian pages. The Hymn book Question attracts ary variety of interesting articles.

good deal of attention, and while attachment is expressed towards the old book, gratification is manifested at the prospect of a new and revised one.

In his now celebrated Essay on Ritualism Mr. Gladstone paints the following picture of the condition of the Established Church of He intends to reside in France. England forty or fifty years ago: Our services were probably without a parallel in the world for their debasement; and as they would have shocked a Brahmin or a Buddhist, so they hardly could have been endured in this country had not the faculty of taste and the preception of the seculy or unseemly been as dead as the spirit of devotion. Of the general tone of the services of the Church of England at that time, I do not hesitate to say it was such as when carefully considered would have shocked not only any earnest christian of whatever communion, but any sincere believer in God, any one who held that there was a Creator and Governor of the mania directly. him. And that which I wish to press upon early in December, and Prince Bismarck will be the mind of the reader is, that this state of things was one with which the members of -General Sheridan's last despatch from the In the church generally were quite content.

The Rev. A. Sutherland, the energetic active prosecution of the campaign. newly appointed Missionary Secretary, thus writes to the Provincial Wesleyan: " My sionary campaign this winter. Last year, if I remember aright, you raised in the eastern p ovinces some \$22,000, in the west the amount was over \$118,000, and the late New Connexion a few thousand more,-perhaps, from the three sources, not far short of crease, the first year of the union, would have a most beneficial effect in every way."

The Rev. T. Bowman Stephenson's lecture in the Metropolitan Church, on behalf of the "Children's Home," was very successful. A large audience was present, and numerous dissolving views were exhibited illustrative city. This subject was made the theme of methods, and its remarkable success. Mr. Temperance Hall for the purpose of sup article to our new magazine on "Boy huntcess of any previous year, and this in spite ville on Wednesday evening on Whitfield. which was the most eloquent and discriminative characterization of that prince of orators which we ever heard.

> The Young Men's Christian Association of Hamilton is doing good service for the cause of public morality by its earnest protest against the desecration of the Sabbath, by the running of the Street Railway Cars on that day. We experience no inconvenience in Toronto from their not running on Sunday, and we are sure that in the smaller cities none would be felt from the same cause. The continuance of their running is not only a violation of the law of God, but a grevious wrong done to the employees of the road, and tends to the introduction of the lose Continental code of Sunday morality so repugnant all our feelings.

The tendency to ruffamism in the lawless classes amongst us has received a severe rewouldbe murderer of Mr. Dain, of Yorkvill. tenced to imprisonment at the Provincial tions, and bring into competition with them schools, with a membership of over three thou-Penitentiary for life. Such stern justice will a more elevated and attractive style, dis. property.

We would call the attention of our ministers and of our readers generally, to the very liberal scale of premiums offered by the Book Steward for subscriptions to our new Methodist Magazine. With a little exertion its friends may not only greatly benefit themselves but assist in successfully launching this important connexional enterprise.

be held in the Shaftesbury Hall under the auspices of the Evangelical Alliance and surprise and joy of her immediate friends, is Young Men's Christian Association, during the coming week, at the hours of 12 o'clock ncon, and at 8 p.m. The meetings will be lost for several weeks, will, at least partially, addressed by Mr. H. Varley, a distinguished Christian worker from London, England.

The Rev. Gervase Smith and his comthe juvenile vagrant population who cannot they left Canada. Mr. Smith preached at St. Louis on the 12th, and is at present in

> Just as we go to press there comes to hand a communication from Rev. A. Suth rland, stating that the deputation for the Maritime Provinces was to leave for the East on Mon day, 26th inst. It will appear in our next

of Study, we understand that no change is to Justice of the Peace for a great number of years. take place in existing arrangements for the He has filled the offices of Councillor and Reeve present year. After this year each Annual of his native township and has occupied the Conference will appoint examiners, who shall position of Warden of the united counties of examine the probationers within its bounds.

To-morrow (Thursday) is by official appointment, a public thanksgiving through the denomination of which he was an honored sons are published in its columns, and child out the Province. We trust that it will be ren on the opposite side of the world are spent by our people in a devout and spiri-

> We would call attention to the able pastoral address of the Rev. Dr. Ryerson, President of the General Conference, on our first

The Ladics' Repository for November opens Methodism, and kindly mention is made of with an article on the Chief Treasures of the Guardian, with copious extracts from its European Libraries, and contains its custom-

CURRENT NEWS.

-The Emperor of Brazil has declined to enter into reciprocal relations with Canada as to the coasting trade of the two countries. -Don Alphonso has descrited the cause of Don

Carlos and left the army with a band of 400 men. time, only \$5,000,000.

-A special correspondent of the New York Times afterms that the state of matters in Alabama has been grossly misrepresented. -His Excellency the Governor General is expect-

ed to return to Ottawa early this week. . .

-The Porte has promised to punish the perpetrators of the recent outrages in Montenegro. -Ice is sent from Lake Ontario to India. It goes by rail to Boston, is shipped air-tight to Calcutta, picture of the state of the church in Bombay. He and sold in the bazaars for three cents per pound. states that the bishop encourages Ritualistic -M. Jette, M.P., has brought an action for litel against the Minerve, damages being laid at \$59,000--The Porte has refused to accede to the joint re-the appointment of chaplains. Applo Indian

the principal witness against him.

allowed to make commercial treaties with Rou-

dian territory reports the taking and destruction

-Particulars reach us by telegraph from Calcutts anxlousiv awaited.

-The Spanish Minister in London lately made representations to the Minister of Foreign Affairs respecting the landing on the coast of Spain of materiel of war for the Carlists, to which Lord Derby sharply replied that the Spanish navy should be able to prevent such breaches of neu-

An important despatch from Lord Carpatvon relative to the status of naturalized British sub lects, states that the opinion of the law officer o the Crown has been taken as to whether certin cates of naturalization granted in the United Kingdom extend to the colonies. Her Majesty's Government are advised that the operation of Imperial enactments is clearly confined to the United Kingdom, and that a certificate of natural lization granted under of the Acts of 1844 lation, loneliness, privations, and sickness that a British Colony.

marked than the tendency towards the nearer approximation of religious belief to ward a common standard throughout Chris tendom. Speaking on this subject at the recent Church Congress at New York, the Rev. Dr. Washburn, of that city, made the following remarks: "While I frankly say that my sympathies are more with the Proself-satisfied Anglicanism, or Westminster, or anity of Christ. I know that this vast ground swell is from the depths, and He who is wiser than our doctors or councils, will sweep the converging tides into His ocean."

foot by the "American Railway Literary finds that in Constantinople the lessons are Union" which has for its object the improve- published in Turkish, Greek and Armenian tend to the greater security of person and of couraging the demoralising and vile, encouraging an elevated standard, and proparing the way for generous competition in the better class of works." An effort in the same direction is not altogether unnecessary in our own country, to secure Railway travellers from having thrust into their hands the literary garbage which is so frequently exposed for sale on the trains.

The New York Christian Advocate says: . A series of special services, we hear, will a Mrs. Dr. Palmer, contrary to the expeciations of her physicisns, and greatly to the apparently improving. There are symptoms, also, that her sight, which has been entirely return again."

> At the trial of Lepine in Manitoba for being accessory to the murder of Thomas Scott, the Rev. George Young was one of the principal witnessee. His evidence bore hard against Lepine, and showed him to be as deep in the murderous outrage as Riel himself.

DEATH OF AN OLD RESIDENT -It is with feelings of regret that we learn of the sudden demise of Mr. Chauncey Johnson, of L'Orignal. He was one of the oldest and most respected residents of that section of country, having been born not far from the viliage. He has filled many positions of in the East. Durit g his absence of a year and a Methodist Episcopal Church, Flamboro', and trust with honor and credit, among them, that of half he has visited all departments of the Metho In reference to questions about the Course Postmaster or over twenty-six years, as also Prescott and Russell. The many who have had occasion to visit that place, will not soon forget his kind hospitality, particularly the clergy of member, who ever found a hearty welcome in his house ; in short he was a kind hearted man, a true friend, a kind father, an affectionate husband, but above all an exemplary christian. His bereaved friends have our heartfelt sympathy in the important work thus assigned him by the their sudden affliction by the decease of a friend, Church, and after having, in the pursuance of his were reclaimed, believers were quickened, several whose death has cast a gloom over the entire community. The deceased was a brother of Mr. Thomas H. Johnson, Assistant Commissioner of Crown Lands, Ontario, and of the Rev. J. H.

> thousand dollars per month last year for the erec: tion of chapels, select houses and parconages.

Johnson, M.A., Teronto.—Ottawa Times.

RELIGIOUS INTELLIGENCE

The time for the beating of swords into ploughshares is still in the future. Last year Christendom paid, for the support of the war system; \$2,000,000,000, and for missions, during the same

Horuko, the present Empress of Japan, is a young woman, and has views. She has the 3 o'clock, the pastor of the charge, the Rev. Thos. courage to allow her cycbrows to grow to their natural lengt, and to permit the teeth to glisten with their own pearly whiteness, instead of being blackened as are those of all other ladies of the the public service a number of souls united in upper ten in Japan.

A correspondent of the Rock gives a gloomy practices, and avers that unless efforts are made by the Evangelical party at home to influence quest of Russia, Germany, and Austria to be Churchmen who love evangelical truth will east in their lot with the Liberation Society rather than put up with the present state of things. He world, and that his creatures ought to worship | -Count Von Arnim's public trial will commence also suggests that the Church Association should obtain legal opinion as to whether the Public Worship Act applies to India.

> The great American Tract Fociety is on the eve of four hundred lodges, and preparations for the of its fiftieth anniversary. During these fifty years of its existence the average issues from the may appear to some, impede the charlot wheels, presses of the Society have been more than ten of the arrest of Naua Sahib and his redition to millions annually, more than half a million of all its loveliness and sin-subduing power. God the British authorities. A doubt has arisen, how. these being volumes. This enormous capacity forbid that any who were at that altar should ever ever, as to the identity of the prisoner with the of production gives us nearly sixty thousand yield to doubt again. notorious chief actor in the Cawnpore massacre, evangelical publications per day, nearly two thou. and the settlement of this question will be sand of which are volumes! It is proposed to rible was the conflict, it was one continued create a special fund with which to honor and celebrate the Jubilee year - Evangelical Witness.

> > Miss Julia Lore, daughter of Rev. Dr. Lore, editor of the Northern Christian Advocate, has been appointed medical missionary to Moradabad, India. Miss Lore is a round lady of excellent literary culture as well as of devoted piety. She meeting, and seemed fully equipped to do battle is a graduate of the medical department of the for the Lord. We were delighted with their Michigan University, and has had six years experience in her profession. She goes out under the auspices of the Woman's Foreign Missionary Society of the M. E. Church, and is to sail from New York, via England, October 2.th, in company with Rev. Dr. Thomas and wife.

Woman is appealed to by the Presbyterian Board of Home Missions to remember the isoor 1870 confers an alien no right or privileges in full to the lot of a missionary family, and es. pecially to a missionary's wife, " We send forth this appeal, says the Board, " to all women in No characteristic of the times is more the Presbyterian Church. We beg of them to rise up and begin in this good work at once. The time is at hand. Let no suffering and sorrowing sister sit in her narrow and scantilly furnished home on the frontier, and be left to think that she is torgotten, or that no one careth for her soul."

The American Board of Foreign Missions has retired from the work of evangelization in Italy, be all the praise and glory given. testant cause, which holds the intellectual and recalled the few laborers it had sent there. and spiritual life of the time, than with Nicene | The experiment, the officers of the Board say, was or madicipal theories, yet I believe all these faithfully made, but resulted in no finits correthe prelude of a grand historic step from our sponding to the toil and expense. They think that other methods of evangelization, by men Augsburg Confessions towards the Christi. thoroughly, suited to the field, and working by plans which Americans do not realify adjust them. selves to, must be relied on to carry the Gospel ministry.-Presbyterian.

The originator of the International Series of An important movement has been set on Lessons begins to realize some of his hopes. He occupied by this body for a period extendi sand six hundred. The English Weslevans report that they have gathered over fifty thousand children into the Sunday-schools in Polynesia under the care of thirty five hundred teachers. The series has already well earned its title : it is International" in more than name,

> Prof. Swing has succeeded in severing his connection with the Chicago Presbytery. His letter of withdrawal, written in a Coristian spirit, was accepted by the majority of the Presbytery, and resolutions expressive of its reluctance in parting with him and assuring him of the good-will of its members passed without a dissenting voice. Lut it seems that the Professor's original persecutors were not, after all, satisfied with the summary and peaceful ending of the case, and they presented, through Rev. Dr. McLean, a protost against the Presbytery's action in dropping Dr. Swing's name from its rolls so gently. To this protest that body replied last week in a strong paper propared by Rev. Dr. Patterson, defending the Presby. tery's course in the matter, which the Presbytery at once adopted by a vote of 24 to 13. The case has now been carried up to the Synod of Northern Illinois, which is in session, and is not unlikely to reverse the Presbytery's decision. Then look out for a buttle royal in the General Assembly.

We learn from the New York Christian A loogate that Bishop Harris and family arrived by the Adriatic early on Monday morning last. All were in excellent health. The Dishop left this city May 10, 1873, for an official visit to our missions dist Episcopal mission work in the East.

He organized our mission in Japan, presided at the annual mission meetings held in Pekin, Kiu Kizng, and Foochow, China, and India Confer-Conference as a fraternal representative to that hedist Episcopal Church. It is exceedingly gratifying to his many friends

that, after having accomplished most successfully official duties, completed his "journey round the sought and found pardon, and a number of others world," he returns home safe and well.

The Bishop visited the Preachers' Meeting on Monday morning, where he was, of course, most heartily greeted. He also participated at the fare. well missionary meeting held in St. Paul's Church English Methodism contributed one hundred in the evening. He will remain in the city until

OUR CHURCH WORK.

MAPLE GROVE CAMP MEETING.

Donotless our Zion will be g'ad to leave that our meeting was one of joy and rejoicing. At the time appointed the children of our Emmanuel were seen moving towards the sanctuary, for we had but one service in the open air. On Thursday, at Atkinson, preached on the subject of prayer. At all meet in the eternal love-feast of heaven. 7 o'clock the Rev. Mr. Carrett in demonstration with the Spirit, and with power. At the close of suplicating the divine blessing upon the church and the world. And the Lord hearkened and heard. Glory to his sacred name.

On Friday morning, after the tent holders had permanently arranged their tents, which were of no common order, we again repaired to the church, a distance of less than one hundred yards. During the progress of the services Mr. and Mrs. Gordon, of Prescott, made their appearance. Mr. Gordon's first address was an earnest appeal to the church to make an entire consecration, many of whom were seen at the altar in the afternoon with tearful eyes seeking for grace to drive their doubts away, and they did not seek in vain, some were filled and enabled to shout aloud for joy O these standing doubts, how they, small as they and keep the light of truth from shining forth in

From this time, though Satan raged, and teronward march. The Sabbath services were to hear him also. conducted by the Revs. Gordon and Saunders, who being wonderfully aided by the Holy Spirit made up the lack of other ministers expected.

On Monday a number of our own ministers arrived, accompanied by three American ministers who had just attended the International Campservices, and gave them a large place in our affections, because they were one with us in the spirit of the gospei. One of them just before leaving us was trying to impress upon the minds of the young believers the great importance of standing up for Jesus at all suitable times, and said it was just as needful to growth in grace at times to peak to mortification as it is to speak to edification. We thought it very encouraging.

The willingness on the part of the ministerial brethren of the district to aid us in this conflict was highly appreciated by us, more especially now since Mr. Atkinson's health is so greatly impaired All did nobly, but we cannot pass; by the selfdenying efforts of our dear Brother Gordon, who labored so faithfully and successfully. A local brother from Smith's Fall's, full of faith and of the Holy Spirit, was a great power in the meeting-Believers were greatly quickened, backsliders reclaimed, and souls saved and added to the church. To God who alone doeth wondrous things

MRS. ATKINSON.

NELSON CAMP MEETING.

DEAP. Buo., -I am requested to forward a brief account of a camp-meeting recently held under the auspices of the Methodist Church of Canada. It commenced on the 1st inst., and was held on into Italy, and raise up Churches and a Christian the farm of John Bridgman, Esq., in the first concession of the township of Nelson, the place know in New Connexion circles as the "Old Nelson Camp Ground," having been frequently the last sixteen years. It has been the birthplace of many souls, and many who were born to God ment of the literature offered for sale on the | they are studied in Beirut, where, in Rev. Dr. this camp ground in former years, are now among buke in the sentence of Charles Levitt, the railways. "We desire and labor," say the Jessup's church, there is a Sunday-school of the general assembly and church of the first born officers, "to induce these in authority, to thirty-six classes, averaging ten pupils each. In in heaven, Probably no camp ground in Canada whose premises he had burglariculy entered. withhold railroad and steam toat facilities from India the lessons appear printed in Hindustani, is more distinguished as a place of divine maniof leading ministers and laymen waited, on On conviction of the offence, he was sen. the sale of immoral and degrading publication in eighty-nine festations. It is beautiful for situation, being secluded and sheltered, nesting in the midst of a lovely grove on the eastern slope of the Nalson mountain. Contiguous to the encampment, a crystal rill from the rocks above came rippling by, and supplied the wants of man and beast. In addition to this many were made aware that "a river, the streams whereof make glad the city of God," was also flowing by, and quite a number of thirsty souls drank of its waters and were filled. Oh! that this water may be "in them a well of water springing up into everlasting life." The weather on the whole was unfavorable to

a large attendance, being either wet or cold, or both, almost from first to last. Up to Sabbath morning, the 4th inst, no service was held in the open encampment, but attention was given to preaching, prayer, exhortation, class meetings, etc., in the tents, and much good was effected. The Sabbath services were held in the grove, and a large crowd, most of whom were attentive hearers of the word, came together on the occasion and we have reason to believe that during the day arrows of conviction entered many hearts. Sermons were preached during the day at 9 and 11 s.m., and 3 and 7 p.m., b; the writer, Rev. J. Gray, of Milton, Rev. J. McAllster, of Kilbride. and Rev. H. Christopherson, of Wellington Square respectively. During the week day services sormons were preached and efficient aid rendered by Revs. T. D. Pearson and colleague, of Oakville D. Chalmers and colleague, of Waterdown, T Rump, of St. Catherines, J. Scott, B.A., of Lowville, G. Brown, of Milton, D. M. McKenzie, of Lynden, J. Fallis, of Nelson, - Burdett, of the others. Several local brethren also rendered efficient aid. 'A gracious influence prevaded the place, and many were enabled to rejoice, especially towards the close of the meeting. Many of the more devout, during the intervals between the ascending from the surrounding woods and body from the General Conference of the Metho- mountain sides; and there was power in those place was the gate of heaven to many. Backsliders professed to receive the cancilling grace, and went home happy in Jesus.

The weather being so inclement, and the toward the close of the week, when he expects to have hoped, neither could we obtain anything sented him with a nighty appreciative address like an authentic list of those who did profess to which he made a suitable reply.

conversion. Few if any, bowever, kent away from the meeting at the last, without experiencing either the convincing or converting power of the Holy Ghost, and we trust that the seed sown may bear fruit an hundred-fold.

The meeting closed on the 8th inst. by a very olemn and impressive service-a love feast and sacrament-during which many, witnessed both orally and emblematically to the power and preciousness of God's renewing grace. May they

For the information of your readers we would intimate that it was decided to hold a similar meeting in the same place, commencing on Friday, September 14th, 1875.

T. L. WILZINSON.

ALICE MISSION.

DEAR Bao, DEWART, -As I know you are always interested in hearing of prosperity in any depart. ment of our work, I therefore communicate the following in connection with the dedication of the Edwards' Church on this mission. According to announcement, on Sabbath, the 4th inst. Rev. R. Whiting, Chairman of the Pembroke District, preached at 10 30 a.m. The church was well filled with anxious hearers, many of whom came several miles to enjoy the benefit of hearing Bro. Whiting. They were not disappointed, for their expectations were fully realized in hearing a "rich and soul-stirring discourse," as those say who heard it. It was not my privilege to hear it, as I had to supply for Bro, Whiling. Rev. E H. Jenkyns, Episcopalian of the Reform type, preached at 3 p.m. Several of the moining congregation, who came from a distance, remaineder

On the Monday evening following we had a: very interesting and successful teamceting... which was marked by a combination of excellencies. We had a first-class tea prepared by the ladies, and first class speeches from the Rev. Messrs, Kropp, German missionary, Fowler, of Westmeath, Jenkyns and Whiling; and, best of all, we had first-class success. The proceeds of the tea meeting, and the subscription afterwards, which was headed with \$5 by Bro. Whiting; others then following suit; so the arthusiasm of giving continued until the whole balance, ic. \$98, due on the church, was raised.

A few words now in connection with the history of this church might not be out of place. About 12 years ago the frame of it was put up by Bro. Erastus Curry, and inclosed on the outside. As the society was very small in the neighborhood, consisting of only one male and two female members, the completion of the church was thought impracticable, and, therefore, was never attempted. However, about two years ago, we thought it was possible to surmount the difficulty which appeared still to exact. So the commencement was made, first by raising the building, and placing under it a foundation of mas n work. The unfinished portion of the exterior next recelved attention. Then the interior, which was completed about a year ago, with the exceptionof the pewing. This latter is new completed and painted, as is the whole wood work of the interior. The church is, moreover, supplied with six lamps " to give light withall." The whole cost of the atove improvements would be about

Though our membership at this appointment is still small; yet, inasmuch as it is a well settled neighborhood, we hope to see the cause of God, and of Methodism through Him, flourish here W. NORTON.

A LOOK BACK AT ROSEMONT CIRCUIT.

On'the 28th of last June we presented to the Master a neat and comfortable church. / It stands. close to the 5th line of Mulmur, where for nine. teen years has stood the old Wesleyan log church. The opening day was beautiful, indeed tropical in its loveliness, and the congregations far beyond the capacity of the edifice. It is only necessary to name the preachers, to give the assurance of exhibited ability: Revs. N. R. Willoughby, M.A., W. Irwin, and R. H. Smith, each clear, masterly and powerful, delighting the crowded audiences, and, indeed, on that day many wept for joy at the temples dedication. The tea was on Monday, when every available space was again occupied, and by Bres, Liwin. Gee, Totten, Lee (Primitive), Gibson and Carter, suitable addresses were delivered. Proceeds of tea with Sunday's collections gave us \$130; and as a proof that our friends were not backsliding in liberality we asked for the assurance that the church was free, and is about forty minutes had \$130 subscribel, more than was necessary to pay all current expenses.

The church, which is 28 by 40 feet, with vestry 18 by 20, and stands on a good foundation of stone work, is plastered and blocked in imitation of cut stone; internally the finish is excellent, the plastering, painting and furnishing being all tastefully completed. This was the fourth church Rosement circuit has built and paid for, or at least provision made for payment, during the last three years, the value of which added to all other givings would amount to about \$10,500 during our stay there. At the end of three years we mackly sulmit to Methodism's decree with this persuasion that we never met with warmer hearts, never had more tangible expressions of kindness on any circuit. We had also the pleasure of seeing a good many, brought to Christ. And now right heartily we bid our worthy successor, Bio. Totten, "God speed," and turn our face to another field.

THOS. CAMPBELL.

CHURCH DEDICATION.

On the 11th inst., a neat new brick church, 30 by 45 feet on the Percy circuit, was dedicated ence, the Conference of Germany and Switzerland, services, like their Master, repaired to the moun to the worship of God by Rev. Dr. Wood. In and the annual mission meetings in Sweden, Nor. | tain to pray. At different times during the pro- addition to Dr. W. we were favored with the way, and Denmark. He also visited the British gress of the meeting we heard the voice of prayer services of Rev. Prof. Burwash, B.D. The following evening, notwithstanding unfavorable weather and bad roads, a very successful social prayers. God heard, and answered by pouring feast, accompanied with music and addresses, His Spirit on the pleading souls. Truly this resulted in leaving the trustees quite comfortable in their minds, the remaining indebtedness being only about \$130. E. S. Repent.

CANTON CIRCUIT.

The young people of Elizabethville recently general attendance so small, we are unable to re. made a handsome donation to Rev. J. M. Wilkinport as large a number of conversious as we could son, the young minister of the circuit, and pre-

Correspondence, &c.

To the Editor of the Christian Guardian. FUNERAL SERMONS.

BEAR SIR,-I am desirous through the GUARDIAN, with your permission, to respect torments of eternity,—this the tax on fully but most earnestly solicit the attention liquor; this, the most profitable industry of of our ministers to a thought, the result of the Dominion! Lose this, and Canada would of our ministers to a thought, the result of soon become bankrupt! "Where are all many years observation, arising out of the these going?" "To their home," ironically occasions on which they feel called upon to preach the funeral sermon of some departed member of the church. I allude to the manner in which the deceased is sometimes ware the death of the scul; it is the Python spoken of relative to his or her state of pre- of hell! Gather together the wrecks that aredness for the great change.

with Jesus, who are "living apittles known and read of all men." In speaking of these after their decease our ministers find that while in full confidence they declare that in the case of the departed all is well. But we cannot conceal from ourselves the sad truth case is far otherwise. Instances in which the experience of the departed, as expressed in the class or fellowship meeting has not been clear or satisfactory, while his general walk and conversation has not been such as to "adorn the doctrine of our Lord and Saviour." He is called away, it may be suddenly, the minister is expected to preach the funeral sermon, and we can sincerely sympathize with him as he aproaches the task. He may have but recently come upon the circuit. The individual is, perhaps, hardly known to him. He makes some inquiry about him, selects some of the best traits of his character, and proceeds to his unpleasant task. The sermon over, he comes to speak of the departed. He feels that the friends of the deceased are present, that every ear is open, that every eye is upon him. To give offence now would be to lessen his comfort in his future labor among them, and probably to lessen too his already small salary; he therefore feels sadly tempted to portray the character of the departed in the tianity, rather than in the interest of any best possible colors which facts will at all ustify. Language is employed which too easily bears the interpretation which some present will gladly put upon it, who will feave the house congratulating themselves the interest of the work of the Convention. in the assurance that "after all it does not Mr. W. Reynolds, of Peoria, Ill., first known require so much religion as some people talk about to secure a man's salvation." And thus a sermon under circumstances favorable for the arousing of the slumbering energies of the lukewarm, has in the case of some the very opposite effect by fulling them asleep in carnal security.

Can our ministers be induced to weigh layman? Can they be induced to reflect on holding Teachers' Institutes and Conventions the great the dreadful responsibility which on every charge in city, town, and country rests upon them if, while in their ordinary district; for the mutual benefit of Subbath-preaching they declare the great truth that school officers and teachers. Mr. Woolet, in preaching they declare the great truth that without holiness no man shall see the Lord," they should on these colemn occasions ducted in a masterly manner the service of appear to discard that truth or to lower the song. But the distinguished services of Dr. appear to discard that truth or to lower the song. But the distinguished services of Dr. in sanctuary worship. "Songs," says Thostandard to meet the grasp of the compara Black, of Inverness, Scotland, although not luck, "which, like the Psalms, have stood the tive careless or lukewarm? Will they reflect exclusively confined to strictly Sabbath test of three thousand years, contain a germ upon the danger of allowing under any pressure which may be brought to bear upon them the trumpet in their hands to give "an uncertain sound." R. H. W. uncertain sound.''

To the Editor of the Christian Guardisz. WHAT IS THE TAX ON LIQUOR?

The government speak of the revenue ac tal souls by legislature; in drunkenness, pov- given by Dr. Black, seemed marveliously comparatively little of the spontaniety and erty and the poorhouse; general crime and s milar to the descriptions turnished by our fulness and power of spiritual life which mortality would be lessened two thirds. The early Methodist records in England and seeks expression in praise. features of the past, from which the declaim.

devil and his associates; the exaltation of shadows in our very midst; the estrangestraints of virtue, under its baneful influence, becoming irksome and galling, and at last wholly cast off; for virtue is a close-fitting dress, and gives not the freedom to do evil. The usurpation by wretchedness and woe of earth." the sanctity of home, the earthly symbol of heaven; sacredness sacrificed on the sacrilegious altar of ruin; the husband separated from the wife, the wife from the husassembly of Satan; the imperilling of the discussed, further than to observe that they security of property; the perpetuation of were all eminently practical; the most imcrime; the increase of disease, death, poverty, portant was the great necessity of forming insanity, idiocy, a hundred fold; the maintainence, at our expense, of our asylums, into eternity the soul of a fellow-man, because he was drunk; the encouragement of the swindler, who dupes his victim with its narcotic influence that he may the better cheat him; the imprisoment, fettering, annihilation of the intellect, ocean-like in

hillsides of knowledge, lying in inertness, and possessed by phantams and chimeras; the precipitation of reason into idiotic insensibility; the quenching of the genius, the light of the soul, in total night; the incensement of the passions to the verge of satanic madness; the death of the soul, wandering through the regions of hell shricking, writhing with the lie upon the strand of ruin washed there by the It is a pleasing reflection that there are swamping tide of intemperance. Examine among us many pious devoted men and them. Seek carefully for any gold dust of women whose walk and conversation declare life that may be left. And what do you find? to all who behold them that they have been Nothing but desolation. Here be drappointed hopes, shattered and shrivelled; there a young life, crushed, and drooping into pale shadow; yonder, a statue, cold and glistening, a comparatively easy task has been assigned death like in its passiveness; there it lays, them, and they cheerfully enter upon it, but the spirit has left the clay, driven hence by the foul usurper. The air hangs heavy with disgrace and shame. You are walking on the reef of intemperance; and mingling that there are some instances in which the with the roar of its yeast of surf surging on that wreck dealing shore, sprinkling you with its foul mist, you can hear the clamor of fiends, and see hell's glare reflected in a wary sheen. This is the tax on liquor! C. E. E.

> For the Christian Guardian. THE PROVINCIAL SABBATH-SCHOOL CONVENTION.

Brantford, one of the most thrifty and beau tiful towns of Ontario, has had the benefit this year of the annual assembly of representatives of our Canadian Sabbath-school workers, and a delightful gathering it has been. One of the most noticeable features in the association has been the manifested presence of the Holy Spirit in all the sessions, in a degree perhaps scarcely ever equalled, and cortainly never surpassed in any Convention in Canada. As the result of such a manifestation, every subject was viewed from the grand standpoint of our common Chrisparticular denomination. The attendance of delegates was larger than usual, and the distinguished visitors from Great Britain and the United States greatly aided in advancing to Canadians by his visit and addresses given at the Belleville Convention five years ago, endeared himself still more closely by his earnest, affectionate and repeated advocacy of Sabbath-school work. Rev. Mr. Achison, of Detroit, corresponding editor of the

Sunday School Times, encouraged us by giving Can our ministers be induced to weigh an account of what is being done in Michigan well these thoughts though presented by a in connection with the M. E. Church, in the absence of Mr. Doane, of Chicago, conschool matters, were made a great blessing for eternity." Doubtless to the music of to the association. His theme was the great golden harps they will be chanted by the to the association. His theme was the great Scottish revival, in connection with the labors of Messrs. Moodey and Sankey. It would sourcely be possible to overestimate the deep interest which the vast assembly took in the making melody and singing with grace in theilling narratives which he gave of the their hearts unto the Lord. Pliny noticed march of truth in old, staid, Bible reading that Christians of Bythynia met at early Scotland. Such had been the intense desire dawn to sing bymns of praise to Christ. In become bankrupt. Bankrupt in and desired conversation on the subject of influence of the time was mainly a proud and what? In the wholesale destruction of immortheir soul's salvation. The whole account, as powerful ecclesiastical despotism, there was

lawyer and the judge would find their fees America. It is certainly a cause of rejoicing . The statue of Memnon, at Thebes, on the dwindling to a fraction. The physicians to see members of other churches recognizing banks of the Nile, is said to have remained practice would become very small, and the evangelistic and other revival agencies with silent and impassive while the cold shadows assylum, prison, and the house of correction, quite as much heartiness as ever the Method of night rested upon it; but when struck by odist Church did in her palmiest days. Let the first bright beams of morning light the er could draw scenes of suffering and sadness us see that while others rejoice in the posses. marble breathed and gave forth its wondrous with which to stir the deeper passions of his sion of soul-saving power, we rest not in the vibrations and mystic harmonies of sound. remembrance of having once had it; may But there is another revenue accruing from our blessed Master preserve us from ever the liquor traffic besides dollars and cents. being as the salt which has lost its savor. A revenue whose value cannot be computed Then in all this work of revival there is a the Spirit of God came as the breathing of of difference. At one time there is a threadby figures' for it is the revenue of sin recognition of the grand doctrine of converwhose value cannot be judged not by sion, by repentance, from dead works, and weight or measure, but by God alone. Not faith in our Lord Jesus Christ; as Mr. the Reformation. The noble chorals of Gerweight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but by God alone. Not laith in our Lord occase, weight or measure, but in our Lord occase, weight or measure, but in our Lord occase, which is all of laited in the complete blending of lenoming bring in the complete blending of lenoming of land, according to Bishop Burnet, the singing land, according t you estimate its value. The hoofeness of soul that scorns the ignoble, preferring a his life disclosed." Although of great services where the scorns the ignoble, preferring a his life disclosed." Although of great services where the scorns the ignoble, preferring a his life disclosed." Although of great services the wound to a stain upon its chastity, debased to sordidness; the comely form of virtue impired by their truly Catholic addresses the in the British Isles, did the power of Christian Isles, and the pow personated, upon whose brow an angelic earnest Sabbath-school workers who were than life find adequate expression. When guard of honor seemed to sit, levelled to a present. All who spoke, and on whatever fiend; all that is sublime and boly in human subject, seemed to have caught the flame nature metamorphosed into iniquity—this is and spake as they were moved by the Holy the tax on liquor! The banishment of all Ghost. We may specially mention the beau the noble impulses of natural affection from tiful representation given by Dr. Castle, of the hearthstone of the heart; the nurturing Toronto, of the late gathering of Sabbath of hatred, envy, malice, and all the evil school men and women at Chatsqua Lake, touched hallowed lips with flame. Dr. Watts passions into sinister strength; the conver- where from 3,000 to 6,000 persons spent two wrote hymns of light and sweetness, and sion of the heart itself, the natural home of weeks studying the various plans best calcuthe graces, into a council chamber of the lated to advance the Sabbath-school work. "That grand gathering," said Dr. Castle blasphemy to one of the virtues; the zealous (God bless him), "was the noblest exhibition cultivation of impiety, for is it not the ext of Christian unity that I have ever seen; yet tension of Satan's kingdom? the lawless init was under the direction and management
they have been distinguished by the use of munity, however influential, do the most
fringement of social peace and harmony; inof a single denomination." Dr. Vincent, a
hymns as an evangelistic agency. "The old,
treasured hymns of the Church belong.

Methodist minister, conceived the plan in the
old story" is sung as well as told in the
There could not possibly by any monopoly of
a single denomination." Dr. Vincent, a
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There could not possibly by any monopoly of
a single denomination." Dr. Vincent, a
hymns as an evangelistic agency. "The old,
treasured hymns of the Church belong. rated in liquor, and planting their nefarious interest (primarily) of his own church; but hundreds of others, beside Methodists, were ment of youth from its pristine beauty of there, ministers and laymen of other churches purity and innocence, while yet it is ignorant took prominent places in the exercises of of the world and its ways of sin; the rethat association and with considerable fre-

We regret that few of our leading Methodist ministers were present; their absence may be partly accounted for by the fact that band; the children from the parents, and at attending the General Conference at Toronto, war one with another; instead of being a and circuit duties demand attention now. Gethsemane for the Lord, it is a house of We have not space to notice here the subjects training classes for the benefit of teachers. both of those now engaged in the work, and prisons, reformatories, two-thirds of which is all who purpose entering upon it. There the impost on liquor; the immunity from can be no doubt that the impetus given to the law, claimed by the murderer, who sends our Sabbath school teachers and officers who were present will be of immense service. the beautiful pastures and climbing the steep during the winter season.

THE NEW BIRTH.

Yes, all is plain! I see, Ilive, I am made free O, Love, my new-found guest! Sweet peace, and sweetest rest! What shall I do, what say, this rare morn which is true life's first day? All round are edors blown,

And with soft undertone Faint music pants in all the glowing air. The waters call in many a flower-fringed stream:

The earth is very fair. And through the depths of tender sky Floats many a cloud-bright argosy; But I have tasted something more divine.

I see a glory brighter than the May: I hear what angels to each other say; A heavenly heart is throbbing against mine. These earthly blossoms cannot make my crown; Celestial strains this earthly music drown; I look, as through an open door, On landscapes that shall fade no more

O Saviour Jesus, it is all of Thee-This sacred sense of what I'm made to be Thy perfect self and my infirmity-All, all of Thee-the vell removed, The joy that springs in being loved, The faith that asks no higher place Than sights of Thy forgiving face,

Nearer and nearer, Lord, and nearer still,

Thy work begun, fulfil; Shape all my life according to Thy will, Thou knowest how I aspire; Accept my strong desire, Hope, heart, and mind-tay spirit's deepest deep-Take all to feed and keep, Till my whole soul to love's full flower is blown,

And love's full flower to perfect fruit has grown.

HYMNS OF THE CHURCH: A BOND OF CHRISTIAN UNITY.

-Independent.

The following excellent paper was read at the recent Conference of the Evangelical Alliance in Montreal, by the Rev. John Lathern, of Halifax, N.S.:

It is almost impossible to overestimate the influence of really good hymns. To the There was a visible unity in the encampment Church of God they constitute an imperish of Israel upon which, with wonder and awe, able treasure. A sagacious statesman has from the height of Peor, the Midanitish been credited with the expression of a belief diviner looked. To his vision the tents of that, if permitted to make the ballads of the the tribes, though separate and distinct, prenation, and thus give direction to the cursented a scene of perfect order and marvel. rents and enthusiastic impulses of popular feeling, he did not care who made the laws. Upon the same principle, applicable to re-ligious life as to political movements, the immortal hymns of the church represent some of the most potent and persuasive elements and forces of the Christian world.

The hymns of the ancient church, the inspired Psalms, will always live. Their moulding power has been immeasurably great. The Book of Psalms has been designated a Hymn-Book for all times. In them every emotion of the heart, every aspiration of the mind and every variety of spiritual experi ence, through all grades of fear, doubt, hope and anticipation, from the first sob of penitential auguish to the full racture of joy in God, find clear and ample expression. The pure impassioned strains which in the early church, beneath the brightness of the Shekinah, were sung by the temple choir must ever constitute an important element ransomed Church of God.

The early Christians spoke to each other in psalms and hymns and spiritual songs, making melody and singing with grace in standard, broadest, brightest, loftiest, to their hearts unto the Lord." Pliny noticed which all the nations flew.

The Christian Church, in days of spiritual declension was mute and her lips sealed; but revival power and the gracious visitation of

a new life and the inspiration of holy song. the deep fervor evoked by the revival which then swept through the land, demanded utterance, He who is the

"Source of the old prophetic fire, Fountain of light and love,"

breathed an inspiration of rapt devotion, and Charles Wesley became pre eminently the bard of that revival epoch.

pathos. And those hymns of the church borne inward into souls afar," which have struck home to the heart of Christendom, and which belong alike to services of revival quency; and never was it once said, I am a Methodist, I, a Baptist, I, a Presbyterian—
("we were brethren in Jesus and consulted how we might best subserve his cause in the earth."

And which best subserve his cause in the earth."

Indicate to services of revival lyric, "O for a thousand tongues to sing," or power and blessing in all Evangelical Perronett's Coronation, a noble tribute to the churches, do not present "the truth as it is regal glory of Christ, "All hail the power of in Jesus," in diluted or depleted flavor. Jesu's name."

They supply language of penitential supplimentations are considered in Jesus, and the sainted Heber language of penitential supplimentations. cation and of taith which appropriates the merits of the Redeemer's sacrificial offering. They are full of Christ. The gold of the may be partly accounted for by the fact that Gospel, fused as in the crucible of the they have been a great deal from home lately refiner, flows forth in a pure rich stream of

sacred psalmody. -"That, is all my theology," said the late venerable and accomplished Bishop Mc livaine, of Ohio, referring to that hymn of ning: heart-trust so often heard in prayer service,

"Just as I am, without our play, But that Thy blood was shed for me. And that Thou bid'st me come to Thes, O Lamb of God, I come."

In these experimental and richly Scriptural hymns, to which our common Christianity is so largely indebted, all purposes of Yet this cannot adequately meet the wants devotion, and all demands of Christian effort, heard were familiar as voices of the household, ret this cannot adequately meet the wants devotion, and an demands of children work, heard were familiar as voices of the household, of the entire work. It now becomes the duty are met and satisfied. Their value in suphallowed by precious memories of worship of local secretaries to organize their work plying language and in furnishing expressions and the "communion of saints" on both thoroughly; and thus bring the benefits of sion to deep and varied feelings of the heart, sides of the Atlantic, always music to the ear the Convention within reach of all our and to higher purpose of Caristian life, is and more than music to the heart:

Sabbath schools. There is no doubt that often manifested in a very marked and "Arise, my soul, arise its freedom, god-like in its illimitable Sabbath schools. There is no doubt that often manifested in a very marked and expansion; instead of being a peer among those of our ministers and superintendents memorable manner in the conferences and expansion; instead of being a peer among those of our ministers and superintendents memorable manner in the conferences and expansion; instead of being a peer among those of our ministers and superintendents. men, or even of fulfilling the completeness of who were present will be able to give much conventions which have become a distin-God's design of the worlds salvation, an utter assistance at our District Sabbath-school guished feature of this age of the church. publicly giving expression to gratitude for a sistence at our District Sabbath-school guished feature of this age of the church. publicly giving expression to gratitude for a sistence at our District Sabbath-school guished feature of this age of the church. publicly giving expression to gratitude for a solution, an utter assistance at our District Sabbath-school guished feature of this age of the church. Publicly giving expression to gratitude for a solution, and utter assistance at our District Sabbath-school guished feature of this age of the church. Publicly giving expression to gratitude for a words of electrical earnestness, like fire rich heritage of hymns for the unity of worlds. A. A. amongst stubble; and a tide of magnetic shippers in sanctúary service, and for the demption, in which all voices blend and all our grave and the memory of us will be blest.

feeling, like wind upon the waving wheat, sweep over the audience, the emotion aroused tion as pent up feeling and longings of soul find utterance in

" Nearer, my God, to Thee."

Challenged and charged by motives the most sacred and imperative to high and hallowed consecration, there rises not seldom on such occasions the earnest and impassioned strain of what has been called the Marseillaise Hymn " of the battalions of tle M l tant Church:

"A charge to keep I have, A God to glorify."

Evangelical alliance and the growing intercourse of Christians have developed some essential elements of a vital Christian unity, and have indicated aspects and possibilities of union of which until now we have scarcely been cognizant.

The distinctive attributes of our common humanity are independent of all logical rules and all arbitrary distinctions. Vocal articulation and the vital forces of life—the heart throb with its mystic murmuring and the tear that glistens in the eye-are common to all. There is in these the touch of nature that makes the world akin. So in spiritual life there are great essential things, consciousness of need, the thrill of renewed existence, breathing of the soul after God, pulsation of heart and life to that which is beaverly and divine, which demand considerable expression:

"Our fears, our hopes, our aims are ore, Our comforts and our cares." Hymns of faith and hope and love are, there-

fore, the vernacular of Christian life.

For the oneness of His people, the Savious prayed on the eve of His "cross and passion," the sublime petition was presented: "That they all may be one, as Thou Father art in me, and I in Thee, that they may be one in Organic unity we need not hope to attain. Even in the millennial days of the church there will be more than one ecclesias. tical organization. Uniformity does not necessarily constitute the noblest unity. from the height of Peor, the Midianitish ous completeness. In the centre was the costly and beautiful sanctuary. There too hovered the pillar-cloud of the Divine presence which, as the sun sank to the horizon, shot forth its crimson, fiery splendor. Nearest to the Tabernacle were the priests and Scribes; and beyond these, in a square, were the tents of the tribes. The law of encampment was:

" Every man of the children of Israel shall pitch by his own standard with the ensign of his father's house."

There was division into tribes and also into families; but such was the orderly distribution and the perfect harmony produced that Balaam exclaimed:

"How goodly are thy tents, O Jacob, and thy tabernacies, O Israel! As the valleys are they spread forth, as gardens by the river-side, as the trees of lilac aloes, which the Lord hath planted, and as cedar trees beside the waters.17

Could there be a more beautiful or complete ype and representation of the spiritual unity f the Church of Christ upon earth?

With ancient tribal divisions correspond present denominational distinctions. Each section of the Church has its own ensign and own "standard;" but above all sectional symbols, upon the hill of God, we see that

This illustrative tribal allusion is the more legitimate and instructive because in vision cruing from the liquor tax. They say it is of attending these services that no church upon cruing from the liquor tax. They say it is one of the most profitable industries of the most profitable industries of the thousands seeking admission; at Dominion. Lose that, and Canada would soon one meeting over 500 working men simulation on the subject of become bankrupt. Bankrupt is carried on the field on the controlling and prophery to scarred on the state of the mediaval and prophery to scarred on the state of the mediaval and filty or public hall in Edinburgh would socommo-of his baptism, we have evidence of the ploricus period of the Church. In the mediaval generated on the state of the carried on the state of the carried on the state of the carried of the control in Edinburgh would socommo-of his baptism, we have evidence of the power of congregational singing in the first of the carried on the state of the carried on the state of the carried of the baptism, one for the carried on the state of the carried of the carried on the state of the carried on the state of the carried of the baptism, one for the carried on the state of the carried of the carried on the state of the carried on the state of the carried on the state of the carried of the carried on the state of the carried on the state of the carried of the carried on the state of the carried of the carried on the state of the carried on the state of the carried of the c sealed, not from one tribe, but all the twelve

tribes of the spiritual Israel of God. Unanimity, perfect identity of belief in matters of doctrine and creed, we cannot hope complete accord, we should be compelled to discuss and divide upon the Athanasian Creed or some other venerable formula of Christian

As eminent divines and astute theologians, acknowledged exponents of formulated truth held by the bodies to which they belong, follow each other in these representative gather. ings, we are sometimes sensible to suggestions ing of Anglican theology, then a touch of In the land of Luther hymns were sung at Calvin's massive power, and again, with quiet of the match'ess composition, but contribute the Reformation. The noble chorals of Germastery of thought, we are led into the to its grandeur and impressiveness. The a battle-ground of creeds and parties. But whatever may be the accent and terminology of essays and expositions in hymns of devotion, all suggestions and shadings of distinction Already hymns of the church supply language and denomination alike are dispelled. They vanish like the morning mist from the mountein brow. Toplady and the Wesleys were doughty champions of their respective systeme, making sad havoc at times of theology. in getting material for checks and counterchecks; but the moment they emerge from the dust and din of the controversial arena, to write their immortal compositions, "Rock of Ages" and "Jesu, Lover of my soul, Recent revivals have not constituted or there is no longer a note of dissonance. The mangurated any new or nobler era in the chords of thought and feeling beat and thrili composition of songs for the sanctuary; but in perfect unsion. To no one Christian comgreat congregation with wondrous power and the noble and venerable Te Deum, of Cowper's "Fountain filled with blood," of Dr. Watt's hymn of Calvary, "When I survey the won ment than could have been anticipated even derous cross," of Charles Wesley's fervent in the rapt vision of the Seer: From the rising lyric, "O for a thousand tongues to sing," or

belongs to no single denomination. It is the glad evangel of the whole church. The beautiful collection of " bymns selected to be sung" at this General Conference, commencing with the psalm of praise: .

"All people that on earth do dwell ging to the Lord with cheerful voice," and closing with the sweet stanzas, begin-

"Blest be the tiethat binds Our hearts in Christian 107e,"

is nobly representative and is in itselfalmost sufficient to constitute a basis and a bond of evangelical alliance.

On a visit to Ireland, entering, quite a stranger, a place of worship, the first words

It was not easy to leave that service without

common bond of Christian communion, do we not feel that in hymns of praise we atcan only find fitting expression in joyous tain to glorious spiritual unity! They bind song. Hearts beat faster and countenances glow with the suffused light of holy aspirasolved into soft pure, white light. Here we shall probably find the true Irenicon of the Christian church,

It has been suggested in one large section of the Protestant church, that instead of seve ral sections, one hymnal might be used by all congregations bearing that name, without dis

tinction of clime or speech. Is it too much to hope that throughout the Holy Catholic Church in all the world, hymns of the ages shall yet, by constraining impulse and common consent, constitute one accepted standard of sanctuary worship?

The possibility of a blessed spiritual unity. not of dogms, or of polity, but of devotion, is clearly intimated in the beautiful language of inspired prophecy:-

"Thy watchmen shall lift up the voice; with the voice together shall they sing ; for they shall see eye to eye, when the Lord shall bring again Zion."

Shall that bright vision of the evangelical prophet have its accomplishment in the full measure of the sublime idea?

Once, united and universal prayer would have seemed impracticable. The "Week of Prayer " is now an established institution of the Protestant church. Christians of every name and worshippers of every clime unite in grand embassy to the throne of Omnipotence. The followers of Jesus of every nation and kindred and torgue meet simultaneously at the common Mercy-seat. The censer which is in the hand of the angel at the golden altar overflows with the "prayers of all saints." A few years ago the man would have been deemed a mere visionary who ventured to predict a time at hand when, on the plan of "an international series," several evangelical churches would, by special arrangements select, from week to week, for prayerful persual and earnest study, the same sacred page and the same theme of the living oracles

Is the not within the range of possibility that in view of the growing unity of the Church, a unity of faith, feeling and of deepening sym pathy with the soul-saving purposes of the Redeemer, that we may, in the inspired Pealms of David, and the rapt strains of Issiah, in compositions such as those of St. Ambrose and St. Bernard, of Watts and Wesley, of Heber and Keble, and others whose gifted minstrelsy has been sanctioned and accepted by all evangelical Churches, find a higher and more hallowed bond of unity for which Jesus, on His way to Calvary, offered sublime intercessary prayer? It might not be deemed essential or even desirable that any section of the Church should dispense with its own standards of devotion and of public vorship. The object at which we aim —a closer bond of Christian unity—would be attained it supplementary to each hymnal bearing the imprimatur of the Evangelical Alliance, there were a selection of psalms and hymns, in which, at least on special occasions, if not in one service of each Sabbath, all Christian people could unite in praise and thanks giving to Almighty God.

In the grand and glowing imagery of the Prophet Ezekiel, the ideal and ultimate glory of the Church shapes itself into a magnificent temple not made with hands, not of material form, and frame work never realized in earthly architecture, carved cedar and sculptured marble, but built of "living stones." In that temple of God there shall be altar and testimony-holy pricethood and spiritual sacri-fices,—a choir-song with its accompaniments -sounding cymbal, silver of sweet bells, stringed instruments,-and courts thronged with worshippers of every land and clime, with their tribute of prayer and praise, incense and a pure offering.

The full accomplishment of that prophetic vision will doubtless basignalized by ecumeni

and Father of all, who is above all, and through all, and in you all."

By the use of one language in worship, the Church of Rome, true to her instincts and fully to realize. Even if the Apostle's Creed traditional policy, has attained, in her splen-and the Nicene Creed were accepted with did ritual and imposing service, to a dead level of uniformity. A nobler unity may yet be realized by the churches of Protestantism, in which, with the same comprehensive liturgy, the worship of God shall be celebrated in all the living languages of the earth.

In an oratorio, the productions of some

great master, one sublime idea is wrought out through all changes and variations of measure and melody, clearly intimated in the prelude and gradually swelling into magnificent cho. rus. The variations do not interrupt the unity. ception of the Apostle Paul, sweeping centuries and cycles, in an unbroken continuity, "throughout all ages, world without end." of worship to millions of people on this continent, to the many nations and tongues of civilized Europe, to Chinese Caristians, Am. erican worshippers, the redeemed tribes of Africa, islanders of the distant sea, and to groups gathered for prayer and praise by the sacred rivers of India and amidst the spicy

groves of Ceylon. Beginning with the rising sun in the distant East, and following the orb of day in his giorious course through western nations, the voice of praise is waited across the wide waters of the Atlantic, taken up by the thousands of Christian assemblies on this American continent; thence borne over the Pacific ocean, the strain rolls back to the land of the rising sun. Thus the language of ancient prophecy has found a more liberal accomplish ment than could have been anticipated even of the sun to the going down of the same the Lord's name shall be praised.

The united song of Christendom is the prelude and prophecy of praise throughout all

From earth with her ten thousand tongues, from "Afric's sunny fountains," from the Thames and the Tiber, from the Nile and the Ganges, from the Mississippi and the St. Law. rence, from rivers yet unknown to song, there shall swell up mighty and continuous as "the sound of many waters," the anthem of universal praise,

"Till nation after nation, taught the strain. Earth rolls the rapturous Ho annah round, The voice of praise in the church shall sweep on unbroken, throughout all ages, until amidst the splendors of juspar and gold and burning sapphire, before the throne of God and the Lamb, it shall become the choir-

Chorus of eternity.

Between the church on earth and the church in heaven there is a glorious unity:

song of heavenly worshippers—the Hallelujah

"They sing the Lamb in hymns above And we in hymns below."

"And they sang a new song, saying, Thou wast slain and has redeemed us to God by thy blood out of every kindred and tongue and

people and nation." The mighty, matchless symphonics of re-

voices chant, and to which all harmonies conspire, and all harpers harp, and all angels sing, shall crown and consummate the eternal unity of the ransomed church of God,

THE EDUCATIONAL SOCIETY OF THE METHODIST CHURCH OF CANADA.

The name at the head of this article calls

attention to the ecclesiastical changes which save taken place in our country during the past summer. The two great bodies of Presbyterians have about completed the formation of the Presbyterian Church of Canada, and three of the Methodist Churches have united to form the Methodist Church of Canada, It will be a matter of dispute as to which of these is the largest Protestant Church in the Dominion. The census returned gives the Presbytarian Church a slightly larger populaion, while in number of ministers, and enrolled members, the new Methodist Church takes the lead. Both churches are largely interested in the questions of Christian education. The Presbyterian Church has one University and four Theological Schools; the Methodist Courch two Universities and three Theological Schools. Each Church has an embryo college in Manitoba; each has a Ladies' College, besides sundry higher schools associated with the Church's patronage. We are glad to see the Christian churches of our country taking such an interest in intellectual culture. In the day when Tyndall, Huxley and Spencer would take the lead in science and philotophy, and make them a negation of all religion, it is no time for the Christian church to resign the pre-eminent position which she has maintained for so many centuries as the educator of the young. The New Methodist Church seems fully alive to the importance of this work, if we may judge from the prominence given to it in the legislation of the recent General Conference. Two large Committees were appointed to consider this subject, one on Educational Institutions, the other on the Course of Study to be pur-sued by candidates for the Ministry of the

Church. From the report of these Committees we

gather the following facts:-There are under the government of the Church two institutions with University powers, Victoria College, (long may we say, of Cobourg,) conferring degrees in Arts, Science, Theology, Law and Medicine; and the Mount Allison Wesleyan College, of New Brunswick, conferring degrees in Arts, Science and Divinity. The total number of University Students enrolled in these institutions last year was about three hundred and fifty. Each of these institutions has its Faculty or chair of Theology. Besides these, a Theological College with a handsome endowment was two years ago established in the city of Montreal. As feeders to these institutions we find the following higher schools for boys: the Wesleyan Collegiate Institute at Dundas; the Weseyan Collegiate Institute of Manitoba; the Stanstead Wesleyan College, in the province of Quebec; and the Mt. Allison Academy, in New Brunswick. The attendance on these institutions has approached two hundred and fifty during the last year. We have next the circle of Ladies' Colleges: the Wesleyan Fe-male College of Hamilton; the Ontario Ladies' College, Whitby; the Ladies' department of the Stanstead Wesleyan College; and the Mt. Allison Ludies' Academy. The attendance in these institutions at the present time is not less than four hundred. The Methodist Church his thus undertaken the responsibility of educating, under her fostering care and influence, no less than one thousand of the young men and women who are to stand foremost in culture, wealth, and social and politi cal influence in our country, during the next fifty years. This involves an annual expenditure of probably not less than two hundred and fifty thousand dollars per annum. This is a worthy counterpart to the fact that the same church spends one hundred and fifty

resources of those immediately benefitted; but when we remember that ten or twenty per cent, of these thousand students are young men struggling with parrow circumstances in the effort to educate themselves for the Christian ministry, it will be seen that the general contributions of the church must assist and encourage these worthy efforts after the highest Christian culture. Probably nearly half a million dollars have already been contributed by the Methodist Church of Canada, for the foundation and endowment of these educational institutions, and now we find her about to make a still more worthy effort to maintain them in s state of efficiency worthy of the advanced science and noble liberality of the age.

The Educational Society of the Methodist Church is formed upon the model of her Missionary Society. It contemplates an annual appeal to the church to maintain her great work of Christian education. For this purpose, contributions are to be taken up in every congregation throughout the Dominion. The funds so raised are to be applied to the following purposes: - first, to provide for the careful direction and examination of the studies of all candidates for the University: secood, to assist such candidates in attending the colleges or theological schools; third, to supplement the endowments of the theological schools and universities; fourth, to aid in maintaining seminaries of learning in mission fields, such as Manitoba and the French Canadian work.

Certainly upon such a basis as this a very powerful appeal can be made to the liberality of a Christian public, and we have no doubt that under the leadership of such men as Dr. Nelles, Dr. Rice, Dr. Douglas, Dr. Pickard, and Dr. Allison, this new society will garner a very large share of the Christian givings of the Methodist Church .- Cobourg

The Almighty rested one seventh of the time of creation, commanding man to observe an equal repose; and the neglect of this m. junction will always, sooner or later, bring mental, moral and physical death.

Let us, as a means of health, feed more on the beneficence of our Creator; it is a food which strengthens the mind, elevates the soul enlarges the heart, and leads the whole man upward and onward by a pathway full of light, and flowers, and sunshine, a pathway smooth, and safe, and sure, where no snare is ever set, where lurking dangers never come, whose beginning is a world of trial, whose ending is in the bosom of God.

A good heart grows mellow as it approaches the grave. Old clergymen grow forbearing &s they near beaven. We contend if they should start with the largest share of this, many hearts would be won to religion that are never won at all. Harshness wrecks, and wins not the enquiring roul.

As we grow older, let us practice benevolence more, cultivate, geniality, social intercourse, and a generous reciprocity of all the sweet courtesies of social and domestic life. and then tears and flowers will be mingled at

Temperance.

The Old Boatswain's Speech.

The boatswain was requested by his commander to attend a certain meeting while the vessel was in port. He did so, and heard things to interest him. When it was his turn to speak, he rose, with his shaggy pen jacket, clean shirt collar, tidy black-silk neckcloth, loose grey locks, and sedate expression of face, and said, "Ay, ay, Sir. Please your honor, I've come down here by the captain's orders; and if there's any thing stored away in my old weather beaten sea chest of a head that may be of any use to a brother sailor, or a landsman either, they are heartily welcome. If it will do any good in such a cause as this as you've come here to talk about, you may go down and overhaul the lockers of an old man's heart. It may seem a little strange that an old sailor should put his helm hard up to get out of the way of a glass of grog, but if it wasn't for the shame, old as I am, I'd be tied up to the rigging and take a dozen rather than suffer a drop to go down my gang way."

By this time all eyes and ears were riveted upon the speaker. His voice, though he spoke at the natural pitch of it, was remark. ably clear and strong, and his whole manner was calculated to create a feeling of respect.

"Please your honor," the old sailor con tinued, "it is no very pleasant matter for a poor sailor to go over the shoal where he lost a fine ship; but he must be a shabby fellow that would not stick up a beacon, if he could, and fetch home soundings and bearings for the good of all others who may sail in those seas. I've followed the sea for fifty years. I had good and kind parents. Thank God for both! They brought me up to read the Bible and keep the Sabbath. My father drank spirits eparingly; my mother never drank any. Whenever I asked for a taste he always was wise enough to put me off-'Milk for babes, my lad, he used to say; 'children must take care how they meddle with edged tools!' When I was twelve I went to sea, cabin boy of the Tippoo Saib, and the captain promised my father to let me have no grog. and he kept his word. After my father's death I began to drink spirits, and I continued to drink till I was forty two. I never remember to have been tipsy in my life; but I was greatly afflicted with headache and rheumatism for several years. I got married when I was twenty three. We had two boys; one of them is now living. My eldest boy went to sea with me three voyages, and a finer lad "-

Just then something seemed to stick in the lieved, and proceeded in his remarks. "I used head. to think my father was overstrict about spirits. and when it was cold or wet I didn't see any harm in giving Jack a little, though he was only fourteen. When he got ashore, where he could serve out his own allowance, I soon saw that he doubled the quantity. I gave kim a talk; he promised to do better, but he didn't. I gave him another; but he grew worse; and finally, in spite of his mother's prayers and my own, he became a drunkard. It sunk my poor wife's spirits entirely, and brought me to the water's edge. Jack became very had, and I lost all control over him. One day I saw a gang of men and boys poking fun at a poor fellow, who was reeling about in the middle of the circle, and swearing terribly. Nobody likes to see his profession dishonored, so I thought I'd run down and take him in tow. Your honour knows what a sailor's heart is made of; what do you think I felt, when I found it was my own son? I couldn't resist the sense of duty, and I spoke to him pretty sharply; but his answer threw me all aback, like a white squall in the Levant. He heard me through, and doubling his fist in my face, he exclaimed, 'You made me a drunkard!' It cut me to the heart, like a shot from an eignteen pounder, and I felt as if I should go by the board."

As he uttered these words tears ran down the channels of the old man's cheeks like rain. After wiping his eyes on the sleeves of his jacket he continued: "I tried night and day to think of the best plan to keep my otherson from following on to destruction in the wake of his elder brother. I gave him daily lessons on temperance. I held up to him the example of his poor brother. I cautioned him not to drink spirits on an empty stemach, and I kept my eye constantly upon him. Still I daily took my allowance; but the sight of the dram bottle, the smell of the liquor, and the example of his father, were abler lawyers on the other side. I saw the breakers ahead, and I prayed God to preserve not only my child but myself, for I was sometimes alarmed for my own safety. One Sunday I heard the minister read the account of the everthrow of Goliath. Is I returned home, I compared intemperance, in my own mind, to the giant of Gath, and I asked myself why there might not be found some remedy for the evil as simple as the means employed for his destruction. For the first drinkers, and the evils of intemperance will fall before this simple remedy alone, as the giant of Gath fell before a smooth stone from " Old Sea Captain."

Acalth and Disease,

The Bath.

A moderately coarse towel is the best article for bathing. It should be a yard long, so as cleanse every part of the body.

y available and useful. It is impossible to Soaking or keeping the skin wet for some once a week, which requires from one to two hours, is much better than the same time spent on seven baths a week.

And for persons who are so pressed for time by occupation which gives sufficient exercise one bath a week will do very well, except in hot weather and in dusty work. And in hot weather, when we perspire freely, it does not take so long to properly bathe.

There is a scarf skin formed over the true skin, caused by the insensible perspiration drying on it.

In a hurried bath, when the body is only wet and wiped, this scarf skin is not started. and we are unconscious that it is there. When we bathe a little longer, say ten or fifteen minutes, the scarf will be started and ness and finish of his annual reports were specirub up in large rolls, but when we keep ally noticeable; as a Christian, he was modest, bathing for an hour this will be all washed off and will not rub up. Most bathers never get beyond the first degree of bathing, and are not aware that they have a scarfall over them; Quebec in his usual health for Three Rivers to others get to the second degree. But it requires the third degree to thoroughly cleanse became indistinct, and though the sermon was the skin, and this will do it. Two waters near its close he was obliged to desist. On reach should be used, one to wash in and one to rinse in. Castile soap may be used with ing most of the time unconscious, and then quiet. advantage in the first water, but the rinsing ly passed to his rest. water should be pure. Never wipe out of the church of his choice, his loss, humanly speakis better to use no soap; have the rinsing water a little cooler than the first water; let it be as cold as is agreeable. In commencing a bath, if the water or air is too cool for comfort, wet the towel and ring it out, then go | She was born February 19th, 1841, and was conse over the body quick and vigorously with the crated to God at the early age of fifteen, under damp towel, commencing at the feet, and going upwards. This will produce no shock, or chill, and then the wash will be pleasant.

The towel you wash with rinse and wring the skin clean and leave it smoother than a ness and tenderness so won her confidence and dry towel, and this is true of the hands and affection that they learned to love her as a face as well as the body. It is good to wash the head and hair as well as the body, espe- and deer friends, it was indeed a struggle to conold boatswain's throat; but he was speedily re- cially those subject to catarrh, or colds in the sent cheerfully to be separated from her earthly

> When the skin is clean it is much less sensative to cold, and we are much less liable to take cold with the same exposure. - Herald

Diptheria.

There have been many cases of diptheria the ways of the Lord, and on Wednesday just as lately, and although the disease has not been Jesus. A funeral sermon was preached on the prevalent enough so far to warrant the fear that it will become an epidemic, there have been grounds for apprehension in regard to the disease in this city and in Brooklyn for a "But I would not have you to be ignorant breth-long while. Dr. Peters writes to the Tribune ren concerning them which are asleep, that ye that, among the poor, bad air and food are the most active cases of causes of mortality from this terrible malady. "But still," he addr. "it will only too often single out and kill its victims among the children of the rich, clean ly, and judicious." Dr. Peters recommends chlorate of potash as the best remedy for diptheria. Here is what he says of it: "It should be given in one way only-dry upon the tongue, pure, not mixed with sugar and not in solution. By giving it in this way it dissolves slowly in the mouth, and gradually and efficiently comes in contact with all the diseased parts of the throat. It is slightly disagreeable at first; but the youngest child soon becomes accustomed to it. It takes away the supposed necessity for forced local applications to the throat, and if the little patient be taught to open its mouth widely, without straining, and to draw in its breath deeply at the same time, the curtain of the palate will be drawn up, and the whole back part of the throat, down to the windpipe, will be exposed to view, without the use of any harsher means to obtain a view of the parts involved by the disorder. This treatment must be persisted in, the chlorate of potash being given in doses of two, three, five or more grains every hour at first, until some decided improvement commences, or for one, two, three, or even more days, without hesitation or faltering. Often no apparent improvement seems to take place for one, two, or more days; sometimes not until nearly up to the fourth day; but courage and perseverance will almost certainly be rewarded with success; certainly four or five times out of six."

People cannot be too careful in regard to time the thought of going altogether without | diptheris. It has been widely suggested that spirits came into my mind. 'This, ther,' a hospital should be founded exclusively for said I, 'is the smooth stone from the brook, diptheretic patients, like the small-pox hosand the shepherd's sling.' I told my wife pitals. No disease is so difficult to guard what I had been thinking of. She said she sgainst after it has once entered a household. had no doubt that God had put the thought But where the people live comfortably and intomy mind. I called in Tom, my youngest cleanly, slight precautions are sufficient to son, and told him that I had resolved not to keep it away entirely. Very poor people, who taste another drop, blow high or blow low. live in unhealthy neighborhoods, are in more I called for all there was in the house, and danger. Diptheria has often swept away threw it out of the window. Fom promised to whole families in tenement houses. We do take no more. I never had reason to doubt not wish to be accused of "croaking," but that he had kept his promise. He is now first nearly every body we meet appears to have a mate of an Indiaman. Now, your honor, I cold in the head and a sore throat, and it is have said all 1 had to say about my own ex. perience. My opinion is, that to go without just as well for people to know that diptheria spirits altogether is the only cure for hard) is prevalent. There were fewer cases last week, however, than there were the week before, and prudence is all that is necessary to the brook and a shepherd's sling.—From the conquer the malady altogether.—N. Y. Christian Advocate.

The Righteous Dead.

MR. ROBERT MIDDLETON, (Quebec). The subject of this brief notice is deserving of a ampler and abler presentation. His excellency

Mr. Middleton was born at Berwick upon to take the ends in the hands and draw it Tweed, in 1819. When twenty-two years of age across the back easily so as to thoroughly he emigrated to this city, and the day after his across the back easily so as to thoroughly he emigrated to this city, and the day after his across the back easily so as to thoroughly he emigrated to this city. arrival entered the office of the Quebec Cazette, baving previously served his apprenticeship as a The common towel bath is the most general. printer. The following year the entire management of the establishment was committed to him, ment of the establishment was committed to him, cleanse the skin by violent scratching with a this onerons post. In 1849, Mr. Middleten, in flesh brush or any other harsh substance. conjunction with another, commenced the publication of the Morning Chronicle. The year following he was induced to return to the Grzette, and time is the only way to cleanse the skin shortly after of that paper became sole propietor without rubbing it off. A thorough wash and editor. With the exception of a partnership case a week which requires from one to two connection with the Gazette up to the time of his

When 28 years of age he joined the Methodist Church, and experienced the great change during the singing of that beautiful hymn, "With glorious clouds encompassed round, whom angels dimly see," &c. At the time of his death he had been leader, local preacher, local Missionary Secretary for over twenty years, superintendent of the Sabbath-school nine years, and for a considerable length of time secretary of the Auxiliary Bible Society. The honors of the church hung round him, and he wore them meekly. For over 20 years he preached every Sabbath morning to the inmates of the Lunatic Asylum at Beauport, without fee or reward, other than the consciousness of doing Christlike service for a class whose affliction is worse than physical.

As a journalist, Mr. Middleton was accurate careful, discriminating and conscientious; as a preacher and class leader he was gifted above many; as Bible Society Secretary the complete. counsellor, always gentlemanly, and bore a character without a stain.

On Saturday, August 22nd, Mr. Middleton left supply the pulpit on the Sabbath. During morning service it was noticed that his articulation ing the residence of a friend paralysis ensued. He lingered until the following Wednesday even-

MARY BARKER,

Wife of Richard Newton, of Huntingdon, departed this life Sept. 23, 1874. She was the eldest daugh. the labors of Rev. L. Houghton, on the Shannon ville (ircult, Identifying herself with the Wesleyan Methodist Church she continued a faithful member of the same and an ornament to her profession until the Master said, "It is enough The towel you wash with rinse and wring come up higher." In January, 1870, she was out as dry as possible; it is best to wipe with united in marriage to her now bereaved husband, damp towel, vigorously used it will wipe R. Newton, as his second wife, and at once adopted his children as her own, and by her kindmother. Happy in her domestic relations, surrounded by many pleasing associations and kind friends, but grace triumphed, and she was enabled to say, " Not my will, but the Lord's be

As a Christian, Sister Newton was humble and devoted, faithful to her private and domestic, as well as her public devotions; as a wife she was prudent, faithful and affectionate, and as a daughter and sister she was loving and tender. Her last sickness, which was that slow but fatal disease consumption, was somewhat protracted, but through all her suffering she maintained a calm and unwavering faith in the righteoneness in the sun was setting she calmly fell asleen in occasion in the Bethel church on the Tweed circuit, to a large concourse of weeping and sympathizing friends. Her mortal remains were interred in the Huntingdon burying ground. sorrow not even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. Wherefore comfort one another with these words."

Education.

DARENTS.

A "Teach your Sons that which they will practise when they become men."

Send Them to a First-Class School. It may cost a little more, but it will be found the nost profitable in the end.

THE BRITISH AMERICAN COMMERCIAL COL LEGE has built up an enviable reputation in this country, and stands unrivalled in every department, in the Fernanship Department, its professors and their pupils have taken all the first prizes at the Provincial Exhibitious during the last twelve years, with one exception—in 18:8 one of the first prizes was lost. The Commercial course is in keeping with the Permanship department, and embraces all the branches requisite for a thorough business education. For circulars and terms, address

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The course of instruction at this Institution is arranged on a systematic and progressive plan embracing all the requirements of the service. By special arrangement with all the leading Railway Companies, situations will be guaranteed to graduates taking first-class certificates, and furnishing other necessary testimonials. Circulars to any address.

Notices.

DOMINION BANK.

DIVIDEND NO. 7.

Notice is hereby given that a DIVIDEND of FOUR PER CENT, upon the capital stock of this institution has been this day declared for the current half-year, and that the same will be payable at the Banking-house in this city, on and after

Monday, the 2nd day of November next, The tran fer books will be closed from the 16th to be 31st October next, both days inclusive. By order of the Board.

R. H. BETHUNE.

Toronto, 30th Sept., 1874.

TAKE NOTICE THAT APPLICA-AKE NOTICE THAT APPLICATION will be made to the Ontario Legislature
at its next Session, for an Act to give legal effect to
the Union effected between "The Wesleyan Methodist Church of Canada," "The Wesleyan Methodist Church of Eastern British America," and "The
Methodist New Connexion Church of Canada," and
to vest, in the United Church, known as "The
Methodist Church of Canada," all the Real Estate or
Property belonging to, or he d in trust for, the said
several three first mentioned churches; and to
amend the several Acts incorporating the respective
Trust, or other funds and socioles of the said
churches, and for such other purposes as may be
necessary.

Dated this 8th October, 1874. ANSON GREEN.

Chalrman of Church Property Committee. 2345-75 274-17

Periodicals.

THE SUNDAY-SCHOOL ADVOCATE THE NEW VOLUME.

With the first of October the new volume of the S. S. ADVOCATE begins. The constantly increasing direulation of this periodical, and the many assurances of the favor with which it is received by the young folks, are very gratifying. In view of the large quantity of light and hurtful literature spread broadcast over the Dominion, it becomes necessary to counteract its infunence, as far as possible, by pineing in the hands of the children reading of a healthful character. This can be accomplished, to a considerable extent, by circulating periodicals like the S. S. ADVOCATE, As our terms are strictly cash in advance, it will be imperatively necessary for all who desire to have their papers continued to renew at once Intending subscribers will be furnished with specimen copies gratis upon application at the office. A prompt forwarding of renewals and subscriptions will oblige and save trouble.

The Canada SUNDAY-SCHOOL ADVOCATE is published on the second and FOURTH SATURDAYS of each month by SANUEL ROSE, Wesleyan Bookof each month by SANUEL ROSE, Wesleyan Book-Room, Toronto.

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SUBSCRIPTIONS, INCLUDING POSTAGE, TO BE PAID INVARIABLY IN ADVANCE. BE PAID INVARIABLY IN ADVANUE.

Hereafter subscriptions to the SUNDAY-SCHOOL ADWOCATZ may commence with the first numbers of
April, July, October, or January. But all subscriptions
must expire with the last numbers of Reptember or
March. Those commencing with April or October
may run six or luvelve months. Those commencing
with July or January may run three or nine months.
We cannot agree to furnish back numbers.

We cannot agree to furnish back numbers.

All packages are sent to the address of some individual or school. In such cases names are not written upon the several papers. Persons subscribing should therefore make arrangements for the proper distribution of the papers on the arrival of the package. All communications to be addressed to the

REV. SAMUEL ROSE,

THE S. S. BANNER FOR 1875.

This Periodical has been before the public sufficiently long for its principal characteristics to be clearly understood. It is our intention to make the BANNER for the coming year increasingly useful to Sunday-school teachers. It will contain—

One or more papers, selected or original on some im-, portant feature of the S. S. work; Hints on various topics of interest to S. S. Workers Editorials on general matters connected with Sab-bath-schools;

essons for every Sunday in the year. The Scheme of Lessons used is the "INTERNATIONAL SERIES," edited by the Rev. J. H. VINCENT, D.D., of New York.

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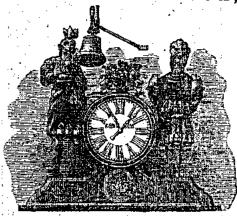
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A four-days' maeting will be held at the Rich hill appointment, commencing on Tuesday, the 3rd of November, at 11 o'clock. Services each day at 10 a m., 2 30 and 7 p.m. T. CAMPBELL

MONTREAL DISTRICT. The ministers of the Montreal district are requested to meet in the St. James Street Methodist Church, on Wednesday, November 4th, at 11 a.m., for the purpose of electing a chairman.

A. B. CHAMBE 8, Fin. Sec. COOKSVILLE CIRCUIT.

The second quarterly meeting will be held at Cooksville, Sunday, Nov. 1st, 1874; when the R-v. W. McFadden will preach. Service to begin at. 10 30 a,m.

ZION CHURCH.

A Sabbath school anniversary sermon will be preached at the above place, Nov. 1st, at 6 30 p.m., by the Rev. J. H. Starr, of Streetsville. A. CUNNINGHAM.

MISSIONARY ANNIVESARIES, 1874-5

WELLINGTON DISTRICT.

Drayton—Sermons, December 18th, Revs T Cosford and J G Scot. Meeting, 18th. Deputation, Revs T Cosford and J G Scot. Meeting, 18th. Deputation, Revs T Cosford, J drough, J G Scott and J W Cooley, Sermons, Dec. 21st, Rev R Phillips III elling, 22sd. Deputation, Revs R Phillips and J Heacon Peel—ermons, December 18th, Revs T Cosford, W Hawke and I Hough, New Ung, 21st. Deputation, Revs T Cosford, W Hawke, J Hough and J W Gooley.

Howick—termons, January 28th, Tevs T Cosford, M Swan and W Hayhurs Meeting, 25th, Reputation, Revs T Cos ord, M Swan, W Hayhurst, A Vancamp and D Hettschen.

Mount Forest—termons, January 18th, Bevs W Hawke, and W Hayhurst, Meeting, 18th, Deputation, Revs W Hawke, W Hayhurst and R Fmillips.

Listowell—Termons, January 18th, Fevs W Hawke, J G Scott and H Berry, Meeting, 18th, Deputation, Revs W Hawke, J G Scott, H Berry and T Swann.

TSwann.

Harriston—seracors, January St., Revs. M. Swann and R. Phillips. Meeting ath. Depotation, Revs. T. Cosford, M. Swann, R. J. Foreman and R. Dallians. and a Phillips. Meeting ath. Deputation, Reve T Cosford, M Swann, R J Foreman and R Phillips.

Athur—Sermons, February 1sth, Revs R J Foreman and I G Scott. Meeting, Iban. Deputation, Revs T Cosford, R J Foreman and J G Scott. Weilesley—Fermon, January 19th, Revs R J Foreman and J till. Meeting, 18th. Deputation, Revs R J Foreman and J bill.

Milbank—Sermon, January 2rd, Revs J Horgh and J Dea on. Meeting, 1th. Deputation, Revs T Deacon and J Mooney.

Holstein—Sermons, January 3st, Rev T Cosford. Meeting, February 1st. Deputation, Revs T Cosford, R J Foreman and Taxler.

T. Cosford, Chairman, W. BAWKE, Fin. Sec. PETERBOROUGH DISTRICT.

Oak wood—Ser mons, November 8th, Revs W L Scott and G Washington, M A. Meetings, Tabor 8th, Ltuba Britain sith Oakwool lith, Graham's 1th, and Eden 13th. Leputation, Nevs Scott and G Washington.

Cohocons—Sermons, December 18th, Revs J Greener and T B Wilson. Meetings, obcomes lith, Novignd 18th, Teachbake, Ed. Agree 18th, and Penal

and TB without Meetings, obscome lith Nov-land 15th: rescribate 16th Argue 17th, and Fenel 18th, reputation, Revs Greener, God rey and

Wason:
Wourne-Sermons, December 20th, Revs W R
Barker and F Johnson. Meetings, to be arranged
by the superintendent. Deputation, Revs Barker
and Johnson: Barker and F. Johnson. Meetings, to be arranged by the superintendent. Deputation, Revs Barker and Johnson:

Lakefield—Sermons, December 27th, Revs H McDowell and W d' Washington, M A. Meetings, Mokee's 3th. Bidgenorth 20th, Ro inson's 3nh and lakefield 3ts. Deputation, Revs McDowell and Washington.

One nice—sermons, January 10th, Revs R Godfrey and W Buthanan. Meetings, Lebanon I th, Bethel 12t. Omenice 13th, Opsith, Salem 15th, Third Line 15th. Deputation, Revs Godfrey, Buchanon and McCamus.

Milbrook—ermons, January 10th, Revs C Fish and J W Wicher. Meetings, Monogran 15th, Mgh's 12th, Milbrook 13ta and Farmoont 14th. Deputation, Revs Fish, With and Hall.

Fenero: Fails—Sermons, January 18th, by Rev H Melowell and Robert McCulloch. Meetings, Cameron 1 th, ko etale 2nd V.comia 12th, Billetts and Fonelon Fails 18th. Deputation, Revs McDowell and McCulloch.

Woodville, and week—Sermons, January 17th, by Rev George Washington and Buchanan.

Notwool—2c mons, January 18th, Rev J W Savage, Meetings, Soulh Dummer 18th, Norwood 19th, Peputation Revs Savage and lewell.

Milbaus, and week—Scronons, Ifth, Rev J Greener, Jew Hand T B Wilson.

Eokas geon—Sermo S, January 18th, by Rev J W Savage and Edwin H. Felchangeon 28th, Rollon's 26th, Lawson's 27th, Eetings, Fencion 21th, Planto 's 26th, Lawson's 27th, Poloca geon—Sermo S, January 18th, by Rev W C Washington and Hill.

Blatto—ethno a January 24th, by Rev W C Washington, And Richard Clarke. Meetings, Veno 12 24th, Peputation, Revs Savage, Down, Wilson and Hill.

Blatto—ethno a January 24th, by Rev W C Washington, And Clarke.

Weshington, MA, and Richard Clarke. Meetings, Veno 12 24th, Von 12 24th, Keene 26th, Zion 27th, Leputation, Eevs Herrard Roe. Hiawatha, 28th. Deputation, Revs Fish and Wicher.

Warsaw—Sermons, January 24th, by Rev W Respirator and Clarke. Meetings, Veno 12 24th, New 12th,

18th. Perutation, Revs C Washington and W T 18th. Perutation, Revs C Washington and W T 18th. Perutation, Revs Church and S dud lake Deputation, Revs Wicher. Waissand T E Wilson.

Halberton-Sermons, Peb. 7th. Rev W Bachanan. Aleetings, Harvarn Sth. Balborton 9th and Harvarn Sth. Balborton 9th 18th and Harvarn Sth. Balborton 9th 18th 18th 20th 20th 18th 20th 18th 20th 18th 20th 18th 20th 20th 18

JAMES BROCK Chairman. RICHARD CLARK, Pin. Sec.

BROCKVILLE DISTRICT.

BARRIE DISTRICT.

NIAGARA DISTRICT. Calstorville—sermons, January Iltu, Rev Savage. Deputation, Revs Savage, Morrow, Fife. Ridgeway—sermons, January 24th, Revs Stobbs. Deputation, Revs Stobbs, Savage, Northorpe. JAMES PRESTON.

MINISTER'S ADDRESSES. Rev. Dr. Freshman, London, Oat. Rev. R. N. Adams, Treadwell, Ont. Esev. I. Tovell, 196 Gerrard Street East.

Book-Steward's Notices.

PROSPECTUS

Hew:Canadian Methodist Magazine

A long felt want in Canada has been that of a high class religious and literary magazine. The late General Conference empowered its Book Committee to adopt measures to meet this want. That Committee has arranged for the establishment of such a magazine upon a liberal basis, and for its vi orous and efficient management. It is designed to be an exponent of the religious and intellectual life of our rapidly extending church, to form a bond of union between its widely severed parts, to provide the means for the expression of the most mature thoughts of its best thickers, to give a brief life record of its noble t'examples of Christlan character, to present wholesome reading for Christian Louseholds, and to foster the growth of a sound native literature in our youn. Dominion. It will endeavor to meet the intellectual wants of the thousand Methodist preachers who are expected to be among its readers. At the same time the varied necessities of the ten thousand families where, it is hoped, it will be a welcome visitor, will not be overlooked. It will endeavor to promote the Higher Christian Life in the soul, and to fulfil our great Church mission of spreading Scriptural Holiness throughout the land. It will discuss the religious and social problems, and great living issues of the times, in a devout spirit and from a Christian point of view. A condensed review of recent books and higher literature, and reprints of the ablest articles in leading British and American periodicals, will bring before its patrons the best thought of the age. A monthly survey of passing events will indicate the progress of humanity both at home and abroad. A department of Church Architecture will be illustrated by designs prepared by the best architects in the Dominion. A summary of Religious and Missionary Intelligence will be given, and a Department on Art and Music will cultivate the æsthetic tastes of Its readers. Several of the foremost writers of the Methodist world would regularly contribute to Its

The magazine will be printed with new type on good paper, and will be illustrated as copiously as a liberal expenditure will permit. It will be published on the first of each month, dating from January 1, 1875, at the Methodist Book Rooms at Toronto and Halifax: Its size will be 93 pages 8vo., and its price \$2 a year. The numbers for a year will make two handsome volumes of 576 pages each. This will be one of the cheapest magazines in the world, and no reasonable expense will be spared to make it also one of the best. A large circulation will there. fore be necessary to meet the heavy outlay which the enterprise involves. 'As this is the only Magazine published under the authority and by the diretction of the Methodist Church in Canada. we appeal to the patriotism, intelligence and Christian liberality of the large Methodist connexion, from the Bermudas to Vancouver's Island, to give this project a hearty and generous support. It is hoped also that it will circulate widely in the sister branches of the great Methodist family

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BROCKVILLE DISTRICT.

Brockville—Local arrangements.

Prescott—Local arrangements.

Lyn—Sermons, January 17th, Revs Gordon and Peterson. Meetings, 18th to 21st. Deputation. Revs Gordon, Peterson and Webster.

Farmersville 1st. week—Sermons, Lecember 18th, Rev J B Saunders. Meetings Dec. 18th to 17th. Deputation, Revs Robson and Sannders.

2nd week—Sermons, Lecember 18th, Rev G C Poyser. Meetings, January 3rd, Rev D V Lucas. Meetings, January 18th. Rev S Bond. Meetings, January 18th. Rev S Bond. Meetings, January 18th. Deputation, Revs S Bond and coartest.

Natida—Sermons, January 3rd, Revs Robson and Williams. Meetings, Jan 4th to 18th. Deputation, Revs S Bond and coartest.

Natida—Sermons, January 3rd, Revs Robson and Williams. Meetings, Jan 4th to 18th. Deputation, Revs S Bond and coartest.

Natida—Sermons, January 3rd, Revs Robson and Williams. Meetings, 18th to 18th. Deputation, Revs S Bond and coartest.

Natida—Sermons, January 3rd, Revs Robson and Williams. Meetings, 18th to 18th. Deputation, Revs S Bond and coartest.

Natida—Sermons, January 3rd, Revs Robson and Williams. Meetings, 18th to 18th. Deputation, Revs S Bond and coartest.

Sarnia—Sermons, October 18th, Rev G Meeting, Meetings, 18th to 18th. Deputation, Revs S MeRitchi, Coctable and 60 don.

Scoth Mountain—Sermons, December 57th, Revs Pearson and Gar ett.

Sarnia—Sermons, October 28th beputation, Servial Peters Campbell

Strath over Sermons October 28th Deputation, Revs S Bond and correct.

Farria—Sermons, October 28th Deputation, Revs S Bond and coartest.

Sarnia—Sermons, October 28th Deputation, Revs S Bond and coartest.

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Wespra—Sermons, January 16th. Deputation, Revs
D. McLowell, Snowdon and Storer.
Angus—Sermons, January 7th: Deputation, Revs
D. O. McLowell, J. Machala e and C. Langford.
Rugby—Sermons, January 7th. Deputation, Revs
Armstroof and Machalae.
Leputation, Revs
Creighten and James.
Chills ale and Penetanguishene—Sermons, December
13th. Deputation, Revs A. A. D. Strong and C. Langford.
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MARRIED.

in the 1st inst., by the Rev Robert Collier, uncle the bridegroom, by special livense, at the resi-ace of the bride's father, the Rev. John G. Sieven-i, Wesleyan Mini-ter, Acton, Cut to Anale, only viving daughter of Mr. M. Collier, of Ballynacoy, anty Antrim, Ireland.

County Antrim, Ireland.

On the list inst., at the reddence of the bride's father, James P. Edwards, Edg., of the Civil Service, third son of Wm. Erwards, Esq., Secretary, Department of l'unile Works, Oat., to Fmily E. Harper, only daughter of John Harper, Esq., of Harper & Son, Architects, Toronto. No cards.

On the 3th att. by the Man Andrew Barrel. On the 3th ult. by the Rev. Ardrew Edwards, at the resivence of J. Matthews, Eq., Belmont, Mr. Abraham Andrews, of Harwick, Ont., to Miss Mary Campbell, of the same place.

On the 7th inst., by the Rev. Ardrew Andrew at the residence of the bride's father, Mr. William Alphonso Ogden of Adelaids, Ont., to Miss Charlotte Wilsie, youngest daughter of issae Wilsie, Esq., Victoria, Westminster, Ont. On the 21st inst, in this city, by the Rev. John Potts, at the residence of the bride's father, Mr. Phos. Kinnear to Sarah Ann, daughter of Mr. Gilbert Pearcy, both of Toronto.

DIED. On the 21st inst, at the Wesleyan Parsonage, Juneas, Mr. Jno. C. Moulton, of Poronto, in the tSch

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