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ROMANISM AND LIBERTY.

The objects of the Plenary Council can, in the nature of the case, be only partially disclosed, inasmuch as its resolutions must obtain papal sauction in order to be reckened valid. Virtually the decisions of the Council are but recommendations until they are approved at Rome. Care, however, has been taken to explain that its purposes concern only the internal affairs of the Church, its order and its discipline. Very appropriately the bishops appointed to preach the opening sermons have taken occasion to give their impressions of the condition of the Roman Catholic Church in the United States. Archbishop Byan thus expresses himself: "I believe that she (the Church) never had a grander mission in all her history than she has to day to the noble, generous, and fairminded American people. . . We have grounds of hope that she will be a great conservative power in this young and promising republic, and that the Council that here represents her comes most opportunely in the order of God's providence to sustain it." Bishop Ireland, of St. Paul, Minnesota, presents the Church as the champion of civil liberty. As this is a new role for Rome, it may be well to cite his words: "I lose all patience when I hear prejudice still surviving to the extent to assert that the Catholic Church is not the friend of free institutions. Could her teachings be more explicit? Has her history belied these teachings? The soul, the life of a republic is an intense love of civil liberty. Has not the Church ever labored to create and strengthen this love?" And again: "Her work for liberty, for civilization, for progress, was culminating in the beginning of the sixteenth century, when Protestantism appeared on the horizon, and the credit of a long and tedious work of ages has been awarded to the new religion. Protestantism did nothing for liberty. It introduced into the world no new principle that favored liberty."

These are strong words. We concede.

however, all sincerity to Bishop Ireland when he professes devotion to the American republic: we make no question of the loyalty of our Roman Catholic fellow-citizens. But the question raised by those two prelates is a question of principles and of the facts of history. Appearing as the apologists for their Church, and wishing as far as possible to conciliate the American people, they claim for it what the facts of history positively deny. The sermons of these two bishops are strange reading when placed alongside of the Papal Syllabus of 1864. Civil liberty con. sists in the concession to every man of the right to embrace whatever religion he shall believe to be true. Article XV. of the Syllabus denies this right, and asserts virtually that every men must embrace the Roman Catholic faith. Civil liberty consists in the autonomy of the state. Article XXIV. of the Syllabus claims for the Church the use of external force, and of both a direct and indirect temporal power. Civil liberty consists in the supremacy of the state within its own sphere. Article XLII. of the Syllabus asserts the supremacy of ecclesiastical over civil law. Civil liberty consists in the right of the state to separate itself from the Church. Article LV. of the Syllabus declares that the Church-meaning thereby the Roman Catholic-should not be separated from the state, or, in other words, the government of the United States ought to profess and maintain the Roman Catholic religion, which is to say, ought to be under the direction of the Roman Catholic bierarchy. The denial by Bishop Ireland of all connection between Protestantism and civil liberty is, to put the matter mildly, a piece of extravagance. He can hardly expect Americans to accept such an astounding statement. The liberty which the Roman Catholic Church enjoys in the United States is the product of Protestantism-a liberty which the Church never conceded when possessed of political Church was crushing liberty, and but for the to God. intervention of the reformers would have held the world in bondage until this day. Luther spoke the truth when he said that but for the revival of which he was the leader religion would have become extinct in Germany. Under the inspiration of New Testament Christianity Europe rose to a new life, which has recreated literature and reorganized political society. It is foreign to our purpose to enter into controversy on these points. The most superficial acquaintance with modern history is sufficient for the refutation of these episcopal perversions of plain matters of fact. But they are worth noticing, if only to show that in the pomp and

cessions of mitred bishops and abbots, the music and the incense, we have the same unchangeable Church of Rome whose one claim is that all society, political and religious, shall lie prostrate at her feet.—Harper's

NO GROUND FOR DESPOND-ING.

Where the knowledge and the fear of God pervade largely a people, national morality will be as high as it is low where ignorance and unbelief prevail. The history of nations, and of our own nation (England) at different times, demonstrates this. I will quote, not from a theological book, but from Sir Erskine May's "Constitutional History of England," his description of the state of this country in the middle of last century. 'Such was the state of society in the early years of the reign of George III., that the vices of the Government received little correction from public opinion. A corrupt system of government represented but too faithfully the prevalent corruption of society. Men of the highest rank openly rioted in drunkenness, gambling, and debauchery; the clergy were indifferent to religion; the middle classes were coarse, ignerant, and sensual; and the lower classes brutalized by neglect, poverty and evil examples. The tastes and habits of the age were low; its moral and intellectual standard was debased. All classes were wanting in refinement, and nearly all in education."

A few years before this Bishop Butler had penned that memorable advertisement prefixed to his "Analogy:" "It is come, I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisal for its having so long interrupted the pleasures of the world." It was the time of the high flood of infi-

delity, and the result in public morality we have seen. Yet Butler wrote these desponding words not before the great religious revival of the eighteenth century, a revival which has known no serious ebb, but which, Harry Fenn and Lucy Larcom and Celia through various agencies and in different forms, sustains the mighty march of Christian progress in our own day. The Bible and Missionary societies, the schools and charities, the multiform agencies of Christian usefulness and beneficence, our improved legislation, and the advanced civiligation of the people, all attest the strength and diffusion of religious life through the nation. Let this word of Bishop Butler in a dark day be remembered by those who are ever disposed to take a despondent view of the state of our country. After the French Revolution there seemed a threatened outbreak of new infidelity in England. But wise and far seeing men knew to what this amounted. It made disturbance among certain classes, but little affected the character and progress of the nation. Burke said that a few crickets and grasshoppers in a field make a great noise, while the cattle and herds are quietly feeding on the green pasture. It is the same now. Infidels may be noisy and numerous, but the vast body of the English people will be found faithful to the principles and duties of the Christian religion .- Dr. James Macauley, in Leisure

INTEREST IN MISSIONARY WORK.

Every now and then some one gives directions for exciting an interest in missionary work. One proposes that we study the geography of heathen countries, the dress, the language, manners, and the history of the is passed in Boston; a share of the summer people, anything that brings the heathen out from the obscurity of the distance and makes us realize that they are men and the time finds him in the house of his women like ourselves; another suggests cousins at Oak Knoll, in Danvers, still in his that we should be bold in urging the claims of missions; another that we should put sion, with its porches and porticees and surmissionary work into everybody's hands.

All these directions are good as far as they go, and so it might be said of a bridge that ous and secluded grounds, shodowed by goes half way across a river and then stops. It is good as far as it goes, but because it acter which birds and squirrels and rabbits does not go far enough it is good for nothing. darting in the checkered sunshine must There is one thing alone that will excite an always give. power. At the time of the Reformation the interest in missionary work, and that is love

> The moment that any one, even a little child, begins to love God, he becomes a missionary. He works to save men. It makes no difference whether they live in his own works with all his might, and nothing but death can prevent him from working, in the early fall the poet steals quietly back People are not indifferent to missionary to Amesbury and there awaits election day, in after years. It is to be hoped, though, torpid imagination needs to be stimulated. It is solely because they are indifferent to which he still thinks as when he saw-Christ.

. This is an age of knowledge. Everybody knows enough of the world so that he need not hesitate an instant if he wants to do ceremonial of the Plenary Council, the pro- good. Even the geographies that are used

in primary schools contain enough information with regard to the heathen to arouse sitt with his fame about him-what storms desired result, but we are wiser than to the Christian world to the highest pitch of and what delights, what struggle and what attempt any such plan. Steadily and perseenthusiasm. To people who love the Lord, the simple statement that there are heathen in the world is enough.

Say to the father who has a father's heart, threatened death. Such talk would be foolishness to him if he heard it. Say to a Christian, "There are heathen in the as freshly as when he cried with the "Voices world," and all the strength there is in him springs into activity. His own heart will paint the condition of the lost with a power that leaves no need of words.

People give their money and their efforts Church member who is always ready to his surroundings, his education. He says have them. He cares more for them than together,-Harriet Prescott Spofford, in the he cares for soffering humanity, than he Oritic. cares for a pure life, than he cares for Christ. Even if he refuses to see in this life, an awful day will yet dawn upon him when he will confess the truth, but he will know also that beaven is lost.

If we wish to excite an interest in missionary work, let us labor to make men pure although it is one we can ill afford to disin heart, and all else will take care of itself. Pense with, yielding as it does an opportunity -Maria Wooster, in The Gospel In All

WHERE WHITTIER LIVES.

Mr. Whittier's dwelling in Ambesbury is exceedingly simple and exquisitely neat, the exterior of a pale cream color, with many trees and shrubs about it, while within | tell them the substance of the remainder of | no noticeable diminution of the sun's heat, one room opens into another till you reach the article chosen; help them to find out for the clive and the vine grow just as they the study that should be haunted by the echoes of all sweet sounds, for here have that slang is never used by really good thesis of an actual burning becomes untenbeen written the most of those verses full of writers, teach them to detest anything like the fitful music

Of winds that out of dreamland blow.

Here, in the proper season, the flames a cheerful fire dance upon the brass and irons of the open hear, in the centre of a Thanter, together with interesting prints hang on the other walls, rivalled, it may be, by the window that looks down on a sunny little orchard, and by the glass-topped door through which you see the green dome of Powow Hill. What worthies have been entertained in this enticing place! Garrison and Phillips and Higginson and Wasson and Emerson and Fields and Bayard Taylor and Alice and Phebe Cary and Gail Hamilton and Anna Dickinson are only a few of the names that one first remembers, to say nothing of countless sweet souls unknown to any other roll of fame than heaven's, who | shrouds all sheathed in ice," and by a very have found the atmosphere there kindred to their own.

The people of Amesbury and of the adjoining villages and towns feel a peculiar ownership of their poet; there is scarcely a legend of all the country round which he has not woven into his song, and the neighborhood feel not only as if Whittier were their poet, but in some way the guardian spirit, the genius of the place. Perhaps in his stern and sweet life he has been so, even as much as his song. "There is no clarge to Mr. Whittier," once said a shopman of whom he had made a small purchase, and there is no doubt that the example would have been contagious if the independent spirit of the post would ever have permit-

ted it. These Indian-summer days of the poet's life are spent not all in the places that knew him of old. The greater part of the winter always goes to the White hills, of which he is passionately fond, and the remainder of native county of Essex. There is a manrounding lawns and groves, which seems meet for a poet's home. It stands in spacimighty cake, and with that woodland char-

It is the home of culture and refinement. too, and as full of beauty within as without. sent forth, and here fledglings have the unhouse or on the other side of the world. He pests of prominence, the autograph-seekers, send their requests by the thousands. But work because of ignorance, or because their a period in which he religiously believes no

Along the street The shadows meet Ofdestiny, whose heads conceal The molds of fate That shape the state. And make or mar the common weal.

victory! With all the deep and wonderful one day in it that he would change, so far eg find lodgment, so that when all the varied Your child lies sleeping in your blazing his own acts are concerned. It is certain literature of the present day is open to them. house." Not another word is needed. You that no one else could find it. In appearance, do not need to remind him of all that his Mr. Whittier is as upright in bearing as matter.-From Paper, by Miss Alice Freeman. child is to him; to dwell upon the horror of ever. His eye is as black and burns with as keen a fire as when it flashed over the Concord mob, and sees beauty everywhere of freedom " and sang the " Songs of labor; and his smile is the same smile that has won the worship of men, and of women, too, for sixty years or over. Now, it is with a sort of tenderness that people speak and think of for the things that they love. Look at that him whose walk will, perhaps, go but little further with their own; not that they deem spend money for his own pleasure. He such vitality, and power, and spirit can ever gratifies his tastes in his dress, his house, | cease, but that they are warned of its apotheosis, as it were, into loftier regions, that his heart is set upon these things. It is where his earthly songs shall be turned to false. His heart is set upon or he would not the music of the morning stars as they sing

TEACHING LITERATURE.

I am afraid the custom of memorizing choice selections from standard writers has dropped somewhat into disuse in our schools. for voice culture as well as storing the minds of the children with noble thought expressed in choicest language. We have the whole book world to choose from, and no teacher, be his literary judgment ever so poor, is likely to go far astray in presenting to his when a thought is well expressed, show them looseness of language in themselves or others, suggest the care that is exercised by writers from them, thus, by inculcating patience in Association will pardon a slight digression of what is meant. A week or two ago, on walking to school in the morning, one of our borses, fences, everything was covered with ice and the branches of the trees kept up a continuous rattle as they swayed in the wind. Her class had been reading, the day previous, "The Wreck of the Hesperus," a selection familiar to most boys and zirls. One line in it, describing the condition of the wrecked vessel, runs thus, "the rattling natural association of ideas the lines recurred to her repeatedly, as she walked. Just after opening exercises, the class was asked whether anyone had noticed anything peculiar on the way to school; more than a dozen answered. "The branches of the trees are all ice." " Well," said the teacher, " what then ?" "They ratile when the wind blows." "Now," she continued, "they have been reminding me of one line in the 'Wreck of the Hesperus,' can any of you tell me which one?" After a few moments and without any further assistance, two hands went up, and the line was repeated, one boy adding, "it's the rattling trees all sheathed in ice" this morning. The teacher was surprised and pleased particularly at the voluntary adaptation of the words, and this perhaps helped to fix the incident in her memory. It is wonderful with what rapidity these little folk convert abstract notions into everyday realities, and how quickly they familiarize to themselves the names and works of writers until even the teacher feels as if they were personal friends in whom a hearty interest was taken.

Never take a book away from a boy, be it ever so worthless without suggesting, or, if possible, supplying him with a substitute. and do not think a few minutes at recess or noon wasted that is spent in calling him to you and showing him wherein the book is valueless. He will remember your criticisms long after you have forgotten them, and will probably judge the next book he reads by the standard you have set before him. There are some boys in the city who are carrying the names of ... iveral books by certain enter-Here many of the later poems have been taining author about with them written on a scrap of paper "so's we know what to ask warrantable impertinence to intrude with for when any one wants to give us a book." their callow manuscripts, and here those Of course the paper will be destroyed, used as bullets for populus, or rolled into wads to fire at any offending companion, but the impression will have been made and retained that the present possession of the lists, will man has a right to avoid his duty, and of not suggest the asking, or parents and friends may not grow enthusiastic over the device.

> It is only in little ways like these, quietly interwoven in our daily school work, that we

What a life he has to look back upon as he adopt. No arbitrary rule will effect the veringly we must work on, filling up each humility of spirit that he bears before God nook and cranny in our boys' minds, leaving of learning are those who can tell in the and man, yet it is doubtful if he could find no vacant space where dust or refuse may they may find no place for useless or vicious

THE SUN'S SUPPLY.

December Century, we quote the following: "How is this heat maintained? Not by the miracle of a perpetual self-sustained flame, we may be sure. But, then, by what fuel is such a fire fed? There can be no question of simple burning, like that of coal in the grate, for there is no source of supply adequate to the demand. The State of Pennsylvania, for instance, is underlaid by one of the richest coal-fields of the world, capable of supplying the consumption of the whole country at its present rate for more than a thousand years to come. If the source of the solar heat (whatever that is) were withdrawn, and we were enabled to carry this coal there and shoot it into the solar furnace fast enough to keep up the known heat supply, so that the solar radiation would go on at just its actual rate, the time which this coal would last is easily calculable. It would not last days or hours, but the whole of these coal-beds would demonstrably be used up in rather less than one one-thousandth of a second! We find by a similar calculation that if the sun were itself one solid block of coal, it would have burned out to the last cinder in less time than man class suitable matter for memorizing. Give has certainly been on the earth. But durthem selections suited to their capacity, and | ing historic times there has as surely been did three thousand years ago, and the hypoable. It has been supposed by some that meteors striking the solar surface might generate heat by their impact, just as a in revising before sending their manuscript cannon-ball fired against an armor-plate causes a flash of light, and a heat so sudden composition, help them to make the language and intense as to partly melt the ball at the wall hung with books; water-colors by of literature their own, so that all unconsci- instant of concussion. This is probably a onely they will adopt it for daily use. The real source of heat-supply as far as it goes, but it cannot go very far; and, indeed, here, in order to give a practical illustration our whole world should fall upon the solar surface like an immense projectile, gathering speed as it fell, and finally striking (as it teachers noticed, as probably we all did, that | would) with the force due to a rate of over three hundred miles a second, the heat developed would sapply the sun for but little more than sixty years."

LEARNING IN THE PULPIT.

A good many who cried out against learning in the pulpit, never stopped to consider whether ignorance was any more acceptable

Fifty years ago Dr. Archibald Alexander wrote as follows: "I know it to be a fact multitudes would walk ten miles to hear a black man who could not read a word, in preference to going to hear the best sermons within a few miles." Others want the learning, although it is beyond them, and have but little respect for the plain preaching of the Gospel.

The gifted Romaine was asked to display little more learning in the pulpit. The first text after this request, he read in Hebrew, remarking: "I suppose scarcely any one in this congregation understands that." He then read in the Greek, and said, There may be one or two that understand me now." He then read it in Latin, and said, " Possibly a few more may comprehend me, but the number is still very limited." Then he read it in English, and remarked: " There, now, you all understand me; which do you think is best? I hope always so to preach that the most ignorant person in the congregation may understand me." Even Robert Hall, the famous English divine, was once accosted in the following manner:-"Mr. Hall, this preaching won't do for us; it will only suit a congregation of old women."

It is related of Dr. Archibald Alexander, after he had reached the period of ripe scholarship and great power over his audience, that a man rose and left the church where he was preaching, because he delivered his message in a plain, simple manner. George Herbert, knowing this desire on the part of some of his congregation, preached a very learned sermon, and at its conclusion re-

"I shall not often preach so learnedly, but shall henceforth strive to save your

In dismissing a minister, it was put upon the record of the ecclesisatical body having inrisdiction in the case, " Rev. Mr. A., in our judgment, has given this church and congregation meat fully equal to their digestive powers ! "

Said a distinguished Bishop of the English Church, " It takes all our learning to make things plain." Plainness and simplicity are can direct to any extent the present and the fruit of learning. Faraday, when lecturfuture course of reading our pupils may ing said he "kept his eye on the dullest Interior.

student in the class, and when his face lighted up, he knew that the whole class understood, and that he could proceed," Those who stand highest in any department plainest, simplest language what theories they hold. Fulness, variety, plainness, are the result of learning, and are wonderfully attractive to the multitude. The learning that furnishes these will give freshners and authority to pulpit utterance, and make the preacher a power in the community. When the minister does his best to fill his

From an illustrated article on "The pulpit, the people will come and fill the Sun's Energy," by S. P. Langley, in the pews. Guthric says: "Alas for the day when pulpits are proverbial for dulness, and the greatest of all professions has the smallest men to fill it." And Baxter bears this testimony: " He is

the able, skilful minister, that is best skilled in the art of instructing, convincing, persuading, and, consequently, of winning souls: and that is the best sermon that is best in these."

These utterances are fequally worthy the consideration of the pulpit and the pews.--Rev. Robert H. Williams.

METHODIST BISHOPS' AD-DRESS, 824.

Never was there a period more momen. tously interesting to our Church than the present. Do we as preachers feel the same child-like spirit which so eminently distinguished our first ministers? Do we come to the people in the falness of the blessing of the Gospel of peace? It is not enough merely to preach the Gospel from a full heart, but to preach it, too, in demonstration of the Spirit and with power. And above all, do we insist on the present witness of the Spirit and entire sanctification through faith in Christ? Are we striving by faith and obedience to elevate our hearts and lives to the standard of Gospel holizess? or are we wishing to have the standard lowered to our unsanctified natures? In short, are we contented to have the doctrine of

CHRISTIAN HOLINESS

an article of our creed only, without becoming experimentally and practically acquainted with it? or are we pressing at er it as the prize of our high calling in Christ Jesus ? If Metholists give up the doctrine of entire sanctification, or suffer it to become a dead! letter, we are a fallen people. It is this that: lays the axe at the root of the Antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, rouses to action, prompts to perseverance, and urges the soul forward to every holy exercise and every useful work. If the Methodists lose sight of this doctrine they will fall by their own weight. Their success in gaining numbers will be the cause of their dissolution. Holiness is the main cord that binds us

together. Relax this, and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Mr. Wesley, who, under God, was the great founder of our order, had in view. To this end all the doctrines believed and preached by the Methodist tend. Whoever supposed, or who that is acquainted with the case can suppose it was designed, and in any of its parts, to secure the applause or popularity of the world, or a numerical increase of worldly or impenitent men? Are there any provisions made for the aggrandiz. ment of our ministers, or the worldly mindedness of our members? None whatever,

WILLIAM MCKENDREE, ELIJAH HEDDING. ENOCH GEORGE, JOSHUA SOULE, ROBERT R. ROBERTS, Bishops of the M. E. Church.

God calls all men to his service. But multitudes refuse and serve Mammon instead. They are his willing servants. They voluntarily take his yoke upon them, and they serve him all their lives long with great fidelity. And, though they seem to realize it not, he is a hard master. There are few greater slaves than those that serve him, as they themselves would see and confess were they seriously to consider how he treats them .- Christian at Work.

Shall we, then, bemoan any darkness? Shall we not rather gird up our strength to encounter it, that we too from our side may break the passage for the light beyond? He who fights with the dark shall know the gentleness that makes man great-the dawning countenance of the God of hope.

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable. -McCheyne.

No work is done beneath the sun more needfal, more important, more blessed, than this of the production, the dissemination, and propagation of Christian thought .-

Family Treasury.

THE UNCEASING MELODY.

BY HELEN CHAUNCEY.

Like some pink shell, that will not cease Its murmur of the sea, My heart sings on without release This anthem full and free: Thou wilt keep him in perfect peace Whose mind is stayed on Thee.

The music of the melody Has floated down the years, _1 soul-subduing harmony; It elevates and cheers, and, like the voice of Deity, It dissipates all fears.

Beyond the sounds of earthly strife, Beyond the frown and sigh, Boyond the world with discord rife, It lifts the toul on high, To find a colm and restful life. By faith in Christ brought nigh.

There perfect peace surrounds the soul Whose trust on God is stayed; While pressing onward to the goal. It hears, all undismayed, The deep notes of the music roll Through sunlight and through shade

and this is why, without release, My heart sings full and free The anthem that will never cease Through all eternity: *Thou wilt keep him in perfect peace Whose mind is stayed on Thee.

-Parish Visitor.

THE ELEMENTS OF SUCCESS IN LIFE.

Now, young gentlemen, let me for a moment address you touching your success in Mie: and I hope the brevity of my remarks will increase the chance of their making a Redement in your minds. Let me beg you, in the outset of your career, to dismiss from your minds all ideas of success by luck. There is no more common thought among going people than that foolish one, that by more we need to remember that machinery and by something will turn up by which they will suddenly achieve fame or fortune. No, young gentlemen; things don't turn up in this world unless somebody turns them up. Inertia is one of the indispensable laws of matter, and things lie flat where they are mutil by some intelligent spirit (for nothing Entspirit makes motion in this world) they are endowed with activity and life. Do not dram that some good luck is going to hapmen to you and give you fortune. Luck is an Typis fatuus. You may follow it to ruin, but mot to success. The great Napoleon, who believed in his destiny, followed it until he saw his star go down in the blackest night, when the Old Guafd perished around him, | mummies. So it is with the Church of God, and Waterloo was lost. A pound of pluck is well organized and well officered as it is. worth a ton of luck.

Young men talk of trusting to the spur of the occasion. That trust is vain. Occasions is God. Returning from the Assemblies of mannot wear spurs, young gentlemen. If you the saints, our delegates, ministerial and lay, expect to make spurs, you must win them If you wish to use them, you must buckle Them to your own heels before you go into the | the welfare of the Church of Christ, that this Eght. Any success you may achieve is not | sure truth should come home to the heartworth the having unless you fight for it. | Power belongeth unto God. Failing to real-Whatever you win in life, you must conquer | ize this, men and means will alike serve but | by your own efforts, and then it is yours—a as a vain show.—N. Y. Observer. pert of yourself.

Again: In order to have any success in life, or any worthy success, you must resolve So carry into your work a fulness of knowthan a sufficiency. In this respect follow The rule of the machinist. If they want a anachine to do the work of six horses, they give it nine-horse power, so that they may have a reserve of three. To carry on the business of life you must have surplus power, Be fit for more than the thing you are now cloing. Let every one know that you have a meterve in yourself: that you have more Bower than you are now using. If you are mol too large for the place you occupy, you are too small for it .- James A. Garfield.

AWAKING THE SLEEPING BEAUTY.

After describing some of the sacred rites of the Hindoos, who, he said, were the most religious people in the world, the speaker said: "In our younger days we were intermeted with the story of the sleeping beauty, m princess who fell under a spell, and for a amdred years was locked in her palace; and the cobwebs grew, and the weeds sprang up, and there she lay until a certain hour struck, and the prince came and laid his hands upon her, and led her forth, his bride. Well, the princess lies over there beyond the seas. alumbering still; her head is pillowed on the mighty slopes of the Himalayas, jewelled with glaciers and hills of snow; and her mrms, hold they not in the palms of her hands am the east a jewel, Calcutta; on the west a fewel, Bombay? And her bosom, is it not girdled as never was princess' bosom girdled before? Lahore, Delhi, Lucknow, Allaha. | selves from their perilous position. They Smil, Benares—a wondrous string, stretching | had passed two days and two nights in the and west; and her feet, lie they not in forest. the blue waters of the Indian Sea, bright with orient pearls and all the treasures of the deep? There the princess lies, and has Bain for century after century; and the grists have swung their censers, and the succerers and diviners have used their arts and put forth their incantations, and she has alept almost the sleep of the dead, and some have mocked and jeered and scoffed when it has been said that she should rise again, They have said, 'She is dead; she is dead, at the prison, and see! where his feet insched the threshold there is a stain, and his blood; and see! where his hand rested Mood; and they jeer at him, some of them. still, and say, 'She is dead; she will not mise.' But he has uttered to e word; he has mied; Give place; the maid is not dead, but and as he touches her the thousand facets of religious. Mer fewels-Delhi and Allahabad, Lahore, Benares, Lucknow, Calcutta, and Bombay-

you refuse to do your duty to India the time will come when over our portals will be written 'Ichabod,' and the glory of the Lord will soul with G:d in righteousness and heliness. be departed from us. Would to God, as the And that kind of religion costs; it takes the women or men would say, 'Lord, here am I; I consecrate myself to thee for India, to live or die in thy service.' Now, a word on a practical point. I must mention our finances. The report shows that our income does not meet our expenditure. We want money, but we do not want your money. Last night, at our meeting at Brixton, some one who perhaps had no money put a ring | its splenders. Here are tents formed of long into the plate, and if it had the blessing of consecration no doubt it will be worth money in the eyes of our heavenly Father; and those coins and bank notes, if they had the blessing of consecration upon them, will be returned, as our Saviour tells us, a hundredand also a duty, to give. We want money, and you have your share of it; it is the Lord's money, and nothing ought to keep you from giving him his own." (Applause.) -Rev. J. C. Fowler, Missionary to India, as reported in Methodist Recorder.

MACHINERY NOT POWER.

Never was the Church universal more thoroughly organized than now. The records of the numerous Assemblies, Conventions and Conferences, so recently held or still in session, reveal a vast amount of what we may call spiritual machinery, all in good order and working condition. All this is well, for without system and order all would be chaos and confusion, and no good results could be anticipated. Yet the more manifest is the machinery, and the more we are inclined to wonder at and admire it, the is not of itself power. Power belongeth unto God. Not more surely is every belt and shaft, every pulley and spindle of the mill idle and useless when the steam is shut off than is the machinery of the Church useless without the divine power. Long stretches of railroad traverse our great country. Thousands and tens of thousands of huge locomotives and cars are provided for the purposes of travel and commerce. Skilled engineers and laborers in other departments are sufficiently numerous to man all the roads. But without the one common source of power the machinery is so much dead material, and the men are practically no better than Machinery and men are but channels, while the fountain of vital enery and saving power will surely feel that no thought is more timely. It will be for their blessing, and for

MODERN CHILDREN IN THE WOOD.

ish of St. Mathieu, in the county of Rimouski, were thrown into a state of great excitement during several days last week by the painful uncertainty prevailing with regard to the fate of two children of a farmer named Dionne, aged respectively twelve and eight years, who had been sent into the bush near their father's residence to cut a few branches of cedar. Not returning home after an absence of five hours the children, it was concluded, had lost their way in the woods and the parents began a search for them, which they kept up without success until ten o'clock that night. Next morning thirty of their neighbors, with the cure of the parish at their head, turned out to continue the search, and in the afternoon fifty more took it up, but both parties failed to find any trace of the little wanderers. On the following morning four of the most experienced woodrangers and hunters of the place resumed the weary search, and about noon found their efforts rewarded with success. They came upon traces of the lost children. and a little later upon the two poor little creatures themselves, still full of life, but suffering terribly from hunger and cold. At the moment of their rescue the older of the two had placed his little brother in the hollow at the root of an old pine. It appears that, with the exception of the few hours they had lain down to sleep during the night on the cold ground, they had walked the whole time in the hope of extricating them-

RELIGION IS HOLINESS.

Rev. Dr. Joseph Parker in the Christian

Chronicle says :-"Feeling is of just as much use in religion as steam is in an engine—if it drives the engine it is good; but if it does not, it is not good for anything but to fizz and hiss and buzz. There are some people who seem to be like yard-engines that never go anywhere, but keep puffing and blowing, and will never rise again.' But the Prince and hissing, and running up and down sidehas come, and he has thrown open the gates | tracks, doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward myon the lintel there is a stain, and it is glorious feelings—we all have them after our the remaining portion of the kalim. If dursensibilities-do you not know that they have been the occasion of the ruin of some of the greatest geniuses that God ever gave to skepeth; and he has passed into the cham- the human race? Feeling is a miserably her, and stands by the princess that is cheap substitute for duty. It takes more worthy, and will be worthier still, of him; than being happy on Sunday in church to be

" My friends, religion never stops short of holiness. It means that, first and last. Reaximble; and when he whispers to her, as ligion does not stop at feeling; religion does muty, as a bride decked in jewels for her at spacious cathedral aisles, or eloquent of betrothal is at an end, bridegroom, dressed gether. - Romaine,

heavenly bridgercom. (Loud applause.) If preaching, or delicious music; religion and mounted at his best, goes with his means, always has meant, always must friends to the aul or village of the bride. mean, the actual communion of the human , where the tent has been prepared for his result of this meeting to night, some young | best there is in a man to be religious in that

DONNYBROOK FAIR.

From an article on "Dublin City," by Professor Edward Dowden, in the December

Century, we quote the following: "Through the mirthful eyes of Jonah Barrington we can see the fair itself unshorn of wattles in two rows, inclined together at the top; over which for covering are spread patchwork quilts, winnowing sheets, rugs, blankets, old petticoats, secured by ropes of hay. A broom head or well-worn brush, a watchman's discarded lantern, surmounted fold in one way or another. It is a privilege, by variegated rags torn to ribbons, serve the purpose of the tavern's ivy bush; a rusty saucepan or old pet signifies that eating as well as drinking may be had. Down the middle what a day since had been doors and now are tables, rest on mounds of clay, and benches, swaying under the sitters when their equilibrium becomes uncertain, run along supported in like manner. 'When the liquor got the mastery of one convivial fellow, says Sir Jonah, he would fall off, and the whole row generally followed his example: perhaps ten or even twenty shillelagh boys were seen on their backs kicking up their heels, some able to get up again, some lying quiet and easy, singing, roaring, laughing, or cursing; while others still on their legs were drinking and dancing and setting the whole tent in motion, till all began to long for open air, and a little wrestling, leaping, cudgeling, or fighting upon the green grass. The tent was then cleared out and prepared for a new company.' A delightful aroma, in itself nourishing, filled the Jane air-mingled turf, whisky, steaming potatoes, Dublia Bay herrings, salt beef, and

"At dusk a dozen tiddlers and pipers would strike up, and a row of perhaps a hundred couple work away at their jig-steps till they actually fell off breathless.' Matrons would bring the 'childer' to the paradise of cakes and simple toys, and these infantine revellers would assist the musicians with pop-gun and drum and whistle. Under the summer moon young men and maidens would utter their vows and fix the day for going before Father Kearny, who declared that 'more marriages were celebrated in Dublin the week a ter Donnybrook Fair than in any two months during the rest of the year.' "

AT THE ELEVENTH HOUR.

The following affecting incident is related by the Herald and Presbyter: "On Sabbath before last, after the morning service at the Fifth Presbyterian Church, Cincinnati, the Rev. A. B. Morey, pastor, invited any present, who desired conversation with him in regard to uniting with the Church, to tarry a few moments. An aged lady, of not less than In a Quebec letter to the Moutreal Witness | eighty years, remained. She told the paster the writer says: The population of the par- that she had found Christ as a Saviour durwished to confess him before men. She had not been attending any church nor leading a religious life, and desired to have a conversation with him and unburden to him her whole heart. He promised to call upon her at her home on the following Tuesday. Tho lady, residing with her son-in-law, on her return home told the family of her new-found hope, and earnestly urged them all—her sonin law, daughter and grandchildren-to come with her and lead a religious life. It was a matter of great surprise to the family. They had never heard any such talk before, and could not comprehend it. On Monday night she was taken ill, and by morning her spirit had passed to the life beyond the present. Then the family understood what was to them a mystery before, and were deeply impressed with the matter. On Tuesday morning Mr. Morey was surprised with a message to come and conduct the lady's funeral services. This incident illustrates the importance of pastors in their public ministrations always giving prominence to the pure and essential doctrines of the Gospel, so that any sinner providentially led to hear them but during a single service, may not go away without an opportunity, as in this instance, to find

MARRIAGE CUSTOMS IN TARTARY.

Among the Kirghese the practice of polygamy obtains. Generally the eldest brother of a family has more than one wife. The first wife is mistress of the household, and is called baibiche. To her are subject not only her husband's other wives, but also all the other females of the family. The head of tne household will often send a portion of his herd several hundred miles away under the care of this wife, whilst he himself will either remain with his other wives about the grazing ground, or go and encamp somewhere by himself. In winter the family comes together again. The manifold circumstances connected with marriage among the Kirghese are somewhat formidable, and involve the payment of a kalim besides the giving of various presents. The affair is arranged as to its preliminaries by matchmakers, and the bridegroom after betrothal has sometimes measure, but fine feelings, quick responsive ing this period the betrothed girl should die her parents are bound to give instead their next daughter, or in default to return the kalim and pay also a fine of one or two horses and robes or furs. So also is it if the girl should refuse to marry, which she may do on account of the suitor's ill-health, or his poyerty, or (in some localities) her personal dislike. Yet another custom is that if the bridegroom die or refuse to marry the girl, his parents are bound to take her for their

reception. Throughout the ceremonies of betrothal the bride's brother has the right of pilfering from the bridegroom whatever he pleases; but now the bride's relations come and take as presents almost everything he has-his coat, hat, girdle, horse and saddle, saying each one that they are for the education of the bride-a seizure that is afterward repaid by the relations of the bridegroom on the visit to their aut of the relations of the

RIDICULING AN INVENTOR.

An inventor must run the gauntlet of criticism and ridicule before he gains for his invention the confidence of the public. It is annoying to the inventor, but it is beneficial to the community, for it secures the survival of the fittest.

George Stephenson used to speak with indignation of how the "Parliament men' badgered and baffled him with their booklearning, when he proposed to build a railroad from Liverpool to Manchester.

"The smoke from the engine," said these book-learned men, "will kill all the birde, and the sparks will set fire to fields and houses. The passengers will be made seasick; the noise will frighten away the game, and thousands of coachmen and innkeepers will be thrown out of employment."

. The fast mail coaches were driven at the rate of ten miles an hour. When Stephenson asserted that his steam-coaches would attain to a much more rapid rate of speed, he was laughed at and hooted as a crack-brained enthusiast.

"You must not claim a speed of over fifteen miles an hour, said the nervous counsel of the promoters of the railroad to Stephenson, just as he was about to appear before a Parliamentary committee.

A member of the committee, opposed to the proposed railroad, thought he could make the simple hearted engineer assert an absurdity that would kill the project.

"Well, Mr. Stephenson," he asked, "perhaps you could go seventeen miles an hour?"

- "Perhaps twenty miles an hour ?"
- "Certainly." "Twenty-five, I dare say. You do not think it impossible?" "Not at all impossible."
- "Dangerous, though?"

minutes.—Ex.

" Certainly not."

"Now tell me, Mr. Stephenson, will you say that you can go thirty miles an hour?" "Certainly."

The fish was booked to an absurdity, so every member of the committee thought, and they all leaned back in their chairs and roared with laughter.

Their sons now ride sixty miles in sixty

EFFECTIVE FAMILY RELIGION.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, family religion. The spirit of the parents torn bit of paper came to our hone, I'm that both father and mother depend upon God for direction, and look to him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a mouth of routine services.

The spirit in which religious subjects are referred to is more than the things that are said. The undertone is more important than the overtone. Not gloom, nor tasks, nor morbid conscientionsness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and as a sincere spirit of goodwill to all at home, and of kindness in thought and expression to all who enter the [home, or are mentioned there-these make the family religion, and make its Bible-reading, prayer, and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.-N. Y. Christian Advocate.

THE FAMILY PURSE.

There are homes, Christian homes, where the mother and children are never stewards of money. All that is purchased for the home and for them as individuals is paid for by the husband and father when the bills come in at the end of the month. Think what a false principle is engendered! Such buyers seldom even ask the price of goods; they spend recklessly, without any sense of stewardship. There is acarcely a woman living who would not live more economically and give ten fold more for the Lord's work were she intrusted with money for so doing. There is not a child who should not be trained in the value and use and accountability of this gift. Try it, husbands and fathers. Let each member of the family be enabled to exercise the blessed privilege of useful, as he was bound for the West Ingiving. Let each one have the money in dies. hand—an allowance, if that is the thing and so prepare each one not only to meet the exigencies of life, but to learn early and our final destination—God. Fine feelings, to wait for a year or more until he can bring always to discharge the solemn responsibility of stewards of the gifts of God,--Chicago Advance.

> If a cance be connected by a cord with a distant ship, one in the cance may draw himself to the ship, if he cannot draw the ship to himself. So, as has been said, is it with prayer. If it do not bring God to man, it will man to God. And this is always well for man .- W. P. Breed.

A thankful spirit has always fresh matter

Our Young Folk.

ONLY A SCRAP OF PAPER.

"Oh! mother. The days are so long! I wish I had something to read, while you are at work. I am sure the hours would glide more swiftly!" These words were spoken by a slight, pale girl, who lay with folded hands upon the lonely bed in the corner of scantily furnished room.

By the window sat a care-worn woman, whose brown hair was alreaded heavily threaded with silver, striving to make the most of the light of that dreary November day, as she wearily plied her needle.

They had once been blessed with every comfort. That seemed ages ago, when a loving hand had provided; but the husband and father had met with reverses, quickly followed by death. Helen taught school in the village, until one day she fell upon the icy steps. Since then, the mother toiled for both.

"Yes, child, I wish you had a paper. It would be pice to hear you read. Yet I think they are only for the rich. We cannot have them, at least," and the mother sighed, while a hard look came into her

"Isn't there a scrap of paper that came arcund your work to-day?" Helen asked, as she raised herself upon her elbow.

"Yes, so there is, dear. Only a bit, yet it looks clean." ;

Helen took it eagerly, she read one little item after another-coming to the little poem entitled "Trust," beginning with Build a little fence of trust." Lines with which nearly every one is familiar.

The voice of the girl trembled with pathos over the sweet words; to her they were a blessed reality. But the mother had grown hard and skeptical over the weariness of poverty.

"Read it sgain, Helen, dear. Some way I don't just understand, yet it sounds beau-

Once more the daughter read, with a prayer in her heart for a blessing. Then, for a time, silence reigned, broken at length by the mother, who said:

"I wish I could build that fence of trust, but some way, I've always been peering through the bars at the bitterness to come on the morrow,"

"Dear mother, if you only could! God would help you! It's all the way I've endured the losses and disappointments." Some way the dreary day took on a

brighter tinge, seeming shorter than those preceding. After Helen read in the little Testament

that night, the mother whispered: "Pray that your mother may build the fence, darling!" The soul of the girl seemed to soar to

where a gleam of the glory beamed through. and when the mother arcse, the hardness had died out, never again to return. As she kissed Helen good-night, she said: "I think your mother has found the

'Trust,' dear. By God's help I'll strive attendance at church, cannot constitute to keep it. I'll always bless the day that How insignificant the means, we think,

God sometimes takes to perform such grand results. We finite creatures call them "infinitesimal," yet in Omnipotence the veriest seeming may have ends eternal.-Grandmother's Children.

THE STRANGE STORY OF FRITZ KORNER.

Little Fritz Korner was the son of a tailor in Brunswick, Germany, and very hard work he found it to sit still and sew long seams. In fact, he hated the business, and was so stupid the his father sent him to Bremen, and placed him under a master who was supposed know how to teach dull boys the use of needle and shears.

The new master found Fritzidle and careless, and punished him so often and so cruelly that one day he ran away, and hid himself in the hold of a vessel. He had no thought of going to sea, but fancied that after a while he could creep out and make his way to some farmer's, where he might find work to do, and perhaps be kindly treated. He was very tired when he dived into the dark hold and curled himself up behind a barrel, and presently he fell asleep. When he awoke, the regular motion of the vessel and the splash of the waves told him that he was on a voyage. Poor little frightened, hungry stowaway!

Imagine how he felt. To add to his alarm, every few minutes somebody came by calling "Fritz! Fritz!" and at last, seeing nothing else to do, he crept up to the daylight, and said to a man standing near, "Here I am, sir.''

"Indeed!" cried the man. "And who are you? and what brought you here?"

"I came aboard myself, eir," said Fritz. The steward, whose name was Fritz, and who had been the person called, took his namesake to the captain.

This officer, being a bluff but kind-hearted sailor, told the little waif to make himself

"When we arrive there," he said, "I'll send you back to Bremen."

War was going on at the time, and one morning the decks were cleared for a fight, and a sharp battle ensued between Fritz's ship and an English ship of the line. The Englishman won the victory, and took the Jungfrau as her prize. Fritz, with the rest, went on board the Chanticleer, and in due time was carried to Hull, where he was al-

Free, but in rags, cold, forlorn, a stranger, knowing no English, he sat down on a doorstep and cried bitterly, when along came a party of officers on horseback, drums beatfor thankfulness. To praise God for the ing, colors flying. One of them dropped his 24 will soon, Damsel, I say unto thee, arise, not stop at tradition, or at respectability, or next son, paying a fine, usually a camel, in past is the sure way to secure mercies for whip. Fritz, who had stopped crying at the sha shall arise and come forth, radiant in her at ecclesiasticism, or at painted windows, or case of refusal. When the prescribed period the future. Prayer and praise live or die to- brave sight, sprang to pick it up and handed it to him. On this trifling act of that are."-Spurgeon.

lowed to go ashore.

courtesy his fortune hung. The officer, taking in Fritz's position at a glance, sent him to the barracks, and introduced him to Kempster, the master of the band, and a country-

man of Fritz. The boy who could not learn tailoring turned out to have a perfect passion for music, and learned to play on various instruments so beautifully that a few years later, on the death of his friend Kempster, he became master of the band himself. A tall, straight, soldierly young man, with a fierce mustache and a pair of bright eyes, he did not look in the least like the Bremen stowaway when, one fine morning, the regiment to which he belonged was sent to Gib-

Walking in the street one day, he saw two ladies in great peril from the attack of a ferocious dog. They proved to be the wife and daughter of a rich Spanish merchant, and the younger lady was very beautiful. Fritz gallantly put the dog to flight, and the ladies became his friends and admirers.

Just at this time a German regiment, defeated by the British at Minorca, volunteered to join the British service. An interpreter was needed, and who should be the only man who could fill the post but Fritz Korner.

Step by step promotion came to our hero after he had been made a commissioned officer in this German regiment. The Duke of Brunswick selected him to be his aide decamp. He was now so honorably placed that he dated offer his beart and hand to the lady he had rescued from the dog. She accepted him, and became his bride.

All this occurred about the period when Napoleon was fighting the allied armies of Europe; and at Waterloo behold Fritz Korner, the bravest of the brave, taking the command of his regiment when his chief, the duke, fell dangerously wounded! When the war was over and peace was declared, Fritz Korner, once a tailor's apprentice, was appointed commander in chief of the forces of his native Brunswick. He lived in honor for many years .- Harper's Young People.

READY.

Colonel Dash, who had been long in India and distinguished himself during the mutiny, was noted for his modesty and gentle manners. He was a Scotch Episcopalian, but though deeply religious, his retiring disposition made him a quiet, unobtrusive Christian, who seldom spoke on the subject of religion.

Being an ardent sportsman, he started alone in the month of February for ten days' shooting in the jungle. One night, when the air was still and the full moon shone in a cloudless sky, he sat outside of his tent to observe the strange shadows and weird gloom of the forest. His thoughts wandered over his past life, and then on to the future beyond the earth. So absorbed had he become that not till he shivered did he think of the jungle. With an aching head and limbs he sought his bed, and a day later returned to his regiment with the deadly fever upon

When the lever was at its height, the surgeons met in consultation. It was of the most intense form, and they could do nothing to save him. Seeing their anxious looks, the sick officer asked if he was in danger and likely to die. On being told that there seemed to be no probability of his recovery.

"Thank you! I feel that there is dauger. I should prefer to live if it were God's will, that I might see again my dear ones in Scotland. But I have no fear of death. I wish to write a few lines to my wile; after that to see the chaplain and partake of the sacrament."

The letter was written and then the chaplain entered the room, prepared to administer to the dying man his last commu-

"I thank God," said he, taking the chaplain's hand, "for having given me pious parents, who taught me by precept and example so to live that, when the end came, I should not fear to die.

"I have prayed from my youth up to be enabled to live a Christian life, and for years have sought to govern my thoughts and my acts by the procepts and example of the Son of God, in whom is my hope and trust. I have looked always to the probability of sudden death, and now that it is near, I am ready."

So weak was the dying Christian soldier, that both the doctor and the chaplain were afraid to raise him up, and the broken bread was given to him as he lay in bed. But the dying man, when the chaplain was about to minister the cup to him, begged that he might be raised up.

"I would receive it reverently," he said. "Drink this in remembrance of that Christ, whom you have loved and who gave himself for you and for all men," said the chaplain.

He touched it reverently with his lips and passed away.—Youth's Companion. SPEAK FOR CHRIST.

Speak for your Lord and Master. You tell me you are nervous. Never mind your nervousness. Try once. If you break down a half-dozen times, try again; you shall find your talents increase. It is wonderful how these break-downs do more good than our keeping on. Just deliver your soul of what is in it. Get your heart red-hot, and then, like some volcano that is heaving in its inner bowels, let the hot lave of your speech run streaming down. You need not care for the graces of oratory, nor for the refinement of eloquence, but speak what you do know; show them your Saviour's wounds. bid his sorrow speak to them, and it shall be marvellous how your stammering tongue shall be all the better instrument because it does stammer, for that God "hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, bath God chosen, yea, and things which are not, to bring to naught things

Our Sunday School Work.

Sunday, Dec. 14, 1884.

INTERNATIONAL BIBLE LESSON.-11.

VANITY OF WORLDLY PLEASURE. Ecclesiastes ii. 1-13.

TEACHING HINTS.

BY THE REV. A. F. SCHAUFFLER.

'here are only two ways in which we can anything. (a) By our own experience. y the experience of others. He who es the experience of others to the st extent, is the wisest man. He who asts on making every experiment for himolf, loses much time and makes little pro-

In our lesson we have recorded the vast and varied experience of a man who had. every opportunity to test to the utmost many of those things which young people are apt to prize very highly. Solomon's proverbs came largely from his head, but the book of Ecclesiastes evidently came from his heart. He has himself experienced the things of which he speaks. As he preaches (i. 12), he draws exclusively on his own life, and practically writes his autobiography. The story he tells is that of a man engaged

SEARCH FOR PERFECT HAPPINESS.

Let us follow the royal seeker, and listen to his conclusions, which he gives with the emphasis of deep conviction.

1. The King Turns Philosopher (chap. i. 13). -He will find joy unalloyed in the pursuit of knowledge. Difficuit problems occupy his thoughts. "Hard questions" engage his attention, and theological knots are untied. He gives his whole heart (i. 13-17) to these things, thinking that in them he shall find peace. Yes, after a faithful effort in this direction, he finds that knowledge and happiness are not synonymous. In fact, the opposite proves to be the fact; for the more he knows, the more sorrowful does his spirit become. "For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow" (i. 18). So Solomon tries

2. The King Seeks Amusement (v. 1-3) .-Philosophy has failed, so let mirth be tried. Music, dance, wine (but not to excess), the witty story, the clever repartee; these are now the things cultivated. Of course, funny people are welcomed to the court, where formerly only grave philosophers were seen. The halls of the palace resound with laughter and merriment. The transition from grave to gay has been complete, and all the pleasure-seekers around the royal court are in high glee. Yet, after a while, the royal seeker finds these things to pall on his taste He even goes so far as to say the laughter is mad, and mirth inane (v. 2).

3. The King Tries Architecture (v. 4).-In a few words he states his plans: "I made me great works, I builded me houses." Now he is a "practical man," and attends to great works of state. Aqueducts, pools, palaces, other public buildings, occupy his thoughts. Now court fools are frowned upon, and architects and builders are the most welcome in the king's palace. The excitement incident to the planning and prosecution of great public works fades away, and leaves the king's heart still at unrest. So

4. The King Turns Gardener (vs. 5, 6) .-Vineyards, gardens, orchards, rare flowers, tropical plants, shade-giving trees, are now all the rage. The surplus energy of the sovereign is devoted to this new enterprise, and Jerusalem and the vicinity bloom like the Garden of Eden. Yet all this seems to have been a failure, so far as permanent satisfaction goes. Like the new toy of a child, it did well enough for a while, but only for a while.

5. The King Turns to Cattle-breeding (v. 7). -Horses, balls, cows, sheep, goats, donkeys, mules, camels, and who can tell what other four-footed beasts are sought for. Of course, only the finest breeds are bought. In addition to all this,

6. The King Turns to Treasure-hunting (v. 8). He will have a regalia rich with pearl, ruby. and rare gems, from the far East. Gold and silver shall be amassed in his chambers. until his magnificence in this respect shall have surpassed that of any rival monarch. So other avenues of pleasure are opened up,

7. The King Becomes Amateur Musician (v.8). —Chornses and orchestras now gather in the royal palace. To the sound of music the king rises and rests and eats and promenades. The finest imported timbers are laid aside for the manufacture of musical instruments (1 Kings x. 12.) Though "music hath charms," yet it is powerless to charm us into permanent happiness, and therefore the king finds that resource also unavailing.

Now ask the scholars why the king came to so sad a conclusion as that in the lesson. Lead them to see that, in all this search, nothing is said about holiness, purity, repentance, faith, charity, or any inward spiritual grace.

But while the five senses may be fed on such things as are enumerated above, the soul must have better food, or it will cry out with hunger. Bodily hunger calls for material food, mental hunger for intellectual food, soul hunger for spiritual food. So whoever tries to find perfect happiness in anything outward, is trying the same hopeless experiment in which Solomon spent so much time and strength.

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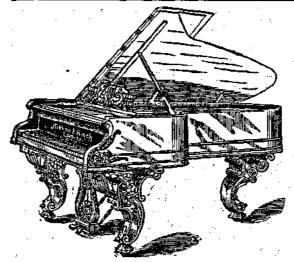
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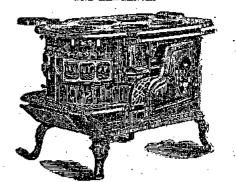
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We stop the press to say that the Rev. Dr. Rice is much worse to day (Wednesday) We just learn that he is unconscious, and that his physicians feel that his condition is very critical and alarming. This news will awaken deep regret and sorrow throughout our whole Connexion.

MR. MOODY IN TORONTO.

Mr. Moody's visit to Toronto, in connection with the Christian convention last week, attracted more widespread interest than any similar event in the religious history of this city. He had never held services in Toronto. though he was here once, a good many years ago. He was, therefore, quite a stranger here, known only to comparatively few who had heard him in other places. Great excitement and anxiety to hear him prevailed in nearly all the congregations of the city. The distribution of tickets for each service, through the agency of the city pastors, only extended the interest more widely. The best efforts of the pastors were unable to meet the demand for tickets. By issuing tickets for each service, an effort was made, as far as possible, to give each person whe desired an opportunity to attend one service. By this means the bulk of each congregation was not the same as at any former service. And yet, in spite of all these endeavors, great numbers were unable to secure tickets, and many who got tickets could not get in, because of the crowded state of the church. The gates were opened about an hour before the time of service; and yet long before that time there was a crowd waiting for admission. At every service the large Metropolitan Church was packed, immediately after the opening of the doors, and hundreds had to go away without being able to gain admittance. Every night Knox Presbyterian Church was crowded by an overflow meeting, though this was only a portion of those who could not get into the Metropolitan Church. No doubt much of this interest arose from curiosity to see and hear Mr. Moody; but it was a curiosity caused by the reports of his gation had been singing for over half an hour great success as an evangelist in other places. And it may have been here, as in other hymn after bymn before beginning the reguplaces, that some "who came to mock remained to pray."

Convention must have been interested and religious services. The Gospel may be sung profited. The vast congregations were seri- as well as preached. Methodists have long ous and attentive. The singing was inspir- known this. What is the effect of this Coning. The best of order prevailed. The vention? In these immense congregations, evidences of deep feeling under the appeals it is not so easy to gather up the results; of the preacher were frequent and gratifying. but at every service there were signs of deep Mr. Moody bimself spoke of the signs of impressions, and a good number professed to hunger for the word, as very striking and find peace through believing. Doubtless, encouraging. Many are asking, "What is many were deeply impressed who gave no the secret of Mr. Moody's success?" We sign. A large number of ministers from the may briefly attempt an answer. It is not to country attended the services At a special be found in special gifts of oratory, as ordin- meeting of ministers and theological students, arily understood. His voice is not clear or held on the last day, several hundred were ringing, but rather thick and husky. His present. No doubt these have all been enunciation is not distinct. He often clips stirred up by the intense zeal of this great his words off short, in his burried utterance. His pronunciation of a good many words is sacred fire into their work in their different not according to the best authorities in Eng. | fields of labor. lish. And yet he possesses qualities which, in spite of these defects, make him a powerful and impressive speaker, to whom learned and eloquent men listen with interest and profit. What are the elements of this power?

First of all, we would place his full consecration to his work, the fact that he lives in Methodists. Our confrere attempts to offset close communion with God, and labors for this by directing attention to the adoption by one object with single-hearted devotion. This brings all his gifts into full play in his work, and nerves him with spiritual power. Others may be equally devoted to God, who for some cause are not equally useful, yet his intense devotion is the central element in his nsefulness. His simplicity of style is also a powerful factor in his success. His manner of speaking is an earnest conversational style, thickly interspersed with colloquial forms of expression, and relieved by occasional bursts of emphatic utterance. Simple language alone may be mere namby pamby talk, without power. But, when great truths in the increase of hymn singing, revival serand forcible arguments are stated in easy natural language, they are far more effective Every living Church ought to be ready to with most people than they would be it take a leaf out of the book of other Churches, given in an elaborate style. Mr. Moody, no when it can do so with advantage. doubt, prepares carefully in his own way; but he is so natural that, in the best address he gives, it seems as if everything he said might have come into his mind after he got up to speak.

man that has a confident belief of the truth of what he is saying. He evidently speaks out of the fulness of personal conviction. You may question points in his theology; but you cannot doubt the sincerity of his faith. In this respect he reminds us of Spurgeon. There is always a mysterious power in the man whose sincerity of belief impresees those who hear him with the conviction that he means every word be utters. No art can make this impression. It is the effect of strong, living faith in the preacher. It comes from what a man is; not from what he appears to be.

He has, what nearly all popular speakers have had, a remarkable facility of illustrating his teaching, in a way that reveals considerable imagination and sarcastic humor. He does not, like Beecher, or Parker, display a poetic insight into the meaning of common things, and their power to illustrate spiritual from incidents that have come under his own observation in his evangelistic work, and from the Scripture narratives. Several of the incidents taken from his own experience in Sunday school or evangelistic work were | fixed number of men and angels are by God's tenching and full of pathos, appealing to the kindliest human sympathies, and were told with much dramatic power and feeling. On Wednesday afternoon, the story of his going round with a dying Sunday school teacher, praying and talking with the members of his unconverted class, made hundreds bow their heads and weep; indeed none seemed unmoved The whole vast congregation was stirred with deep emotion.

tives to illustrate great truths of character and duty is perhaps his most characteristic gift. By the aid of imagination and a keen sense of humor, he fills up the outline given in Scripture with vivid life like touches, that make the whole scene intensely real and modern. Those who heard him describe in tute, it would, according to Calvinism, be this way, the translation of Elijab, the story of the Good Samaritan, the healing of the that Christ had so ded for them. blind man in John, and Joseph of Arimathea, will not soon forget the vivid pictures presented. The late Rsv. W. O. Simpson, of England, and some other English preachers that we have heard, excelled in a similar way of using Bible incidents. In addition to all these, Mr. Moody possesses a strong, sagacious insight into human nature, which makes many of his home thrusts specially effective; because they are not random strokes; but the skilful unmasking of some well-known homan weakness, in a way which comes home to every heart and conscience.

Mr. Moody's experience in evangelistic

The way in which he uses Scripture narra-

work has developed a confidence, taot, and decision in the conduct of such meetings, which greatly contribute to his success. The degree also in which music was enlisted, as an aid to devotion, was one of the most suggestive features of the Convention. Without in any way disparaging the value of Mr. Moody's gifts as a preacher, we do not hesitate to say, that the services of last week would not have possessed the attraction and interest which they had for all, without the soul-stirring singing, which was one of their most striking characteristics. Not only was there a large trained choir, under a skilful leader, but the great majority of each vest audience were familiar with the tunes and sang them most effectively. When he several times asked the choir to be silent, and the people in the body of the church, or in one of the galleries to sing alone, it was wonderful to note the great volume of harmonious sound which rang out in response to these requests. On several occasions, though the choir and congrebefore Mr. Moody came in, yet he called for lar service. Moody and Sankey have taught the Churches that there is a power in sacred All who had the privilege of attending the song, that has not been fully used in our evangelist, and will carry something of the

THE REASON WHY.

Our good neighbor, the Canada Presbyterian, banteringly refers to the fact that the Methodists "love to think that Calvinism is being toned down," and that Presbyterians are becoming, in some respects, more like Methodists of the Presbyterian method of "calling" ministers. It thinks that Presbyterianism has better things than this which the Methodists might appropriate with advantage: and mentions the doctrines of Election and Final Perseverance among these "best things." We rise to explain. We do not know that Presbyterians have been specially charged with adopting Methodist usages. But it has often been remarked that nearly all the Protestant Churches have. in recent times, come nearer to the free religious methods of Methodism: as may be seen vices, conference meetings, and other things.

As to what the newspapers name "calle," this is the application of a term used in other Churches to a somewhat different pose a theory before the world as a panacea usage which exists among Methodists. The

and every argument and illustration used the Conference. Neither of these supposicontribute to that end. He presches like a tions is correct. The custom of official trums. boards requesting the Stationing Committee of the Conference to send a certain minister to be their paster has been followed by most congregations in towns and cities for many years; though the practice is probably becoming more general. But the expression of a preference for a specified minister does not take the appointing power out of the hands of the Stationing Committee. In England. it is regarded as greatly aiding the Stationing Committee in its work. Some of our people, indeed, seem to think this is taking the appointments out of the Lord's hands; but the Lord can work as well through one set of men as through another.

The Presbyterian is in a generous mood. asks: "Why not appropriate our doctrine of Election or Final Perseverance?" The proffered gift is "declined with thanks." the Presbyterian asks the reason why we do not adopt the Calvinistic doctrines, it might truths. His illustrations are nearly all drawn | not be courteous, if we did not give a frank reply. We will, therefore, answer this question in a few words:

> We cannot accept Calvinistic Election: because the assumption that an unalterably decree elected unto life, implies that an unchangea'ly fixed number are also, by the same decree, predestinated to eternal perdition. This dogma we regard as inconsistent with the goodness and justice of God, the freedom and responsibility of man, and the offers of life and salvation to all men. We will briefly explain what we mean. A It is at variance with all our ideas of justice for God to consign to eternal perdition, for not believing on Christ, those who have been doomed to that perdition by his own decree. and whom he never effectually called or strengthened with gracious ability. Besides, if what elect sinners believe when they accept Christ is that their sins were imputed to Christ, and that he died as their substibelieving a falsehood for reprobates to believe

If salvation is unconditional—if it in no sense depends on anything that med can do, but upon the decree of God, made without regard to anything which he foresaw in human character, then we fail to see how the perdition of the lost can be their own fault. If any portion of the race is shut out from electing love, and predestined to perdition by a divine decree, it would be a mockery to send men to offer them a salvation which God had decreed they should never share; for the Confession of Faith says, he has "onchangeably ordained whatsoever comes to pass." These are some of our reasons for strengthened in this purpose by observing that our good Presbyterian brethren labor for the salvation of all men, as if the Calvinistic doctrines were not true-as if Christ died for all-as if salvation was conditional-as if there were no reprobates-and as if he that forsakes God will be cast off forever.

SOCIAL ADVANCEMENT. There is a certain class of self-styled

philanthropists who assume that the evange-

listic methods of the Church are inadequate to the elevation and improvement of the social conditions of society generally. They charge upon the Church an indifference to the general laws of social life, such as sanitary considerations which, it is assumed, if applied, would do more towards the elevation of the masses than is done by the means which the Church employs and upon which skepticism casts its [contempt. They lie under the mistaken notion that society can be elevated by some process which deals with conditions rather than character, forgetful of the fact that character makes conditions. Society is composed of individuals, and can be no better in ithe aggregate than the sum of the moralicharacter of its individual members, land whatever influence elevates, reforms and purifies the individual, by so much elevates, reforms and purifies society, and adds so much to the moral force with which the whole mass may be leavened. He is not a close observer who has not learned that anv community in which the force of evangelism is strong is under the best impulse to all that social advancement implies. Abundant illustration of this fact is found in the influence of vigorous missionary or evangelistic effort in those localities in large cities in which they have been organized. Invariably as they advance, vice and squalid poverty recede as though some invisible hand had swept and garnished the region round about them. With such poor aids to social improvement as secularism and its kindred isms offer, we must look in vain for the purification or elevation of social life among the masses of society. It is godliness alone that has promise of the best for the life that now is. That which purifies the springs of life, that transforms character, that implants in the human heart a new and Divine life, and that only, is the true remedy for social degradation. But it is not true that the Church while engaged for the reformation of the individual is neglectful of, or indifferent to the general weal. Nor is it philosophical to say that to impress a man with the necessity of saving his own soul is to stimulate selfishness. He who is brought to the recognition of his proper relation to the Divine Father, by the same experience comes into a recognition of human brotherhood. It is not from the lips of the Christian that the question comes, "Am I my brother's keeper ?" If all that secularism has done throughout the world for the reformation of the degraded masses of humanity were summed up it would not equal what has been accomplished by any one of many of the great leaders in the Church of Christ. It is not much to

for human ills, but it is to the results that

He is eminently direct and pointed. In | tion of ministers is a new departure, which | fulness, and to these the disciples of Christ | quiry be made for the cause and cure. In | ce ption of the auditors' report and the closevery address he sims at a definite result; supersedes the appointment of pastors by may challenge with the utmost confidence the discussion of this question in the Conthese modern propounders of quack nos- | vention, the opinion seemed pretty general

THE MISSION OF METHODISM.

We have no doubt that Methodism has a divinely appointed mission to accomplish in the world. If the history of the planting of the early churches of the apostolic age gives proof of a divine origin and divine interposition, it cannot be denied that the origin and progress of Methodism furnish tokens of similar divine power and guidance. Like primitive Christianity, Methodism was destitute of all forms of earthly power and prestige, and was despised for its simplicity. As in primitive times, the influence exerted and the progress achieved were simply the results of the faithful preaching of the Gospel, accomusnied by the converting and sanctifying power of the Spirit. We thank the God of all grace that these tokens of his power and presence have not departed from us-that the preached word is still quick and power. ful-that it is still the power of God to the salvation of all who believe. To speak morely of the numbers that have been enrolled under the banners of Methodism, the victories ft has won among the heathen in different parts of the world, and the educational and Sunday-school work it has accomplished, does not fully embrace all that has been done. We must also take into account the influence that has been exerted upon other Churches. The great revival movement of the last century reached out and touched and quickened other Churches with a new life, so that the influence of Methodism has gone far beyond the Methodist organization and name. There can be no doubt, whether it be acknowledged or not that Methodism has exercised a great moulding and softening influence upon the theology and religious thought of the Churches, as well as upon the experience and life of the people.

Is this mission of Methodism a temporary thing that has run its period, and is likely to passaway? We know it is sometimes said that, since other Churches are now giving more prominence to personal conversion and spiritual religion, Methodism as a separate organization is not needed, and that the best thing can do is to merge its existence in some of the older Churches, and disappear from sight. We have no sympathy whatever with any such sentiment as this. To countenance such an idea would be recreancy and disloyalty. It would be to ahandon the trust that God has committed to our keeping. Never did the world need the labors of Methodism more than to day. We have as a Church a testimony to bear for the universality of the Atonement and the declining to appropriate Election. NiWe are follows of the great salvation, that we cannot commit to any substitute. As long as men are ignorant and need light, guilty and needing forgiveness, dead in trespasses and sins, and needing renewing and sanctifying grace, Methodism has a mission to the world. The mission of Methodism can only terminate when its work is done; or when it becomes incompetent to do it. If Methodism becomes a mere formal and lifeless thing, without spiritual power, the sooner it else the better. But as long as Methodism presches the Gospel with the Holy Ghost sent down from heaven, and exemplifies by her saved hosts the power of grace, she will have a sacred work, a divine mission for this sinful world.

SPIRITUAL LIFE IN THE CHURCHES.

Among the topics discussed at the late Moody Convention in Toronto none were more important than that which stood first sound scriptural doctrine, especially at the on the programme: "How to promote present time, when so many evangelists are spiritual life in the Churches." That the tinctured with a Calvinistic Plymouthism. committee thought it necessary to introduce such a topic is humiliating, for it implies a condition of spiritual declension or weakness which ordinary means appear inadequate to relieve, and if this be the true state of spiritual life in the Churches professing to held during its entire history. Nearly all represent the Saviour of men, and to be his organized agencies for their recovery from sin and their salvation through him, then indeed too much attention and thought cannot be given to the discovery of a remedy. The Churches are set as a light to the world, as the salt of the earth, and if they are without illuminating or seasoning power, or possess them only in the weakest degree they have by so much lost their right to bear the name of Christ. It is lamentable if they who are tossed on the ocean of that unrest which the world stands confessedly unable to relieve look in vain to the source from whence they have a right to expect help and find none—sad if, instead of the gleaming light which should direct to a safe harbor of refuge, they find only impenetrable darkness. There is a feastai responsibility resting upon those through whose neglect to keep the signal light burning, the train or ship freighted with human life is wrecked or lost. Without spiritual life and power a Church is not only useless as such but may be a positive injury to souls, for it may attract by other means those who otherwise might go when they would be surrounded by saving influences. But we are not prepared to accept any such extreme view of the spiritual coadition of the great body of Churches for which we write. The encouraging intelligence of revivals which is found in our columns from week to week gives proof of a hopeful vitality, and is the pledge of still greater things; and yet we are by no means certain that the full measure of spiritual power which is possible is attained. If it were, it is scarcely probable that in so many of our congregations the percentage of unconverted hearers would be so large. If, therefore, it be true that any of our churches, or all of them, are not pessessed of the degree of spiritual life which they ought to have, and must have, in order to the highest usefulness, it is of

the study of the word of God, and of personal or individual effort for the conversion of souls. Too many professors of discipleship with Christ appear to think that they have only to observe a sort of general routine of duty, having regard mostly, if not exclusively, to their own enjoyment-a cause which must inevitably result in spiritual barrenness to themselves because so entirely the Lord Jesus who made fruit bearing a cause of spiritual dearth is, however, the intense craving after wealth for its own sake. which apparently pervades the very classes of society from whom the best service should come. Upon this point Mr. Moody expressed himself as follows: "We have lost spiritual life by being hand in-glove with the world, believers unequally yoked with unbelievers. You cannot have power unless you lead a separated life. Christ died to redeem you from the world. I have heard people say, 'Christ left us in the world, we are not to live like hermits.' No, we are not to live like hermits. But the one thing Christ taught throughout his life on earth was, that the world was at war with him. The world is not to day any more a friend to the Gospel of Jesus Christ than when he perished on the cross. Human nature has always been the same. The first man born of woman was a murderer. No man or woman is going to have spiritual power that is not separated from the world—that is unequally yoked with unbelievers. We used to have to preach to the Church to keep out of the world. Now the world has gone into the Church-moved right in, and taken possession, and that is the reason we have so little power. People say, 'Christ did not take us, only the world-we are in the world;' the ship is on the waters; that is all right, but when the water gets into the ship it's all wrong. And so when the world gets into God's people, it is all wrong."

THE ELM STREET REVIVAL.

We are pleased to be able to state that the revival in Elm Street Cuurch, under the labors of the Rev. Thomas Harrison, has continued to increase in interest and power. Even during the excitement of the Moody Convention, the congregations were large, and the religious interest powerful. Night after night the communion railing was crowded by penitent seekers, nearly all of whom have been enabled to rejoice in God their Saviour. Last Sunday was a great day in that church. In the afternoon, 252 united with the Church. Over twenty new seekers came forward in the evening. Besides these, over 40 expressed their intention to join the Presbyterian and other Churches, and about 50 will unite with other Methodist churches in the city. This is one of the most extensive revivals that has ever been seen in Toronto, and the work gives no sign of declining in power. The meetings will be continued, at least, for another week, probably longer. While we should sympathize with all modes of Christian work which are owned of God, and should hold ourselves, like Wesley, free to adopt any method that is likely to increase our success in the Master's work, as a general rule, we believe it is best for Methodists to work on the old Methodist lines. We can regard with charthem evince zeal for God and a true Christian spirit; yet we confess we feel a strong preference for an evangelist like Mr. Harrison, who preaches what we believe to be

This morning at 9.30, in Mount Vernon Place Church in Baltimore, U.S., there assembled the most general representation of the Methodism of America which has been denominations bearing the name "Methodist." in the United States and Canada, will have delegates in this Conference, representing nearly four million communicants. And if we allow three adherents to each communicant, they will represent nearly 16,000,-000 of the population of North America. Let it be remembered that a century has not yet nassed since John Wesley died, that during much of its history and in the widest area of its operations Methodism has made its growth by conquest, that unlike older denominations and those of a national character, it has not grown by heredisary preferences, but because of social consideration more particu- and united effort to extend the influence of larly in the land of its birth it has continually suffered depletion, and none who are not blinded by prejudice can fail to see in its marvellous growth the hand of God. Doubtless, as the programme indicates, the proceedings will be full of interest. The Rev. Dr. Williams, of St. Catharines, and the Rev. Dr. Gardiner, of Princeton, are to represent knew her. Before the dew of her wouth our Church at the Centennial Conference at Baltimore. We published an outline of the from the tender fellowship of sorrowing proceedings in our last issue. The Conference opens on December 10th and closes on the 16th. On the second day Rev. Dr. Gardiner opens the discussion on the educational and financial results of Methodism. On the fourth day, the Rev. Dr. Wiltiams is to read a paper on "The Rise and Progress of Methodism." Dr. Williams is well qualified to deal with this subject upon which appeared in the Methodist Quarterly Review and attracted a good deal of attention both in Canada and the United States.

Committee of Consultation and Finance of the late Methodist Church of Canada met at the Mission Rooms to wind up the business of last year. In the absence of Dr. Rice, Dr. Williams, the vice-president, presided. The Presbyterian seems to think that the invita- thoughtful men will look for proofs of its use. the utmost importance that persistent in business before the Committee was the re- Pedobaptists, and never will. Until the end they

ing up of last year's accounts. In the afternoon a similar Committee of the united that the cause lies mostly in a neglect of | Church met, Rev. Dr. Carman, General Superintendent, presiding. A number of special claims referred to this Committee by the Missionary Board were considered and adjusted. Among the more important references was one relating to the French Institute at Montreal, upon which this Committee advised that the General Secretary consult with the directors at Montreal with a view to making the best practical arrangeout of harmony with the mind and life of | ments for the carrying on of that institution. The proposition adopted by the Missionary test of discipleship. The most fruitful Board for the erection of new premises and & referred to this Committee, was also considered, and a sub-committee was appointed to make further inquiries and to take such action as may be deemed advisable.

> Roman Catholic questions still continue to embarrass the German Government. Last week, Prince Bismarck delared the reintroduction of Herr Windthorst's motion to repeal the law empowering the Government to expel or intern priests for illegally exercising their functions, after its recent rejection by the Bundesrath, was disrespectful to the Bundesrath. Moreover, he said the last two Prussian Ministers of Public Worship had not applied the law. The attitude taken by the Centre party impeded an understanding between Germany and Rome. Prussi would not consent to repeal the law, at least not for the Polish districts. The Government would only accept a prelate for the archbishopric of Posen who did not sympathize with the efforts to sever West Prussia and Upper Silesia from the Prussian State. The negotiations between Prussia and the Roman Curia since 1878 had been practically without result, although Prussia had granted various concessions. These negotiations were still pending, and the Government could afford to wait. It would only make further concession in case co acessions were made by Rome with a view to the restoration of peace.

Dr. Maclagan, Bishop of Lichfield, has adopted a curious method of making up for the want of preaching ability in some of his cisary, especially the deacons. He directs that they should only preach one sermon a month of their own composition, and wished that that should be sent to him for examina. tion on the Monday after it is preached. At. other times, his lordship desires that they should read sermous from [volumes which he recommends. The Christian World says: There is not a little to be said for the Bishop's advice, but we pity the descons. Few men could prepare a suitable sermon for ordinary Sunday use if they had the fear of a Bishop's criticisms ever in view. And if doctrine and theology have to pass muster with his ecclesiastical superior, it is not likely to favor the free expression of a young man's religious earnestness, or the utterance of the convictions of the mind. It is not likely to produce many Robertsons or Kingsleys; and it is the prolongation of the school-boy condition of existence.

In no part of the Orient are the indications of progress more clear and encouraging than in Japan. There, it is now said, The Mikado has formally abolished the rank and title of a state priesthood, and now permits all sects to choose their own spiritual heads. This measure is regarded as preliminary to a declaration of complete freedom in matters of conscience, ity and liberality theological opinions which | which would place Christianity on the same we do not accept, when those who teach legal footing in Japan as Buddhism and Shintoism. Though Shintoism has long remained the official religion of the empire, Buddhism, after much persecution, was admitted twelve years ago to much the same status as its rival, but for the last seven years the State has interfered very little with the Church. While freeing the Church from Government rule, however, the Ministry warn priests strongly against fomenting religious disturbances and disputes, which will be quelled by law."

> We are in the last month of the year, and yet there are a great many circuits from which not a new subscriber has been sent. Sometimes a brother tells us that he is on a bad circuit to get new subscribers. But we have noticed that more depends upon the man than the place. We often get a good list from a poor circuit, when the minister is zealous; while we get very few from a rich circuit if the pastor is not earnest in the work. Brethren, let us hear from you soon. We believe if the ministers would publicly appeal to their people, and show them the value of the Guardian to the family and the Church, that we might have a large increase in our circulation. We ask for an earnest this important Church agency.

> We regret to announce the death of the wife of Rev. A. M. Phillips, B.D., of Galt. She was a daughter of William Coyne, Esq., of St. Thomas, a most amiable and estimable Christian lady, greatly beloved by all who had passed away, she has been removed earthly friends to the communion of the glorified above. Bro. Phillips and the bereaved friends have our deep sympathy in their great sorrow.

Some time ago, at an Evangelical Alliance meeting, we were somewhat surprised to hear a leading Baptist minister denounce the present system of religious denominations, and strongly advocate the organic union of which he wrote an able article some years ago | all the Churches in one body. Our surprise arose from the fact that no people give greater prominence to the points that are peculiar to them than the Baptists. It seems te us that when men who are strongly On Thursday morning last the Missionary attached to their own Church system talk of organic union their main thought is that everyone will adopt their views. We are confirmed in this opinion by the following remarks in a recent issue of the Canadian

large or small, influential or otherwise. Until the doctrines, peculiar to Baptists, are conceded by others, the former must hold on their exclusive way. Therefore, while the union fraternities of platform speech making may be all very well as evidencing genuine cordiality among the different bodies of Christians, it may be just as well to selitary way to the end. They may and do wish others God speed in their efforts to win the world for Christ. They may and do thoroughly admire and respect very much in the men and methods of

Just as we go to press, we learn that the Rev. J. C. Antliff, of Brantford, has received a cablegram from England, announcing the death of his venerable father, the Rev. (b) B William Antliff, D.D. Dr. Antliff has long utiliz occupied a prominent place in the Primitive fulle Methodist Church in England. A fuller reference to his character and work will appear in our next issue.

> CORRECTION. -In the advertisement of Prof. Vernov's Electro-Therapeutic Institution, in last week's GUARDIAN, in the first testimonial, for "John Chas. Dart" read "John Charles Dent.

The time of Rev. Dr. Carman's lecture in Sunderland is changed to December 31,

BOOKS AND PERIODICALS RECEIVED.

Our able contemporary The Week entered upon its second year with its issue of last week. It must be very gratifying to its publisher and editors to have passed the critical period of experiment and to have so soon achieved the enviable position which the paper now holds in public estimation. In a community where party feeling in politics is so pronounced, it is not easy for a purely literary Journal to subsist which attempts an undependent position, while at the same time giving critical attention to all important political questions; yet this is what The Week has done. That it has met with such gratifying succes is wish it a yet wider circulation and increased proc-

The Fortnightly Review for November has been received from Leonard Scott Publishing Company, Philadelphia It contains the following leading articles :- Mr. Gladstone-Ancient Organs of Public Opinion, by Prof. R. C. Jebb-Is this the Bill, by A. A nold, M.P.—Carlyle's Life in London, by A. S. Ve ables, Q.C .- The Future of Industry, by C. Waring-Id-as about India, III. The Mohammedan Question, by Wilfrid Scawen Blunt-Alast Word on Sugar Bounties, by G. Baden Powell-The Irish and the Government, by T. M. Healy, M.P.-Diana of the Crossways, Chaps. XV. to XVIII., by Geo. Meredith-Moderation and Total Abstituence, by Sutton Sharp-John Wilson Croker, by T. E. Kebbel-Home and Foreign Affairs,

The Contemporary Peview for November (London, Isbister & Co. Philadelphia, Leonard Scott & Co.) is fully up to the average standard of excellence. It contains the following leading articles :- The British Navy, by Sir E. J. Reed-Warzburg and Vienna, by Emile de Lavelleye-Goethe, by Prof. J. R. Seeley-A Democratic Church, by Rev. S. A. Barnett-General Gordon and the Slave Trade, by H. W. G .- Greek Cities under Roman Rule, by E. A. Freeman, D.C.L.-Railway Rates and British Trade, by J. S. Beale-Lord Salisbury and Redistribution, by H. M. Bompas, Q.C.—Do We Need a Second Chamber ! by James Bryce, M.P.-Contemporary Life and Thought in Germany, by Dr. H. Geffeken-Contemporary Records in Physics, Fiction and General Literature.

The Homiletic Monthly for Decamber closes another volume of this wide awake and progressive magazine. In the sermonic section we have several noteworthy discourses by such distinguished preachers as Dr. Newman Hall, London ; Dr. Henry J. Van Dyke, jr., New York; Dr. Stuckenberg, Berlin, Pruss'a; Dr. J. B. Thomas, Brooklyn; Dr. B. M. Palmer, New Orleans; Dr. A. T. Pierson, Philadelphia; Dr. F. A. Noble, Chicago; Rev. C. H. Spurgeon, London; and several others. The Prayer-Meeting Service is rich as usual. Prof. Gode', of Switzerland, criticizes rather severely Rev. Henry Ward Beecher's views in the Symposium on the Epistle to the Romans. Prof. W. C. Wilkieson treats Conditions of Pulpit Power with marked ability. Dr. J. M. Ludlow sketches an Old Time Negro Preacher with great vividness. Dr. Howard Crosby sheds fresh Light on Important Texts. Prof. Pick furnishes extracts from the Midrash Rabboth. The dozen other departments are full of varied and valuable material, condensed. classified, and adapted to use in pulpit and parish work. Price \$2.50 a year; 25 cents a single number. Funk & Wagnalls, 10 and 12 Dey Street New York.

The Andover Review for December (Houghton & Mifflin, Boston) is fresh and able. It has become a living force in American Theology. Prof. Harris's article on "The Function of Christian Consciousness" has attracted much attention This number contains articles on :- The Evolution of Conscience, by Rev. Francis H. Johnson-Bayard Taylor, by Paul Hamilton Hayne-Missions in Mexico, by Rev. Rollo Ogden-Literacy and Crime in Massachusetts, by George R. Stetson-Editorials: The Apostles' Creed-Americans Painted by Themselves-The Christian Consciousness-Criticism and Comment. Philosophical Criticism and Book Notices.

The Chicago Current is closing its second year, and has now already a high place among the best literary journals in America. It has an independent ring in regard to current questions, and maintains a high moral tone on all questions relating to morality and religion. Its poetry alone is worth the subscription price of the paper. It is pithy and racy, sometimes almost too scrappy. In this week's issue of the Current (December 6), the first chapter of E. P. Roe's latest and most important serial, "An Original Belle," is given and will be found to fairly forecast the unusual power, strength and interest of the entire work; the secand paper of "The American Type" series, by a large number of eminent American writers, is from

The December St. Nicholas is the Christmas number, and is in all respects a superior issue. John G. Whittier opens with a beautiful poem. entitled "The Light that is Felt;" while Lord of his two grandchildren, from the painting by Anna Lea Merritt, which accompanies her interest. ing paper. "A Talk about Painting." Another artist-author, Mary Hallock Foote, writes and

Among the distinctively Christmas features are "Visiting Santa Claus," a poem by Lucy Larcom; another Christmas poem by Grace F. Coolidge; the Very Litt'e Folk's story, "Madie's Christmas," by Mary Map's Dodge; a description by Rev. H. A. Adams of several noted Christmas feasts in Westminster Hall; and a clever little sketch, "What the Philosopher Said on Christmas day," by Mrs. W. H. Daniels. There are also poems by H. H., Helen G. Cone, and Malcolm Douglas: Edna Dean Proctor contributes a sketch of the young Crown Prince of Russia, with a portrait; and C. F. Holder tells of a whale that was imprisoned in an iceberg. A prominent feature of this number of St. Nicholas is a beautiful wood-engraving of a painting by the Spanish painter Velasquez, which is considered one of the finest child-pictures of the world. It is a portrait of the Infanta Marguerita Meria, daughter of King Philip of Spain, who was Valasquez's patron and friend. If there is any more attractive Magazine for the young folks than St. Nicholas published anywhere, we have not seen it.

The Model Singer for singing classes, schools and choirs. By W. O. Perkins and D. B. Towner, Published by Oliver Ditson & Co., Boston. Price 60 ets.

It has been the fashion of late years, to provide special books for singing classes, and not to depend on the large books intended for both church and school. The new books are lighter, more convenient, and, what is a great matter in a class of a hundred, much cheaper,

The Model Singer is a book of 192 pages, of which the first 25 have explanations and a graded set of exercises, the next hundred pages a most interesting collection of harmonized songs and glees. for study, and the rest of the book contains a fair amount of hymn tunes and anthems. On the whole, a few dimes invested in this genial lesson book will be well expended.

We have received from dr. Eugene J. Hall, of Chicago, a series of readings in pamplet form. The titles of these tracts for recitation are :- 1. Away Down East; or, Reminiscences of New England. 2. Away Out West; or, Pictures of proof of the high literary character by which it is Pioneer Days. 3. The Shady Side of Life; or, distinguished. Although we cannot agree with its the Ills of Intemperance. 4. Original Hamorous position upon some public questions, we cardially and Dramatic Recitations. They are a good deal like Will Carlet n's ballads in style. They are full of quaint humor and graphic descriptions of rural life. They contain many of those racy touches where wit and pathos lie so close tegether. Mr. Hall, as poet and reader, has been well received by the public and warmly commende t by the press.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

BARRIE, Toronto Street Church.-Rev. J. M. Wilkinson, B.A., pastor. Since Conference the church has been renovated and beautified and is now very attractive and comfortable. The reopening services were held on last Sunday week, when Rev. R. Boyle, a former pastor of the church, preached both morning and evening; and Rev. Mr. Barnes, Christ Church, Barrie, preached in the afternoon. On Mouday evening, Rev. Manly Benson, of Central Church, Toronto, delivered his popular lecture entitled " Men Wanted." The financial receipts of the opening services were over

TORONTO, Wesley Church .- Last Sunday mornthirty new members into the Church, making over fifty who have been added to the membership specially manifested at all the services of this church, and at nearly every one conversions take place. At the monthly prayer meeting of the Sunday school last Sunday, twenty of the scholars stood up for prayer. The congregation has grown to such an extent that, though we only reopened last September, with over last, when the pew steward was reletting the rews, he found it difficult to accommodate the applicants for seats, and now there is not a single pew to be let.

NIAGARA CONFERENCE.

BUBFORD.-Rev. T. S. Howard, pastor. We have had a blessed meeting at Fairfield. This is the fifth week, and over forty persons have professed conversion to God, thirty-one of whom have already united with the Methodist Church. More will come. The meeting is not yet closed. The members are all revived and all at work. Every person at the meeting kneel at prayer, and all the seekers of salvation come and kneel at the communion railing, and the workers pray and talk with them there. This is the old way. To God be glory.-Con.

Lowville.-Rev. D. Hunt, the pastor, writes: We have just finished a new and beautiful parsonage on this circuit, and had a very pleasant and profitable opening entertainment on the 2nd inst. The report of the treasurer, W. Harbottle, Esq., showed the expenditure to have been \$2,500; and with readiness and unanimity the entire amount was provided for.

DUNDAS.—Our Dundas people have recently been making extensive improvements in their church, and will have the reopening services on Sabbath and Monday, 14th and 15th inst. Dr. Carman, one of the General Superintendents, will preach on Subhath morning at 10.30 and 6.30 in the evening. At 3 p.m. the pulpit will be occupied by Rev. Dr. Laing, of Dundas. The White Brothers, of Paris, will assist in the service of song at the Sabbath services, and also on Monday evening. Collections will be taken at all the services in aid of the repair fund. On Monday evening a platform meeting will be held, to be addressed by Rev. Dr. Carman, Rev. Thomas Boyd, of Mullgrove, and resident ministers. Prof. Parker, organist of the Centenary Church in Hamilton, will furnish the musical programme for the evening.

LONDON CONFERENCE.

PARK HILL.-God is gloriously visiting Park Hill with showers of blessings. Two hundred and thirty have professed conversion, and the work seems only commencing. The church is packed the pen of Hortio Nelson Powers, of Connecticut, every night. The church and tewn-hall were both filled last Sunday evening, and deep solemnity and seriousness rested upon the people. The town and surrounding country, seem moved as never before. The Rev. David Savage, with Tennyson is represented by a charming portrait his "Hallelujah Band," came to our help, and this is the result. We must have a new church next summer. May God bless the Band work. ers.—Com.

Homes.-Rev. J. G. Foote writes :-The illustrates a delightful sea-side article, called Homer Methodist Church having been rebuilt, "Menhaden Sketches-Summer at Christmas- was reopened for divine worship on Sunday, tion. On Monday evening the annual teatime." J. T. Trowbridge contributes a new serial, November 23rd, by the Rev. J. A. Williams, meeting was held, which was a grand success in

at 11 a.m., from the words, "Jesus Christ, the same yesterday, to day and forever." The R.v. Solomon Cleaver, B.A., of Niagara, preached one of his characteristic sermons at 7 p.m. from the words, "Not by might, nor by power, but by my Spirit, saith the Lord of able, nevertheless our congregations and collections were very good. A tea-meeting was held on the following evening, which proved a grand success. Addresses were delivered by the Rev. J. A. Williams, D.D., S. Cleaver, B.A., Tennet, White, Emory and Ramp. Music was formshed by Welland Avenue Church choir. Everything had been done to make this tea a success, and we were not disappointed. Proceeds of tea \$105. When we came into possession of this appointment last June, by change of boundary of our circuit (Louth and Grantham), this church was in a most dilapidated condition, having been built in 1833. Besides its dilapidated condition, it presented a rather ancient appearance. But by going to work unitedly, and with strong faith that God would help them that help themselves, we have thoroughly reorganized the old church by taking out the old woodwork, galleries, and all, and reshaping the brick walls. We have, at an expense of about \$1,300, a church of more modern taste, neat, commodious, comfortable, and we have only about \$200 of the whole amount that is not provided for, which amount we hope to see reduced, at least, if not wiped out, before the close of this Conference year. James Mc-Donald, of Thorald, was the contractor, and S. R. Badgely, of St. Catharines, was the architest, who prepared the plan and superintended the work. Great praise is due to this little soclety for their untiring enous and noble endeavor; but the building itself stands As a monument of praise. The Episcopalians opened which we are very thankful. We have now three excellent churches on this circuit, with growing interest. All that we lack now to make this a very desirable circuit is a parsonage, which, I trust, will be soon provided. 'We look now for conversions. Brothren, pray for us.

GUELPH CONFERENCE.

STRATFORD. - Rev. George Richardson, pastor. The Rev. J. E. Howell, M.A., of Owen Sound, preached two appropriate and telling mission. ary sermons for us last Sunday. The people showed how they appreciated the effort and loved Christ by contributing on cards and collection \$286. This is sixty dollars more than we raised last year. As an evidence that it did not interfere with the spiritual exercises, I may say that at the close we conducted a powerful evangelistic service, at which eight decided for God. Brethren Hunter and Crossley are doing grand work for God in this town. Union evan- fully converted. telistic services are conduced by them this week in Knox Church. Ministers and people cooperating most heartily. It is said that Stratford was never so move a before. Last Friday night some fifty held up their hands in our church numbers had to go away for want of room.-

BAY OF QUINTE CONFERENCE.

TRENTON WEST, under the able pastorate of the Rev. Charles Fish, is enjoying prosperity. Showers of blessings have come down upon this ing the pastor, Rev. C. E. McIntyre, received charge. There have been several additions to the Church, with large congregations. A new parsonage is being erected, which will greatly since Conference. God's presence has been add to the comfort of the pastor's family, and -Coм.

PLEVNA .- An interesting gathering took place on the evening of the 29th alt., in connection with our mission work. Friends far and near gathered at an early hour to our tea-meeting and concert, which was excellent throughout. torty additional pews, yet on Friday evening | During the evening the resident minister was presented with a very handsome autograph quilt, worked by the ladies of the neighborhood. Proceeds of the evening \$32, which was in aid of our circuit funds. The union is a great blessing to these parts, and is acknowledged as such by all our people.-Com.

Mullerook.-Rev. J. Anderson writes: On Sunday, December 7th, our anniversary sermons on behalf of the Educational Society of our Church, were preached by Drs. Nelles and Badgley, of Victoria University. Owing to a protracted rain our congregations were small. but they were attentive, appreciative and responsive. The sermons and appeals of these brethren were such as the names of these scholarly and gifted ministers would lead us to expect. The collections and subscriptions were in excess of any former year on this circuit, amounting to \$35. Last year the amount contributed to this fund by this circuit was \$10. The plan of soliciting subscriptions at the close of each sermon works well in Millbrook.

TRENTON EAST. -- Rev. G. W. Dewey, pastor. This circuit is enjoying spiritual and temporal prosperity. At the Johnstown appointment there has been a gracious revival of religion. Many have been quickened into spiritual life, and a goodly number savingly converted to God. Anniversary services were held in Trenton on Sunday, November 30th, by Rev. Dr. Jacques, of Albert College, whose sermons were able expositions of Divine truth. Many said it was good to be there. On Monday evening, the 1st inst., an extraordinary tea-meeting was held, the church being filled to overflowing. The chair was occupied by Mr. J. Young, editor of Trenton Courier. Felicitous addresses were delivered by Revs. Wm. Young, James Cures, and A. Campbell, who conducted the finances. With his characteristic skill and the liberality of the people, there were raised \$1,470-within \$130 of all the claims against the church,—Cox.

PORT HOPE.-Rev. G. H. Copeland, pastor. The Walton Street Methodist Church anniversary services were held on Sunday and Monday, November 30th and December 1st. On Sunday. Rev. S. T. Bartlett, of the London Conference, preached morning and evening to the great delight and profit of large congregations. At the evening service many had to go away, not being able to get even standing room. Mr. Bartlett is very popular in Port Hope, and deservedly so, as he is a young man of more than common ability and increasing usefulness. In the afternoon Rev. Mr. Wallwin, of Cobourg, ably discoursed on Ram. i. 16, to a large and deeply-interested congregation. Mr. Wallwin is a young man of superior parts. He made a favorable impression in Port Hope, and will be welcomed again. The day closed with a prayer, meeting, in which several were seekers of salva-

must remain separate and distinct, be their body "His O. e Fault;" and F. R. Stockton gives D.D., President of the Niagara Conference, who every particular. The platform meeting that ere six addresses on English poetry at the another instalment of "Personally Conducted." preached a very thoughtful and effective sermon followed was presided over by the pastor, Rev-G. H. Copeland, who said that the order of the anniversaries during his pastorate in this church were in the ascending degree-good, better, best. On the platform were Revs. R. Hurley, T. R. Hull, J. Learoyd, R. T. Courtice, S. T. Bartlett, and H. E. Bayl-y, and Mr. Alf. hests." The day was somewhat unfavor- Skitch, secretary-treasurer, all of whom took part in the meeting. The choir did good service. The receipts of the anniversary meeting amount to about \$150. Special meetings are being held conjointly by the Brown Street and Walten Street Churches. Good has been done. Several persons have professed faith in Christ and several others are still seeking the Saviour. We are expecting greater things yet.

MONTREAL CONFERENCE, MABERLEY.-A new Methodist church is in

course of erection here. Mr. Knowlton, of Portland, is the architect, - Kingston News.

Kingston.-The new church built under the nastorate of the Rev. H. F. Bland, and costing \$13,000, was dedicated last Sunday. Sermons were preached by the Rev. J. M. Hagar, of come,3 Montreal, in the morning, and Rev. Dr. Sutherland. Missionary Secretary, in the evening. It is said to be a very beautiful and well finished

St. HENRI.--Rev. C. Lawrence, pastor. The annual tea-meeting of the Ladies' Aid Society last week was a grand success, the town hall being packed full by an audience including friends from the city, Lachine, Cote St. Luc Dupon the return of Rev. Newman Hall, LL.B., and other places. Mr. D. Graham presided and opened the meeting with a few remarks, after which a long and varied programme was carried out.—Montreal Witness.

RICEVILLE. - Rev. J. C. Cornell writes : Riceville Mission has been blessed with a gracious revival. It began, as all true revivals do. their church for us while repairing, and have amongst "the branches that abide in the true shown to neward a very brotherly spirit, for vine," and was not confined to one denomination. It was first Manifested in more earnest prayers, and then in an intense longing-a Jacob-like wrestling, an Israel-like prevailing, a Divine outpouring. Being in poor health, and not able to stand in the "forefront of the battle,' I invited Bro. Louis Blanchet, of Ottawa, to assist us, and his earnest appeals and soul-stirring songs were blessed of God to the turning of many to righteousness. The first meeting was a time of power, and two persons previously converted made their first public profession of faith, and so on to the end we were never without some who were finding the pearl of great price. The first course of services was held in Riceville Church, and continued thirty days, and then, after taking a few days for recuperation and rest, meetings were held for twenty-five days at Fournier, which is a village but three miles away. About sixty souls professed a desire for salvation, and many are hope

MANITOBA CONFERENCE.

Qu'Appelle, -- Rev. J. H. L. Joslyn writes :-Invited by Rev. T. Lawson, the writer joined him and his efficient colleague, O. Darwin, in asking for prayer. The house was packed, and a week of meetings at Pheasant Plains. : Mentionable facts are: Pleasant weather; above fifty in nightly attendance in Bro. Anderson's house; hospitable welcome, and the whole family saved; the reclaimed and converted are above a score in number, with all likelihood of being doubled in the few days that meetings will be protracted; the heart of the local preacher, Bro. Daymond, rejoiced, who sewed and gentleman, coming entirely without any suit of the vessel, recaptured it, and to of low grants, balanced by the exhilarating joy of " my glory fresh in me, and my bow renewed to the desirability of this station. More anon, in my hand," An inference might be added: If we dared in faith to plan and work as our Brother Lawson, would not many a prairie centre be toned up in joy and atrength to face the severifies before them

PERSONAL ITEMS.

The Rev. Dr. Williams, of St. Catharines, has received a cordial invitation to take charge of Norfolk Street, Guelph, at next Conference.

Archbishop Trench, of Dublin, who has resigned his see, declines to accept the pension of £2,500, to which he is entitled.

Mark Twain (S. L. Clemens) and . W. Cable, the novelist, give readings from their own writings this week in Toronto. The Rev. D. |Asa: Mahan, of London, her

just completed his 85th year, and still at is to preach with much ease. Mr. George L Seney, of New York, visited Macon, Ga., where he has distributed such

large sums for education. He was greatly hon-Mrs. Elizabeth Waddy, widow of the Rev. S. D. Waddy, D.D., died at Walpole Villa,

Maidenhead, England, October 28th, aged 79 years. Dr. Atticus 'G. Haygood resigned the presi-

dency of Emory College, in Oxford, Ga., Nov. 27th. He designs to give his whole time to the management of the John F. Slater fund.

Rev. H. M. Parsons, of Toronto, left town a few days ago for St. Louis, and will return with his bride. Before starting he was presented with a purse of \$500 by his congregation. Lord Lorne is still desirous of becoming

Lord-Lieutenant of Ireland, and there is some probability of the place being given him next spring should Lord Spencer retire. The Rev. Dr. Lee Rosser, the noted Southern

revivalist, now pastor of the Central Methodist

Episcopal Church, South, in Portsmouth, Va.,

is preparing his "Revival Sermons for Forty Years," to be published in four volumes. The Rev. G. Lamb, the venerable President of the Primitive Methodiat Conference in England, has been fifty-six years in the minitry, and, instead of seeking superanguati r. has

just accepted an invitation to another station. A recent issue of the Orillia Packet gave a highly complimentary notice of a sermon preached in that town to young men by Rev. J. Shaw, pastor of the Methodist Church, now of the Mission Rooms, Toronto.

Last Wednesday the Ray. Jas. M. Wilkinson, of Beeton, was married to Miss Arvilla A. Richardson, of Whitchurch. We congratulate our young friends on this auspicious event, and wish them a happy and useful married life.

Bishop Wm. Taylor will in a few weeks start or Liberia via England. He will preside over the Liberia Conference, at Monrovia, Jan. 29th. He will then proceed southward, intent on finding for his missionaries a practicable route to the interior.

Mr. Edmund W. Gosse visita America on a ten weeks' leave of absence. He deliv- faithful and successful.

Lowell Institute on Tuesdays and Fridays of the first three weeks of December. He is the guest of Mr. W. D. Howells.

The English newspapers look upon it as a foregone conclusion that Minister Lowell will be relieved soon after the inauguration of President Cleveland. Truth states, however, that he will not be lost to England, as he has decided to make his parmanent residence at

The Rev. J. B. Saunders has resigned as moral Governor and the Rev. A. Hardie, M.A. as Secretary-treasurer of the Standstead Wesleyan College. The duties of the former will be discharged by the Rev. Principal Holmes, M.A. and of the latter by the Rav. C. A. Han-

Mrs. Ann Balphs, an old and tried member of the Wesleyan Chapel, Ellesmere, Shropshire, England, during a prayer-meeting recently, while engaged in prayer, suddenly stopped, laid her head upon the new before her, and died, uttering in her last words, "O, Lamb of ! God, I

"Jefferson Davis is now the flast of his line," 88 ys the Atlanta Constitution. "He has been married twice and has no male descendant who bears his name. Not long since he lost his only son, and recently the death of the son of General Joseph R. Davis, of Biloxi, Miss., took away the last hope of perpetuating by male descendants, the name of Jefferson Davis."

to his congregation in London, Eng., he was presented with a marble bust of himself which had been executed during his absence in America. An address from his foffice bearers was also read selting forth his labors in his pr:sent church and at Surry Chapel for the past thirty years.

Rev. James E. Latimer, Professor of Systematic Divinity, and Dean of the School of Theology in Boston University, died at Auburndale, Mass., on the 27th ult., in the fifty eighth year of his age. Prof Latimer was prominent both as an educator and preacher, and was especially dustinguished for his high work as a student of the German language, literature and

The Rev. J. P. Thomson, D.D., continues to arouse thought in the South American republies by his beld and eloqueus lectures on popery. The newspapers of the country publish notices and letters concerning his efforts. In a communication to the Standard, of Buenes Ayres, we find him compared to the greatilreligious reformers of modern times in all countries. Dr. Thomson is a worthy and able, advocate of the cause of evangelical Christianity.

Mr. T. P. Bunting, who began the memoir of his father, the noted Wesleyan minister, I'r. Jabez Bunting, whose remains lie in City Road Chapel grounds, many years ago, the first volume appearing more than twenty years ago. announces that he is now finishing the work and will publish it in a complete form. Its publication is eagerly anticipated because of the unique position held by [Jabez Bunting in the Wesleyan community.

The Oshawa Vindicator, referring to the invitation extended to Rev. S. J. Shorey by the Sherbourne Street Church, after mentioning the regret felt by the church at Oshawa in view of Mr. Shorey's probable removal, says of the solicitation on his part, and when overtures were made to him some time ago he refused to accede to them saying he was perfectly satisfied with his Oshawa congregation. He was invited to take Sabbath service in their church, but on learning that the object was preliminary to the invitation given, he declined to go up. The matter, of course, rests with the next Stationing Committee of the Toronto Conference, although there is not much doubt the appointment will labor and usefulness.

ALBERT COLLEGE AND YOUNG

It is happily becoming known that Albert Coljege is the proper place for the training of nonmatriculated young preachers and candidates for the ministry. A considerable number of such young men are now in attendance at the institution, and others are expecting to come at the opening of the next session, Jan. 6, 1885. Those preparing for the preliminary Conference Examinations, and young preachers in Conference who need a more thorough elementary education, will find special advantages in Albert College. Here they will find all they can reasonably require in courses of study, instructions of Professors, and literary, social, religious and Methodistic atmosphere. It is also understood that young preachers attending Albert College have the benefit of funds disbursed by "The Education Society" of the Methodist Church. In view of all these facts, it s hoped that our preachers will direct to Albert College young men who need the training which this school is eminently fitted to give.

J. R. Jaques, D.D., President.

HOW TO GET TO HOPE TABERNACLE.

1st. By the tramway from the Don bridge, where cars will be found timely for each service and return. N. B.—Expect special arrangements for the tea-meeting on the 15th. 2nd. By the various railway trains from the Union and Don Stations, which every one can know by consulting the time-table. JOHN CARROLL, Missionary.

A STUPID NAME FOR A POST-OFFICE.

The name of the Post-office at York Station is Coleman. The result is, that letters being addressed to York Station or Little York are constantly going astray. I have lost five dollars at least, by one of these mietakes. My friends are informed that my own address is Kingston Road, Toronto. John Carroll.

The English Presbyterians have had under onsideration certain proposed changes in the wording of the old Confession of Faith. The Synod's minute on the subject came before the London Preabytery recently. At present ministers, licectiates, and elders at ordinations are required to give their assent to " The Doctrines of the Westminster Confession of Faith." The change proposed requires assent to "The system of doctrines contained in the Westminster Confession of Faith." There was some keen debate on the proposed change, but it was finally adopted by a vote of 37 to 32. It is expected that the change, slight as it is, will remove the objections which many laymen, as well as young men well disposed toward the ministry, have to accept office.

CARLINGFORD .- Rev. Bro. Kestle wishes us to state that his communication of last week should have read ministers, to include his col-

NEWS OF THE WEEK.

The Queen and the Duchess of Albany will pass the winter at Cannes,

A Tamatave despatch says the French and Hovas have reopened negotiations.

The building of a railway through the Great Bt. Bernard mountain is under discussion.

The value of the new buildings erected in Montreal during the year exceeds three million dollars, exclusive of railway offices and Govern. ment buildings. It is rumored in Montreal that the Canadian

Pacific and Grand Trunk railways have come to an arrangement for the joint use of the Bona. venture station. Two Mohammedan slave-catching tribes of

the West Coast of Africa recently attacked the King of Talala and blow up the royal household with ganpowder.

Two thousand carloads of exhibits have aleasly been received and placed at the New Orleans World's Fair. Preparations for the opening are nearly complete.

Mr. Parnell, having consulted his colleagues and carefully studied the Government's new Redistribution Bill, has decided to vigorously support that measure.

Ten Nationalists and six Orangemen hav been sentenced to imprisonment for terms vary ing from one to three months on Friday for participating in the recent riots at Coal Island.

The Porte has instructed its ambassador at Paris to assert Turkev's claim to the lands in the vicinity of Tajoorah bay recently seized by France.

Voting on the Scott Act in the counties of Kent. Lauark, and Lennox and Addington has been fixed for the 15th of January, and for the city of Guelph on the 22nd.

The Governor of Uibraltar has refused the demand of the Spanish consul for the expulsion from British territory of a political prisoner, who made his escape from the San Roque gaol.

The Spanish Government has accepted a proposal for a treaty of commerce with England, Spain will concede to England the most favored nation clause.

The question of improving commercial relations with America is exciting much interest in the British West Indies. It is said that progress has already been made in the negotiations to

Mr. Parnell approves of the Redistribution Bill. He says by dividing the cities into Parliamentary districts, he expects to carry at least eight seats for his party in the cities of England and Scotland. A despatch from Scakim says: Fifty mounted

abels just week advanced to within 800 yards of the Etyptian forts, killing several men and women, and capturing forty-two camels. Preperty and life are insecure outside the guarded portion of the town. It is reported that Mr. Gladstone has offered

to the Marquis of Ripon, late Governor-General of India, the position of Viceroy to Ireland, to succeed Earl Spencer, who is said to be desirous of retiring from the disagreeable and onerous position. There has been a fresh collision between

Spanish and British authority. A Spanish cruiser captured a vessel in British waters, which was supposed to be a smuggler. The invitation: It is most creditable to the rever- British thereupon sent an armed launch in purinto the harbor.

It is believed that China is determined to resist France a l'outrance. She will insist on her suzerainty over Annam, and on her right to meintain Chinese garrisons at strategic points in that country; also that the French logation to Annam shall be placed on the same footing as the legations of other countries.

The Cazada Gazette contains an announcement be made. We can congretulate the Ray Mr. of the extension of the post-office money order Shorey on this invitation to a wider field of system to the British possessions in the East and West Indies, Africa, and Australia; the Danish West Indies, Dutch East Indies, Gibral. tar, Malta, Cyprus, Constantinople, Smyrna, Ceylon, and Hong Kong.

Herbert Bismarck recently challenged Eugene Richter because he insulted the Chancellor in a speech in the Reichsta; Richter refused to accept the challenge. He declared he would not fight a duel with Prince Bismarck, even concern. ing a matter which occurred in Parliament, and if not with him, then much less with his son.

Recent news from the smallpox infected village of Stoco, in East Hastings, is not so favorable as previous reports indicated. Father Twohey, of Kingston, has received a message urgently asking for more belp, in accordance with which a priest and two more sisters have gone. Thirty-one deaths have occurred to date. At the Reform Club banquet last week in

Liverpool, Lord Rosebery said the three great questions of the day were the navy, Egypt, and the Redistribution Bill. These should not be made party questions. He counselled the House of Lords to initiate their own reform, and declared a belief that the hereditary principle was

A passenger train was stopped on Saturday night near Little Rock, Arkansas, by five masked men, who "went through" the passengers and the express safe, securing a haul of six thousand dollars, and made their escape. No violence was used by the thieves beyond firing a few playful shots at the conductor and express messenger, who were, however, unhurt.

A measenger from Khartoum says the officer sent by General Gordon to capture Shendy shelled the inhabitants out and took many prisoners. Small parties of rebels attack Khartoum daily, but they are invariably repulsed with heavy loss. The Mehdl fears to make an open attack, because it would result in a great slaughter of his followers.

The Standard's Shanghai correspondent says it is believed that the order to the Chinese fleet to attack the French fleet and relieve Kelung in a blind. It is not believed the Chinese will risk the loss of their fleet in a naval battle. It is believed that the Chinese fleet intends attacking Saigon. The pay of the Germans on board the Chinese fleet includes an indemnity of 4,000 tacks to their relatives in the event of their being

The recent disturbances between the students. and the faculty of King's College, Windsor, N.S., and the petition recently presented to the Board of Governors by the alumni requesting the dismissal of the entire teaching staff, have resulted in the governors deciding to act in accordance with the petition and reorganize the faculty throughout. King's, it may be menleague, whose labors in the meetings have been | tioned, is the oldest college on this continent, with the exception of Harvard.

FROM KING'S CHAPEL.

BY OLIVER WENDELL HOLMES. Lightly we glance the fresh-cut marbles o'er; Those two of earlier date our eyes enthrall: The proud old Briton's by the western door,

And here, the lady of Colonial days, Whose virtues live in long-drawn classic phrase, The fair Francisca of the southern wall-Ay! those were goodly men that Reynolds drew,

And stately dames our Copley's canvas helds, To their old church, their royal master, true, Proud of the claim their valiant sires had earned, That "gentle blood," not lightly to be spurned. Save by the churl ungenerous nature monids.

All vanished! It were idle to complain That ere the fruits shall come the flowers must fall Yet somewhat we have lost amidst our gain, Some rare ideals time may not restore.-The charm of courtly breeding, seen no more And reverence, desrest ornament of all.

Thus musing, to the western wall I came, Departing; lo i a tablet fresh and fair, Where glistened many a youth's remembered name In golden letters on the snow white stone,-Young lives these aisles and arches once have known Their country's bleeding altar might not spare.

These died that we might claim a soil nustained, Save by the blood of heroes; their bequests A realm unsevered and a race unchained. Has purer blood through Norman veins come down From the rough knights that clutched the Saxon'

Than warmed the pulses in these faithful breasts? These, too, shall live in history's deathless page, High on the slow-wrought pedestals of fame, Ranged with the heroes of remoter age; They could not die who left their nation free Firm as the rock, unfettered as the sea,

Its heaven unshadowed by the cloud of shame

September Atlantic.

SERMON

BY REV. T. DEWITT TALMAGE DELIVERED IN THE BROOKLYN TABERNACLE.

INTOLERANCE.

"Then said they unto him, Say new Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and elew him at the passages of Jordan."—Judges xii. 6.

Do you notice the difference of pronunciation between shibboleth and sibboleth? A very small and unimportant difference, you say. And yet, that difference was the difference be-tween life and death for a great many people. The Lord's people, Gilead and Ephraim, got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross Order was given that all Ephraimites coming there be slain. But and one side of the obelisk was white, another it right. Then they took him and slew him at they have in the very heat of the controthe passages of Jordan." A very

SMALL DIFFERENCE.

ence! The Lord's tribes in our time-by which I mean the different denominations Christians—sometimes magnify a very small difference, and the only difference between socres of denominations to-day is the difference between shibboleth and sibboleth. THE CHURCH OF GOD IS DIVIDED

into a great number of denominations. Time would fail me to tell of the Calviniats, and the Arminians, and the Sabbatarians, and the Baxterians, and the Dunkers, and the Shakers, and the Quakers, and the Methodists, and the Bap tists, and the Episcopalians, and the Lutterans, and the Congregationalists, and the Pres-byterians, and the Spiritualists, and a score of other denominations of religionists, some of wrong, and I am right, and that ends it. No them founded by very good men, some of them taste for exploration, no spirit of investigation.

Eleased be God for a Gospel platform so late for exploration of God's truth, over that all who receive Christ may stand on it! founded by very bad men. But as I demand for myself the liberty of conscience, I must give that same liberty to every other man, remembering that he no more differs from me than I from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion, let

NO GAG LAW. no moving of the previous question, no perse

ention, no intolerance. You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious discussion to purification and moral health. Between the fourth and the sixteenth centuries the Church proposed to make people think aright by prohibiting discussion, and by strong censorship of the press, and rack and gibbet, and hot lead down the throat, tried to make people orthodox; but it was dis covered that you cannot change a man's belief by twisting off his head, or that you can make a man see things differently by putting an awl through his eyes. There is something in a man's conscience which will hurl off the mountain that you threw upon it, and preinged of the fire, out of the flame will make red wings

on which the martyr will mount to glory.

In that time of which I speak, between the fourth and sixteenth conturies, people went from the house of God into the most appalling iniquity, and right along by consecrated altars there were tides of drunkenness and licentious ness such as the world never heard of, and the very sewers of perdition broke loose and flooded the Church. After a while the printing-press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, and where there was one man hostile to the Christian religion there were twenty men ready to advocate it; so I have not any nervousness in regard to this battle going on between Truth and Error.

THE TRUTH WILL CONCUER

just as certainly as that God is stronger than the devil. Let Error run if you only let Truth run along with it. Urged on by skeptic's short and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quicker than eagle's beak clutches out a hawk's heart God's vengeance will tear it to pieces.

I propose this morning to speak to you of SECTARIANISM---

its origin, its evils, and its oures. There are those who would make us think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding-place, and drag it out of the caverns of darkness, and rip off its bide. If they had given their life to something practi-But I want to make a distinction between bigotry and the lawful fendness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian,

In a world of such tremendous vicissitude and temptation, and with a soul that must after a while stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the sea shall be among the least of the excitements, to give account for every thought, word, action, preference, and dislike—that man is mad who has no religious preference. But our early education, our physical temperament, our mental constitution, will very much decide

OUR FORM OF WORSHIP.

A style of psalmody that may please me may displease you. Some would like to have a mini-ster in gown and bands and surplice, and others prefer to have a minister in plain citizens' apparel. Some are most impressed when a little child is presented at the altar and sprinkled of the waters of a holy benediction "in of the Father, and of the Son, and of the Holv Ghost," and others are more impressed when the penitent comes up out of the river, his gar-ments dripping with the water of a baptism which signifies the washing away of sin. Either is right. Let either have his own way. One man likes no noise in prayer, not a word, not a One denomination of Christians says, "That whisper. Another man, just as good, prefers field of Christian doctrine is best," and another

devotional aspirations. One is just as good as "Every man fully persuaded in his

George Whitefield was going over a Quaker rather roughly for some of his religious the life. sentiments, and the Quaker said: "George, I Beside am as thou art; I am for bringing all men to the hope of the Gospel; therefore, if thou will not quarrel with me about my broad brim, I will not quarrel with thee about thy black gown, George, give me thy hand."

I. In tracing out the religion of sectarianism or bigotry, I find that a great deal of

, IT COMES FROM WRONG EDUCATION in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world, and denounce other sects and other denominations. It is very often the case that that kind of education acts just opposite to what was expected, and the children grow up, and, after a while, go and see for themselves; and looking in those churches, and finding that the people are good there, and they love God and keep his com-mandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the Gospel who spent their whole life bombarding other denominations and who lived to see their children preach the Gospel in those very denominations. But it is often the case that bigotry starts in a household, and that the subject of it never recovers. There are tens of thousands

BIGOTS TEN YEARS OLD.

I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community. All the other denomina-tions are wrong, and his denomination is right because his denomination is the most wealthy, or the most popular, or the most infinential, and it is "our" church, and "our" religious organization, and "our" choir, and "our" minister, and the man tosses his head, and wants other denominations to know their places. is a great deal better in any community when the great denominations of Christians are about equal in power, marching side by side for the world's conquest. Mere outside prosperity, mere worldly power, is no evidence that the Church is acceptable to God. Better a barn with Christ in the manger than a cathedral with magnificent harmonies rolling through the long-drawn aisle, and an angel from heaven in the pulpit, if there be no Christ in the chancel, and no Christ in the robes. Bigotry is often

THE CHILD OF IGNORANCE,

You seldom find a man with large intellect who is a bigot. It is the man who thinks he knows a great deal, but does not. That man is almost always a bigot. The whole tendency of education and civilization is to bring a man out of that kind of state of mind and heart. There was in the far East

- A GREAT OBELISK,

how could it be found out who were Ephraim- side of the obelisk was green, another side of ites? They were detected by their pronunciation. Shibboleth was a word that stood for looked at that obelisk, but they did not walk river. The Ephraimites had a brogue of their around it. One man looked at one side, anown, and when they tried to say shibboleth always left out the sound of the "h." When it one looking at only one side; and they happened was asked that they say shibboleth they said to meet, the story says; and they got into a sibboleth, and were stain. "Then said they rank quarrel about the color of that obelisk anto him, Say now Shibboleth; and he said One man said it was white, another man said it Sibboleth, for he could not frame to pronource was green, another man said it was blue, and

-ray a more intelligent traveller came, and ... "Gentlemen, I have seen that obelisk, and you say, between Gilead and Ephraim, and yet how much intolerance about that small difference! The Lord's tribes in our time—by

Look out for the man who sees only one side

of a religious truth. Lock out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably—the man who only sees on side. There is no man more to be pitied than he who has in his head just one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sun-

shine—God's sunshive.

II. So I have set before you what I consider to be the causes of bigotry. I have set before you the origin of this great evil. What are some

wrong, and I am right, and that ends it. No eternity and not reach the limit, the man shuts humself out and dies, a blind mole under a corn-shock. It stops all investigation.

While each denomination of Christians is to present all the truths of the Rible, it seems to me that God has given to each denomination an especial mission to give particular emphasis to some one doctrine; and so the Calvinistic Churches must present the sovereignty of God, and the Arminian Churches must present man's free agency, and the Episcopal Churches must present the importance of order and solemn ceremony, and the Baptist Churches must present the necessity of ordinances, and the Congregational Church must present the responsility of the individual member, and the Methodist Church must show what holy enthusiasm, hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis on some one doctrine. Another great damage done by the sectarian

ism and bigotry of the Church is that IT DISGUSTS PROPLE

with the Christian religion. Now, my friends, the Church of God was never intended for a war barrack. People are afraid of a riot. You go down the street and you see an excitement, and m sailes flying through the air, and you hear the shock of firearms. Do you, the peaceful and industrious citizen, go through that street? Oh, no! you will say, "I'll go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see the ecclesisatical brickbats flying every whither, and they say, "Well, I guess I'll take the broad road; if it is so rough, and there is so much sharp shooting on the narrow road, I guess I'll try the broad

Francis I. so hated the Lutherans that he said if he thought there was one drop of Lutheran blood in his veins he would puncture them and let that drop out. Just as long as there is so much hostility between denomination and denomination, or between one professed Christian and another, or between one Church and another, just so long men will be disgusted with the Christian religion, and say, "If that is re-

ligion, I want none of it." ligion, I want none of it.

Again, bigotry and sectarianism do great damage in the fact that they hinder the triumph of

the Gospel. Oh, how much WASTED AMMUNITION !

how many men of splendid intellect have given their whole life to controversial disputes, when, cal, they might have been vastly useful! Suppose this morning, while I speak, there were

A COMMON ENEMY

coming up the bay through the Narrows, and all the forts around New York began to fire into each other—you would cry out, "National suicide! why don't those forts blaze away in one direction, and that against the common enemy?" And yet I sometimes see in the Church of the Lord Jesus Christ a strange thing going on: Church against Church, minister against minister, denomination against denomination, firing away into their own fort, or the fort which ought to be on the same side, instead of concentring their energy and giving one mighty and everlasting volley against the navies of darkness riding up through the bay !

I go out sometimes in the summer, and I find two beehives, and these two hives are in a quarrel. I come near enough, not to be stung, but I come just near enough to hear the controversy, and one beehive says, "That field of clover is the sweetest," and another beshive says, "That field of clover is the sweetest." I come in be-tween them, and I say, "Stop this quarrel; if you like that field of clover best, go you like that field of clover best, go there; but let me tell you that that bive which gets the most honey is the best hive!" So I come out between the Churches of the Lord Jesus Christ,

and the most honey of Christian usefulness for

Besides that, if you want to build up any de nomination, you will never build it up by trying to pull some other down. Intolerance never put anything down. How much has intolerano accomplished, for instance, against the Methodist Church? For long years her ministry were forbidden the pulpits of Great Britain. Why was it that so many of them preached in the fields? Simply because they could not get in the churches. And the name of the Church was given in derision and as a sarcasm. The critics of the Church said, "They have no order, they have no method in their worship;" and the critics, therefore, in irony called them "Method-

I am told that in Astor Library, New York, kept as curiosities there are seven hundred and seven books and pamphlets against Methodism. Did intolerance stop that Church? No; it is eather first or second amid the denominations of Christendom, her missionary statious in all parts of the world, her men not only important in religious trusts, but important also in secular trusts. Church marching on, and the more intolerance against it, the faster it

marched.
What did intolerance accomplish against the Baptist Church? If laughing, scorn and tirade could have destroyed the Church it would not

have to day a disciple left.

The Baptists were hurled out of Boston in olden times. Those who sympathized with them were confined, and when a petition was offered asking leniency in their behalf, all the men who signed it were indicted. Has intolerance stopped the Baptist Church? The last atatistics in regard to it showed twenty thou-sand churches and two million communicants.

Intolerance never put down anything.

In England a law was made against the Jew. England thrust back the Jew and thrust down the Jew, and declared that no Jew should hold official position. What came of it? Were the Jews destroyed? Was their religion over-thrown? No. Who became Prime Minister of England only a little while ago? Who was next to the throne? who was higher than the throne because he was counsellor and adviser? Disraeli, a Jew. What were we celebrating in all our churches as well as synagogues only a few weeks ago? The one hundredth birthday anniversary of Monteflore, the great Jewish philanthropist. Intolerance never yet put down anything.

THE REMEDY FOR SECTARIANISM.

III. But now, my friends, having shown you the origin and bigotry of sectarianism, and having shown you the damage it does, I want briefly to show you how we are to war against this ter-rible evil, and I think we ought to begin our war by realizing our own weakness and our imperfections. If we make so many mistakes in the common affairs of life, is it not possible that we may make mistakes in regard to our religious affairs? Shall we take a man by the throat, or by the collar, because he cannot see religious truths just as we do? In the light of eternity it will be found out, I think, there was something wrong in all our creeds, and some thing right in all our creeds. But since we may make mistakes in regard to things of the world, do not let us be so egotistic and so puffed up as to have an idea that we cannot make any mistake in regard to religious theories. And then I think we will do a great deal to overthrow the sectarianism.

FROM OUR HEART, and the sectarianism from the world, by chiefly enlarging in those things in which we agree rather than those on which we differ, Now, here is

A GREAT GOSPEL PLATFORM.

A man comes up this side the platform and says, "I don't believe in baby sprinkling," Shall I shove him off? Here is a man coming up on this side the platform, and he says, "I don't believe in the perseverance of the salute." Shall I shove him off? No. I will say, "Do von believe in the Lord Jeens as your Saviour Do you trust him for time and for eternity! He says, "Yes." "Do you take Christ for time and for eternity?" "Yes." I say, "Come on, brother; one in time and one in eternity; brother now, brother forever." Blessed be God for a Gospel platform so large

I think we may overthrow the severe sectarian ism and bigotry in our hearts, and in the Church also, by realizing that all the denominations of Christians have yielded

NOBLE INSTITUTIONS

and noble men. There is nothing that so stirs my soul as this thought. One denomination yielded a Robert Hail and an Adoniram Judson; another yielded a Latimer and a Melville another yielded John Wesley and the blessed Summerfield; while our own denomination yielded John Knox and the Alexanders—men of whom the world was not worthy. Now, I say, if we are honest and fair-minded men, when we come up in the presence of such churches and such denominations, although they may be different from our own, we ought to admire them. and we ought to love and honor them. Churches which can produce such men, and such largehearted charity and such magnificent martyr dom, ought to win our affection-at any rate, our respect. So come on, ye ninety five thou-sand Episcopalians in this country, and ye four hundred thousand Presbyterians, and ye nine hundred thousand Baptists, and ye two million Methodists—come on; shoulder to shoulder we will march for the world's conquest; for all nations are to be saved, and Goddemands that you and I help to do it. Forward, the whole line

Moreover, we may also overthrow the feeling of severe sectarianism by joining other denomina-tions in Christian work. I like when the springtime comes and the anniversary occasions begin and all denominations, come upon the same platform. That overthrows sectarianism In the Young Men's Christian Associations, in the Bible Society, in the Tract Society, in the Foreign Missionary Society, shoulder to shoulder all denominations.

Perhaps I might more forcefully illustrate this truth by calling your attention to an incident which took place four, or five or six years ago. One Monday morning at about two o'clock, while her nine hundred passengers were sound asleep in her berths dreaming of home, the

STRAMER " ATLANTIC,"

rashed into Mars Head. Five hundred souls in ten mintues landed in eternity! Oh, what a scene! Agonized men and women running up and down the gangways, and clutching for the rigging, and the plunge of the helpless steamer, and the clapping of the hands of the merciless sea over the drowning and the dead, threw two continents into terror, But see this brave quartermaster pushing out with the life line until he gets to the rock; and see these fishermen gathering up the shipwrecked, and taking

them into the cabins, and wrapping them in the flannels anug and warm; and see that minister of the Gospel, with three other men, getting into a life-boat, and pushing out for the wreck, pulling away across the surf, and pulling away until they saved one more man, and then getting back with him to the shore. Can those men ever forget that night? And can they ever for get their companionship in peril, companionship in struggle, companionship in awful catastrophe and rescue? Never! Never! In whatever part of the earth they meet, they will be friends when they mention the story of that awful night when the Atlantic struck Mars

Well, my friends, our world has gone into a worse shipwreck. Sin drove it on the rocks. The old ship had lurched and tossed in the tempests of 6,000 years. Out with the life-line! I do not care what denomination carries it. Out with the life boat ! I do not care what denomination rows it. Side by side, in the memory of common hards!) pr. and common trials, and common prayers, and common tears, let us be brothers forever. We must be.

> "Our army of the living God, To whose command we how;
> Part of the host have crossed the flood,
> And part are crossing now."

by gesticulation and exclamation to express his says, "This field of Christian doctrine is best." the cross of Christ and recite the creed: "I Well, I say, "go where you get the most honey." That is the best Church which gets the most honey of Christian grace for the heart, the Communion of Saints, and in the life everbeaven and earth, and in Jesus Christ, and in the Communion of Saints, and in the life ever-lasting." May God inspire us all with the large-hearted Christian charity!

Correspondence.

ALGOMA.

DEAR EDITORS.-While reading the Guardian of 8th October, I was much pleased with your remarks on the September number of the Sunday at Home, concerning religious work in Canada, until I came to where you said, "there is not a neighborhood of twenty-five persons, in all probability, that is not favored with the preaching of the Gospel on every Lord's day, or during the week," etc. I am sorry, that you are mistaken in your estimate of the state of religious work in Algoma. I will state a few facts. In five years we have been favored about eighteen times by a Methodist minister, besides about thirty times by a Presbyterian student. About an average of once in five weeks. I will mention several appointments that have been less favored. Blind river, Mississonga river, Livingstone's creek, Kirkwood, Galbraith and Houghton. At present some of these places are supplied once in three weeks, and some get none at all. Wells and Parkinson two promising settlements, never saw the face of a preacher, and no sign of any, though there are about twenty seven families of about 160 souls in all, you may say, perishing for the word. Ausonia and Culvers have service once in three weeks; Thessalon, every Sunday evening. There are good farming settlements around all of the above named places (except Blind river) being generally settled by good, thrifty, indus trious people, who have been used to a differ-ent state of things in the older part of Ontario, and who would support the minister well if they had a chance so to do. But this "once" in three weeks, and sometimes "once" in six weeks, will not keep the congregations together, nor keep up an interest in church affairs. We have just finished a comfortable little church at Day Mills, 23x40 feet, where there will always be a large congregation if there is a minister to preach. The building is frame, with Norman windows, arch ceiling 17 feet high; wainscot-ting and ceiling is of Norway pine; cost, about \$500. The preachers seem to be shy of coming to Algoma, but I can assure you the hardships are far less here than they were in Old Huron, and Perth, and Bruce. The people, young and old, are wishing for the time to come when they will hear the Gospel once a week, or even once in two weeks. The people are auxious to see the minister, but I know of scores of families that were never visited by a mini-ster in Algoma. Ministers need not be afraid of Algoma. They will be well supported and cared for if they come and work amongst the people and do their duty. Heretofore Algoma has been looked on as an out-of-the-way place, fit only for lumber-men and miners; but these last years has proved it to be a fine farming district, well worthy the attention of farmers who intend to make a move for the good

will make this a very desirable place both for preachers and people.

Day Mills, November 5th, 1884. W. H. It seems there is a corner of the Dominion where the clerical supply is not so full as we thought probable, but evidently the numbers to be reached have not long equalled that which we intimated, nor is it probable that Algoma will be an exception for any considerable length of time. -Ep. G.

of themselves and their families. The building of the Sault Ste. Maria branch of the C. P. R.

TALKS WITH TEACHERS.

No. X.

TEACHER TRAINING. Cannot something more general be done during the present season, towards the improve-ment of our teachers, than has yet been at-

tempted?

Of the value of normal classes, perhaps none have doubt, and yet their introduction has never been general among us. A movement is now being carried on, which, if our teachers themselves will favor, is, we judge, well calculated to do something in this direction. At the last Sunday school Parliament, held at the St. Lawrence Čentral Camp ground near Brockville, it was resolved to make arrangements for more definite help to teachers in August next at the approaching sessions, by securing a number lecturers who shall discuss practical Sabath-school topics; and at the close of the Parliament grant certificates to members of the classes who can pass the examinations that will

In view of this, it was further resolved that a course of normal class lessons be prepared, based on the Chautanqua course of 1884, for publication in the Banner of 1885, from month month, commencing with the January and concluding with the June number. These lessons may form the basis of instruction for classes, which, it is hoped, will be formed in many of our circuits, under the charge of the pastor, superintenden!, or other person selected for

In those places where there is a weekly teachers' meeting, fifteen or twenty minutes might be profitably spent after the study of the Scripture lesson, for the next Sabbath, is concluded; and where there is no teachers' meeting and a night cannot be obtained, then a short time could be well spent at the close of the weekly prayer meeting in this exercise. If, however, the normal classes be formed independently of any other meeting, then we would suggest that it would be better not to commence until about the first week in April. Then the lessons can be given each week and so finished by about the

last of June.

This will thoroughly prepare for the lectures to be given at the Parliament in August. The examinations will most likely be mainly based on the public outlines in the Banner; and any who cannot attend the lectures may be examined

elsewhere.

Probably the questions will be sent to the pastor, and the examinations will be supervised by him, the answers being returned to the Examining Committee of the Parliament. Correspondence on this subject is solicited from any of our friends interested, and may be addressed either to Dr. Withrow, Editor of the Banner, or to the undersigned,

ALFRED ANDREWS, Harriston, Ont. Goderich, November 25, 1884.

CHATHAM DISTRICT.

CHATHAM, Park Street.—The anniversary sermons of this church were preached on Sabhath, Nov. 9th, by the Rev. Wm. Briggs, Book Steward, to large and appreciative audiences. On the Monday evening the church was again filled. The pastor, Rev. J. G. Scott, occupied the chair. The financial statement was given by Mr. S. F.

grace, and many believing hearts are waiting for showers of blessing.' NORTH CHAPHAM.—A sacred concert was given on the 24th, when the church was crowded to excess. This was the first of a series of similar entertainments. The Rev. George Brown, pastor, has been conducting extra prayer-meetings,

and the Spirit of God is working among the

Gardner, and Rev. Wm. Briggs delivered an

address of unusual power and impressiveness.

The proceeds amounted to \$150. There is a growing interest felt in the social means of

BLENREIM.—The annual missionary sermons were preached on the 23rd ult. The pastor, Rev. E. Kershaw, had the minds of the people prepared for the missionary anniversary, so that a liberal response was the result. God is cheering the hearts of both pastor and people by giving tokens of his favor in answer to prayer. and they are struggling nobly on to victory, notwithstanding heavy financial liabilities.

CHARING CROSS .- On this circuit God is reviving his work and giving gladness to the hearts of Part of the host have crossed the flood,
And part are crossing now."

And I expect to see the day when all denominations of Christians shall join hands around pering spiritually and financially.

LOUISVILLE.—Rev. S. J. Allin, pastor. The | would be highly offended if you were to call them auniversary services were a grand success. A parsonage has recently been purchased and the minister has got comfortably settled in it. Young people's meeting, have been commenced with prospects of much good being done, and God is owning the labors of his servant.

Drespen.—Rev. J. Whiting, pastor. The union movement has been a benefit to Methodism in this place. The larger church occupied by the united congregation, is well filled, and a bright and prosperous future opens up. To God be all the praise ! Com.

JERUSALEM AND THE JEWS.

Late statements in our Methodist and other papers place the population of Jerusalem at 15,000, others state that the Jews number 50,000, or one third of the whole-both are incorrect. I found that two divisions alone of the Jews—the Sephardim and Ashkenazim number respectively 7,260 and 6,660 souls—making 13,920. By the Jerusalem Year-Book I have lately received, and by letters from Dr. Selah Merrill, the American consul, and others, the total population at present is about 40,000, of which 20,000 are Jews, 10,000 Mohammedans, and 10 000 Christians, consisting of Coptic, Armenian, Abyssinian, Latin, Greek, and Protestant Christians. W. Henderson. Protestant Christians. Wyomns, Dec. 1, 1884.

WHO ARE THE CRANKS?

How the word " crank" came to be applied to individuals I cannot at present call to mind. In ts present relationship it is of recent date, and I think was brought into vocabulary existence by that most ingenious of all word coining people, our American consins. There is neither force nor beauty in it, but like many other slang phrases has forced its way into public notoriety and is popular with a certain class of writers and speakers. It had an accidental birth and will have only a transient existence. The language of a nation cannot be too refined, and the more we cultivate purity of speech the better it will be for us as a people. The charbetter it will be for us as a people. The character of a man is known by the companions he keeps. They who are pure in thought have no need to place a guard upon their lips. It is out of the heart the mouth speaketh. The word "erank," as used now-a days, is applied more to the mental than to the physical peculiarities of men and women. There are all kinds of "cranks," but I think the professional ones are most numerous. What a

MENTAL ODDITY WAS DIOGENES.

He lived in a tub and one time he told Alexander, the Emperor of Russia, to get out of his light, he having come too near the domicile of the old philosopher. Most of the leaders of thought in this age are "oranky" on some point. Darwin was crooked on the origin of the species, but as straight as a lightning rod when dealing with the worms. Carlyle was an oddity, yet with all his peculiarities the world is all the better for him having lived. There is a vein of originality running through all his works which commands our admiration. Where can you find a greater "crank" than Henry Ward Beecher. You know not in what part of the theological world to find him. Yesterday he was with Samuel in the school of the prophets at Ramah; to day he is camping with the Philistines on the shore of the Dead Sea; to morrow he may be with the Arabs on some plundering expedition. He belongs to the turn-about and wheel about fraternity, whose theclogical basis is unlimited. He is confined to time but not to space. He is like

A SHIP WITHOUT A BUDDER. the eport of every wind and wave. What a peculiar cleric was old Bishop Berkeley. He

wrote a book to prove that there is no such thing as matter, that we live in the world of idealism, and so ingenious and forcible are his arguments that you are almost inclined to accept the unreal for the real. Men don't like to be called "cranka" or "bilious." It is a mortal offence to hint at such a thing, yet 'cranke" they are nevertheless. There is such an affinity and sympathy between the stomach and the head, that it is no wonder, when the former is of order, the latter loses its equilibrium and the tongue says naughty things, which, when the head rights itself, it refew in the lower strata. "Cranks" may be annoying at times, but it is no use worrying them. Paul had a thorn in the flesh, a measenger of Satan to "buffet" him, a kind of physical "crank" which he prayed to have removed, but his prayer was not granted, for what reason I don't know, neither do I care to know. "Cranks" seem to belong to the conetitotionality of things, a kind of must be. If be so troublesome. It is when they feel they

are noticed that THEY PLAY THEIR PRANKS.

'Cranks" sooner or later come to grief, I mean little "eranks," but don't be in too big a hurry to get them out of the way. Take a lesson from the following incident. A rat once fell into a barrel of water. In a few minutes it would have been drowned, but a man, who had no patience to wait, seized a stick and made a dash at the rat intending to kill it. The poor creature was so frightened that in its desperation it leaped out of the barre and got away. The water would have done its work effectively enough, if the man had remained where he was, but his impatience gave the rat another chance to do more mischief. "Cranks" sometimes are very amusing. They caricature themselves. They are a kind of "Punch" and "Grip" combined. There is one class of "cranks" who I am sorry to say are on the increase, whose multiplication is none the better for society. I mean tramp "cranks." They are a physical pestilence, but even among them there are some who once moved in the higher circles of society; but misfortunes overtook them, and feeling that they could never rise to the position they once occupied, they took to the road. Their lives are a sealed book of lamentations and woe. Do not imagine that all the loving hearts and finer feelings which adorn human nature are wrapped up in

COSTLY TWEEDS AND BROADCLOTH. Inside many a ragged coat there are as true

hearts as ever beat in a human bosom. We must not conclude because a man is a tramp his eyes are unknown to tears. It is in solitude where such men live, where thoughts are most busy and tears most shed. Here the harp of human sympathy is swept by many an unseen hand. A few years ago a tramp stole a ride to Toronto on the buffer of a railway car. He staggered into one of the huts at the depot to warm himself. A reporter of one of the city papers found him and took him to one of the hotels and paid for his supper. He asked the man his name, but he supper. He asked the man his name, but ne politely refused to give it, but told the reporter the object of his visit. "I have come here," he said, "to see my dear child before I die. She is married and has a splendid home in the city. She does not know the life I am leading or even that I am alive, and she will never know." "Why are you not going to make yourself known to her? asked the reporter. "By no means," he replied, "why should I disturb a life so pure and unruffled, and burden her young life with my troubles. I have but one object in coming here, that is to look once more on her beautiful face, so much like another. once the light of my life but ... The POOR FELLOW BROKE DOWN.

and burying his face in his hands he wept. After recovering himself and brushing away the tears with his coat sleeve, he said, "I shall have to with his coat sleeve, he said, hide during the day, as I do not want to be ar-rested as a vagrant, and in the night I'll go to the house and creep up to the window pane and watch till I see her. Then I leave this city to return no more." How long this poor father tramp waited to see the face of his daughter will never be known. It is not too much to say that the impressions of that face, as he last saw it, he would carry with him through the terrible experiences of his life. It would cheer him in his loaeliness when he laid down to rest beneath the blackened or star-bespangled sky, and in his last tramp, when he turned aside into some shed to die. may be as all earthly things were fading his eyes would rest on the face of his child and that of her mother, reviving in his last moments blessed memories never to be forgotten. There are men who band in Church work for a period of four years.

"cranks." Well, if the word "crank" means crooked, they are as crooked as ever serpent was and as venomons .- Old Garius, in British Whig.

The Righteons Dead.

ALEXANDER M. PUFFER

Was torn in North Crosby, county of Leeds, 8th September, 1858. He was the youngest son of the late Isaac Puffer, of Minden, and Jane Puffer, who now resides with her youngest surviving son, the Rev. Washington Puffer, of Bay of Quinte Conference. In 1864 the de-ceased moved with his parents to the township of Minden, then thinly settled, and located on a lot about two miles east of Minden village. Here he resided until his death, which occurred on the 12th June, 1884. In 1877 he was converted to God in the old Upperton school house in connection with special services held by the Rev. F. Johnston, under whose faithful labors many who now are devoted followers of Christ were there converted. On the 25th December, 1879, Mr. Puffer was united in marriage to Miss Priscilla Goodman, daughter of John and Lydia M. Goodman, of Minden tewnship, who formerly resided near Kinmount. Bro. Puffer's religious experience was not one of the brightest, as he was frequently in spiritual heavi-ness and darkness, but one thing he was always assured of, and that was that for "Christ's sake God had forgiven his sins." He was generally found in his place at all Sabbath services, and took delight in the prosperity of the cause of God. On the evening of the Sab-bath before his death he gave his testimony for Christ in the class-meeting which was noted by the writer and others as being truly Scriptural and peculiarly simple and clear. As a son he was exceedingly affectionate, and devoted much of his time in caring for his aged parents who lived with him. Several times have we heard him say he thought he had one of the best fathers or mothers in the world. As a husband and father he was kind, loving and de-voted. His death came suddenly and greatly unexpected. On the morning of the 12th June last he left his home full of life, bidding his wife and child good-bye for a few hours, as they thought, while he went to help a neighbor run some logs down the river which ran through his own farm. But alas! that farewell was the last, for in endeavoring to extricate some logs fast in the rapids, his foot slipped, and before help could reach him he was carried down the stream nearly half a mile, where his body was found three days after nearly buried in sand. News of this sad event was received by his brother Washington on the evening of his reception into the Toronto Conference of the Methodist Church of Canada, who, on the morrow, hastened to comfort his sorrowing and deeply bereaved mother, who was called to bury husband and son in the short space of four months. May God's grace be richly bestowed upon the bereaved, especially his mother and sorrowing wife, and the mysterious providence of an allwise and gracious God be sanctified to the good of the community thus visited, is the prayer of the writer.

W. H. M.

WILLIAM H. TEEPLE,

A man of great humility, unaffected piety, np-nght conduct, and Christian plainness, was for many years a devoted local preacher on the Brant Circuit. He was born in Nelson town-ship in the year 1812, and married Esther Kitchen in 1843. He removed to his farm near Jerseyville in 1841, where he died on Saturday, Sept. 20th, 1884.

Convinced of sin at the age of twelve, he was brought to confess his need of pardon, in August, 1834, under the faithful preaching of Rev. Lewis Warner. An attendance at protracted and camp-meetings, and occasionally at the class-meetings, only deepened his conviction However, after months of great distress of mind, at times bordering upon despair, on Nov. 28th he repaired to his father's barn, where, with earnest supplication and tears, he presented his request and was not denied. Peace overflowed his heart and transporting joy succeeded sorrow. Shortly after, having received a severe injury at a sawing bee, which confined him to the house, the spent his time in reading, singing, and praying, and, when opportunity offered, in exhorting fuses to accept as its own utterance. Now, it there are so many "cranks" in the higher grades of society need we wonder it we find a ability and energy the offices of class-leader, and the state of the society need we wonder it we find a ability and energy the offices of class-leader, and the state of the society need we wonder it we find a ability and energy the offices of class-leader. exhorter and local preacher. As a preacher he was especially efficient in warning the unsaved. and in presenting Christ, the sinner's only hope. That Saviour, whose Gospel he had preached, and whose doctrine he had adorned b life, enabled him to meet death with Christian fortitude, and also to rejoice exceedingly at the near prospect of joining the Church triumphant, As his weakness increased he desired to receive people would only let them alone and not whistle at them, or tease them, they would not be so troublesome. It is when they feel they Teeple, of the Niagara Conference. After the service he expressed great thankfulness to God, spoke of his love to his soul, and of his gracious and providential dealings with him all his life long. When at length he neared the river of death, he declared himself "perfectly happy," and said that Christ was "very precious," His

end was peace.

Revs. B. Bristol and J. W. Cooley assisted in the funeral service, and we laid his mortal remains away in the Jerseyville Cemetery to

await the resurrection of the just. May God bless and comfort the bereaved widow and sorrowing family, and bring them all to a home in heaven. В. L. Сопов.

MARGARET MARSHALL VAUX

Was born in Toronto in the year 1808, and fell asleep in Jesus at Burlington, on the 29th of September, 1884. She was of Scotch extraction, and inherited in a large degree the physical, intellectual, and moral qualities characteristic of that nationality. She was brought up in the Church of England, and sat under the ministry of the late Bishop Strachan; but at an early period of her life she was attracted to the services of Methodism in the old Adelaide Street Church, and was converted to God under the ministry of the late Rev. William Ryerson, previous to her twentieth year.

She at once united with the Church through

whose instrumentality she was brought to a knowledge of the truth. She became an inti-mate friend of the late Mrs. Taylor, of hallowed memory, with whom she met in Band for some years. Her conversion was clear and distinct. In speaking of it to one of her children who was seeking Christ, she represented her experience as that of one surrounded and weighed down by a dark cloud, but while praying earnestly, the cloud suddenly parted and she saw the Saviour, who spoke to her, saying, "Thy sins, which are many, are forgiven thee." Immediately she began to sing:

" His name the sinner hears, 'His name the anner nears,
And is from sin set free,
'Tis music in my ears,
'Tis life and viccory.
New songs do now my lips employ,
And dances my glad heart for 10y."

During her long life she was an active worker in the Church. For many years she taught in the Sabbath-school, and always took a deep interest in the welfare of young people. She was an ardent lover of scriptural holiness, and took delight in spreading literature on that subject—especially the Guide to Holiness. As she grow in years she enjoyed a richer experience of perfect love, which she described, in writing to one of her friends, as "Beulah Land." In June, 1833. she was united in marriage to her sainted husband, Thomas Vaux, who for so many years occupied a position of trust in the service of the Government. They were kindred spirits equally devoted to the Church and active in the service of the Master.

Of her eight children four still survive, viz., Dr. Vaur, of Brockville, Mrs. (Rev.) Joseph Hugill, Mrs. (Rev.) J. S. Evans, and Mrs. W. E. Sanford, of Hamilton. The mantle of the parents has fallen on these honored children. In Ottawa, and in other cities where she resided, the name of our departed sister is like ointment poured forth. The writer cannot better express his own estimation of her Christian character and graces than in language uttered in an address at her funeral: "I esteem it one of the greatest privileges of my life to have been associated with her and her devoted husI can truthfully afirm that during a ministerial deavored to obey the divine injunction, and grew career of nearly thirty years, I never met with a Christian woman more humble, devoted, unobtrusive and useful than Mrs. Vaux. During the years to which I refer her whole life was spent in doing good. Seldom did I find my way to a home of suffering uppreceded by our departed sister. Her testimony in the social means of grace was clear and unmistakable. "Thy will be done."

Christian woman more humble, devoted, unof grace daily. Sister Hughes loved the means of grace, especially the prayer and class meet logs, and when health permitted was rarely character, and at times there were hopes that she might recover; nevertheless, she endeavored to obey the divine injunction, and grew in grace daily. Sister Hughes loved the means of grace daily siste Christ dwelt in her heart by faith—the hope of is dark, she looks down at its heaven side, which is all bright and radiant." W. J. HUNTER.

MISS McMULLEN.

The subject of this sketch was the only daughter of Hiram and Phebe McMullen, and was born in Port Hope, Oct. 12th, 1865. She was eighteen years six months and twenty-six days when called by a loving Saviour to give an account of her short life time here.

Eshe grew up an intelligent girl, beloved by all who knew her. She was of a lively and kind disposition, ever ready to lend a helping hand in time of need.

In 1882 she was converted to God under the labors of Rev. Mr. Hutton, of the M. E. Church at Madoc. She immediately connected herself with the M. E. Church, of which she remained a member until her death, which took place in

Her funeral services were conducted by the Rev. E. Howard, after which her remains were conveyed to the Front of Sidney burial ground. W. E. NORMAN.

WILLIAM MANSFIELD,

Father in-law of the Rev. N. S. Burwash, was born in the State of New York on November 15th, 1810.

He was converted to God in early life, and from the time of his conversion was an exemplary Christian and a devoted member of the Methodist Church. In his own home, while strength permitted, he was faithful in attending to religious duties, careful in watching over the

to religious duties, careful in watching over the religious training of his children, and had the pleasure of seeing them almost all connected with the Church of his choice.

The larger part of his religious life was spent in the township of Goderich, where for a number of years he occupied the position of leader and steward, always taking a deep interest in the financial and spiritual welfare of the Church. About twelve years aco Father Mansfield moved About twelve years ago Father Mausfield moved to the village of Paisley, where the writer first met him. For many years he was a great sufferer, being confined to the house for weeks together. We had the privilege of visiting him frequently during the past two years, often find-ing him in great pain, but always patient and with unshaken confidence in God. During the last few days of his suffering he realized the truth of the passage, "Lo, I am with you alway, even unto the end of the world." On the 28th day of October he passed calmly to the laud of exerciseting rest.

CHARLES W. FINKLE,

Son of Jacob Finkle, of Sidney, was born in 1851, and died August 15th, 1884, being thirty-

three years of age.

Bro. Finkle was converted ten years previous to his death under the ministry of Rev. T. happiness. Her attachment and love for the Cullen, at which time he had a clear assurance cause of Christ were shown by her many acts of of the forgiveness of sin. About seven years later he found the blessing of sanotification. He was of a quiet, retiring disposition, shrinking from responsibility in the Church, thinking himself incapable, but his life was consistent with his profession, he was an every-day Christian, he loved to labor in the Sabbath-school, and was loved by his acquaintances. His illness (consumption) lasted about six months. He was not afraid of death. Although he was leaving a dear wife and three little children, he calmly said, "The Lord's will be done," About fifteen minutes before he departed he had calmly said, "The Lord's will be done." About She rallied and so far recovered as to be able to fifteen minutes before he departed he had swooned, and on coming to found his wife in distress. He requested her to give him up and let him go, assuring her that "it is not hard to lease of life. All day on Friday she was active the same of the same as the s die," and he had just seen before two persons waiting his arrival on the other shore, and he had dying grace. He then requested her to kiss him farewell, which she did. He then laid down and rested on the bosom of his God.

Truly he fell asleep in Jesus. W. H. Cook.

MARY WILSON STEPHENSON. At Cobourg, on the 11th of September, 1884, the sunny face of this saint of God lay calm in death, for her spirit had gone from earth's pain to heaven's rest.

She was born in Yorkshire, England, in 1815, and came to Canada with her parents, Richard and Mary Wilson, in 1827. The family settled in the county of York. Here she married Joseph Stephenson, veterinary surgeon, in 1838.

In 1864 Mr. and Mrs. Stephenson moved to Cobourg, which place has been their home ever

Mrs. Stephenson was connected with the Church of England until she was seventeen years of age. At that time she was brought into the light of salvation through Methodist preaching, and she with her father then joined the Wesleyan Methodist Church. From that till her death her spirit was meek, loving, trustful, and her life consistent. So long as she was able she faithfully attended the various means of grace. Her end, after long months of weakness, was very peaceful, and her latest weakness, was very peaceful, and her latest testimony was of a hope full of immortality. She has left a track of light to guide her chil-dren and grand-children up to heaven. May God bless and comfort her sorrowing husband and family.

MARGARET IRWIN.

Sister Irwin was born in Castle Blaney, County Monaghan, Ireland, and died March 23rd, 1884, at her brother's residence, Mr. George Irwin, Osnabruck, Stormont County, Ontario. She came to Canada with her parents in 1831, and settled in Osnabruck, and in about six years afterwards she was soundly converted to God under the faithful labors of the Reys, Shaler and Goodson. There labors of the Revs. Shaler and Goodson. There were no shadows or doubts about her conversion. Her title to heaven was clear and her heart filled with the joy of the Holy Ghost. At once she united with the Methodist Church, of which she remained a consistent member to the end of he natural life.

Our dear sister was much attached to the Church of her choice, always taking a lively interest in matters pertaining thereunto. God honored her labors by using her as the instrument in the conversion of a number of her associates to himself. As one with whom she has since met beyond the river said, "I will have reason to thank God through all eternity that I ever got acquainted with Margaret Irwin." There was in her everyday life that sweetness and serenity of spirit which characterizes the life of that person who walks with God, living the prayer, "Nearer, my God, to

The writer visited her during her illness and found her able to exclaim, "The blood cleanseth from all sin;" "My God is reconciled."

Sabbath morning, March the 23rd, found her but a Sabbath-day's journey from her eternal home, and ere the day faded away into night, her happy soul passed from "the valley of the shadow of death to the hardstrang of the shadow of death to the brightness of eternal glory."
"Blessed are the dead who die in the Lord." JOHN WEBSTER.

NANCY HUGHES (West Winchester Circuit).

Nancy Melvin, wife of William S. Hughes, of the village of West Winchester, and daughter of Ailen and Mary Melvin, of the township of Win-chester, was born on the 21st April, 1851. When a little girl she united with the Methodist Church, under the ministry of the late Rev. John Howes. She was a constant attendant on the means of grace, but was not fully satisfied in reference to her experience until some years afterward.

At a camp-meeting held on the old Winchester Circuit, under the superintendence of the late Rev. E. A. Ward, she experienced a rich baptism of the Holy Spirit. She could ever after look back to that time and feel that her heavenly Father had wonderfully blessed her. The ground once gained, was not lost; but she en

I can truthfully affirm that during a ministerial. deavored to obey the divine injunction, and grew

She bore her sufferings with patience and felt glory. To her he was a personal Saviour—a the aweetness of the promises. Though auxious great reality. Her religion was cheerful. Her to live for the sake of her husband and dear presence was a benediction. She rests from her little boy, she trusted all in her heavenly labors and her works do follow her, and while Kather's hands. Sister Hughes passed away to we look up at the earth side of the cloud, which is dark, she looks down at its heaven side, which is all bright and radget."

W. J. Hunter.

ROBERT GIBSON

Was born on the 11th of June, 1853, in Merses township, Essex county, Ont. He lost his life, with three other companions, by drowning while sailing in a yacht in the Straits of Mackinaw, on the 5th of July last. Bro. Gibson left Wheatley in the fall of 1883 to reside at St. Janace, northern Michigan, to improve his health and to better his circumstances.

He was converted to God in October, 1870, in special meetings held by the Revs. Fred. Smith and Wm. Sutton (M.E.), while teaching school on the ninth concession of Mersea. Subsequently joining the Methodist Church of Canada, he moved to Wheatley in the fall of 1878 and organized the first Sabbath-school of that body in that village. He was the efficient and popular superintendent of the school for five years, and under his able and fostering care the school greatly flourished. He also organized and congreatly flourished. He also organized and conducted an efficient church choir. He filled the office of class-leader over a class of young people for nearly two years before leaving Wheatley. He was highly esteemed for his social qualities, his zealous and judicious labors, and devoted and earnest Christian character. He united with the Methodist Episcopal Church in his new home in Michigan, and was being recognized there as an earnest Christian worker. His unexpected and sudden death was a great blow to a large circle of friends and acquaintances in the a large circle of friends and acquaintances in the township of Mersea. His widow, left with four young children, while sad over the thought of her husband's body still resting in its watery grave, yet rejoices in the assurance that he sleeps in Jesus awaiting in triumph a glorious WM. T. TURNER. resurrection.

MRS. NATHAN CHOATE. (PORT HOPE). Daughter of the late Sampson Tukey, was born in the County of Cornwall, England, August 25th,

In 1832, she came with her parents to Port Hope, and shortly after they moved to the township of Dummer. At the age of nineteen she joined the Bible Christian Church, of which her parents were members. Four years subsequently she and her parents united with the Wesleyan Methodist Church, of which she continued a consistent member till death. On the 20th of July, 1848, she was married to Mr. Nathan Choate, of Port Hope, and proved a faithful and loving companion for him and a kind and devoted mother to the children of Mr. Choate's former family. The uniform testimony of all who had the pleasure of her acquaintance is that she possessed a rare combination of noble traits of character. The poor never appealed to her generous sympathies in vain, and many will miss her kind and selfsacrificing efforts to promote their comfort and cause of Christ were shown by her many acts of liberality in support of the Church of her choice, and she made provision that this should not cease at the time of her death. She expressed a wish to her husband that he would appropriate \$400.00 of her private funds, and have it so invested that the interest should be used for the current expenses of the Church—a request that was promptly and honorably carried out by her bereaved husband. For a few weeks previous to her departure it was For a few weeks previous to her departure it was known that she was in failing health, and at one time her disease assumed a dangerous character. as usual and in the evening expressed herself as feeling unusually well. About four o'clock the next morning her husband became alarmed by her heavy breathing and before any assistance could be given, she passed away to the "better country." Thus on the 5th of May, 1883, in her sixtieth year, she ended an active and useful life in the full hope of a deriver importality.

Often has the writer rejoiced while listening to her earnest and thrilling experiences in the class meeting. May her mantle fall upon her survivors. One of them writes:

J. SHAW.

"She has only gone before,
To welcome those she left behind;
and when we reach the other shore,
The best and loved we then shall find."

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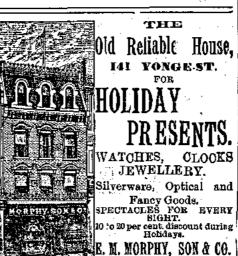
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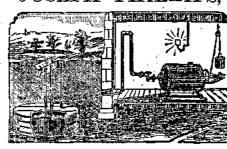
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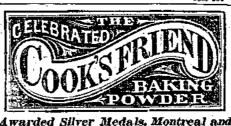
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Book-Steward's Actices.

THE CANADIAN ETHODIST MAGAZINE or January 1885.

CONTENTS. This is the best number of this Magazine ever pubished It begins the 21st volume, and is a pledge of atill increased excellence. It has six illustrated articles: Mr. Gladstone at Home, with portrait and four other engravings; the Marquis of Lorne's Canadian pictures, with eight engravings; the Ice Palace at Montreal, with five engravings; a portrait

and life sketch of Mr. Moody; and an illustrated poem by Dr. Punshon. There are also articles on Christianity, by W. E. Gladstone; on Preaching, by Dr. Nelles; Religion and Science, by Dr. Sexton; on Charles Wesley, by S. P. Dunn; on Two Famous Hymns, by W. H. C. Kerr. M.A; and others. The series on Wesley, begins one of the most brilliant studies of the Misstrel of Methodism ever published. The serial story of Out-post Methodism in Newfoundland, is entitled, "Skipper George Netman of Caplin Bight," and is one of thrilling adventure by field and flood and of great

religious power. Now is the time to subscribe, \$2 a year; \$1 for six months. Our Premium, "Bits from Ethibonny," 40 cents extra, full price \$1.59. Send 20 cents for the January number, and it will be credited on the subscription for the year.

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IN PRESS.

Methodist Annual for 1885.

REV. JOHN McLEAN, B.A. Full Page WILLIAM BRIGGS,

Connexional Actices.

TIME OF DR. CARMAN'S LECTURE AT SUNDERLAND CHANGED.

Bey, Dr. Cappun cannot visit Sunderland before 31st Dec., when he will (D.Y.) give his lecture on "Our Colonial Emp. "." In the Methodist Church, at 7.30 D.M. J. A. MCCLUNG. A CONVENTION FOR THE PROMOTION

OF HOLINESS. OF HOLINESS.

A Convention under the auspices of the Canada Holiness association will be held in Richmond Street Church of this city, commencing on the evening of Saturday, the 90th of the present month, and will be continued during the four following days.

Rev. W. B. Osborn, of Niagara Falls, and other prominent workers will take part in the services.

A cordial invitation is extended to all. Friends from a distance, destring to attend, will please notify us of the fact as early as possible, to faciliate bulleting.

N. Burns, President,
T. Cullen, Pastor.

Address, 23 Pembroke Street, City.

OPENING SERVICES, HOPE CHURCH,

YORK STATION. Dedication Day, Dec. 1th: 11 a.m., Rev. Dr. Stone, Associata Editor of the Guardian; 2:30 pm., Rev. Thes. Culles, of Richmond Street: 6:30 p.m., Rev. Dr. Withrow, Editor of the Magazine and S. S. Per.

ODICALA.

N.B.—Collections for the Church balance, and a Special Appeal by Dr. Stone.

For A Tea-meeting on the evening of the 15th inst., gotten up by the young people of the place. Entrance Tea. 25 cents.

Neighboring Pastors Day, Dec. 21st: 11 a.m. Rev. fee, 25 cents.

Neighboring Pastors Day, Dec. 21st: 11 a.m., Rev. Mr. Robinson, Baptiet Minister: 2.30., Rev. Mr. Frezell, Presbyterian Minister: 6,50 p.m., Rev. Mr. Barker, C. ngregational Minister.

N.B.—Collections as on previous Sabbath.

HOPE TABERNACLE. payments:—Undecipherable, 50c; Alex. 1; Rev. John Hunt, \$1; Rev. L. O. Johnson, Dr. Galbraith, \$1; Mr. and Mrs. Lister, \$2; A Manilla minister, \$1; Rev. R. Hobbs, \$5. † Present total, \$13. I give no more general totals till after the opening services. Till then, romember we need \$5.00 at least. Dedications on the 14th; see notice in this and next week's GUARDIAN.

JOHN CARBOLL,

the country by a misdirected letter.

Missionary. MINISTERS' ADDRESSES.

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ECOTTS EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES, Excellent for Delicate Wasting Children. Dr. CHARLES C. GARRETT, Calvert, Texas, says; "I have used your Emulsion for over a year, and have derived much benefit from it in the prefarmus of children, being tolerated by the stomach when all other medicaments were rejected."

THE BEST COMBINATION. The best combination of blood cleausing, regulating, health-giving herbs, roots and barks enter into Burdock Blood Bitter—a purely vegetable remedy that cures diseases of the blood, liver and kidneys. Born the Mason & Hamlin organs and pianes excellence in that which is the chief excellence in any musical instrument, quality of tone. Other things, though important, are much less as than this. An instrument with unmusical tones cannot be a good musical instrument. Yet all are not good judges of such a matter. An inferior quality of tone will often please the uncultivated ear best, at first; though time and use will reveal the superiority of really good tone. Hence in selecting an organ it is eafer to choose othe from a matter whose reputations are acknowledged to have superiority of really seaterlished, and whose productions are acknowledged to have superiority or "llence, especially in this chief thing. Beston Journal.

CHTARRH.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent, have been cured of this stubborn malady. This is none the less etarting when it is remembered that not five per cent, of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the casim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their externmention; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at heme, and the present season of the year is the most favourable for a speedy and permanent once, the majority of cases being oured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King street west Trorouto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star. A NEW TREATMENT.

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Births, Marriages and Deaths.

Notices of Births and Marriages, to cleare insertion, must be accompanied by 35 cents such-sent to the Book-Steward.

On Dec. 2nd, at the residence of the bride's father, by Rev. W. J. Brandon, cousin of the bride, Mr. Alfred B. Rice, to Miss Mary V., eldest daughter of Thos. E. Brandon, all of Maryborough Tewnship. On Wednesday, Dec. 3rd, in the Wesley Church, Whitchurch, by the Rev. J. Herbert Starr, assisted by the Rev. J. M. Wilkinson, S.A., brether of the groom, the Rev. Jat. W. Wilkinson, of Beeton, to Arrilla A., eldest daughter of the late George Richardson, Esq., Whitchurch.

On Wednesday, Dec. 2rd, at the residence of the bride's father, Mr. Richard Graham, by the Rev. W. C. McIntosh, Henry Glenn. Petrolia, to Miss Lottie Gra-ham, of Emniskillen.

On the 18th ult., by the Rev. A. Stewart, B.D., in the city of Brandon, Man., Janes Donley, Esq., of Riverside, to Miss S. M. Sheppard, of Sheppardville. On Nov. 12th, at the residence of the Deputy Reeve of Falmerston, J. W. Jennings, Esq., brother-in-law of the bride, by the Rev. C. B. Stafford, assisted by the Rev. W. willmott, the Rev. J. W. Pring, of Atwood, to Miss Mary Philp, daughter of the late Mr. and Mrs. Wm. Philp, of Maryborough.

On the 19th ult., at the residence of the bride's father, by the Rev. J. Walker Shitton, B.A., of George-town, Mr. Thomas Chapman, of Orangeville, to Alice, only daughter of Mr. Joseph Miller, of Norval. On Wednesday, Nov. 19th, at the Methodist Par Bonage, Harrowsmith, by the Kev. William Peck, Iathor of the bride, Mr. Joseph H. Gardener, son of Wm. Gar-dener, Egg., of Westbrook, to Miss Frances E. Peck, of Harrowsmith.

On the 25th Nov., at the residence of the bride's parents, Scale's Terrace, London, by the Rev. R. J. Treleaven, Cyrus Finley Allison, (banker,) to Emily Laura Mayne, eldest daughter of Conductor Mayne, of G.T.R.

DEATILS, On Friday, the 14th ult., at Wilfrid, Ont., Ann Jane, youngest daughter of Mr. John Chambers, Postmaster, and sister of Rev. A. C. Chambers, of Inkerman, also of Rev. A. B. Chambers, LL.B., of Montreal. On the 3nd inst., at the Methodist Parsonage, Galtona, Margaret Jane, Coyne the beloved wite of Rev. A: M. Phirips, B.D. She has "fallen saleep in Jesus." Gone home to await the coming of her husband and dear little boy.

On the 22nd ult, at the family residence, near Scotland, Eurford Township, Kate Wardell, in the 19th year of her age.

On Nov. 27th, at Napanee Mills, of scarlet fever the beloved wife of J. F. Holden, Peterboro'. Her last words, Psalm 29rd, 4th verse.

At Preston, Lancashire, England, on Lord's Day, Deo. 7th, 1884, the Rev. Wm. Antiiff, D.D., aged 7t years and I day, father of Rev. J. Cooper Antiiff, of Brantford.

Tenders.



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1885.

The undersigned will receive tenders up to norm of WEDNESDAY, 17th December, 1884, for the supply of Butcher's Meat, Butter, Flour, Oatmeal, Mess Pork, Potatoes, and Cord Wood to the following institutions during the year 1885, viz .- The Asylums for the Insane in Toronto, Londov, Kingston, Hamilton, and Orillia; the Central Prison and Reformatory for Females in Toronto; the Reformatory for Boys in Penetanguishene: the Institution for the Deaf and Dumb in Belleville; and the Institution for the Blind in Brantford.

Two sufficent sureties will be required for the due fulfilment of each contract.

Specifications and forms of tender can only be had on making application to the Bursars of the respective Institutions.

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The lowest of any tender not necessarily

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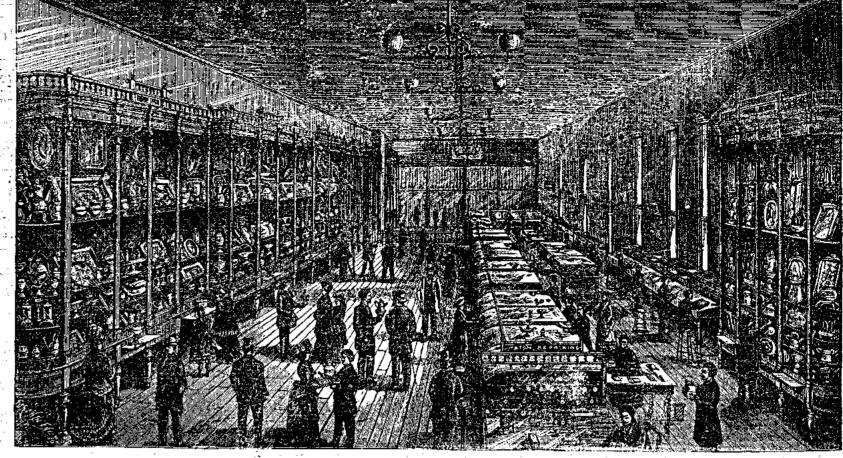
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Enormous Special Sale of Dress Goods Silks, Millimery, Mantles. Gloves. Hostery, Underclothing. Flannels. Quilts, Blankets, Mantle Cloths, Christmas Cards, Christmas Piesents. Toys. Dolls, etc., at the Right

ents. Toys. Boils, cic., at the Right House.

New Silks, New Satins, New! Dress Goods, New Mantle and Ulster Cloths, New Embroddered Fichus, New Corsets, New Velveteens, New French Cashmeres, and a large lot of other New Goods arrived from Europe this week. Wattins' sales have been so very large that he had to re-order almost every week since his return from Europe. He has imported 639 pieces of Dress Goods this season, making over 48.250 yards. He has imported 321 pieces of Velveteens. He has imported 321 pieces of Silks equal to 5.00 yards. He has over 435,600 worth of Carpets, which are selling off at unheard-of low prices. Fifteen cases of Blankets of superior quality, comprising about 450 pairs, Immense piles of Undersouthing of all kinds for Ledica, Gente, Misses and Brys. Enormouspiles of Black and Colored French Cathmerer, French Serges, French Bezes, French Otteman: and almost incomprehensible quantities of hundreds of other kinds of goods, all of which he is selling off now at such low prices for really superior qualities that his big stores can accarcely accommodate the vast cr. wis of customers who throng tham daily. An immense stock of Far Capes and Fur Trimmings in great variety at exceedingly low prices. Mantles and Ulsters and Mantle and Ulster Cloths, and Tweed for Men's wear, are selling off very obeap. Table Linens of all kinds at an immense reduction from former prices. Dress Goods are selling off at about two thirds their real value. Piles of Fine Heavy Blankets selling off at about one fourthless than ever boore. A large lot of Jorsey Gloves worth about 30c. are selling off at 50c. Ribbons are selling at about half price. Beautiful Linen Cambric Hankerchlefs selling off at prices so low as to convince thousands of customers that the Right House is the proper place to get good value. The sale of Corsets has been astonishing. The manufacturers say that no house in Ontario will so many Corsets as the Right House, Good Bleahed Table Damesk, slightly damaged, selling off at from £5c. to 50c. Bo House.

THOMAS C. WATKINS. Hamilton, Nov. 29th, 1894. eow-2871-1863-52

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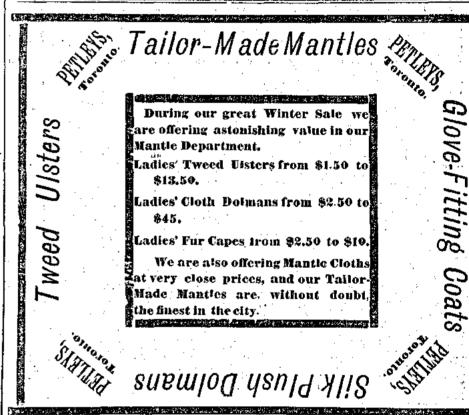
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KING ALFRED'S MOTTO. BY D. W. L.

"What a curious room!" exclaimed Lily Thacher, as for the first time she strod behind the heavy curtains which guarded the entrance to her cousin Bela's "snuggery"-a room which Lily had longed to explore during her week's visit to her uncle's house.

As Bela leit her, telling her she might examine anything she chose, Lily looked around with great interest at the many quaint and curious things which her cousin had collected in this cozy retreat. As she was looking at a queer old German photograph on the wall, her eye was suddealy caught by something which seemed to her the most curious thing of them all-a frieze of golden letters on a dark ground, running all around the top of the wall. On looking more closely, she found them to be mottoes or proverbs, some of which were appropriate to the special articles of furniture over which they were placed. Over a large chest of drawers was the motto: "Order is heaven's first law;" over the worktable, "A stitch in time saves nine." But more than all others, Lily's attention was attracted by a motto which ran along the wall just opposite her cousin's easy chair and writing-table, where she spent most of her time-" Count that day lost in which thou hast done no good deed."

Just then Bela returned, and seeing Lily's gaze riveted on the frieze, she said : "Ah ! you have discovered my pet motto; it was a favorite saying of good old King Alfred, and I try to let ne day · pass without acting on it, at least a little, or else it reproaches me when my eyes fall upon it. And I cannot tell you, Lily, how much happier my life has been under King Alfred's rule. Now that I have once begun to look out for chances to do good deeds, the days are not long enough to do half that I might."

A call to dinner here interrupted the conversation, nor was there any chance to resume it before Lily's departure for home on the following day; but the golden motto on the frieze refused to be forgotten, and during her journey on the cars, the time with the jog of the wheels in an odd way like

" Count that day Lost in which Thou hast done No good deed."

Before reaching home she made up her mind to try and act out the motto for herself, and see if her cousin Bela's words were true,

Lily Thacher was a sweet-tempered girl of sixteen, always ready for a "good time," and a great favorite among her friends; but till now she had lived a careless, merry life, enjoying the good things which fell to her lot, and thinking little of looking out for the happiness of others, and yet she was not any more selfish than most healthy, hearty girls of her age, only thoughtless; for she had yet to learn the exquisite happiness of definitely seeking others' happiness, as well as her

The morning after her return home, she procured a piece of white cardboard about a foot square, printed on it, in large blue letters, the motte, and hung it by a blue ribbon at one side of her looking-glass.

"There 1" said she. "I shall be sure to see it at least three times a day, anyhow! And now for to-day's 'good deed'-what shall it be? I must hunt up some poor woman to clothe, or some sick man to send flowers to."

Just then her mother's voice was heard calling: "Lily, will you help Hugh mend his kite! I know this is your last day of vacation, but I have all the week's mending to do, and haven't time to

Lily ran down into the sitting-room, and patiently helped Hugh with his torn kite. She was then just about to run off to see the girls, whom she was wild to tell about her visit, when her heart suddenly smote her as she noticed how pale and tired her mother looked, bending over the great basket which held the week's mending. Something within her said, "Charity begins at home" -and she determined to try one little "good deed."

"Dear mamma," she said, "do lie down just a little while, you look so tired. I will look after Hugh, and you will be so much fresher for the clothes afterwards."

Mrs. Thacher, after some coaxing, consented to lie down for a little while, for she slept little during the past night. Indeed, so tired was she that, in a few minutes, she was fast asleep.

Lily, in the meantime, had set Hugh to playing blocks, and had herself taken her mother's place by the basket. If there was one thing which Lily hated to do above all others it was to mend, but she resolved to surprise her mother with the aight of the empty basket; so, with a little sigh at the thought of the girls, she began distributing the clothes in various piles, mending all that needed it; and after an hour and a half of diligent work, she had the satisfaction of putting them all away in their respective bureau drawers.

She had hardly finished when Mrs. Thacher came from her room. Lily was a hundred times repaid for her self-sacrifice at the sight of her mother's mystified face as she spied the empty basket, and more than all, with the loving, tender kies with which she rewarded Lily for the morning's work.

That night as Lily's eyes fell on the card on the bureau, and she thought how happy she had been all the afternoon, she said to herself, "King Alfred's right, after all; the day hasn't been quite lost."

The next day, during the school recess, Lily heard the girls say that old Miss Tibbits was laid up with rheumatism again, and they wondered how she would get on without her niece, who had just gone away for a visit.

Lily thought of the "good deed" she was going to try for that day, and presently plucked up courage to suggest that each of the half-dozen girls in her special "set" should go and read to Miss Tibbits in turn every afternoon, and so make her less lonely. Now, Miss Tibbits was not Ph.D. a favorite with the girls, and several laughed and politely declined the invitation; but three or four agreed with Lily to take turns in enlivening the poor old lady's dull days.

Lily went first, carrying with her a dish of lemon jelly and a bright book, both of which greatly cheered Miss Tibbits. Each girl brought something when it fell to her turn to go-a bunch of flowers, a few oranges, or a bunch of grapes. At the end of a fortnight, when she was able to be around again, poor, cross, worried, lonely Miss Tibbits seemed like a different person-so much good had these young girls' smiling faces done her. No one knows how keenly old persons enjoy little attentions from the young.

So the days passed, and though some Lily counted as lost, on many a night her sleep was the sweeter for having done more than one good deed in helping others.

One day it was a tedious, garrulous caller to whom Lily showed such polite forbearance in listening to the long story of her complaints and ailments, controlling her impatience, and so perseveringly turning her visitor's thoughts in a more hopeful and cheerful channel, that, when she at last rose to go, she exclaimed: "I've not enjoyed such a sunshiny hour for many a long day."

On another day, Lily, with her mother's permission, dived into a trunk of old clothes in a dark corner of the garret, and after an hour's mending and patching, produced several warm and now neat garments to give to a poor woman whose husband's death had left her suddenly destitute. Nor must be forgotten the two pairs of old boots on which she sewed more than two dozen buttons for the poor old woman's children; for next to darning stockings, Lily most abominated sewing on shoe buttons.

Another day she went to a book store and bought, with her two weeks' spending money, her favorite Sunday book-Dr. Miller's "Week-day Religion." She sent off the book by mail to an aunt in a Western home, who was tired out and dragged down by worrying household cares. Weeks afterward her aunt wrote: "You can't imagine what a help your little book has been to me. When I feel utterly discouraged, I look into it, and pluck up courage again. I have lent it to nearly a dozen people, and they all like it as much as I do."

Another day Lily collected from her friends all the old numbers of St. Nicholas, and other children's magazines, which she could find, and sent them off in a box by express to a poor schoolteacher down South, who had a little lame brother. and little time or means to amuse him.

So Lily went on, trying every day to do something for some one clse, and soon her companions noticed the difference in the thoughtless, jolly girl-now become so thoughtful for others' pleasure instead of her own, and more than ever loved by them all, for she was not one whit less merry and companionable.

Bye-and-bye-they discovered the old motto hanging in her room; they each wanted to copy it, and soon in all that little band of girls there was words kept running through her head, keeping not one who did not feel the blessed truth of old King Alfred's motto (as some one has rhymed it): "Count that day lost

> Whose low descending sun Views by the hand No worthy action done."

> > -N. Y. Observer.

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2. The idea that a large farm, half stocked, and poorly cultivated, pays better than a few acres well and carefully tilled.

3. What is it but the worst kind of a mistake to pay hundreds of dollars for good farm machinery, and allow it for want of proper shelter to rot and become useless a year or so sooner than it should?

4. It is a mistake to let year after year pass by with no attempt to improve the quality of the farm stock. Blooded cattle pay. They make beef quicker, the cows give more and richer milk. Better blood in horses pays. A Norman or part Norman colt is a valuable piece of property.

5. To let foolish pride or narrow-minded prejudice prevent the adoption of new methods when they have been proved by practical men.

6. To get up after the sun, lean on fork handle, speculate for an hour or two upon what the weather is going to be, let the weeds get a good start and wonder then why farming don't pay.

7. To have a lot of unchopped wood wet or half-split wood at the pile, a lot of old harness hanging in the kitchen, and muddy tracks in the dining-room and expect to see the women folk good-natured.

8. To have a lot of half-fed, emaciated, lonesome-looking fowls, roosting dejectedly in some old cottonwood tree when a few good, healthy, Plymouth Rock or Brahma chickens properly housed, would make the poultry yard an honor instead of a disgrace. - The Practical Farmer.

BUTTER IN CROCKS.

A correspondent who writes to the Rural New Yorker for an explanation of the unpleasant fact that butter made from Jersey cows last summer and packed carefully in five gallon crocks is now faded from its original golden yellow, and smells and tastes like tallow, receives some instruction which should be generally heeded. Other butter makers who have put their trust in jars and crocks have taken up this same lamentation, for, in truth these are the most unworthy of butter packers If they are perfectly glued, that is, covered with a vitreous coating, so thick and hard that the salt and acid and fat of the butter will not eat through it, the content is safe. But the enamel is usually thin, and whenever it is cracked or eaten through, the butter is exposed to a porous clay surface. Clay is an excellent absorbent and deodorizer, and it will take away the flavor of the butter as readily as it will absorb offensive odors. It will soak up the olein like a sponge-and with the olein goes the color partly-leaving that portion next the clay bleached almost white. If any one will try the experiment of dropping a little oil upon the raw surface of a crock he will be surprised at the rapidity with which it vanishes, and he need not be surprised afterward if butter packed in a jar of this sort soon becomes pale and taste-

TOO MUCH SUGAR.

A mother often complains that her child is greatly troubled with sour stomach, but this case is no longer mysterious when the mother, to quiet the little one so that she can continue her account of the case, sets down before her a little dish of sugar, from which the child may help itself. Most others would give candy or a cookie instead, Fig. though some feed their children lumps of sugar from the bowl, believing that their children need sugar, and might better have it in that form than in any other. In any case of this kind there is a very frequent call for water. Do you know how vinegar is made? You can

get plenty of it by simply mixing sugar or molasses with water and keeping it warm. A sour taste in the mouth after eating sweets is of very common occurrence. It is the aoid caused by the fermentation of the sugar left in the mouth with the saliva that causes the decay of children's teeththis and the lack of bone-forming material in the daily food. Vinegar "eats" lime, as one can tell by leaving an egg in vinegar. Bits of sugar or candy left to ferment among the teeth destroy their enamel, as well as do pickles. The child that is fed on sweets naturally craves pickles as an antidote; but well-fed children are contented with plain, nourishing food if properly prepared and sufficiently varied. Many imagine that all children should have free access to both sugar and pickles in order to supply what they suppose to be natural cravings, and to prevent thefts of sugar from the family bowl. A mistaken policy.

HOME AND COMPANY MANNERS .- As those unaccustomed to wear elegant clothing often look stiff in a handsome suit, so those who are careless in their manners at the everyday table, are liable to betray it when they would act differently, visiting or entertaining company. A costly service of china and silver, with rare viands, cannot stand instead of easy politeness as a proof of

HOME DUTIES FOR SCHOOL CHILDREN .-- As change of occupation is the best rest for the young and healthy, those school children who have home duties that require active exercise are quite as apt to be bright and ready for their study hours as those who have spent the out-of-school time in mere amusement. Helping about the house is GREAT much better brain refreshment for boys as well as girls than devouring fiction or wasting time with unimproving, not to say injurious, society.

WORK OUT OF THE HOUSE.—From the greater expense of having work done out of the house should always be subtracted the greater quiet and increased comfort in the home. This, of course, affords better opportunity to do what is to be done there. The relief from the confusion attendant on having a large washing done and a dinner cooked for a family of six or eight in one room at the same time, which is necessary where there is no laundry, is no slight matter.

THE ROYAL COLLECTION OF MINIATURES AT WINDSOR .- The collection as it now exists owes its preservation to the wisdom of the late Prince Consort, who, seeing those priceless historical casures scattered about on the walls of the different palaces, exposed to every kind of danger from damp, sunlight, or neglect, brought them all together and deposited them in the Royal Library, where both he and the Queen took the keenest interest and delight in arranging them in due order in the drawers of a cabinet specially constructed for their reception in the room where the other principal treasures of art are stored.

One peculiar interest therefore of this collection lies in the fact that in nearly every case these miniatures remain in the custody of the descendants of those for whom they were originally

painted, and in its thus presenting an almost unbroken series of anthentic portraits of the Royal Family from the time of Henry VIII, to the present day; for though photography has almost entirely obliterated and destroyed the art, and few now practise it, yet the Queen still remains its constant patron, and year by year portraits of memb rs of the Royal Family and others of note and renown are added in their places to continue the long and storied line.

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