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Literary and Religious.

HONORS.

BY JEAN LINGLOW.

"And didst thou love the race that loved not Thee,
And didst thou love to heaven a human brow?
Dost plead with man's voice by the marvelous sea?
Art thou his kinsman now?
O God, O kinsman loved, but not enough!
O man, with eyes majestic after death,
Whose feet have trod along our pathway rough,
Whose lips drew human breath!
By that one likeness which is ours and thine
By that one nature which doth hold us kin,
By that high heaven where, stainless thou dost shine,
To draw us sinners in.
By thy last lesson in the judgment hall,
By long foreknowledge of the deadly tree,
By darkness, by the wormwood and the gall,
I pray thee visit me.
Come, lest this heart should, cold and cast away,
Mere 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—deign reply:
Is there, oh! is there, oh! that such as Thou
Wouldst take from such as I?
Are there no briars across thy pathway thout?
Are there no thorns that compass thy breast?
Nor any stones that thou wilt deign 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—
Lest my lost pathway go—what aletta me?
There is a better way.
Far better in its place the lowliest bird
Should sing aright to Him the lowliest song,
Than that a seraph strayed should take the word,
And sing His glory wrong."

Address of the President of the General Conference to the Members of the Methodist Church of Canada.

VERY DEAR BRETHREN,—I have been requested by the recent General Conference "to prepare an Address to the members of our church throughout the Dominion, on the state of our work, with a view to promote its efficiency."

This request is my reason and apology for the liberty I now take of addressing you, compressing what my heart prompts, and duty requires me to say into as few words as possible.

1. The first feeling that should warm and swell our bosoms is that of gratitude to Almighty God, not only for the material prosperity with which He has blessed our country, but for the displays of His grace to us as a church, in the large increase of members, of places of worship, of seminaries of learning, of means to sustain and extend our missionary operations at home and abroad, and in consolidating three branches of the Methodist family into one vast connexion, extending from Newfoundland to British Columbia, embracing an inter-oceanic territory larger than the United States of America, including upwards of one thousand ministers, more than one hundred thousand communicants, and nearly half a million of adherents and hearers.

2. It is also a special ground of thankfulness 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 wide-spread constituencies, assembled in equal numbers, and with one mind and heart, have avowed articles of faith and a system of doctrines, and adopted a polity of church 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 and conditions of society, and, by the renewing power and gifts of the Holy Spirit, has, 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 embodied in a Book of Doctrines and Discipline, which should, next to the Bible and our Hymn-Book, be in every Methodist

family of the Dominion, and in which you will find the great principles and rules of government and practice received from our forefathers, specially adapted to the circumstances and wants of our country, and the circuit and missionary operations of our church.

4. One leading object of these carefully matured disciplinary arrangements is, to give the unity and strength of our whole church to the work of its every department—that the missionary, the Sabbath-school, the educational, and various other works of the church should emanate from a common authority, should have the stamp of a common character, should be bound together by a common interest, should be animated by one spirit; while there should be ample local discretion in the application of common principles, and in advancing the divine purposes of our common brotherhood—the spread of Scriptural truth and holiness among men.

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 manner in which it is administered and worked out, than upon even the excellencies of the principles and regulations which it embodies. The beauty of the wonderfully and fearfully made human body is but a lifeless spectacle on which to gaze, without the life, and spirit, and wisdom, and goodness which animate its faculties, and prompt and invigorate its activities. The might of the best ecclesiastical machinery lies not in the wisdom and completeness of its construction, but in the spirit and power of the living God, sanctifying, teaching, and empowering its every agent, and directing its every movement.

6. Under such conditions and circumstances, and with such responsibilities and divinely provided resources, what is the duty of every minister, and of every member of the church, but that each minister shall remember his divine vocation, and his personal ordination vows; that the divine call is as fresh and authoritative every day of life, until its last setting sun, as it was when it first extorted the response, "Lord, here am I, send me"; and that the personal vow is binding at all times and in all circumstances, "in season and out of season," until the Master shall grant him his discharge, and say, "Well done, thou good and faithful servant!" and that every member of the church shall feel equally with the minister, that he is enlightened to give light, that he is pardoned, adopted, renewed, sanctified, made complete in Christ; that he may witness and labor for Christ. The obligation is commensurate with the blessing throughout the whole membership of the church. "For none of us liveth to himself, and no man dieth to himself." For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Did these convictions control, and this spirit actuate every minister and member of our church, what power would there be in all its ministrations and services, in all its meetings and councils; what songs of salvation would be heard in all its habitations, what mighty victories would be achieved, and golden harvests gathered in all the fields of its conflicts and culture! The whole church then would indeed be "fair as the moon, clear as the sun, and terrible as an army with banners."

7. The first step towards becoming the subject of such "workmanship," created in Christ Jesus unto good works, the attainment of such Divine love, and anointing power, the cultivation of such graces, and the prosecution of such labors, is doubtless the daily and devout study of God's Word, as the rule of action, faith, and practice, and making it—especially the Gospels and Epistles of the New Testament—the standard of one's every-day feelings, experience and conduct, and nightly testing one's self by this Scriptural standard, by which we must all be weighed and judged at the last day. This Bible Christianity, by which every believer learns God's will and communes with Him from day to day in His own Word, and worships Him without any interposing priest "through one Mediator," and is himself a "royal priest unto God" offering up "spiritual sacrifices acceptable to God by Jesus Christ," "entering into the holiest by the blood of Jesus," exhibits a majestic simplicity of Divine worship, and invests the service of the true worshipper with a dignity and grandeur that renders insipid and contemptible the artistic gesticulations and

"I ascribe it to nothing but the revealed will of God, that these kingdoms of the earth, which bow at the name of Jesus, have vastly outstripped in civilization every other, whether ancient or modern. If you search for the full development of the principles of civil liberty, for the security of property, for even-handed justice, for the rebuke of gross vices, for the cultivation of social virtues, and for the diffusion of the generous care of the suffering, you must turn to lands where the cross has been erected—as though Christianity were identified with all that is fine in policy, and lofty in morals, and reformatory in greatness. Yes, as though the Bible were a mighty volume, containing whatever is requisite for controlling the disorders of sinners, and cementing the happiness of families, you find that the causing it to be received and read by the people, is tantamount to the producing a thorough revolution—a revolution including equally the palace and the cottage—so that every rank in society, as though there had been waved over it the wand of the magician, is mysteriously elevated, and furnished with new elements of dignity and comfort."—*McNeill.*

tawdry ornaments of a sensuous ritualistic worship.

8. The inward power and experience of Scriptural Christianity must ever be accompanied by its corresponding outward expressions and manifestations—attendance upon all the means of grace, as Providence may permit, and the practice of all Christian duties and charities, as ability may be given. The preaching of the word, the Supper of the Lord, the meeting for united prayer and mutual fellowship, the devotions of the Scriptures, are the divinely appointed means of scriptural nourishment, strength, growth, and health to the soul, as various material food is the agency of bodily nourishment, strength, growth, and health; and the neglect of the latter is no less fatal to the health and vigour of the body, than the neglect of the former is to the health and vigour of the soul. To starve the body is suicide, which no man will 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 Methodists have the reputation of being a hearty singing and a warm praying people: may they be equally noted as a Bible-reading and a Bible living people! Let those means of grace be most resolutely and most scrupulously used against which the carnal mind most revolts, such as the prayer and class 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 Church is the aggregate of the piety and strength of its individual members, whether of the ministry or laity, whether young or old; and for each member to be "strong in the 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 by a "life hid with Christ in God," by a heart filled with the love of God, renewed in His likeness, and having fellowship with the Father and the Son by the Holy Spirit, in all the sanctuaries of ordinances and means of grace, as well as in private meditation and secret prayer. "Praying without ceasing," is essential to "rejoicing evermore."

9. In addition to settling the policy of the Church, and considering the vital questions of personal piety and attendance upon the means of grace to maintain and promote it, the General Conference has deposed and matured 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 Pastors of Annual Conferences.

(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, sufferings, death, resurrection and ascension, and gifts of the Holy Spirit. No man can be true to Christ and untrue to Christian missions—the Saviour's great commission to the Church—the world's only hope.

(2) A complete system of *Sabbath school* or *organization* for the whole Church, including the publication of Sabbath school papers and the supply of Sabbath school books, has been matured and adopted by the General Conference. The experience of more than half a century, both in Europe and America, has shown that the agency of the Sabbath-school is the most potent yet devised to supplement parental instruction and public preaching for training up children and youth in the nurture and admonition of the Lord. The Sabbath-schools are the nurseries of the Church—its seedplots, for the indefinite multiplication of plants of righteousness—the right hand of the Church's strength,—to be worked as its richest mine of wealth, and nourished as its healthiest blood. The youth of every family should be in the Sabbath-school, as teachers or pupils; and every member of the Church should, by prayer, by contribution, by advocacy, support the Sabbath-school; while all parents should, by their example, prayers, and instructions, prepare their children for Sabbath-school instruction and usefulness. The work of the fireside may be supplemented, but not superseded, by the work of the Sabbath-school. The parent, any more than the minister, cannot perform his duty by proxy. Every man must bear his own burden, do his own work, and receive his own reward.

(3) To all our *Educational Institutions*, whether male or female, including academies, colleges, and universities, unity and identity of interest and supreme control, with local discretion of management, have been given by the deliberations and decisions of the General Conference; all these agencies of intellectual and moral culture are thus handmaidens of religion—imparting a thorough

Christian and practical education to the sons and daughters of our people for important positions in social life, for the different professions, and providing also for the systematic theological training and higher intellectual education of those whom God has called to the work of the Christian Ministry. The continued success of all these educational institutions—one in interest and aim, and one in religious oversight and character, and established to meet the wants of the Church and the demands of the age, as they have already so nobly done, depends upon the liberality and co-operation of the members of the Church throughout the Dominion. If "wisdom and knowledge are to be the stability of the times" in the best ages of the Church and of the world, it becomes the Church, as a duty of the highest patriotism, as well as of the noblest Christian philanthropy, to see that the "wisdom 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 Committee*, 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 literature; 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 thus accessible to them.

(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 legislation to suppress the manufacture and traffic of "spirituous liquors," and thus lessen, as far as may be done by statute law and its administration, the dreadful evils of intemperance, while it urges those religious and moral suasions—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, is but the 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, sicken 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 our Church and congregations at large, an essential means of promoting both the comfort and efficiency of your ministers will be secured beyond all precedent.

10. I have devoted but brief paragraphs to subjects, on each of which my convictions and feelings would prompt me to write an essay, did the occasion permit. I earnestly commend these subjects to your serious, prayerful, and generous consideration, aided by reading the New Book of Discipline itself, and by what may be uttered from the pulpit and the platform, and sent forth in the columns of our periodicals.

11. I feel how poorly I have fulfilled the task imposed upon me by the General Conference, in thus addressing you; but I cannot forbear repeating the thought already expressed,—namely, the necessity, apart from the privilege, of the daily culture and practice of *vital religion*, the Samson-lock of individual and church strength, the perennial spring of the highest enjoyment, from which flow ever-widening streams of pious benevolence and useful activity, and without which all the externals of Christianity, however imposing and magnificent, and however adorned and enriched by wealth, talents, and gifts, are but "sounding brass, or a tinkling cymbal."

12. Very dear Brethren,—Unexpectedly called to a position so much above my merits, and required thus to address you, I desire gratefully to confess, that "by the grace of God I am what I am,"—a sinner saved by grace—saved in youth, saved in manhood,

being saved in old age; and being in the fiftieth year of my ministry, beyond my "three score years and ten," sixty of which, save one, I have been enabled to witness, imperfectly indeed, a pardoning God and Saviour, I here record the avowal of my present views and feelings, that had I thousand times, from my early youth up, to live my life over again, I would, with all my heart and strength, strive to serve my God and Saviour more humbly, more faithfully, and more unreservedly than I have done. The in-dwelling of God in the heart is the most radiant joy of youth, the mightiest strength of manhood, in both body and mind, the richest comfort of age; it prompts to labor, lightens toil, sweetens affliction, kisses the rod of disappointment and adversity, gives songs in the night of age and infirmity, 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, and labor, that no child in the land, and no heathen abroad or at home, shall have cause to reproach us in the great day of final retribution.

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 sentiments of the following extract, from an address delivered by Dr. E.H. Washburne, before the recent Church 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 Presbyterianism. 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. Anglicanism, 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 *artificialis stantia vel cadentis ecclesie*, the necessary, perpetual, divine sun of the system. It says to this Protestantism, which has gathered the tides of five centuries of life, has churches, universities, social order, benevolence you are wholly out of the circle of organic unity, because you have no bishops; it sits serenely amidst the sweeping waves of European thought, floating on its cake of broken ice, and says, Come, anchor your drowning Christianity here. This Catholicity, Pan-Anglican Catholicity, Universal particular! It has the same conception of the kingdom of God as the Chinese has of the *kosmos*, who makes his square map of the globe with the Celestial Empire in the middle, and all other lands in the corners.

I gather these thoughts, then, in my closing view of our position. It is, I affirm, the only ground whereon to rest the claim of our Church, since it gives us a full appreciation of those historic features that link it with the whole past. Yet it does not sever it from the living whole. We prize it as a witness and keeper of all that is truly catholic; we prize its creeds above the all-special Confessions; its liturgy as the golden chain that binds us with all saints; its Episcopate as keeping for us the Apostolic type and the historic continuity of the body. But our catholicity is not the contradiction of our Protestantism; it includes it, it integrates it. No notion of an absolute authority destroys the supremacy of God's Word. No claim of an exclusive Episcopate bars out our brethren in the one Church of Christ. We shun the fatal blindness which leads a cloistered mind like Pusey to dreams of an *Eirenicon* on the basis of Trent with a Latin Communion; nor do we look for living unity by alliance with a Russo-Greek body, which has slumbered like the Ephesian brothers in its charmed cavern since Nice, and only rubs its sleepy eyes in wonder what this Anglican Church may be, and whether it be orthodox about the *Filio-que*. We accept the historic plan of a Lutheran Communion, and do not forget that it has some elements of rich catholic antiquity nobler than our own. We did room for the theology of Calvin in the great history of doctrine and of spiritual life. We recognize all the Puritan has done for freedom; the Presbyterian for defence of divine law against tradition; the Methodist for his glowing love to Christ's poor, and the Quaker for his pure benevolence. We can work with them, so far as they work for the common truth and life of the one Master; and so, only so, can we impart whatever we have larger than their systems, if we feel that we are not the boastful fragment of the body, but one part of that Holy Catholic Church, in which and for which we have our being. Pardon me, if I can only say thus briefly what needs so much of fuller and careful statement; yet I trust I have not failed in giving you a clear outline. This was my dream when I entered our communion. Would to God I could have seen its reality! But the age of its Hookers and Leightons has gone; other ideas, other tendencies, have swept us into the frozen sea of an ecclesiastical tradition, and now we

are seeing with our own eyes what we have lost in the power and life of such a church in this divided time. Others around us have grown broader in sympathy, and thrown off their sectarian tendencies. We have grown from a noble body into a sect, and one of the most formal. Yet I will not regret it; I believe it could only be as the Church of England and our own passed through these years of battle that it could gain the better truth; and when the Catholic revival, now setting in its last brilliant, ritualistic splendors, has passed away, it will leave a truer knowledge of the principles of the Church of Christ and of our own reformation, a larger learning than patristic tradition and a unity such as no time before has seen.

A Miracle of the Middle Ages.

At a certain epoch, in the good old mediæval times,—so runs the legend,—when the place known as Perpignan was but a rustic village, that small parish was presided over by a cure, who had managed to fall into disfavour with his bishop. The latter often had occasion to chide him for his inattention to the cure of souls under his charge, always closing his reproofs with the apostolic doctrine 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 opportunity to carry into effect his ambitious 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 sleep.

This season of the boy's repose was the priest's opportunity. Taking with him a handful of salt, he approached the docile cow, and, by scattering here and there a few 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 repeated this operation, taking pains each time to remove some of the earth before placing the salt in the excavated place, until at last the cavity became so deep that the animal was obliged to drop down upon her knees in order to reach the coveted salt with her tongue. When he had brought her to this stage of her education, he contrived in some way to rouse the sleeper, without himself being seen. The lad, on awaking, caught sight of the heat on her knees, apparently in the act of devotion and kissing the earth with pious effusion.

Overcome by excitement he bounded off towards home, and with shouts and wild 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 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 what was their astonishment to find a few inches below the surface, a leaden statuette of the Virgin Mary, of about a cubit's length. This was carefully examined; and, a procession 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 the Angelus,—the morning bell for prayer,—the whole village came hastening to pay their respects to the new-found Virgin, but, on entering the church, it was discovered that the image had mysteriously disappeared. Their first thought was of the pasture, and hastening thither, strange to say, there they found the cow, which had just been turned out for the day, again prostrate upon her knees, over the place. On re-opening the earth, the statuette was there seen reposing in the same position as before. The people were about to disinter it again, when the cure interposed and arrested their work, telling his simple flock that he looked upon the miraculous return of the image to its former resting-place as a happy omen, and that it might be interpreted as the expressed wish of the Holy Mother that a chapel should be built in her honor, upon that very spot, to which pilgrims from all quarters might resort to do her reverence.

The bishop's sanction was sought and obtained; funds poured in from rich and poor the chapel was built; and the leaden Virgin was placed upon the altar, whence, for many a year, she dispensed her favors and miraculous cures to the devoted pilgrims who came to her shrine. Thus the enterprising cure managed to redeem his character; and the amiable bishop, seeing such proofs of faith heart to heart, could no longer find it in his heart to chide the priest who had so successfully wrought the miracle of the cow.—*Charles Fairbanks, in Scribner's for November.*

The Family Treasury.

Compensation.

BY MARY KENNEDY.

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

Death slays our love with cruel stings;
But from the cheerful corpse upspring
A spirit with unfettered wings.

Age dawns our senses, chills our heart;
But so we lose the passion-stir
Which wrenched in youth its chords apart.

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

Life withers in its noon of glory
The freshness of its dewy morn;
But evening brings it all reborn.

This true, last still with unclean hoof
Tramples his prey, then stands aloof;
We know Heaven sees; we wait 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, hath its way,
And slughters Right through evil day;
What then? Let Perfect Wisdom say.

True, agonies, insatiate, 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 hand
Fold by the mighty Master-hand.

And feel the sure eff. els; and lie,
With glowing heart and kindling eye,
Smothering 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 brethren, that this is a reading age. It is also an age in which dis-
sipation, demoralizing and vicious reading is
widely circulated. The periodical press has
become so frequent, so extended, so exhaus-
tive in its discussions, and so able and
thorough in argument and appeal, as almost
to hold dominion over the public mind. In
a democracy, types are kings, and the men
who control them are the power behind the
throne, who sway their sceptre of dominion
over the State and the Church. No man
knows how much he is himself influenced by
the newspaper which comes to him daily or
weekly, and presents to his mind, in every
conceivable form, one set of ideas, and
concludes he is able to estimate the molding
power of such a journal on the growing
minds of his children. The Christian man
who does not read must be relatively un-
intelligent, and correspondingly narrowed in
his realm of usefulness. An unreading
church, in a reading age, must go to the very
rear rank of moral forces; and it will then
be found in opposition to some of the
grandest of Christian movements. Children,
not supplied with attractive reading, salutary
in its character, will be drawn to that which
is entertaining but deleterious, which smoothes
the fancy and poisons the character, which
excites the imagination and ruins the soul.
The only safety for the household is in an
abundance of pleasing, profitable and illus-
trated reading, which will occupy the mind
and improve the heart. Dear brethren, we
exhort you to fill your houses with the best
of books and periodicals, and then take time
from your business and labors to read them,
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-
rive from the extended operations of the
church will be no small matter; but if one
child learns to love home more, if a daughter
is saved from the sickly fancies of an
habitual novel reader, or if a son is charmed
from the delirious associations of the
billiard room and the theatre—the waltz and
the wine cup, who will say that the benefit is
not unspeakable and beyond all price? To
form in a child a taste for good useful read-
ing is worthy of persistent effort and the
most liberal outlay. Its advantages defy esti-
mate, and baffles comparison.—*Pastoral Ad-
dress of Central New York Conference.*

Starting in Married Life.

I will tell you a story of my own experi-
ence 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 farms, and in order
that the stormy days should not consume
the incomes of the fair ones, something must
be done. He had no trade for indoor labor,
except making shingles. Then he had no
shop, and it cost so much to buy lumber and
build one. Heretofore he had spent the
stormy days like hundreds of young men in
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
thing ahead, the winter must not consume
what the summer yields."

"True," said he, "but what can I do?" I
hesitated a moment, looked at the neatly
scoured floor of our little log cabin, and snow
white recess, and window curtains, which, by
the way, were pierced out from worn out
garments.

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

"Where," said he, "here in the house?"

"Yes, here in the house," said I.

Year after year passed. In our kitchen
barrels were hooped, chairs were bottomed,
barley forks were made and sold, and I used
to pack the shingles. And what of it if I
did help him saw the small timber? All this
was done in bad weather, and the children
were growing up enjoying the liberty of
making all the litter desirable, whenever

they were released from their hours of study.
No one on earth loves neatness more than I;
but I learned, in time, to sacrifice neatness
in a measure to prosperity and happiness.

Husband is nervous and irritable by
nature, and it will not do in all cases to try
to teach old dogs new tricks, so I have picked
up after him boots, hats, and clothing, washed
and combed him almost every Sunday morn-
ing; and as to the boys, they have made all
sorts of farming implements in the house
when they could not play out of doors; and
whatever innocent amusement they wished
to engage in, aside from mental improve-
ment they have done. I made many efforts
to teach the boys order about the house, but
never 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 husband 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 boys—
o, rather, young men—are honest, ambitious,
home-loving boys. No smoking cigars, or
taking a glass, or lounging about, with them.
Stodious, noble, good, and true, they are.—
The Household.

Judging by Facies.

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 counte-
nance than his words. The lips may lie, the
face can not. To be sure, "a man may smile
and be a villain;" but what a smile it is! a
false widening of the mouth and creasing of
the cheeks, an unpleasant grimace that
makes the observer shudder. "Rascal" is
legibly written all over it.

Among the powers that are given us for
our good is that of reading the true charac-
ters of those we meet by the expression of
the features. And yet most people neglect it
or doubt the existence of the talisman
which would save them from dangerous
friendships or miserable marriages, such
fearing to trust a test so intangible and
mysterious, and in defiance of their impulses
and suffer in consequence.

There are few who could not point out an
actual idiot if they meet him; and many
know a confirmed drunkard at sight. It is
as easy to know a bad man also. The miser
wears his meanness in his eyes, in his pinched
features, in his complexion. The brutal man
shows his brutality in his low forehead, pro-
truding chin and bull neck. The crafty man,
all suavity and elegance, can not put his
waifish eyes and snaky smile out of sight as
he does his purpose. The thief looks like
nothing else under heaven, and those who
lead unholly lives have so positive an impress
of guilt upon their features that it is a marvel
that the most ignorant and innocent are im-
posed upon by them.

Perhaps it is the fear that conscientious
people have of being influenced by beauty;
or that of it, which leads so many to neglect
the cultivation of the power which may be
brought to such perfection; but a face may
be beautiful and bad, and positively plain
and yet good. I scarcely think any one
would mistake in this way, and I aver that
when a man past the earliest youth looks
good, pure, and true, it is safe to believe that
it is so.—*N. Y. Scotsman.*

"In All Points."

The truth may be broadly stated that we
most readily accept the sympathy and help
of such of our dear friends as have once had
experiences like our own. And he who with
a loving heart and patient spirit has suffered
most, has greatest, and readiest, and truest
compassion for those in like sufferings.
None but the bad and envious and peevish
are examples of the selfish side of the maxim
that "misery loves company."

One can never fully sympathize with an-
other until he has been placed in like cir-
cumstances. The robust, strong-limbed
man, sound of lung and steady of pulse, can-
not justly and adequately enter into the
feelings of the wan and wasted invalid, to
whom days of languor and wearisome nights
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 tend-
erness 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,
and temptations of the situation of the man
whom he oppresses.

He who has been envied by en-
treaties to splendid wickedness, or encircled
by the lurid beckoning flames of unholy
passion, and come forth a victor through
Christ's help, he can look with active, real
compassion upon a weak brother or fallen
friend.

How pleasant it is when one is sick to have
a truly sympathizing friend to cheer and
inspire the heart with hopeful words! Christ
is such a friend! Himself took our infirmi-
ties and bore our sickness.

How opportune when pressing and adverse
events weigh down and harry the spirit to
have a kind, appreciative, large-hearted
friend or patron to proffer succor! Christ
Jesus is such a friend and helper. "For our
sakes he became poor." Yet he is now
rich, and ascended to the Father, and all
power in heaven and earth is given unto
him.

When one is beset by foul fiends of the
lowest pit, and when evil thoughts and vile
whisperings and dark suggestions seem to
come forth out of the murky night to solicit
and terrify, how exceeding good it is to have
a tried, experienced companion to resort
unto and leap upon for counsel and strength!

Jesus is such a friend. He was tempted of
the devil in the wilderness, but he said to
his disciples, "Be of good comfort; I have
overcome the world."

Each believer in Jesus has a friend who
has sounded the depths of human sorrow,
and whose sympathy is as wide as the
heavens, reaching the uttermost grief of the
wounded spirit. The true disciple of Jesus
Christ, our Elder 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
affliction. He is touched with the feeling of
our infirmities, for he was in all points
tempted like as we are, yet without sin.—
Christian Advocate.

Prof. Tyndall in a Nutshell.

Prof. Tyndall's laborious address to the
British Association may be readily sum-
med up by the simple restatement of a very old
argument. An egg contains all the material
necessary to form a chick. It holds also, for a
time at least, the force requisite to con-
struct the animal out of its competent
elements. The only thing needed is to set
the formative process in action by the ap-
plication of another form of force or motion
called heat. But this last must be supplied
from without. The sum of Prof. Tyndall's
researches is precisely analogous. He finds
in matter "the promise and potency of every
form and quality of life," just as the naturalist
and the organic chemist find the organic
materials of a chick, and the promise and
potency to form one, within the eggshell.
But neither the philosopher nor the experi-
mentalist can go one step beyond the facts.
They are wholly unable to explain the some-
thing from without, in whose absence neither
an eggful, nor a world of life can be called
into a palpable existence. This is the point
at which philosophy again arrives—the old
point at which it has been arriving by various
paths ever since the first effort to penetrate
an inscrutable mystery. The Egyptians
symbolized the difficulty, and their inability
to surmount it, by offering the "mysterious
egg reverently to their gods. They laid the
unsolved problem of the finite at the feet of
the Infinite. Prof. Tyndall and the British
Association might learn wisdom, without
humiliation, from the ancient idolaters, and
emulate their not ignoble submission.—
London Globe.

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 them-
selves modestly and prettily, wearing the
dress to cover neck and arms, and falling
loosely from the shoulders to the top of the
feet, which are often bare. Not being
civilized like us, they have not been en-
lightened into compressing their ribs with
iron and whalebone corsets; nor to disturb
and torture their feet with over-tight shoes;
nor to put bonnets upon their heads running
up into turrets of silk and artificial flowers,
and leaving the ears at the mercy of bitter
winds; nor to make up forty-five yards of
steel wire into cages and fasten themselves
within them; nor to carry an extra half yard
of dress stuff bravely after them over the
pavement through thick and thin. Yes,
these women have the advantage of us, for
we are not forced by the exigencies of custom,
when we come with our long garments upon
any impurities of the pathway, to shut our
eyes and clench our teeth and rush blindly
over them, whereas those Kanaka women, at
the sight even of a spot of water, lift their
light garments gingerly, and pass over clean
and unsullied from its contact? Can this be
barbarism?"

Christian Progress.

When I speak of Christian progress, it is
in descending, not in mounting. As when
we charge a vessel, the more ballast we put
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
it is void of love. "Love is our weight,"
says St. Augustine. Let us so charge our-
selves 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. "Whoso-
ever is least among you shall be greatest,"
says our Lord. I love you, my dear child, in
the love of the Divine Master, who so abased
himself by love! O what a weight of love,
since it caused so astonishing a fall from
heaven to earth, from God to man! There is
a beautiful passage in the imitation of
Christ—"Love to be unknown." Let us die
to all but Christ.—*Madam Guyon.*

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
grain fell to the ground. He had not
strength to raise it, being an aged man, but
he saw a horseman riding along, and thought
he would appeal to him for help. But the
horseman proved to be a nobleman who
lived in the castle hard by, and the farmer
could not muster courage to ask a favor of
him. But the nobleman was a gentleman
also, and not waiting to be asked, he quickly
dismounted, and between them they lifted
the grain to the horse's back. John—for he
was a gentleman too—lifted his Kilmarlock
bonnet and said, "My lord, how shall I ever

thank you for your kindness?" "Very
easily, John," replied the nobleman. "When-
ever you see another man in the same plight
as you were in just now help him, and that
will be thanking me."

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 janitor 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
high pitch of feeling. We say, "I have the
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
studied faith, for his mercy is not locked up.
We must enter boldly, trustingly, not
doubting his readiness to receive us, "just
as we are." He is willing already, and we
must not stop to make him, willing by our
prayers or tears.—*S. S. Gen.*

The Pious Jew.

A pious Jew, while on a journey, perceived
that the hour of the evening prayer had
arrived. He stopped and prayed to God.
Lost in his meditation, his heart lifted
heavenwards, he did not reply to a noble-
man who, passing that way, stood still and
saluted him. Enraged at the Jew's apparent
rudeness, the nobleman waited until he had
finished his prayers, and then angrily ad-
dressed him: "Wretch! why didst thou
not return my salutation? I have a good
mind to punish thee for thy incivility."
"Friend," the Hebrew replied, "if thou
werest standing before the King and spokest to
him, and one of thy friends passed thee and
saluted thee, wouldst thou leave abruptly
the King and turn to thy friend?" "Certa-
inly not; I would not dare do such a
thing." "Now," said the Hebrew, "judge
if I have done right or wrong in not return-
ing thy salutation. I stood before the King
of kings, the Almighty Creator of the world,
offering to Him my prayer of supplication;
how dared 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;
it is laying hold of his highest willingness.
Cold prayers are as arrows without heads,
swords without edges, as birds without wings;
they pierce not, they cut not, they fly not up
to heaven. Prayer, with real belief and hope,
will enable us always to roll our cares from
ourselves upon the Lord. Dealing in gener-
alities is the death of prayer. The woman
of Canaan knew just what she wanted, and
asked for that thing. The gift of prayer
may have praise of me, but it is the grace of
prayer that has power with God. Not only
to tell Him of our wants, that is half prayer;
but to speak to Him of His promises, and to
rest ourselves in His word. Some never
begin to pray until God has ceased to hear.
Many times we go to God as languidly as if
we were afraid He would accept us, and pray
as coldly as if we were unwilling He should
hear us. Prayer is want felt, help desired,
with faith to obtain it. It is not so much
the length as the strength of prayer that is
required; not so much the labor of the lip
as the travail of the heart.—*Selected.*

Quench Not the Spirit.

Quench not the Spirit! You quench Him
in many ways—you quench Him with your
unbelief—you quench Him with the world—you
quench Him with your folly—you quench
Him with your lusts—you quench Him with
your idle company. How awful! You
quench your only light! You strive to put
it out, and in doing so make your destruction
sure. For without it how can you find your
way to heaven? Oh! beware of "doing dis-
pense to the Spirit of grace." Beware of dis-
believing His testimony to the Saviour; be-
ware of denying His love; beware of resist-
ing His power!

Quench not the Spirit! For if you quench
Him, then what remains for you here but
darkness; and what remains for you here-
after but the blackness of darkness forever?
—*The Christian Treasury.*

Scolding.

Of all the disagreeable and useless habits
the world was ever troubled with, scolding is
the most annoying. To hear a saw filed, to
hear a steam boat whistle, to hear an ass bray,
to hear a peacock scream, or an Indian yell,
is music compared with it. Since we were a
little child we have always felt a moral abhor-
rence to scolding. If we had been scolded as
some children are, we know not if we ever
should have been good for anything. Our
sensitive spirit would have rebelled and
wrought itself into a hateful, discordant
thing. It is no wonder many children are
bad. The good is all scolded out of them. It
is stunted or killed by early frosts of col-
dity scolding. What a frost is to the Spring
buds, is scolding to all the best in the child
heart. Scolding folks at home! How mis-
erable! Lightning, thunder, hail, storm and
winds, let them all come, rather than hurri-
cane of scolding. Let all the powers that
be, wage a war of kindness on all the scolders,
that they may be overcome with a better
spirit.

For the Young Folks.

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 ran low in the winter,
Shines cold on the frozen ground.

Rare powers he had as building;
For the forest, so grand and wild,
He could shape it again in the marble—
Trunk, foliage, arches and aisle.

They offered the slave his ransom,
With a ransom to the Northern land,
If a mosque to Mahomet he built,
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 letters his soul was sent
From the land of the Ery summer,
But—death was the way he went.

He left for us all a lesson:
To whatever you put your hand,
Be it deeds that you dare or may cherish,
The cross—let it mark the plan.

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

—Advance.

Christie's Temptation.

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

Miss Lacy went on correcting the composi-
tion, while Christie walked slowly down the
aisle into the recitation-room, with a pre-
occupied, anxious expression on her face, as if
she carried the burdens of all the world. It
was the half hour before school. Miss Lacy
was correcting Christie's examination com-
position, and making suggestions and criti-
cisms for the final revision.

The written examinations were to begin
the next day, and the senior class felt the
pressure of study and nervousness as the time
drew near. Christie was much troubled about
her chemistry. She had been absent during
a part of the review, being kept at home by
her mother's sickness, and had no time to
make up the lessons. That examination was
appointed for the first. How she wished
she had some idea what questions would be
given. It was too late to study the book thor-
oughly. 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 sunny face looked
overcast and anxious. She was really an
ambitious student, and one of the best in her
class; but this composition and all these ex-
aminations, were rather too much for her,
physically and mentally. So there was no
elasticity in her step and no buoyancy in her
spirit as she went to find the volume of Long-
fellow.

She lifted the desk lid with a listless air,
then her face suddenly kindled, she almost
caught her breath with excitement. Right
there before her eyes, folded once through
the middle, so that the edges were apart till
the print was visible inside the margins, was
the proof sheet of the "Chemistry Question,"
labeled in large letters on the outside. A
minute more, and Christie's fingers would
have lifted the folded page a little wider
apart, and with one glance she could have
made sure of the subjects on which she must
write the next day; and she would give so
much to know it.

Do not judge her 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 aims
swallowed up in the overmastering fear lest
you should not "pass"? Did you not feel as
if all your study and your whole school life
were concentrated in that "examination
paper"? Do not condemn Christie too quickly,
if her first impulse was to peep at those ques-
tions.

Ah, Christie! Christie! A stain on your
conscience and honor is indelible. Better a
failure in that lesson, a thousand times better,
than a failure in your integrity. How can
you bear the mean feeling that when you sit
down to-morrow to write out the examina-
tion? Think how ashamed you will be to
look yourself in the face, to confront your
own opinion of yourself.

Did Christie remember her morning prayer:
"Lead us not into temptation?" Her cheeks
flushed and turned pale, her hands trembled,
and she stood rigid for a moment, but she did
not touch the paper. She took the book
quickly and shut the desk. She was "de-
livered from evil." Do you call that a little
thing? Probably Christie did, too, but I think
it was one of the things the angels like to re-
cord. She walked mechanically back to Miss
Lacy, brushing from the cover of the blue-
and-gold book a little spider that had foolish-
ly ventured in among the books and paper in
the teacher's desk.

You think Christie had a light heart be-
cause 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
have helped her so much. The reward of vir-
tue is not always immediate. The advantage

to be gained from an unscrupulous act some-
times looks very desirable, even after we have
decided against it. Christie is not the first
one who has been almost sorry that the op-
portunity 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
she had studied. She wrote a poor paper on
chemistry, not very creditable to her scholar-
ship.

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 fairy 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 hymn, Mr. Millard, sitting near Miss
Lacy, said to her: "I have lost my private
secretary. She was a young lady of immacu-
late honesty and trustworthiness. Somebody
found her out, and has taken her into a life-
partnership. 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 Christie Wil-
liams just 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 those examination questions, though
she ranked so low in chemistry. Miss Lacy
told Christie afterwards how those gossamer
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 sudden-
ly.—*Hearth and Home.*

Prayer Better than Stealing.

Some poor families lived near a wood-
wharf. 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 con-
sequence 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 something in
his ear.

"Can't do it, father," said John aloud.

"Can't—why not?" asked his father an-
grily.

"Because I learned at the Sabbath school,
'Thou shalt not steal,'" answered John.

"And did you not learn, 'Mind your
parents' too?"

"Yes, father," answered the boy.

"Well, then, mind and do what I tell you."

The boy 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
his straw-bed was, he did go to God in prayer.
He prayed the Lord's prayer, which his
Sabbath-School teacher taught him, only he
put something in about wood, for he knew
God could give wood as well as "daily
bread."

The next noon, when he came home from
school, what do you think he caught sight of,
the first

Our Sabbath School Work.

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

INTERNATIONAL BIBLE LESSON.—No 19.
SUBJECT.—THE TWO COMMANDMENTS.—Mark
xii. 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 broken, and where it was laid Jesus plants seeds of everlasting truth. The chapter is full 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 love—one 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 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 divine love in the face of Jesus Christ!

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 high 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! 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, but is 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 of it.
- (4) Jesus has come up to this requirement. He loved God supremely, and man, to the extent of dying for us.
- (5) Only in Him 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."

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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 message of life, and taught them those high 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 the early years of a country, like the early period of a human life, contain the germ of its future character and history. These godly laborers did a good work; and did it bravely and successfully. But it is a mistake to talk of the past, as of a golden age of piety that had disappeared from the earth. We believe the gospel of Christ in its fullness is as faithfully preached now as then. We believe there is as true a type of religion in the Methodist Church of to-day, as in that of forty years ago. We believe the testimony of the church is as powerful for God now as then. It is not quite just to compare the immediate results of the preached word to-day, with those of a period of a simpler and less restrained type of social and religious life; and then to conclude, because the word preached to those pioneer settlers whose opportunities were few and small, was followed by more direct and palpable results, 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 forms of unbelief and sin present a more powerful opposition to the gospel than our 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, may be no less effectual for God than that which more directly called forth displays of emotional feeling and animated utterance from the scattered settlers of the olden time. And the modern piety, which resists the worldliness and unbelief of the times, and faithfully consecrates the gifts of intelligence and wealth to build up the kingdom of Christ in the world, may be as true, as valuable, and as acceptable to God as that which distinguished a former generation. Change of circumstances 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 create the false impression that "the glory has departed," and that the present is a time of weakness and degeneracy. This is not true. Sometimes the way in which, the men of to-day are spoken of as eating of the fruit of trees that our fathers planted, and 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 to-day have something to do beside gathering up ripe fruit that costs them no labor; or thrusting in their cradles to gather rich sheaves that have ripened without their toil. Every man who is a successful worker must sow as well as reap, plant as well as pluck,

and must himself cultivate some portion of this briar-covered world for Christ. But rightly used the past has many inspiring lessons. It presents a history of growth and victory that may well beget hope and confidence for the future. If we do our part as effectively, in the altered circumstances of to-day, as the pioneer preachers did in the olden time, we shall not dishonor our religious ancestry.

The present is an important crisis in the history of Canadian Methodism. A union has just been formed between three independent bodies of Methodists. The requisite machinery for managing the different parts of the work has been fully provided. Our organization covers all the inhabited parts of the country. We have a most promising array of educational institutions. We are preparing to employ the press more vigorously than heretofore; and to make our periodicals, weekly and monthly, an increasing power in the country. Our houses of worship are rising in beautiful proportions on every part of the land. We have a large membership, many of whom God has specially enriched with simple means of helping forward the enterprises of the church. Looking at these achievements and endowments we may ask, like the young man in the gospel, "What lack we yet?" What more than all this do we require to ensure future success? We know it is a customary answer to this 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 human part of the provision is less likely to be wanting than the Divine. That the church may do her part, and God's be still 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 thing as failure to the church that is true to the divine law of power and progress, and 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 forgiveness and the renewing of the Holy Ghost, in the hearts of those who testified for God in the world. These are the main conditions of success. Everything else, however valuable, is secondary to these. Any church in which these two conditions are fulfilled will be successful, in spite of defects of polity. And no matter how perfect the organization, arrangements, and provisions 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 brass and as a tinkling cymbal—destitute of power to subdue and win the unbelieving world to Christ. Our itinerant system, our class-meeting, and our thorough systematic organization, have all materially conduced to the growth and permanent power of Methodism; but the main elements of its influence have been that it came to sinful, suffering men with a message of forgiveness for their guilt, power for their weakness, and joy for their sorrow and despair; and that this message of salvation was proclaimed with living faith in its power and adaptation, by those who had themselves experienced the spiritual transformation, which they invited others to seek and find. This was well expressed, recently, by the Rev. W. H. H. Murray, of Boston, (Presbyterian) at the Congregational Council at New Haven. We give his words as quoted by the *Christian Advocate*. Speaking of Methodism, he eloquently said:

"We have seen in this country and in our own age a great domination in force and efficiency perhaps 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 finish nor with theological exactness; but preaching it and interpreting him out of the fullness of an experience and emotions born of the operations of the Spirit in human bosoms. By the fervency and fire of their exhortations, by the giving forth of what the Spirit had ministered unto them, without reliance upon learning, their testimony made by their red and untutored eloquence, they nevertheless made such a proclamation of God that wickedness went down before it 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 the centres of trade and the focal points of 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 of their feet, preaching as they ran, and with the sword of the Spirit, slaying the trail of Gospel influence through the forests that stretch to the setting of the sun. Other powers have been theirs. 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, with the help of God, they made others willing to die."

This generous testimony, though it unduly depreciates some features of Methodist agency, yet touches the heart of the matter when it gives chief place, among the causes of success to "a preaching born of experimental religion." But all outside eulogists of Methodism, however frankly they acknowledge 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 manner. John Wesley's theology was not an elaborate, theoretic system, formulated by scholastic speculation and study of the Bible, but living truths that he had been taught by personal experience, and which had been wrought out in the laboratory of his own

heart. Repentance, Justification, the New Birth, the Witness of the Spirit, Christian Perfection, were not to him mere theories about religion. They were the successive steps of his own religious life. This theology, born and developed in the experience and work of actual Christian life, though it may seem less harmonious and complete than systems elaborated by purely intellectual speculation, has a rare fitness to meet the felt wants of sin-stricken humanity. This element of its power has been too much overlooked. But our space is full, before we have touched all the points we intended. We can only add, that as long as we preach the grand central truths of the gospel, with the same zeal and fidelity, born of experience, that distinguished our fathers, the God of our fathers will not fail to prosper and bless us.

CHRISTIAN HYMNS.

We call attention to an interesting and suggestive paper on the hymns of the church, read by Rev. J. Lathern, of Halifax, at the late meeting of the Canadian Evangelical Alliance in Montreal. The hymns of the church in all ages have been one of the most potent instruments of its spiritual power. The religion of Christ kindles thankfulness, hope, and joy in the heart, which find their best expression in "psalms and hymns and spiritual songs." All feel this. But only those who have made the subject a special study can be aware to how great an extent the same hymns are now sung by different branches of the church. Denominations that differ widely in their theological opinions sing with equal fervor, "Rock of ages cleft for me," "All hail the power of Jesus' name," and "Jesus, lover of my soul," a plain proof that those who differ in opinions may be substantially one in living trust, grateful joy, and fervent zeal for the 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 important lesson is taught by this as to the method of promoting Christian union. Christians need not wait till perfect unanimity of views, and opinions of theological questions be attained before uniting in the work and worship of God. How often have we seen, in the public discussions of a religious assembly, after a debate which brought out very marked differences of opinion, the whole uniting as with one soul in singing some ringing hymn of praise to God. Methodism has been largely indebted to its noble hymns. They have expressed and conserved its theology, and preserved also the fire and inspiration of its early religious life. Many a fainting spirit has been quickened and impelled onward by the devotional sentiments of hymns full of faith and hope. We trust the day 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 Methodists." The manner in which we sing is almost as important as the character of what we sing. Everything that affects the manner and spirit of our singing in congregations very closely touches our religious life.

LABOR AND PRAYER.

In the Christian life, labor and prayer should never be separated. Labor without prayer denies the Supreme Giver of all good, and becomes self-idolatry. It is only by prayer and communion with God that we can obtain right views of the work of life, and secure the Christ-like and self-denying spirit, which alone can qualify for successful labor. And yet this hurtful separation of work and prayer is deplorably common. There are many who work earnestly for the accomplishment of the objects most dear to them, without any recognition of their indebtedness to Him who gives the power to labor, and by whose bounty they are constantly sustained. Even in the operations and services of the Christian Church, there is a dangerous liability to trust in ordinances and mere outward conformity to accustomed methods, as if they possessed, in themselves, virtue and efficacy to secure the desired results. This tendency frequently degenerates into a pharisaic regard for outward duties and observances, which loses sight of the spirituality of the divine law, and forgets that outward agencies and 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 blessings, without a right use of the means, which God has appointed to aid in securing these results, is hypocrisy and presumption. We cannot be sincere, when we fervently ask God to bring about some result, and yet do not feel anxious enough about it to deny ourselves any gratification, or use the power which God has given us, to aid in achieving the object that we profess to desire. There was a keen reproach in the words of the boy, who, after his father had been praying that 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 poor with it." If we pray for the salvation of our children, and yet neglect to shield them from evil association, and instruct them in the way of life—if we pray for the conversion of the heathen, but contribute little or nothing to send them the gospel—if we pray for a revival of religion, but neglect to improve our opportunities of warning the unsaved, or 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 season. And yet, how many there are in the church who seem to try to compound with God, by offering cheap prayers, which cost them nothing, and withholding all labor that requires self-denial! Prayer and labor mutually strengthen each other. The Christian, who is actively working to promote

God's glory in the world, cannot fail to have a deeper sense of his own wants, and a keener desire for the salvation of others than the idler. And after he has done all in his power he can ask God to make his work fruitful, with a confidence that cannot be felt by him who has neglected the work assigned him. Christian workers in every field of holy toil will meet difficulties, discouragements, and trials, that only a divinely bestowed faith and patience, sympathy and courage can enable them to overcome. This is what we require as a church at the present juncture, faithful, earnest, personal work for the Master by all who are called by his name; and fervent, united prayer to the God of all grace, that he would anoint us with 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 attention of the governments of civilized world, as the most important astronomical event that has transpired for a century. This arises from the fact that it affords an opportunity for calculating with greater precision 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 miles. But several other methods known to modern science, and which do not depend upon each other, give the sun's distance as something between 91 and 92 millions of miles. The eminent astronomer, Mr. Stone, having carefully gone over the observations of 1769, and making allowance for some differences in the observations, not taken into account by Encke, obtained as a result a distance nearly four millions less than Encke's figures which closely corresponded 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 distances or major axes, furnishes a principle by which, if the distance of the sun be accurately known, several important results respecting other heavenly bodies can be deduced. But though the orbit of Venus is within that of the earth, yet, because it is not in the same plane transits are of rare occurrence. With some exceptions, the intervals between the transits of Venus are 8,121,810,513, 8,121,1 years. The next transit will be in 1882, after which the world must wait for another similar opportunity till A.D. 2004. The English, American, French, Russian and Dutch Governments have all voted large sums to defray the expenses of making observations in different parts of the 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 be a good while before the results will be known; but they will be looked for with interest.

SUCCESS OF METHODIST MISSIONS IN THE NORTH-WEST.

The Rev. Geo. M. Grant, a Presbyterian minister of Halifax, who was Secretary to Sandford Fleming's expedition across the continent in 1872, in his very interesting book called "Ocean to Ocean," bears very marked testimony to the success of our missions in the North-West. He visited several of them, studied them carefully, questioned the traders, Hudson's Bay officers, the Indians and missionaries on the subject. One witness asserted that though many of the Indians professed Christianity, yet doubtless many of them were hypocrites. Mr. Grant thereupon submitted him to a slight cross examination, and from his own admissions established the following facts, that horse-stealing, infanticide, polygamy, once common among the Indians are now unknown among those professing Christianity. They also observed the Sabbath, were cleaner, more comfortable, sent their children to school, and treated their women better.

In this connection Mr. Grant remarks:—"Here were men, self-exiled, toiling all their lives without prospect of earthly promotion or reward, from the Blackfoot on the Bow 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 of them, in frozen wildernesses, where the year is made up of a six weeks' summer of West India heat; six or seven weeks more of warm days and cold nights; and nine months of stern and dreary winter; and when they see some results of their labor, some small improvements struggling to show themselves in spite of all the dismal surroundings, they find that the necessarily slow process has made men forget the raw material 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 fifty 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 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, our laborious and successful missionary in those regions, who is now in this country. After visiting the Indian school at White Fish Lake, in the success of which he was

greatly interested, he writes:—"We had seen enough to day to convince us, more than all the arguments in the world, that missionary labor among the Indians is a reality, and that the positive language on the other side is the language of ignorance, self-interest or downright opposition to the Gospel. The aims of traders and missionaries with regard to the Indians are different; the former wish that they should continue hunters, the latter that they should take to steady employment. It is not wonderful then that some traders should feel annoyed at what they regard as a steady working against their interest. But, as the Indian has no chance of existence except by conforming to civilized ways, the sooner that the Government or the Christian people awake to the necessity of establishing schools among every tribe the better. Little can be done with the old, it may be two or three generations before old habits among a people are changed; but, by always taking hold of the young, the work can be done. A mission without schools is a mistake, almost a crime. And the Methodists 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 is, 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 Compiler, it may be proper to state—

- (1) That they have not sought to introduce a collection of new compositions, but to select from the sufficient treasury of psalmody, to which they have had access, tunes which should commend themselves to the taste and judgment of the best informed in ecclesiastical music. In the entire number of two hundred and ten tunes, eleven only are original, and these, it is believed, are of such undoubted merit as to justify their insertion.
- (2) They have sought to select tunes suitable for congregational use, by the adoption of simple syllabic melodies of moderate compass, and by the avoidance of those containing figures, dissonances, and involved harmonies.
- (3) That they have aimed to secure variety, not so much for its own sake as to insure the proper expression of the characteristics of the respective hymns, and so far as consistent with this object, it has been their desire rather to 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 endeavored, by a careful choice of appropriate tunes, published in immediate association with the hymns, to avoid the selecting of music during public service, or what is equally objectionable, the singing of tunes curiously chosen, having no affinity to the subject of the hymns.

Without at all claiming to be musical connoisseurs, we may remark that the distinguished ability of the compilers, and the very favorable opinion of eminent critics, are a guarantee of the very great excellence of the work. We hope that its use will greatly promote that important adjunct to public worship, congregational singing.

"THE CHRISTIAN LAW OF GIVING."

The subject of this little pamphlet is one of exceeding importance, yet one on which many crudities have been uttered. While all Christian people admit the duty of giving to the cause of God, comparatively few have any definite plan or principle for the exercise of their beneficence. Were some system generally adopted it would, we are persuaded, greatly increase the amount of their 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 dispensations. He exhibits the benign character of the Jewish economy, its thoughtful care for the poor, its merciful regard for the stranger, its liberal provision for the priests and for the tabernacle and temple service.

In illustration of the latter he gives the following calculation: "According to Dr. Clarke, David prepared of gold \$3,855,714, 235, 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 \$4,233 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 cost of \$200,000 each!"

But the claims of the gospel, he argues, are of a much stronger and more comprehensive character. The objects of Christian beneficence 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 linear sequence, but in parallel co-existence. The principles or laws on

"The Christian Law of Giving." By Rev. S. H. Platt, A.M., New York: Nelson & Phillips. 1874. pp. 48.

which the exercise of Christian beneficence is governed are also four fold: "The law of love; of sacrifice; of improvement of means for the glory of the Master, as illustrated in the parable of the talents; and the law of antagonism to covetousness."

But the practical difficulty is the adjustment of these co-existent and apparently rival claims, and decision as to the relative proportion of means to be allotted them. What for instance is the limit of reasonable provision for the family? With the selfish and worldly this would be made to absorb every thing, leaving nothing for the claims of God, or his church, or humanity. Our author suggests the following items as entering into the estimate: The number of the family, their social position, needful education, suitable establishment in life, and reasonable provision for old age. All else should be sacrificially given to God and his cause. This precludes, it will be seen, the laying out 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 decrease 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 may, in the service of these churches, renew the associations of childhood, and may everywhere feel that the house of prayer is the home of his soul. Would that, in addition to our common doctrines, we had some such visible mark of unity in all our Methodist Churches!

Just as this number of the GUARDIAN goes to press the melancholy intelligence reaches this office of the death of Mrs. Margaret Dewart, widow of the late Mr. James Dewart, of Norwood, and mother of the Rev. E. H. Dewart, Editor of this paper, and of Rev. J. L. Dewart, of the Erie Conference, U.S. The deceased has long been a confirmed invalid, and latterly a great sufferer. She has been for over thirty years a consistent member of 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 filial ministrations, "to smooth the pillow of declining age," and at last to watch beside her dying couch. He will have, we are sure, the sympathy of the readers of the GUARDIAN in his bereavement.

"Mourn not for those whom Christ has folded,
Safe from earth's weary strife;
'Tis ours by conflict to be moulded—
To their inheritance life."

The Church Association of the diocese of Toronto has issued its 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 following 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 developed amongst us in the inevitable accompaniment of a ceremonial ritual, fancy altar cloths, processions, and the like imitations of the worship of Rome, can accomplish the greatest evil without any breach of ecclesiastical 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 degraded superstitions, from which it was only rescued with the life blood of its noble martyrs 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 appointed 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 Frankfurt. 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-official 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 as 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 sent to Count Arnim from time to time, but a domiciliary visit by gendarmes 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 was arrested. Ten years ago, when every Prussian who took high office was held to have given up his political liberty on becoming 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 city. This subject was made the theme of special discussion at a meeting held in the Temperance Hall for the purpose of suppressing as far as possible the liquor traffic. It was shown that the number of licenses granted for the sale of liquors was far in excess of any previous year, and this in spite of 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 requirements 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 grocery 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 of leading ministers and laymen waited on the Police Commissioners on Monday last, to urge the necessity of a restriction in the issue of licenses 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—now at 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 is strongly urged for the purpose of reaching the juvenile vagrant population who cannot be got to attend those at present existing. "Ignorance is the mother of devolution," says 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 Lessons are published in its columns, and children on the opposite side of the world are studying the same passages of Holy Writ simultaneously with those in our own land. Important revivals are chronicled. The temperance cause is strongly advocated. The claims of the aboriginal inhabitants for protection and indemnity for their lands is urged. Over a column is given to a notice of Canadian Methodism, and kindly mention is made of the *Guardian*, with copious extracts from its pages. The Hymn-book Question attracts

a 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 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 solemn 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 world, and that his creatures ought to worship him. And that which I wish to press upon the mind of the reader is, that this state of things was one with which the members of the church generally were quite content."

The Rev. A. Sutherland, the energetic newly appointed Missionary Secretary, thus writes to the *Provincial Wesleyan*: "My hopes are strong for a most successful missionary campaign this winter. Last year, if I remember aright, you raised in the eastern provinces 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 \$150,000. I think the united church should set its mark this year for \$175,000 at least. It will require all this to keep pace with our rapidly extending work, and such an increase, 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 of the work in which he is engaged, its methods, and its remarkable success. Mr. Stephenson has promised to contribute an article to our new magazine on "Boy hunting in London at midnight," which we are sure will be of exceeding interest. The reverend gentleman gave a lecture at Yorkville on Wednesday evening on Whitfield, which was the most eloquent and discriminating 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 grievous wrong done to the employees of the road, and tends to the introduction of the loose Continental code of Sunday morality so repugnant to all our feelings.

The tendency to rufianism in the lawless classes amongst us has received a severe rebuke in the sentence of Charles Lovitt, the would-be murderer of Mr. Dain, of Yorkville, whose premises he had burglariously entered. On conviction of the offence, he was sentenced to imprisonment at the Provincial Penitentiary for life. Such stern justice will tend to the greater security of person and of 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.

A series of special services, we hear, will be held in the Shaftesbury Hall under the auspices of the Evangelical Alliance and Young Men's Christian Association, during the coming week, at the hours of 12 o'clock noon, and at 8 p.m. The meetings will be addressed by Mr. H. Varley, a distinguished Christian worker from London, England.

The Rev. Gervase Smith and his companion in travel, Rev. W. H. Cornforth, have been touring through the United States since they left Canada. Mr. Smith preached at St. Louis on the 12th, and is at present in New York, where he remains a few days.

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

In reference to questions about the Course of Study, we understand that no change is to take place in existing arrangements for the present year. After this year each Annual Conference will appoint examiners, who shall examine the probationers within its bounds.

To-morrow (Thursday) is by official appointment, a public thanksgiving throughout the Province. We trust that it will be spent by our people in a devout and spiritually profitable manner.

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

The *Ladies' Repository* for November opens with an article on the Chief Treasures of European Libraries, and contains its customary variety of interesting articles.

CURRENT NEWS.

—The Emperor of Brazil has declined to enter into reciprocal relations with Canada as to the counting trade of the two countries.

—Don Alphonso has deserted the cause of Don Carlos and left the army with a band of 400 men. He intends to reside in France.

—A special correspondent of the New York Times affirms that the state of matters in Alabama has been grossly misrepresented.

—His Excellency the Governor-General is expected 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 afloat to Calcutta, and sold to the bazaar for three cents per pound.

—M. Jette, M.P., has brought an action for libel against the *Miner*, damages being laid at \$50,000.

—The Porte has refused to accede to the joint request of Russia, Germany, and Austria to be allowed to make commercial treaties with Roumania directly.

—Count Von Arnim's public trial will commence early in December, and Prince Bismarck will be the principal witness against him.

—General Sheridan's last despatch from the Indian territory reports the death and destruction of four hundred lodges, and preparations for the active prosecution of the campaign.

—Particulars reach us by telegraph from Calcutta of the arrest of Nana Sahib and his retinue to the British authorities. A doubt has arisen, however, as to the identity of the prisoner with the notorious chief actor in the Cawnpore massacre, and the settlement of this question will be anxiously awaited.

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

—An important despatch from Lord Carnarvon relative to the status of naturalized British subjects, states that the opinion of the law officer of the Crown has been taken as to whether certain categories 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 naturalization granted under either of the Acts of 1844 or 1870 confers an alien right or privileges in a British Colony.

No characteristic of the times is more marked than the tendency towards the nearer approximation of religious belief to a common standard throughout Christendom. 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 Protestant cause, which holds the intellectual and spiritual life of the time, than with Nicene or medieval theories, yet I believe all these the prelude of a grand historic step from our self-satisfied Anglicanism, or Westminster, or Augsburg Confessions towards the Christianity of Christ. I know that this vast ground swells from the depths, and He who is wiser than our doctors or councils, will sweep the converging tides into His ocean."

An important movement has been set on foot by the "American Railway Literary Union" which has for its object the improvement of the literature offered for sale on the railways. "We desire and labor," say the officers, "to induce those in authority, to withhold railroad and steamboat facilities from the sale of immoral and degrading publications, and bring into competition with them a more elevated and attractive style, discouraging the demoralising and vile, encouraging an elevated standard, and preparing 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: "Mrs. Dr. Palmer, contrary to the expectations of her physicians, and greatly to the surprise and joy of her immediate friends, is apparently improving. There are symptoms, also, that her sight, which has been entirely lost for several weeks, will, at least partially, 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 witnesses. 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 village. He has filled many positions of trust with honor and credit, among them, that of Postmaster or over twenty-six years, as also Justice of the Peace for a great number of years. He has filled the offices of Councillor and Reeve of his native township and has occupied the position of Warden of the United Counties of Prescott and Russell. The many who have had occasion to visit that place, will not soon forget his kind hospitality, particularly the clergy of the denomination of which he was an honored 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 their sudden affliction by the decease of a friend, 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. Johnson, M.A., Toronto. —*Ottawa Times*.

English Methodism contributed one hundred thousand dollars per month last year for the erection of chapels, school houses and parsonages.

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 time, only \$5,000,000.

Honoko, the present Empress of Japan, is a young woman, and has views. She has the courage to allow her eyebrows to grow to their natural length, 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 upper ten in Japan.

A correspondent of the *Rock* gives a gloomy picture of the state of the church in Bombay. He states that the Bishop encourages Ritualistic practices, and avers that unless efforts are made by the Evangelical party at home to influence the appointment of chaplains, Anglo-Indian Churchmen who love evangelical truth will cast in their lot with the Liberation Society rather than put up with the present state of things. He also suggests that the Church Association should obtain legal opinion as to whether the Public Worship Act applies to India.

The great American Tract Society is on the eve of its fiftieth anniversary. During these fifty years of its existence the average issues from the presses of the Society have been more than ten millions annually, more than half a million of these being volumes. This enormous capacity of production gives us nearly sixty thousand evangelical publications per day, nearly two thousand of which are volumes! It is proposed to create a special fund with which to honor and celebrate the Jubilee year.—*Evangelical Witness*.

Miss Julia Love, daughter of Rev. Dr. Love, editor of the *Northern Christian Advocate*, has been appointed medical missionary to Moradabad, India. Miss Love is a young lady of excellent literary culture as well as of devoted piety. She is a graduate of the medical department of the 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 26th, in company with Rev. Dr. Thomas and wife.

Woman is appealed to by the Presbyterian Board of Home Missions to remember the isolation, loneliness, privations, and sickness that fall to the lot of a missionary family, and especially to a missionary's wife. "We send forth this appeal," says the Board, "to all women in 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 scantily-furnished home on the frontier, and be left to think that she is forgotten, or that no one careth for her soul."

The American Board of Foreign Missions has retired from the work of evangelization in Italy, and recalled the few laborers it had sent there. The experiment, the officers of the Board say, was faithfully made, but resulted in no fruits corresponding to the toil and expense. They think that other methods of evangelization, by men thoroughly suited to the field, and working by plans which Americans do not readily adjust themselves to, must be relied on to carry the Gospel into Italy, and raise up Churches and a Christian ministry.—*Presbyterian*.

The originator of the International Series of Lessons begins to realize some of his hopes. He finds that in Constantinople the lessons are published in Turkish, Greek and Armenian. They are studied in Beirut, where, in Rev. Dr. Jessup's church, there is a Sunday-school of thirty-six classes, averaging ten pupils each. In India the lessons appear printed in Hindustani, the Methodists alone using them in eighty-nine schools, with a membership of over three thousand six hundred. The English Wesleyans 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. Swings has succeeded in severing his connection with the Chicago Presbytery. His letter of withdrawal, written in a Christian 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. But 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 protest against the Presbytery's action in dropping Dr. Swings' name from its rolls so gently. To this protest that body replied last week in a strong paper prepared by Rev. Dr. Patterson, defending the Presbytery'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 battle royal in the General Assembly.

We learn from the New York *Christian Advocate* that Bishop Harris and family arrived by the *Adriatic* early on Monday morning last. All were in excellent health. The Bishop left this city May 17, 1873, for an official visit to our missions in the East. During his absence of a year and a half he has visited all departments of the Methodist Episcopal mission work in the East.

He organized our mission in Japan, presided at the annual mission meetings held in Peking, Kiu Kiang, and Foochow, China, and India Conference, the Conference of Germany and Switzerland, and the annual mission meetings in Sweden, Norway, and Denmark. He also visited the British Conference as a fraternal representative to that body from the General Conference of the Methodist Episcopal Church.

It is exceedingly gratifying to his many friends that, after having accomplished most successfully the important work thus assigned him by the Church, and after having, in the pursuance of his official duties, completed his "journey round the 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 far well missionary meeting held in St. Paul's Church in the evening. He will remain in the city until toward the close of the week, when he expects to leave with his family for Chicago, his future official home.

OUR CHURCH WORK.

MAPLE GROVE CAMP MEETING.

Don't our Zion will be glad to learn 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 3 o'clock, the pastor of the charge, the Rev. Theo. Atkinson, preached on the subject of prayer. At 7 o'clock the Rev. Mr. Garrett in demonstration with the Spirit, and with power. At the close of the public service a number of souls united in supplicating 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 may appear to some, impede the chariot wheels, and keep the light of truth from shining forth in all its loveliness and sin-subduing power. God forbid that any who were at that altar should ever yield to doubt again.

From this time, though Satan raged, and terrible was the conflict, it was one continued onward march. The Sabbath services were 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 Camp-meeting, and seemed fully equipped to do battle for the Lord. We were delighted with their services, and gave them a large place in our affections, because they were one with us in the spirit of the gospel. One of them just before leaving 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 grow in grace as times to speak 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 self-denying efforts of our dear Brother Gordon, who labored so faithfully and successfully. A local brother from Smith's Falls, 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 be all the praise and glory given.

MRS. ATKINSON.

NELSON CAMP MEETING.

DEAR BRO.—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 the farm of John Bridgman, Esq., in the first concession of the township of Nelson, the place known in New Connexion circles as the "Old Nelson Camp Ground," having been frequently occupied by this body for a period extending over the last sixteen years. It has been the birthplace of many souls, and many who were born to God this camp ground in former years, are now among the general assembly and church of the first born in heaven. Probably no camp ground in Canada is more distinguished as a place of divine manifestations. It is beautiful for situation, being secluded and sheltered, nesting in the midst of a lovely grove on the eastern slope of the Nelson mountains. 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 a.m., and at 3 and 7 p.m.; by the writer, Rev. J. Gray, of Milton, Rev. J. McAllister, of Kilbride, and Rev. H. Christopherson, of Wellington Square respectively. During the week-day services sermons were preached and efficient aid rendered by Revs. T. D. Pearson and colleague, of Oakville, D. Chalmers and colleague, of Waterville, T. Rump, of St. Catharines, J. Scott, E.A., of Lowville, G. Brown, of Milton, D. M. McKenzie, of Lynden, J. Fallis, of Nelson, — Burdett, of the Methodist Episcopal Church, Flamboro', and others. Several local brethren also rendered efficient aid. A gracious influence prevailed 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 services, like their Master, repaired to the mountain to pray. At different times during the progress of the meeting we heard the voice of prayer ascending from the surrounding woods and mountain sides; and there was power in those prayers. God heard, and answered by pouring His Spirit on the pleading souls. Truly this place was the gate of heaven to many. Backsliders were reclaimed, believers were quickened, several sought and found pardon, and a number of others professed to receive the sanctifying grace, and went home happy in Jesus.

The weather being so inclement, and the general attendance so small, we are unable to report as large a number of conversions as we could have hoped, neither could we obtain anything like an authentic list of those who did profess

conversion. Few if any, however, went 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 solemn 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 all meet in the eternal love-feast of heaven.

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. WILKINSON.

ALICE MISSION.

DEAR BRO. DWIGHT.—As I know you are always interested in hearing of prosperity in any department 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 these say who heard it. It was not my privilege to hear it, as I had to supply for Bro. Whiting. Rev. E. H. Jenkins, Episcopalian of the Reform type, preached at 3 p.m. Several of the morning congregation, who came from a distance, remained to hear him also.

On the Monday evening following we had a very interesting and successful tea-meeting, which was marked by a combination of excellencies. We had a first-class tea prepared by the ladies, and first-class speeches from the Revs. Messrs. Kropp, German missionary, Fowler, of Westmeath, Jenkins, and Whiting; 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 enthusiasm of giving continued until the whole balance, i.e. \$38, 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. Erasmus Curry, and enclosed 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 exist. So the commencement was made, first by raising the building, and placing under it a foundation of mass work. The unfinished portion of the exterior next received attention. Then the interior, which was completed about a year ago, with the exception of the pewing. This latter is now completed and painted, as is the whole wood-work of the interior. The church is, moreover, supplied with six lamps "to give light within." The whole cost of the above improvements would be about \$250.

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 ere long.

W. NORRIS.

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 nineteen 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 temple dedication. The tea was on Monday, when every available space was again occupied, and by Brevs. Irwin, Gee, Tolten, 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 in about forty minutes had \$130 subscribed, 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 Rosemont 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 gifts would amount to about \$10,500 during our stay there. At the end of three years we weekly submit 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, Bro. Tolten, "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 to the worship of God by Rev. Dr. Wood. In addition to Dr. W. we were favored with the services of Rev. Prof. Bulwash, B.D. The following evening, notwithstanding unfavorable weather and bad roads, a very successful social feast, accompanied with music and addresses, resulted in leaving the trustees quite comfortable in their minds, the remaining indebtedness being only about \$130.

E. S. REAR.

CANTON CIRCUIT.

The young people of Elizabethtown recently made a handsome donation to Rev. J. M. Wilkinson, the young minister of the circuit, and presented him with a highly appreciative address to which he made a suitable reply.

Correspondence, &c.

To the Editor of the Christian Guardian.

FUNERAL SERMONS.

DEAR SIR,—I am desirous through the GUARDIAN, with your permission, to respectfully but most earnestly solicit the attention of our ministers to a thought, the result of many years observation, arising out of the 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 spoken of relative to his or her state of preparedness for the great change.

It is a pleasing reflection that there are among us many pious devoted men and women whose walk and conversation declare to all who behold them that they have been with Jesus, who are "living epistles known and read of all men." In speaking of these after their decease our ministers find that a comparatively easy task has been assigned them, and they cheerfully enter upon it, 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 that there are some instances in which the 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 approaches 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 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 best possible colors which facts will allow to justify. Language is employed which too easily bears the interpretation which some present will gladly put upon it who will leave the house congratulating themselves in the assurance that "after all it does not 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 lulling them asleep in carnal security.

Can our ministers be induced to weigh well these thoughts though presented by a layman? Can they be induced to reflect on the great dread responsibility which rests upon them if, while in their ordinary preaching they declare the great truth that "without holiness no man shall see the Lord," they should on these solemn occasions appear to meet the grasp of the comparatively careless or lukewarm? Will they reflect 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?"

To the Editor of the Christian Guardian.

WHAT IS THE TAX ON LIQUOR?

The government speak of the revenue accruing from the liquor tax. They say it is one of the most profitable industries of the Dominion. Lose that, and Canada would soon become bankrupt. Bankrupt! bankrupt! what? In the wholesale destruction of immortal souls by legislation; in drunkenness, poverty and the porbouse; in general crime and mortality would be lessened two thirds. The lawyer and the judge would find their fees dwindling to a fraction. The physicians practice would become very small, and the asylum, prison, and the house of correction, features of the past, from which the deceiver could draw scenes of suffering and sadness with which to stir the deeper passions of his hearers.

But there is another revenue accruing from the liquor traffic besides dollars and cents. A revenue whose value cannot be computed by figures for it is the revenue of sin whose value cannot be judged not by weight or measure, but by God alone. Not here are there scales to measure human affliction, or determine the worth of a soul. The sorrow of a broken heart! the burdened sigh, that breathes with it all of life! can you estimate its value? The nobleness of soul that scorns the ignoble, preferring a wound to a stain upon its chastity, debased to a stolidness; the comely form of virtue impersonated, upon whom no angelic guard of honor seemed to sit, levelled to a fiend; all that is sublime and holy in human nature metamorphosed into iniquity—this is the tax on liquor! The banishment of all the noble impulses of natural affection from the heart; the enervation of the heart; the conversion of the heart into a council-chamber of the devil and his associates; the exaltation of blasphemy to one of the virtues; the zealous cultivation of impiety, for it is not the extension of Satan's kingdom? the lawless infringement of social peace and harmony; in dolence, knavery, riot, pillage, murder, generated in liquor, and planting their noxious shadows in our very midst; the estrangement of youth from its pristine beauty of purity and innocence, while yet it is ignorant of the world and its ways of sin; the restraints 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 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 husband; the children from the parents, and at war one with another; instead of being a Gethsemane for the Lord, it is a house of assembly of Satan; the perpetuation of crime; the increase of disease, death, poverty, insanity, idleness, a hundred fold; the minutiae, at our expense, of our asylums, prisons, reformatories, two-thirds of which is the impost on liquor; the immunity from the law, claimed by the murderer, who sends into eternity the soul of a fellow-man, because he was drunk; the encouragement of the swindler, who dupes his victim with his narcotic influence that he may the better cheat him; the imprisonment, fettering, annihilation of the intellect, ocean-like in its freedom, god-like in its limitless expansion; instead of being a peer among men, or even of fulfilling the completeness of God's design of the world's salvation, an utter blank, a nonentity; instead of walking amid the beautiful pastures and climbing the steep

hillsides of knowledge, lying in inebriety, and possessed by phantoms 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 shrieking, withering with the torments of eternity,—this is the tax on liquor; this, the most profitable industry of the Dominion! Lose that, and Canada would soon become bankrupt! "Where are all these going?" "To their home," ironically grinned the fiend. "What brought such a multitude here?" "The drink of hell, liquor!" "Aha!" exultantly exclaimed Satan to his servants, "Away! to your pots and fires." Beware the death of the soul; it is the Python of hell! Gather together the wrecks that lie upon the strand of ruin washed there by the swamping tide of intemperance. Examine them. Seek carefully for any gold dust of life that may be left. And what do you find? Nothing but desolation. Here be disappointed hopes, shattered and shrivelled; there a young life, crushed, and dropping into pale shadow; yonder, a statue, cold and gleaming, death like in its passiveness; there it lays, 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 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 every sheen. This is the tax on liquor! C. E. E.

To the Editor of the Christian Guardian.

THE PROVINCIAL SABBATH-SCHOOL CONVENTION.

Brantford, one of the most thrifty and beautiful 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 certainly 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 Christianity, rather than in the interest of any particular denomination. The attendance of delegates was larger than usual, and the distinguished visitors from Great Britain and the United States greatly aided in advancing the interest of the work of the Convention. Mr. W. Reynolds, of Toronto, Ill., first known to Canadians by his visit and addresses given at the Belleville Convention five years ago, endeavored 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 an account of what is being done in Michigan in connection with the M. E. Church, in holding Teachers' Institutes and Conventions on every charge in city, town, and country district; for the mutual benefit of Sabbath-school officers and teachers. Mr. Woollet, of the absence of Mr. Doane, of Chicago, conducted in a masterly manner the service of song. But the distinguished services of Dr. Black, of Inverness, Scotland, although not exclusively confined to strictly Sabbath-school matters, were made a great blessing to the association. His theme was the great Scottish revival in connection with the labors of Messrs. Moody and Sankey. It would scarcely be possible to overestimate the deep interest which the vast assembly took in the thrilling narratives which he gave of the march of truth in old, staid, Bible-reading Scotland. Such had been the intense desire of attending these services that no church or public hall in Edinburgh would accommodate the thousands seeking admission; at one meeting over 500 working men simultaneously asked the prayers of God's people, and desired conversation on the subject of their soul's salvation. The whole assembly, given by Dr. Black, seemed marvellously similar to the descriptions furnished by our early Methodist records in England and America. It is certainly a cause of rejoicing to see members of other churches recognizing evangelistic and other revival agencies with quite as much heartiness as ever the Methodist Church did in her palmist days. Let us see that while others rejoice in the possession of soul-saving power, we rest not in the remembrance of having once had it; may our blessed Master preserve us from ever being as the salt which has lost its savor. Then in all this work of revival there is a recognition of the grand doctrine of conversion, by repentance, from dead works, and faith in our Lord Jesus Christ, as Mr. Reynolds, from Peoria, insists the sinner must not be directed to imitate Christ, but rather let him be taught, "You must first become a child of God and then follow Christ by an emulation of the graces which his life disclosed." Although of great service, yet they were not strangers alone who inspired by their truly Catholic addresses the earnest Sabbath-school workers who were present. All who spoke, and on whatever subject, seemed to have caught the flame and spake as they were moved by the Holy Ghost. We may specially mention the beautiful representation given by Dr. Castle, of Toronto, of the late gathering of Sabbath-school men and women at Chatsqua Lake, where from 3,000 to 6,000 persons spent two weeks studying the various plans best calculated to advance the Sabbath-school work. "That grand gathering," said Dr. Castle (God bless him), "was the noblest exhibition of Christian unity that I have ever seen; yet it was under the direction and management of a single denomination." Dr. Vincent, a Methodist minister, conceived the plan in the interest (primarily) of his own church; but hundreds of others, beside Methodists, were there, ministers and laymen of other churches took prominent places in the exercises of that association and with considerable frequency; 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."

We regret that few of our leading Methodist ministers were present; their absence may be partly accounted for by the fact that they have been a great deal from home lately attending the General Conference at Toronto, and circuit duties demand attention now. We have not space to notice here the subjects discussed; further than to observe that they were all eminently practical; the most important was the great necessity of forming training classes for the benefit of teachers, both of those now engaged in the work, and all who purpose entering upon it. There can be no doubt that the impetus given to our Sabbath-school teachers and officers who were present will be of immense service. Yet this cannot adequately meet the wants of the entire work. It now becomes the duty of local secretaries to organize their work thoroughly; and thus bring the benefits of the Convention within reach of all our Sabbath-schools. There is no doubt that those of our ministers and superintendents who were present will be able to give much assistance at our District Sabbath-school Conventions, many of which will be held during the winter season.

THE NEW BIRTH.

Yes, all is plain! I see,
I live, I am made free!
O Love, my new-found guest!
Sweet peace, and sweetest rest!
What shall I do, what say,
In this new morn which is true life's first day?
All round are adorns 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 hazy a cloud-bright glory;
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 thus 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 that I feel, the well removed,
The joy that springs in being loved,
The faith that asks no higher price,
Than that of Thy forgiving face,
Nearer and nearer, Lord, and nearer still,
Thy work began, fulfil;
Shape all my life according to Thy will.
Thou knowest how I aspire;
Accept my strong desire,
Hope, heart, and mind—lay 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.
—Independent.

HYMNS OF THE CHURCH: A BOND OF CHRISTIAN UNITY.

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 Church of God they constitute an imperishable treasure. A sagacious statesman has been credited with the expression of a belief that, if permitted to make the ballads of the nation, and thus give direction to the currents and enthusiastic impulses of popular feeling, he did not care who made the laws. Upon the same principle, applicable to religious 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 experience, through all grades of fear, doubt, hope and anticipation, from the first sob of penitential anguish to the full rapture of joy in God, find clear and ample expression. The pure impassioned strains which in the early church, beneath the brightness of the Shohinab, were sung by the temple choir must ever constitute an important element in sanctuary worship. "Songs," says Thacker, "which, like the Psalms, have stood the test of three thousand years, contain a germ for eternity." Doubtless to the music of golden harps they will be chanted by the 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 their hearts unto the Lord." Pliny noticed that Christians of Bithynia met at early dawn to sing hymns of praise to Christ. In the experience of Augustine, on the occasion of his baptism, we have evidence of the power of congregational singing in the first centuries of the Christian Church. During the medieval age, in which the controlling influence of the time was mainly a proud and powerful ecclesiastical despotism, there was comparatively little of the spontaneity and fullness and power of spiritual life which seeks expression in praise.

The statue of Memnon, at Thebes, on the banks of the Nile, is said to have remained silent and impassive while the cold shadows of night rested upon it; but when struck by the first bright beams of morning light the marble breathed and gave forth its wondrous vibrations and mystic harmonies of sound. The Christian Church, in days of spiritual declension was mute and her lips sealed; but revival power and the gracious visitation of the Spirit of God came as the breathing of a new life and the inspiration of holy song.

In the land of Luther hymns were sung at the Reformation. The noble chorals of Germany are monuments of evidence of the deep, broad wave of religious feeling which at that period swept over the Fatherland. In England, according to Bishop Burnet, the singing of psalms was a sign by which men's affections to the Reformation were measured. Not until the eighteenth century, however, in the British Isles, did the power of Christian life find adequate expression. When 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 touched hallowed lips with flame. Dr. Watts wrote hymns of light and sweetness, and Charles Wesley became pre-eminently the bard of that revival epoch.

Recent revivals have not constituted or inaugurated any new or nobler era in the composition of songs for the sanctuary; but they have been distinguished by the use of hymns as an evangelistic agency. "The old, old story" is sung as well as told in the great congregation with wondrous power and 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 power and blessing in all Evangelical churches, do not present "the truth as it is in Jesus," in diluted or depleted flavor. They supply language of penitential application and of faith which appropriated the merits of the Redeemer's sacrificial offering. They are full of Christ. The gold of the Gospel, fused in the crucible of the refiner, flows forth in a pure rich stream of sacred psalmody.

"That is all my theology," said the late venerable and accomplished Bishop McIlvaine, of Ohio, referring to that hymn of heart-true so often heard in prayer service,—"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou hast to come to Thee,
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 devotion, and all demands of Christian effort, are met and satisfied. Their value in supplying language and in furnishing expression to deep and varied feelings of the heart, and to higher purpose of Christian life, is often in a most memorable manner in the conferences and conventions which have become a distinguished feature of this age of the church, as words of electrical earnestness, like fire amongst stubble; and a tide of magnetic

feeling, like wind upon the waving wheat, sweep over the audience, the emotion aroused can only find fitting expression in joyous song. Hearts beat faster and countenances glow with the suffused light of holy aspiration 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 the M. I. 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 local rules and all arbitrary distinctions. Vocal articulation and the vital forces of life—the heart throbbing 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 heavenly and divine, which demand considerable expression:

"Our fears, our hopes, our aims are one,
Our comforts and our cares."
Hymns of faith and hope and love are, therefore, the vernacular of Christian life.

For the oneness of His people, the Saviour 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 us." Organic unity we need not hope to attain. Even in the millennial days of the church there will be more than one ecclesiastical organization. Uniformity does not necessarily constitute the noblest unity. There was a visible unity in the encampment of Israel upon which, with wonder and awe, from the height of Peor, the Midianitish diviner looked. To his vision the tents of the tribes, though separate and distinct, presented a scene of perfect order and marvelous 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, shod 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 tabernacles, O Israel! As the valleys are they spread forth, as the gardens by the river side, as the trees of lilac aloes, which the Lord hath planted, and as cedar trees beside the waters."

Could there be a more beautiful or complete type and representation of the spiritual unity of 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 standard, broadest, brightest, loftiest, to which all the nations flow.

This illustrative tribal allusion is the more legitimate and instructive because in vision and prophecy it is carried on to the last, best glorious period of the Church. In the magnificent scenes of the Apocalypse, when the anthem strain of Redemption is to be celebrated, the choir worshippers are selected and 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 fully to realize. Even if the Apostle's Creed and the Nicene Creed were accepted with complete accord, we should be compelled to discuss and divide upon the Athanasian Creed or some other venerable formula of Christian antiquity.

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 gatherings, we are sometimes sensible to suggestions of difference. At one time there is a threading of Anglican theology, then a touch of Calvin's massive power, and again, with quiet mastery of thought, we are led into the richness and freeness of evangelical Arminianism. There are points indicated, which, possibly, in other days, when Christians seemed more eager for polemical fray than for aggressive ground, would have constituted the entire 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 and denomination alike are dispelled. They vanish like the morning mist from the mountain brow. Toplady and the Wesleys were doubly champions of their respective systems, making and harrow at times of theology, in getting material for checks and counter-checks; but the moment they emerge from the dust and din of the controversial arena, to write their immortal compositions, "Rock of Ages" and "Jesus, Lover of my soul," there is no longer a note of dissonance. The chords of thought and feeling beat and thrill in perfect unison. To no one Christian community, however influential, do the most treasured hymns of the Church belong. There could not possibly by any monopoly of the noble and venerable *Te Deum*, of Cowper's "Fountain filled with blood," of Dr. Watts' hymn of Calvary, "When I survey the wondrous cross," of Charles Wesley's fervent lyric, "O for a thousand tongues to sing," or Perronet's Coronation, a noble tribute to the regal glory of Christ, "All hail the power of Jesus' name."

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

"All people that on earth do dwell
Praise to the Lord with cheerful voice,"
and closing with the sweet stanzas, beginning:

"Blest be the tie that binds
Our hearts in Christian love,"
is nobly representative and is in itself almost 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 heard were familiar as voices of the household, and the "communion of saints" on both sides of the Atlantic, always music to the ear and more than music to the heart:

"Arise, my soul, arise
Shake off thy guilty fears."

It was not easy to leave that service without publicly giving expression to gratitude for a rich heritage of hymns for the unity of worshippers in sanctuary service, and for the

common bond of Christian communion. Oh, do we not feel that in hymns of praise we attain to glorious spiritual unity! They bind us into one. Denominational hues are dissolved into soft, pure, white light. Here we shall probably find the true *fratres* of the Christian church.

It has been suggested in one large section of the Protestant church, that instead of several sections, one hymnal might be used by all congregations bearing that name, without distinction 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 policy, 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 ages?

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 tongue meet simultaneously at the common Mercy-seat. The censor 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 personal and earnest study, the same sacred page and the same theme of the living oracles of God.

Is it not within the range of possibility that in view of the growing unity of the Church, a unity of faith, feeling and of deepening sympathy with the soul-saving purposes of the Redeemer, that we may, in the inspired Psalms of David, and the rapt strains of Isaiah, 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 intercessory 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 worship. The object at which we aim—a closer bond of Christian unity—would be attained if 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 thanksgiving 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 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—holiness and spiritual sacrifices—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, intense and a pure offering.

The full accomplishment of that prophetic vision will doubtless be signified by *ecclesiastical services of praise*. From the church upon earth in the brightness and fullness of millennial triumph there shall roll up the exalting chorus:

"One Lord, one faith, one baptism, one God 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 traditional policy, has attained, in her splendid 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 choruses. The variations do not interrupt the unity of the majestic composition, but contribute to its grandeur and impressiveness. The perfection of praise in the church will be attained in the complete blending of denominational variations into triumphant harmony of offered and universal song. "Praise in the church by Christ Jesus," the superb conception of the Apostle Paul, sweeping continents and cycles, in an unbroken continuity, "throughout all ages, world without end." Already hymns of the church supply language of worship to millions of people on this continent, to the many nations and tongues of civilized Europe, to Chinese Christians, American 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 glorious course through western nations, the voice of praise is wafted 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 accomplishment than could have been anticipated even in the rapt vision of the Seer: From the rising 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 ages.

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

The voice of praise in the church shall sweep on unbroken, throughout all ages, until amidst the splendors of jasper and gold and burning sapphire, before the throne of God and the Lamb, it shall become the choir-song of heavenly worshippers—the Hallelujah Chorus of eternity.

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

"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 symphonies of redemption, in which all voices blend and all

THE EDUCATIONAL SOCIETY OF THE METHODIST CHURCH OF CANADA.

The name at the head of this article calls attention to the ecclesiastical changes which have 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 Presbyterian Church a slightly larger population, 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 Church two Universities and three Theological Schools. Each Church has an embryo college in Manitoba; each has a Ladies' College, besides many 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 philosophy, and make them a negation of all religion, it is no time for the Christian church to resign the pre-eminence 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 pursued 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 Wesleyan Collegiate Institute of Manitoba; the Stansfeld 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 Female College of Hamilton; the Ontario Ladies' College, Whitby; the Ladies' department of the Stansfeld Wesleyan College; and the Mt. Allison Ladies' Academy. The attendance in these institutions at the present time is not less than four hundred. The Methodist Church has 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 political 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 thousand dollars annually in her Missionary work.

Of course the greater part of the expenditure on Education is provided by the private resources of those immediately benefited; but when we remember that ten or twenty per cent of these thousand students are young men struggling with narrow 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 a 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; second, to assist such candidates in attending the colleges or theological schools; third, to supplement the endowments of the theological 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 giving of the Methodist Church.—*Cobourg World*.

The Almighty rested on seventh of the time of creation, commanding man to observe an equal repose; and the neglect of this injunction 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 as they near heaven. 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 soul.

As we grow older, let us practice benevolence more, cultivate gentility, 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 our grave and the memory of us will be blest.

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