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GOD.

The following sublime ode to the Deity is from the Russian anthology, and was written by the celebrated Derzhaven. This poem is said to have been translated into Japanese, by order of the emperor, and is hung up, embroidered in gold, in the temple of Jeddō. It has also been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace at Peking. It was translated into English as follows, by Dr. Bowring, and is said to have lost much of its beauty by translation. It is a noble composition, and should be preserved and committed to memory by every reader.—*Exchange.*

O Thou Eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through Time's all devastating flight,
Thou only God! There is no God beside!
Being above all beings! mighty One!
Whom none can comprehend and none explore,
Who art all existence with thyself alone—
Embracing all-supporting—ruling o'er—
Being whom we call God—now and evermore.

In a sublime research, philosophy
May measure out the ocean deep—may count
The sand or the sun's rays—but God! for These
There is no weight nor measure—none can count
Up to Thy mysteries; Reason's brightest spark
Though kindled by Thy light, in vain may try
To know Thy soul, its nature, and its end;
And thought is lost ere thought can soar so high,
Ere like past moments in eternity.

Thou from primeval nothingness didst call
First, chaos—then existence—Lord, on Thee
Eternity had its foundation—all
Sprang forth from Thee—light, joy, harmony,
Solace—life, all beauty, and all truth,
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be glorious! Great!
Life-giving, life-sustaining Potentate!

Thy chains the unmeasured Universe surround—
Guided by Thee, by Thy wisdom and Thy breath;
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery base,
So suns are born, so worlds spring forth from Thee;
And as the sparks in the sunny rays,
Shine round the silver snow, the pagentry
Of heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand,
Wander unweary through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss,
What shall we call them light?
A glorious company of Thy bright stars,
Lamps of celestial ether burning bright?
Suns lightning systems with their joyous beams?
But Thou to these art as the moon to night!

Yet, as a drop of water in the sea,
All this magnificence in Thee is lost;
What are ten thousand millions compared to Thee
And what art thou? Heavens' unnumbered host
Though multiplied by myriads, and arrayed
In all the glory of sublime thought,
Is but an atom in the balance weighed
Against Thy greatness, is a cypher brought
Against Infinity. What art I, then? Nought!

Nought!—But the effluence of Thy light, divine,
Permeating worlds hath reached my bosom too;
Yes, in my spirit dost Thy spirit shine,
As shines the sunbeams in a drop of dew,
Naught! but I live, and on Hope's plumes fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high
Even to the throne of Thy Majesty,
I am, O God! and surely Thou must be!

Thou art directing, guiding all, Thou art
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering heart;
Though thou art an atom, I'm indebted
Still I am something, fashioned by Thy hand,
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundary of the spirit land.

The chain of being is complete in me:
In me is master's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning and am dust!
A monarch, and a slave—a worm, a God!
Whence came I here! and how so marvellously
Constructed and conceived? unknown! This coil
Lives surely through some higher energy,
For from itself alone it could not be.

Creator! Yes, Thy wisdom and Thy word
Created me, Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of Death, and bid it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—in Thee—its author there.

O thought ineffable! O vision blest!
Thought worthless our conceptions all of Thee;
Yes! shall Thy shadowed image fill our breast,
And with its homage to the Deity,
God! thus above my lowly thoughts can soar,
Thus seek Thy presence—being wise and good
Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

THE FAUST BIBLE.

This magnificent work was executed with cut metal types on 637 leaves, some of the copies on fine paper and others on vellum, and is sometimes called the "Mazarin Bible," a copy having been unexpectedly found in Cardinal Mazarin's library at Paris. It is also called the "Forty-two-line Bible," because each full column contains that number of lines, and, lastly, as Gutenberg's Bible, because John Gutenberg was associated with Faust and Schöffer in its issue. It was printed in Latin, and the letters were such an exact imitation of the work of an amanuensis that the copies were passed off by Faust, when he

visited Paris, as manuscript, the discovery of the art of printing being kept a profound secret. Faust sold a copy to the King of France for 700 crowns, and another to the Archbishop of Paris for 400 crowns; although he appears to have charged less noble customers as low as 60 crowns. The low price and a uniformity of the lettering of these Bibles caused universal astonishment. The capital letters in red ink were said to be printed with his blood; and as he could immediately produce new copies *ad libitum*, he was adjudged in league with Satan. Faust was apprehended, and was forced to reveal the newly-discovered art of printing to save himself from the flames. This is supposed to be the origin of the tradition of the "Devil and Dr. Faustus," dramatized by Christopher Marlowe and others. One of the highest prices, if not the highest, realized by any book was for a copy of this splendid Bible at the sale of the "Perkins Library" at Hamworth Park, June 6, 1873. A copy on vellum was sold for £3,400; another on paper for £2,600. This large price is rather surprising; for there are about twenty copies in different libraries, half of them belonging to private persons in Britain.—*Chambers' Journal.*

YOUR PREACHER.

Give your preacher fair treatment. Do this for his sake and for your own. Do it for the sake of your children. Do it for Christ's sake. The most sacred obligation is involved. The most sacred interests are at stake. Fair treatment—what is it?

Do not make him a target for your unfriendly criticism. Doubtless he has his infirmities. He may not be faultless. He is but a man, and no man is impeccable or infallible. A cavilling spirit can easily find something to object to in the best of men. Even the Son of God did not escape the scourge of evil tongues. Your preacher cannot excel in every pastoral gift and grace. The Lord does not bestow all his gifts upon any one man. It will be easy enough to make disadvantageous comparison of him to some particular with others. Take him as he is, and make the most of him. Your ideal pastor might be a different man, but he does not exist. No man ever suited everybody. Neither the ascetic John the Baptist nor the social and loving Jesus could please an evil or perverse generation. The man who comes nearest your wishes would be objectionable to another. Remember that your preacher is a man of like passions with yourselves. A sarcasm stings him as it would sting you. His burdens are heavy enough without the weight of your discouraging words.

Do not forget your preacher's temporal wants. Do not fall into the error of assuming that God will in some way provide for him without your help. The ravens fed Elijah in the time of the famine, but the regular arrangement has always been that they who preach the gospel shall live of the gospel. Any departure from this principle results in a secularized ministry and a starved and enfeebled Church. Do not be willing to devote the duty and privilege of supporting your preacher upon others. There is in this matter an obligation of conscience and honor from which no right-minded Christian wishes to be absolved. The tax for the support of the ministry is voluntary so far as human authority is concerned, but it is enforced by the sanction of God and the impulse of the Christian heart. Neglect of this duty is the cause of the spiritual leanness of many Churches, and of the feebleness of many Christians who might be strong in the strength of God if they would break the bonds of stinginess that repress the growth of the soul and prevent it from ever becoming anything but a dwarfed and sickly thing.

Do not leave him to bear the whole burden of responsibility and labor for the Church. It is as much your Church as his. Your responsibility is as direct as his. Its measure, in your case as in his, is the measure of your ability and opportunity. Give him your co-operation. It is as much your duty to bear as it is his to preach. Pray for him. Your prayer will open a channel between him and the throne of grace and between your heart and his heart. Do not look upon him as your nurse, but as your co-worker. Go into the field with him and labor, and you will get the right feeling for him as your fellow-worker. Go into the battle with him against sin, and the spirit of criticism will give way to that of comradeship which binds fellow-soldiers together in bonds of lasting fellowship. The pastor and people who have been fused together in the white heat of a genuine revival will never cease to feel the force of the blessed bond of cohesion. Thousands of miles from these old hills we have seen the bosom swell and the eye kindle at the mention of the name of a minister of Christ who had led the hosts of Israel in the mighty revivals that shook the strongholds of sin and gave the Church the prestige and power it possesses to-day. A praying, working Church, in full sympathy with the pastor's plans, and in full co-operation with his labors, will be harmonious and happy, and prove invincible in aggression on the kingdom of darkness.

Your preacher! That is the way to put it. He is yours, for this year at least. Do the best you can for him, make the most of

him. The result will show that in this as in all other matters duty and advantage are inseparable.

WORRY, NOT WORK, KILLS.

Colonel George Chesney, in the *Fortnightly Review*, says over-work is impossible, so long as the effort made is natural. When energy, of any kind, takes a morbid form of action, some force outside itself must be reacting upon it injuriously; and the seat of the injury, so far as the sinister influence on energy is concerned, will be found in close proximity to the sensation which, under normal conditions, guards the reserve.

The use of stimulants in aid of work is, perhaps, one of the commonest forms of collateral influence suspending the warning sense of exhaustion. When the laborious worker, overcome with fatigue, "rouses" himself with alcohol, coffee, tea, or any other agent which may chance to suit him, he does not add a unit of force to his stock of energy; he simply narcotizes the sense of weariness, and the guard being drugged, he appropriates the reserve. In like manner, when the dreamer and night-watcher, worn out by sleeplessness, employs opium, chloral, or some other poison, to produce the semblance of repose, he stupefies the consciousness of unrest, but, except in cases where it is only a habit of sleeplessness which has been contracted, and, being interrupted, may be broken by a temporary recourse to a perilous artifice, the condition is unrelieved. Not frequently the warning sense is stifled by the very intensity of the motive power or impulse. Ambition, zeal, love, sometimes fear, will carry a man beyond the bounds set by nature. No matter what suspends the functions of the guard set at the threshold of the reserve, if the residual stock is touched, two consequences ensue—waste and depreciation. It is important to recognize both of these evils. The former is generally perceived, the latter is commonly overlooked. The reserve, as we have seen, plays a double part in the economy; it is a stock in abeyance, and it is the base of every present act. Without a reserve of mental energy the mind can no more continue the healthful exercise of its functions, than a flabby muscle, without tonicity, can respond to the stimulus of strong volition, and lift a heavy weight or strike a heavy blow.

The cause, or condition, which most commonly exposes the reserve of mental energy to loss and injury is worry. The tone and strength of mind are seriously impaired by its wearing influence, and, if continued long, they will be destroyed. It sets the organism of thought and feeling vibrating with emotions which are not consonant with the natural liberation of energy in work. The whole machinery is thrown out of gear, and exercise, which would otherwise be pleasurable and innocuous, becomes painful and even destructive. It is easy to see how this must be. The longest note in music, the most steady and persistent ray of light—to use an old-fashioned expression—the tonic muscular construction, are all, we know, produced by a rapid succession of minute motive impulses or acts, like the explosion and discharge of electricity from alternately connected and separated points in a circuit; in fact, a series of vibrations. Mental energy, doubtless, takes the same form of development. If a disturbing element is introduced by the obstruction of some independent source of anxiety, or if, out of the business in hand, the mind makes a discord, confusion ensues, and, for the time being, harmonious action ceases. Working under these conditions in obedience to the will, the mental organism sustains injury which must be great, and may be lasting. The functions of the warning sense is suspended; the reserve is no longer a stock in abeyance, and it ceases to give stability to the mind; the rhythm of the mental forces is interrupted; a crash is always impending, and, too often, sudden collapse occurs.

APPEALING TO HEADQUARTERS.

A touching story comes from India, revealing the need of female doctors in that country. The Maharanees of Panna, in Bundelkand, was suffering from an internal disease. Social custom precluded her from seeing a medical man. The inmate of a Zenana is only allowed to see her father, her husband, and her brother. The Maharajah sent for Miss Beilby, a medical missionary in Lucknow. By the blessing of God on her treatment Miss Beilby cured her distinguished patient. Before she left the palace the Princess had a private interview with her. She charged Miss Beilby, when she returned to England, to tell the Queen how greatly the women in the Zenanas suffered when they were sick. Miss Beilby intimated that she would have great difficulty in obtaining access to the Queen. She stated also that it was not in the power of the Queen to make lady doctors. But the Maharanees persisted. "Did you not tell me our Queen was good and gracious, that she never heard of sorrow or suffering without sending a message to say how sorry she was, and trying to help? Did you not show me

a picture of a train falling into the sea, where a bridge broke, and did you not tell me how grieved our Queen was? Well, it was very sad those people should have been killed, but our condition is far worse. If you will only tell our Queen what we Indian women suffer when we are sick, I am sure she will feel for us and try to help us." Miss Beilby felt she could no longer refuse to promise to convey this message, if possible. The Maharanees next bade her write it down at once (giving her pen, ink, and paper), lest she should forget it, and added, "Write it small, Dr. Miss Sahiba, for I want you to put it in a locket, and you are to wear this locket round your neck till you see our great Queen and give it her yourself. You are not to send it through another." On Miss Beilby's return to England, the Queen having been told by some of the ladies of her Court of Miss Beilby's work and her message, determined, in spite of all difficulties and many engagements, to see her and hear all for herself, and accordingly sent for her. Her Majesty listened with great interest, asking many questions and showing the deepest sympathy. Turning to her ladies, she said: "We had no idea it was as bad as this; something must be done for these poor creatures." The Maharanees' locket with its message, was given to the Queen, and Her Majesty intrusted Miss Beilby with a message in reply, which was intended for the Maharanees alone. But the Queen also gave Miss Beilby a message, which might be given to everyone with whom she spoke on the subject:—"We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India." The Maharanees, in parting with Miss Beilby, said, in solemn and earnest accents, "If you forget your promise your God will judge you." She did not say "my God," or "this or that God," but "your God." A few such incidents as this would add to the funds of the Zenana Mission. It suggests also the importance of combining in one profession the arts of teaching and healing. We wish that many of our missionaries were doctors. It suggests also what a sphere there is in India for Christian ladies who possess some knowledge of medical science.

THE BIBLE TRIED.

The experience of the race has settled a few things. Water quenches thirst, bread satisfies hunger, a few medicines are specific for certain diseases. Thirty-three centuries of accredited history have proved that the Bible and the Bible alone, meets the necessities of the human race.

All man's wants are here supplied. All his ills are here remedied. And all his wrongs are here redressed. His spiritual nature, always and everywhere seeks in vain until, coming to this divine source, it finds the bread, which eating, it hungers no more, the rest, which securing, its weariness is at an end.

There is no member of the great family of man who does not want deliverance from his guilt; the one only relief is here made known; a pure and perfect object for his affections; a certain guide to virtue; all other guides flash false lights on our way; a remedy for a disordered nature; here is proffered the only cure; relief from the restless discontent of the heart; here, and here only, is the needed rest; certain knowledge of the dread hereafter; here "life and immortality are brought to light;" supporting strength in the dying hour; this book alone points out the way to achieve victory over "the last enemy," death.

The ignorance, the poverty, the oppression, the wrong, the misery of earth's teeming millions, all find their cure in proportion as these leaves from the "tree of life," "for the healing of the nations," are scattered over the earth, and brought into contact with the fevered hearts of men.

Is this beautiful and brilliant theory to fade away like many a philosopher's dream? Nay, the ages of time and the millions of earth's groaning denizens bear witness to these precious truths. "The word of the Lord is tried," and a countless multitude of witnesses attest its truth. Nations have accepted it and been lifted into prominence and power. Individuals in all classes and conditions have tested its value and found solace and strength. The poor man tried its virtue, and it opened to him imperishable treasures more valued than the wealth of a kingdom. That slave, suffering the bondage of body, or mind, or soul, sought its proffered deliverance, and his shackles fell off, while his prison door flew open, and he walked forth into "the glorious liberty of the sons of God." That sorrowful weeper drank at this sacred fount, and his tears became as crystal lenses through which he saw the hand of love above him, and the land of hope before him, and his weeping was changed into joy. That bereaved one with sunken heart, sighing for

for overmore, Amen; and have the keys of hell and of death;" and through falling tears he beheld the "vanished hand" beckoning and heard the "voice" that was "still" calling to a reunion amid the changeless scenes of the golden city above.

Yes, this sacred book is "tried," and proved true in its every promise and prophecy and warning.

It reveals the worth of man as immeasurably greater than the whole material universe, and makes manifest the tender sympathy of our common Father; so that we cannot but believe with an illustrious astronomer, that "a single tear ebbing from the heart of humble sorrow is of more value in the sight of God than a legion of suns."—*The Rev. C. H. Payne, D.D.*

A REVISING BISHOP'S OPINION OF THE NEW TESTAMENT REVISION.

The Bishop of St. Andrews, who was one of the British Company of Revisers, does not like the work as it was done. He says in his carefully prepared charge at his Synod:

"I have certainly felt that the result to which, as a body, we have deliberately come shows less consideration for the work of our predecessors than it might have done; and consequently we have less reason to complain if some severity is shown to our own work." "The more I saw of the work, the more it appeared to me that we were going beyond the purpose for which, as I understood it, we have been appointed." He points out numerous infelicities, and remarks: "It is evident that changes and inconsistencies such as these are calculated to increase perplexity rather than to remove it." More particularly he thus criticizes the work of his committee: "I did the best I could to resist alterations of the Authorized Version—such, for instance, as in St. Matt. vi. 13, the last position of the Lord's Prayer; and in St. Luke ii. 14, the angelical doxology, where our version depends upon the change of a letter in the Greek text. Both of these alterations have given rise, as you must know, to much discussion; and so far as I could judge, I was unable to discover, in either case, any real necessity of faithfulness to justify, or any actual consensus of scholars to demand, the changes that have been made, and which I objected to as 'over bold' on our part; though I was far from being insensible to the weight of argument brought in defence of them in both instances. Apart from other considerations of which scholars only are competent to judge, and what may be said, perhaps, to be nearly balanced, the ordinary reader of the Bible cannot fail to feel the very grave objection, that the two changes taken together tend to narrow the 'exceeding breadth' of the word of God, both in regard to what is evil and in regard to what is good. This I do not scruple to point out, because I cannot yield to the argument with which we were sometimes pressed, that all reasoning whatever from internal evidence must be discarded. Wherever, in consequence of discordant testimony of MSS., and other ancient authorities, there is room for doubt as to what the word of God has actually said, it is perfectly legitimate to take into account what, from its general tenor, it was most likely to say. 'Deliverance from the Evil One' narrows that most gracious petition, inasmuch as it does not include all evil; for instance, not the evil of the world, or the evil of our own nature; while it suggests that the Christian who has renounced the devil is still under his dominion in a measure which the New Testament elsewhere does not warrant, but plainly denies; consequently our New Version falls short of the full meaning which the petition as it now stands carries with it, and was most likely to convey, and at the same time it gives emphasis to a meaning, which, to say the least is not the prob. b's one.

In like manner, 'Peace among men in whom he is well pleased' narrows that first and most gracious announcement of the gospel message, inasmuch as this change appears to limit to a favored portion of mankind what in the text as it stands in the Authorized Version, is extended universally to the whole.

CHRISTIAN MARRIAGE.

The *London Church Quarterly Review* closes an able article upon this subject with the following forcible and timely thoughts. The upshot of all we have written, is to impress, as earnestly as we are able, on any who may read it, this great fact: that if in all these sacred matters we will not be governed by the law of God, there is no other law by which we can be governed but that of the unruly wills and affections of sinful men. Whither these may lead us we have slightly indicated, not daring to say all we might have said. We are firmly convinced that if once we let go the law of God, there is no sure resting-place for our backsliding feet, till we fall into the abyss of corruption. Of course we shall be told it is of no use to resist; that we cannot roll back the tide of "progress" and "liberty," that we shall never, at this time of day get men to go back to the trammels of "superstition" and the leading

strings of the "nursery." It may be so. It will be no new thing in the earth if perverse and ungodly men persevere to the end, and prevail almost to the end. What they are permitted to do, that no doubt they will do. Our duty is to be true to our heavenly Master and Lord through evil report and good report through honor and dishonor. That is all. It is enough, God knows; may he grant us to be "faithful unto death."

JOHN WESLEY.

Dr. Southey in his "Life of Wesley" says: "The history of men who have been prime agents in those great moral and intellectual revolutions, which from time to time take place among mankind, is not less important than that of statesmen and conquerors, and there may come a time when the name of Wesley will be more generally known, and in remoter regions of the globe, than those of Kings and Czarinas. For the works of such men survive them, and continue to operate, when nothing remains of worldly ambition but the memory of its vanity and guilt." In no respect are these philosophic statements fulfilled so conspicuously as in Wesley's writings concerning Christian perfection. His influence is imperishable in all that he wrote upon this subject. For example: "Christians are not perfect in knowledge. They are not free from ignorance, no, nor from mistake. We are no more to expect any living man to be infallible, than to be omniscient. They are not free from infirmities, such as weakness or slowness of understanding, irregular quickness or heaviness of imagination. Such in another kind of impropriety of language, ungracefulness of pronunciation; to which one might add a thousand nameless defects, either in conversation or behavior. From such infirmities as these none are perfectly freed till their spirits return to God; neither can we expect till then to be wholly freed from temptation; for 'the servant is not above his master.' But neither in this sense is there any absolute perfection on earth. There is no perfection of degrees, none which does not admit of a continual increase."

"But whom, then, do you mean by 'one that is perfect?' We mean one in whom is 'the mind that was in Christ,' and who so 'walketh as Christ also walked; a man that hath clean hands and a pure heart; or that is 'cleansed from all filthiness of flesh and spirit'; one, in whom is 'no occasion of stumbling,' and who, accordingly, 'does not commit sin.' To declare this a little more particularly: We understand by this scriptural expression, 'a perfect man,' one in whom God hath fulfilled his faithful word, 'From all your iniquities and from all your idols I will cleanse you: I will also save you from all your uncleanness.' We understand hereby, one whom God hath 'sanctified throughout in body, soul and spirit'; one who 'walketh in the light as He is in the light, in whom is no darkness at all; the blood of Jesus Christ his Son, having cleansed him from all sin.'"

SIN AND SORROW.

God has linked sin with sorrow. Men join sin with pleasure, but the pleasure passes and the woe remains. Men strive to make a life of sin a life of joy, but they never succeed. Eventually there comes the day of grief. The cup which fills the brain with intoxication and delirious gladness, at the last biteth like a serpent and stingeth like an adder. The wild delight of unholy passion gives place to that mourning which comes at last when wasting and disease have taken the place of health and all merriment. Always this prospect of pain, regret, and misery lies before the sinner in his downward path. Sooner or later he will lament his course. Sooner or later his pleasures will turn to pains, and he will curse the day in which he yielded to their charms. How much better to turn while it is to day, and to escape the grief which clouds the sinner's journey, and the perdition that awaits him at the end. Wisdom's ways are pleasantness. Even if the road seems thorny, yet it leads us home; and we can bear to tread a weary road if it only brings us to the goodly land.

No better, no simpler definition of faith has been given than that of the late Horace Bushnell: "It is an act whereby one person, a sinner, commits himself to another person, a Saviour." If we lost our way and met with a trustworthy guide, we know what it means to trust ourselves to his knowledge and guidance. We know what it is to have our children trust themselves to our wisdom and love. It is just the same, this religious faith; we commit ourselves, lost, ignorant, to one who loves us, and knows us, even to Christ; "what princes and peasants must do, if they want the pardon and the adoption and the eternal blessedness."—*Evangelical.*

A certain amount of opposition is a great help to a man. Niles rise ag inst an l not with the wind. Even a head win l is l e'er than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.

The Family Treasury.

THE VOICE IN THE TWILIGHT.

BY MRS. HERRICK JOHNSON.
I was sitting alone towards the twilight,
With spirit troubled and vexed,

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting,

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tender for the little child

How many Christian hearts have been inspired
To a like devotion by this precious hymn!

and whose tendency was rather to pull down
one's faith than to build it up? There are
other hymns of Phoebe Brown's which will

Remembering her early struggles to gain
even the most meagre education, she longed to
have her son suitably educated.

How such an example encourages us all to
come with our burdens and requests,

WHAT A GERMAN SAYS OF WINE.
A noted German, who believes in the
moderate use of wine and never heard of a

THE AGREEABLE TASTE OF WINE; the genial
and benevolent feelings which it excites; the
happy condition of body and mind into which

THE DISCIPLES CAME BACK, after work.
The Spirit had worked with them, and the devils
were subject to them, and they had power

PERNICIOUS LITERATURE.
A very sad death occurred in the Penitentiary
recently. All deaths are sad. The death

DEATH'S MASTER.
A Christian woman was lately dying of internal
cancer. She was attended by a Roman
Catholic nurse, who was very much astonished

How many Christian hearts have been inspired
to a like devotion by this precious hymn!

aces and mansions on the battle-field. Well,
there is a terrible battle going on now, and
by-and-by, when the war is over, God will

REMEMBER THEY ARE CHILDREN.
How easy it is to forget that the little
folks are only little folks, after all, and to

HOW A FRENCH CHILD IS TAUGHT.
Therefore he has no inherited or early
inculcated reverence. He has good instincts,

PUTTING OFF SALVATION.
The steamship Central America, on a voyage
from New York to San Francisco, sprang a

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Therefore he has no inherited or early
inculcated reverence. He has good instincts,

his father preach; and then he seemed to be
playing with his sisters. He smiled and
laughed softly! "Ah!" he would say, "your

GENTLE MOTHERS.
" My mother dear, my mother dear,
My gentle, gentle mother."

HOW A FRENCH CHILD IS TAUGHT.
Therefore he has no inherited or early
inculcated reverence. He has good instincts,

PUTTING OFF SALVATION.
The steamship Central America, on a voyage
from New York to San Francisco, sprang a

DEATH'S MASTER.
A Christian woman was lately dying of internal
cancer. She was attended by a Roman
Catholic nurse, who was very much astonished

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Therefore he has no inherited or early
inculcated reverence. He has good instincts,

Good Words for the Young.

TELLING FORTUNES.

I'll tell you two fortunes, my dear little lad,
For you to accept or refuse;
The one of them good, the other one bad;

BISHOP BOWMAN TO THE CHILDREN.
If you will look at your maps you will see
that Japan lies east of China, and is composed

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Therefore he has no inherited or early
inculcated reverence. He has good instincts,

handkerchief or cloth over the head. The
men also generally go bareheaded.

CHILD-LIFE FOR CHILDREN.

A writer in the Nineteenth Century inserts
the following autobiography to illustrate the
difference between cramped and free children.

I was born in the city of London and spent
my whole life there, never till I was twenty-

My career in life has been marked by want
of readiness to use opportunities of success,

My son was also born in London, but after
the first two years has lived entirely in the

As the butcher dashed past in his wagon
giving the whip unmercifully to his half-

What has made this change? Not force!
The poor horse had been beaten, kicked, and

One night Mr. Ely was away from home.
He had taken Ben early in the afternoon,

For several years the heads of the children
are closely shaved. Sometimes little tufts

"I was once very shy," said Sydney
Smith, "but it was not long before I made

The wrongs we inflict upon others follow
us like a shadow.

Our Sunday School Work.

LESSONS IN THE PENTATEUCH.

Sunday, Dec. 18, 1881.

INTERNATIONAL BIBLE LESSON.

Lesson 12.

(FOURTH QUARTER.)

REVIEW.

GOLDEN TEXT.

"Thou shalt remember all the way in which the Lord thy God hath led thee."—Deut. viii. 2.

HOME READINGS.

- M.—The serpent and Balaam. Numbers xxi. 1-9; xxiv. 10-12.
T.—The gifts and the tabernacle. Exodus xxxv. 25-35; xl. 1-10.
W.—The offerings. Leviticus i. 1-14; vii. 11-18.
Th.—Nada and Abihu. Leviticus x. 1-11.
F.—The day of atonement. Leviticus xvi. 16-30.
S.—The feast of tabernacles and the jubilee. Leviticus xxiii. 33-44; xxv. 1-7.
S.—The last day of Moses. Deuteronomy xxxii. 41-52.

I. GENERAL REVIEW.

Use the review facts of the quarter, or of the last half year, for a general exercise of the whole school.

II. CLASS REVIEW.

- 1. Trace out carefully the route of the Israelites from Egypt to Canaan.
2. Give the leading events of their journey.
3. Some account of the principal persons brought to our notice.
4. What virtues and what sins have been exemplified?
5. What types have you found of New Testament truths?
6. Compare this journey of the Israelites to the Christian life,—a journey from the Egypt of sin to the promised land of heaven. The Israelites' oppression in Egypt, like the state of the unconverted sinner. The crossing the Red Sea, to conversion. The temptations, failures, progress, successes, the law, worship, the house of God, generous giving, heavenly food, guidance, feasts of joy, vision of the promised land, crossing the Jordan of death. Give the incidents that illustrate each part, and draw out the lessons it teaches.

LOUD SPEAKING IN SUNDAY-SCHOOL.

I had a class of rough boys who used to make a good deal of noise; but I did not mind that. But then I did think that the lady teacher in the class next to me really had a very loud voice; and I felt two or three times that I would like kindly to suggest to her that she had pitched her tone rather higher than she was aware, perhaps; but I could not muster the courage.

One day the matter came to a crisis. I approached the lady, and she said to me: "Mr. Wells, will you excuse me?" "Why, ah, certainly!" I said. "It is not much, perhaps," she said, "only, Mr. Wells, you do talk so loud in your class that my class can scarcely hear me, although I raise my voice higher than I should otherwise do, that I may be heard." What a fall was there! It was a merited rebuke. It was one of my earliest mistakes, and that faithful lady teacher effectually cured me.—Ralph Wells.

CHEERFULNESS WITH SCHOLARS.

Children can understand, and they do appreciate, untiring, disinterested love. Train the affections, therefore, by persevering kindness, and your engaging manner will attract the careless, and your gentle conduct will curb the unruly; train the affections, and then your kind determination will soften, if it does not subdue, the obstinate; and your suitable instructions will restrain, if they do not reform, the vicious. To train a child to be happy on the Lord's day, and thus to associate, throughout life, religious instruction with happiness and peace, is an obvious fulfilment of the will of your Lord and Saviour.—Collins.

HOW TO BE HAPPY.

I will give you two or three good rules which may help you to become happier than you would be without knowing them; but as to being completely happy, that you can never be till you get to heaven. The first is, "Try your best to make others happy." "I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule is, "Be content with little." There are many good reasons for this rule. We deserve but little, and "better is little with the fear of God, than great treasures and troubles therewith." Two men were determined to be rich, but they set about it in different ways,—for the one strove to raise his means to his desires, while the other did his best to bring down his desires to his means. The result was, the one who coveted much was always repining, while he who desired but little was always contented.

My third rule is, "Look on the sunny side of things." "Look with hopeful eyes. Though all things seem foul: The sun that sets to night will rise Again to-morrow."

BREVITIES.

Wesley says: "The first motions of turning to God, are usually like a spark of fire dropped on ice, with the winds blowing on all sides,—which must, therefore, be quickly extinguished, unless God is pleased to keep it alive.

Nothing but the smoke of hearty prayer, says Bishop Hall, can cleanse the air from the plagues of God.

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CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, DEC. 7, 1882.

A WORD OF EXPLANATION.

After making a definite agreement with Mr. Stoughton, of the well-known firm of Hodder & Stoughton, of London, to secure a work entitled "The Flower of the Grassmarket," as a premium for the GUARDIAN this year, and announcing this in the paper, I received a cable telegram from England, stating their sorrow that this arrangement could not be carried out. The cause of this disappointment I have not yet learned. I regret anything, however unavoidable, that has the appearance of failure to carry out arrangements already announced; but under the circumstances the only thing that could be done was to substitute some other attractive volume for the one named. After consulting with the Editor, I have selected for this purpose the Rev. Dr. Carroll's new book, "MY BOY LIFE;" and "BEN OWEN," a very interesting story of life in Lancashire, (by Mrs. Perrett, the wife of a Wesleyan minister)—both to be bound in one handsome volume. I have no doubt that this arrangement will give general satisfaction. Dr. Carroll's book has been pronounced, by those who have read the advance sheets, a work of absorbing interest, full of racy and graphic sketches of pioneer life. Of "BEN OWEN" I may say, that during Dr. Dewart's recent visit in England, he happened to read this touching story of English boy-life, and was so struck with it that he at once sent me a copy, strongly urging me to bring out a Canadian edition of it for our young folks here. This disinterested recommendation of the Editor, when there was no thought of using the book as a premium, is a strong point in its favor. We hope the offer of this premium will prove a strong inducement to gain many new subscribers. As, however, the GUARDIAN is its own best recommendation, I hope and trust all our ministers will this year do their utmost to bring the influence of its interesting intelligence and wholesome lessons into every family connected with our Church.

WILLIAM BRIGGS, BOOK STEWARD.

A copy of the CHRISTIAN GUARDIAN should be placed in every family connected with our Church. If any family is too poor to take it, some friend, who can afford it, should have it sent to them.

DR. TALMAGE'S SERMONS.

The question has been recently asked by a correspondent: Is it not a mistaken policy to publish Dr. Talmage's sermons in the GUARDIAN? We are obliged to all correspondents who offer any suggestions, evincing an interest in the welfare of the GUARDIAN. In regard to this suggestion, we may say in the first place, that we have no personal feeling in the matter except to do what may conduce to the interest of the paper, and the profit of its readers. We have been led to believe that these sermons increased the interest of the paper, and were profitable to a great many readers by a very general expression of approbation and satisfaction. Where one has expressed a doubt of the propriety of publishing them, ten have strongly approved of this course. When the usual weekly sermon is crowded out, we never fail to receive remonstrance and complaint about it. Some time ago, we thought seriously of discontinuing these sermons, and made a start on that line; but the complaints and threats to give up the paper which followed were too numerous to be disregarded. There may occasionally be some things in these sermons savouring of the sensational, but the teaching they present is unsectarian, sound, and Scriptural; and it is presented in a lively and attractive style. Whatever objections may be urged against his peculiar manner, Dr. Talmage is always fighting on the right side. It has been asked, would it not be better to publish sermons from leading ministers of our own Church? Perhaps so; but it is not quite so easy to secure sermons from those preachers whose sermons are most desired by the people. We had some experience of this a few years ago, in attempting to prepare a volume of sermons by Canadian Methodist ministers—a project which we willingly resigned in favor of the Rev. S. G. Phillips, who successfully carried it out. It would probably be found that those who were most ready to furnish sermons would not be those whom the people most wanted to read. And if a general invitation was given to all preachers to send in sermons, we frankly confess we would not like to accept the task of accepting some and declining others. Sermons without the living voice are generally dull reading. But the great point in favor of Talmage's sermons is that they are readable and attractive. It is no disparagement to the many able and eloquent preachers of our Church to say, that if we were to discontinue publishing Talmage's sermons, we could not supply their place with sermons equally readable and attractive, however, otherwise excellent they might be. It must be admitted, that the preacher whose sermons are preached to the largest congregation in America and more widely published than the sermons of any preacher in the world, must have some special elements of interest and power. This is indeed admitted by those who disparage them. A venerable minister of our Church, some time ago, expressed a doubt of the wisdom of publishing the sermons of one who did not belong to our Church; but he added, "my wife reads them with great interest every Sunday afternoon."

If we were to publish the sermons of Richard Watson or Jabez Bunting, we do not believe that they would be read by one-fourth as many of our readers as now read Dr. Talmage's sermons, and no matter how sound and good anything may be, if it does not attract readers, it is not the right thing for a family paper.

CHURCH MUSIC.

We have just been able to make a brief examination of the collection of Sacred Music adapted to our new Hymn Book, compiled by a committee of ministers and laymen, and published by our Book Room. We sincerely congratulate the Church on the result of the labors of this committee, who have fully evinced their ability in the work which they have given us. We think we have one of the best hymn books in existence, and we should like to hear its grand psalmody everywhere sung to the chaste but inspiring music which this new book offers. This question of the music of the Church is one of far more profound significance and importance than at first sight appears. It imperceptibly, yet powerfully and permanently, moulds the character, as well as the outward form of the whole religious life. There are as many various styles of music as there are ruling passions of the human heart. The ardor of military enthusiasm, marching with strong, firm step, or rushing with headlong precipitation into the fight, has its own appropriate expression in what everybody will recognize as the martial style of music. The abandon of giddy pleasure whirling in the dance, has its appropriate style of music. The noisy revel of the bacchanalian can be set to music in harmony with its uproarious feelings. The winsomeness of youthful love, the plaintive sadness of grief, and all the varied types of tender emotion have their expression in what may be called sentimental music. And it is not too much to say that the religious emotions, faith, hope, love, fear, reverence, penitence, and holy joy, have their appropriate expression in a style of music peculiarly their own. To depart from that style is sure, sooner or later, to give our religion the tinge of the carnal feelings, whose musical expression it has borrowed. If the songs of Zion are set to bacchanalian chants, it will help most effectually to convert our religion into rant. If they are sung to the love-sick tunes of the drawing-room, the tendency will be to make religion a maudlin sentimentalism. Even the strains of martial ardor have in them something too fierce and brutish to express the lofty, sanctified courage of the Christian. It by no means follows that because music is popular, it can on that account be safely and profitably used for sacred purposes. All music will be popular which gives appropriate expression to some prevailing sentiment. The tunes which caught the spirit of the late American war were wonderfully popular for a time, though now almost forgotten. Many of them were made to do service in our prayer-meetings and other religious exercises; but we must be permitted to doubt very seriously whether the enthusiasm which their "glory, glory, glory, hallelujahs" inspired was the pure spirit of Christian worship. The same may be said of "Hold the Fort," which still in many places holds its own. In fact a great deal too much has been made of John Wesley's remark about "letting the devil have all the good tunes." We do not deny that there are elements in secular music which are capable of being adapted to sacred purposes, just as the passionate of the strong carnal nature are capable of being sanctified and transformed into the grandest type of Christian character. But the music, like the man, needs to be converted, and it is not converted by any means when some poetaster sets to it a pseudo-sacred imitation of the old secular song. The poet to whom God has given the gift of creative genius, and the musician who has the like creative gift, must combine their efforts before song and music can be effectually converted. The Wesleys, who possessed both these gifts in an extraordinary degree, might convert secular songs, but there are only a few men who can do it with safety to the religious spirit of the Church.

Running through the pages of this "Methodist Tune-Book," we are, therefore, glad to see that they are filled with purely sacred music, and that all the great masters of various ages are so well represented. We regard it as one of the chief excellencies of our new Hymn Book that it embodies the psalmody of all ages and varieties of true Christian life. It invites us to join with Ambrose and Gregory, with the Bernards and Thomas of Celano, with Watts, Wesley, and Toplady, with Bonar, Faber, and Keble, Alford and Stanley, Gurney and Havergal, Tennyson and Longfellow, in the praises of our common God and Saviour. And thus our Church, by its very singing, becomes truly catholic in spirit. It loses the sectarian narrowness of one age and one form of Christian life, and drinks in, as it sings, the excellencies of all the ages, and all the churches. It is fitting, therefore, that its music should represent the masterpieces of every age and Christian land. *De gustibus non disputandum*, but to us the Gregorian recitation of the Ambrosian music, with its stately rhythm, its simple melody, and its sublime harmony, is the grandest type of sacred music; and, of course, we have it here very thoroughly represented, not only in metrical adaptations of the originals, but also in the influence which it has exerted on the compositions of later authors. The great Italian masters and the German chorals, next in grand harmony to the Gregorian, are also well represented. A few choice pieces of Mason, and other Americans, are given a place, and here and there we meet a Scottish psalm tune. But, after all, the body of the work is English, which, with its more varied rhythm and melody, expresses in religious sentiment, the characteristic energy of the Anglo-Saxon race; and the singing of these tunes will help not a little to preserve in Canada the spirit of the fatherland. From the time of the Reformation downward, there have been in England two schools of sacred

music: the ecclesiastical, in which harmony predominates, and the puritanical, in which the melody predominates. The sacred melodies of the evangelical school in our age have produced very little that is worthy of the high service to which they are consecrated. On the other hand, the ecclesiastical school of English composers of the present century, by the introduction of a wider range of melody, have produced a style of music peculiarly their own, and of great excellence. For purposes of congregational singing, this modern music has two disadvantages: many of its melodies are difficult to the untrained voice, and hence not easily fixed in the memory, and its harmony needs to be fully and equally sustained, which is not always possible in a public congregation, and especially where there is no instrument or one of inferior power. These are disadvantages, however, which the cultivation of music among our people will in time overcome. The danger is that the difficulties may overcome the people, and lead them to leave the singing to the choir. When well rendered, this music is certainly very expressive of the feelings of Christian worship, and, whether for better or worse, the cultivated taste of our committee has led them to give it a pretty prominent place in the new book. Still, as the old favorites, that have lived for generations, are all here, none of our congregations need suffer, if our choir-leaders will but judiciously use this musical companion to our hymn-book, leading the people by degrees, as they will bear, to the appreciation of its excellence.

We ask our ministers to mention in their congregations, that the GUARDIAN will be sent FREE, from now till New Year, to all new cash subscribers for 1882. An early application is necessary to get this advantage.

DISESTABLISHMENT.

There are many signs of a growing desire for the disestablishment of the State Churches in England and Scotland. The Liberation Society, which exists for this object, is rapidly growing in numbers and influence, to the evident alarm of the Bishops, who do not fail to attack it in their pastorals. Some who have little confidence in the success of the Society's efforts, still predict disestablishment as the inevitable result of the Ritualistic disturbances now troubling the Church. "Churchmen" are becoming anxious, and the friends of the voluntary system are confident of ultimate success. The recent annual meetings of the Liberation Society in Scotland seem to have been very enthusiastic, and the Society's agents, who hold meetings throughout the country for the discussion of the question, report large and influential gatherings, showing increased interest in the movement. Everything points to the early disestablishment of the State Church in Scotland.

The strongest plea that could be urged for a State Church is that it is the Church of the people, or of a majority of the people. Whatever force this plea may have elsewhere, it is entirely out of place in Scotland. The establishment there cannot claim one-third of the whole population as belonging to its communion, including the thousands who never attend public worship. The Glasgow Mail, in 1876, instituted an enquiry in the west of Scotland, and presented the following figures as the result: In the area examined there were 188 churches of the Establishment, with 72,000 worshippers; 158 churches of the United Presbyterian Church with 57,000 worshippers; 159 churches of the Free Church, with 59,000 worshippers; and 180 churches, with 86,000 worshippers, belonging to other denominations. The Established Church, the supposed Church of the people, had, therefore, 188 churches, and 72,000 worshippers in the district, while the dissenting Churches had 494 churches, and 150,000 worshippers. These statistics confirm the last official religious census made in 1851, when it was found that the Established Church had only 12 per cent. of the entire population worshipping within its walls, while the others had 20 1/2 per cent. Probably a more satisfactory test of the relation of the people to the Church is found in the report of their voluntary offerings. The Established Church, which is Presbyterian, raised in this way, in 1878, the sum of £378,000, and the two other Presbyterian Churches in the same year contributed £955,000, not to mention the offerings of the other denominations. These figures show conclusively that the Established Church of Scotland is the Church of only a minority of the people, and, as such, has no right to be supported by those who do not belong to her Communion, and who have to support their own Churches. They also refute the argument that Establishment is necessary to maintain the religious standing and character of the nation. It has been gravely asserted that its Establishment gives Britain an unequivocal position as a Protestant nation, and that this would be lost if the Church and State were separated. The religious standing of a nation is decided by the religious life and activity of the people, and the state of affairs in this, and other countries, where the voluntary system prevails, proves that the national religious character does not rest at all upon State connection. Experience proves that under the voluntary system more money is given to religious purposes, and that there is greater activity in every department of Church work. True religion in Britain would be greatly benefited, instead of suffering by disestablishment. The Episcopacy in England does not stand or fall with establishment; but, on the contrary, there is every reason to believe that, if relieved of the burdensome and disgraceful evils flowing from State control, the Anglican Church would increase in spiritual power and usefulness. Episcopacy now exists in its purest and best forms where there is no State Establishment. Under such conditions the welfare of their Church has become a matter of great solicitude to the members,

and they support it with a liberality and zeal unknown to a State Church. The fact that in Scotland a great majority of the people have put themselves beyond the pale of the Establishment, while clinging to the same doctrines and forms of worship, and yet manifest a vitality that throws the part of Church into the shade, proves that State control is not a source of real strength, and that it is a failure as a means of maintaining Presbyterianism as the national religion of Scotland. The dissenting Churches are doing three times as much to secure that end. The same would hold true of England with regard to Protestantism. Her Protestant character is fixed, and will remain, whether the Establishment continues or falls. The fact is, and many within the Church begin to see it, the National Church of England fosters and supports men in its livings who would willingly restore the Romish follies that were swept out by the Reformation.

The agitators for disestablishment, who are Dissenters, are sometimes accused of impertinence for seeking this change so long as the members of the National Church are content to endure the evils connected with it. This reproach would hold good concerning a voluntary Church; but every taxpayer of England and Scotland has a perfect right to interfere in the management of the Establishment, because he is taxed to support it. The advocates of disestablishment do not wish the right to interfere; but they want to be freed from paying the costly price, that gives them this right. The Establishment is a great burden upon those who have no sympathy with it, and they want relief. It is more over a clog on the wheels of national progress that should be removed. It has been shown that vast tracts of valuable agricultural land are left uncultivated that the owners may escape the burden of the ordinary tithes, and, in many instances, crops, that would be most profitable to the agriculturalist, are not produced, because extraordinary tithes are assessed upon them. Nearly thirty millions of dollars is the annual revenue drawn from the national wealth for the support of the Established Church of England, and all have to bear their proportion of the burden, whatever their religious convictions or scruples may be. If a Church cannot live without wringing its support from unwilling Jews, Catholics, and Dissenters, it had better die.

THE CASE OF DR. THOMAS.

The action of the Annual Conference to which he belonged has been confirmed by the Court of Appeal in the case of Dr. H. W. Thomas, so he is no longer a minister of the Methodist Church. Of course, if the Conference was right in finding him guilty of preaching contrary to the doctrines of Methodism, both as regards the atonement and the duration of future punishment, no other decision could be expected; as unity of doctrinal teaching in fundamental truths is essential to the unity of a Church. We fancy Dr. Thomas has not for sometime expected to remain in the Methodist Church; though he made a show of defence; for he arranged to continue his public ministry, just as if he were sure he would be expelled. There was a good deal in Dr. Thomas' mode of procedure which looked like courting martyrdom, and making a boastful display of his superior liberality and independence. We have a deep sympathy with all earnest and independent seekers after truth, even when we are compelled to reject their conclusions as erroneous. We have no sympathy with narrow bigotry and intolerance; but we noticed when Dr. Thomas lectured in Toronto signs of an affectation of superior liberality, which made a very unfavorable impression at the time. In a gratuitous way he referred to Ingersoll, the infidel lecturer, as "our noble Ingersoll"; and in other cases, he went out of his way to compliment opponents of Christianity. Now, we believe Christians should be fair and liberal towards their worst opponents; but we cannot see the propriety of a Methodist preacher going out of his way to laud and honor a notorious blasphemer who has poured ribaldry and contempt on everything that Christians hold sacred and dear. We may be unjust, but it looked like braggadocio.

It has been said in some of the papers that very offensive and bitter language was used by some who represented the prosecution, at the trial of Dr. Thomas. If this be true, it is very much to be deplored. Anything that looks like a persecuting spirit on the part of those who represent the orthodox faith of the Church does great injury to the cause they represent. A matter of this kind is too profoundly serious to admit of displays of personal tartness, or assumptions of infallibility. Such cases call rather for Christly tenderness towards the erring brother, as well as fidelity to our convictions of truth.

Such cases remind us of two dangers to which the Church is exposed: (1) There is the danger of corrupting the truth, by teaching for doctrine the commandments of men; against this we must guard carefully, and "earnestly contend for the faith which was once delivered unto the saints." No Church has ever made real progress in the world, that has not had definite doctrinal teaching. (2) But there is also a serious danger at such times of an alarmist and reactionary feeling, which renders those who are controlled by it ready to brand every man as a heretic, who does not accept unquestioningly their particular interpretation of Scripture. We must learn to unite loyally to truth with liberality of thought. In these times men will think and examine for themselves; and they are not the worst men who obey the Apostolic injunction and "prove all things," that they may "hold fast that which is good." The time of settling doubts, and suppressing discussion, by the authority of great names has forever passed away. We can bring men no further with us than we can command their intelligent conviction. These are times in which the Church must harmonize fidelity to truth with the Protestant right of inde-

pendent judgment. While we stand fast in the faith of the gospel, we must not dishonor Protestantism by acting towards those who cannot see eye to eye with us in all things, in a way that we are accustomed to denounce when we see it practised by Roman Catholics.

METHODIST ORTHODOXY.

We have been asked if the silence of the GUARDIAN with regard to the statement of Dr. Burns, respecting the alleged theological views of the Methodist ministers of Canada, may not be misunderstood. We do not think there is any just ground for such a misunderstanding. Even in his first letter, we did not understand Dr. Burns, to allege that Canadian Methodist ministers had in any degree renounced the historic faith of the Methodist Church, on the points mentioned. His two other letters made this quite evident. We were informed, on the best authority, that, after reading the second letter of Dr. Burns, the ministers of the Montreal Ministerial Association regretted their action in the matter. That was the reason we made no reference to their resolutions in the GUARDIAN. Respecting the doctrine of the Atonement, and the eternal duration of future punishment—the two points on which, as we understand it, Dr. Thomas was found guilty of teaching what was contrary to Methodism—we deemed it wholly unnecessary that the GUARDIAN should rush to the defence of the orthodoxy of Methodist ministers. Knowing that the discussion of Canon Farrar's "Eternal Hope," and other works of that kind, had swept over the community recently, without, so far as we know, disturbing the faith of any among us in the eternity of future punishment; and knowing, also, that from more than a thousand pulpits Christ crucified—salvation through his atoning death—is preached faithfully every Sunday, it would have been a doubtful compliment to the unquestioned orthodoxy of our brethren, if we had deemed it necessary to assure the Methodist public of their soundness in the faith. We stated our convictions on this point, frankly, to a Globe reporter at the time; but we certainly did not deem it necessary to state in the GUARDIAN that our ministers believe in the doctrines of the Atonement and the eternity of future punishment. It is not necessary to remind our Methodist readers that substitution, in the Calvinistic sense, with its theory of imputed sin and imputed righteousness, is not the teaching of our Wesleyan Arminianism. But, rejecting an unscriptural theory of atonement, which involves the unconditional salvation of all for whom it is made, is not rejecting the Atonement. We say nothing here on the question of the Inspiration of the Holy Scriptures, because we understand that Dr. Thomas was not found guilty on that charge.

We have never shown any reluctance to express our convictions on every living issue of the day, whether doctrinal or practical. On the case of Dr. Thomas, as on that of Mr. Roy, in our own Church, we gave no uncertain sound, but expressed our views fully and frankly in defence of the action of the Church. But we do not deem it either wise or right to make such events the occasion of disseminating unjust suspicions of heterodoxy, or deeming every independent utterance a token of dangerous heresy.

HINTS TO CORRESPONDENTS.

Put what you have to say in the shortest space consistent with perspicuity. A short article is far more likely to be read than a long one. Obituary notices should be more condensed than they generally are. Anything intended for insertion among "Brief Church Items" should not exceed about twenty lines. More lengthy communications, designed for our correspondence department, should be sent on early in the week. When the paper is put to press (on Tuesday), we generally have as much correspondence on hand as we can find place for in our next issue; and when we receive pressing articles later, after the matter for that part of the paper is in hand, we are perplexed to know what to do with it. It does not do to fill a paper with what happens to come in. Though it makes more work, we deem it best to keep up all the departments of the paper, because this secures a greater variety of matter. We do not desire our friends to send questions to answer about which they have no doubt themselves, and merely wish us to give an answer that will hit some offender whom they have in mind. We feel the same way respecting questions about the action of Church courts—Stationing Committees, Missionary Committees, or Quarterly Meetings. These are all fallible, no doubt; but, except in very exceptional cases, we do not consider it our business to sit in judgment on their action. Our friends should not consider themselves ill used if we do not always answer their questions. We make a selection from those sent us, of what we deem most profitable. Some do not strike us as possessing general interest, and others would require more time to answer them than we can afford to give, merely to save the enquirer the trouble of searching for himself. Recently, we were asked to give the beliefs and peculiarities of three denominations named. Now, this was not impossible; but it was somewhat unreasonable to expect us to drop other matters in hand, and spend the time necessary to make out a full statement of the creeds and usages of three sects. Sometimes we do not answer because we do not know. We answer as we best can; but do not care to discuss our answers over again.

We are very anxiously desirous that our ministers, and others who have the gift of writing, should send us more frequently short articles on topics of living interest. Do not wait until you can write a long article. A brief comment on some fact in your pastoral work, or something suggested by your reading may profit thousands. Finally, let no one be offended, if something sent is not published. We have never refused to publish anything, merely because it differed from

our views; but sometimes a communication, in harmony with our views, in its general scope, has been declined because of its offensive language or spirit. It must be remembered that no "one" has an absolute claim to have everything he writes published. The Editor of a paper is in duty bound to fill it with what, in his honest judgment, will, on the whole, be most instructive and profitable to his readers, whose interests should have the first place in his consideration. Yet a good band of correspondents can do a great deal to increase the interest and success of any journal. As we have always given large liberty of discussion, we see no good reason why our correspondence should not present "a greater variety and interest than it has done in the past. Brethren, send us more of your thoughts on current events.

It is but a small thing to ask some one of each family who take the GUARDIAN, to show it to a neighbor, and ask him to subscribe; yet this would greatly increase its circulation.

METHODIST ECUMENICAL UNION MEETING.

A Union Meeting, to welcome back the delegates to the Methodist Ecumenical Conference, and to hear their report of the doings at that great gathering, will be held in the Carlton Street Primitive Methodist Church, on Wednesday, December 7th, at 7.30 p.m. The chair will be taken by the Rev. M. H. Matthews, President of the Primitive Methodist Conference; and the devotional exercises conducted by the Rev. Dr. Potts. Addresses will be delivered as follows:—"Words of Welcome," Rev. Geo. Cochran, of Toronto; "Composition of the Ecumenical Conference," Rev. Dr. Stone, Editor of the Christian Advocate, Hamilton; "Themes of the Conference," Rev. Dr. Lyceoman, of Bramford; "Spirit of the Conference," Rev. H. J. Norr, of the Bible Christian Church, Editor of the Bowmanville Observer; "Probable Results," John Macdonald, Esq., of Toronto. The above addresses will not exceed ten minutes each, followed by five-minute speeches from Revs. D. S. Dewart and Sutherland, Rev. John Wakefield, Rev. S. J. Hunter, Rev. J. C. Antiff, Messrs. Robert Walker, James H. Beatty, and others. The meeting is expected to be an occasion of great interest. The public are cordially invited. A collection will be taken up to defray expenses.

We learn with deep sorrow, by a telegram from Rev. James Kines, of the death of Rev. E. A. Ward, at the residence of his nephew in Montreal, on Sabbath night, Bro. Ward, who took a superannuated relation last June on account of failing health, and settled at Morrisburg, suffered for some time past from asthma and heart-disease, which ultimately resulted in his death. He died, as he lived, triumphing in Christ. We were personally associated with Bro. Ward in various departments of labor while we were stationed in Lower Canada, and know him as a most earnest, faithful, and devoted laborer. As one by one, such men are passing away, it must be the prayer of every sincere lover of Zion, that others of equal power and consecration may be raised up to grasp the standards, that have been so bravely borne by those who have passed away.

We frankly confess we are deeply disappointed at the result of the voting on the Scott Act in Lambton, because Lambton was a county with a fine temperance character. That there should be a majority of 84 against the Act in such a county we profoundly regret. We know not the particular causes that brought about this defeat, but it is alleged that Sarnia held the balance of power, and that Sarnia as a frontier town is a drinking resort for more than its resident population. One thing is also clear: those whose craft is in longer work harder and make greater sacrifices than those who act from motives of philanthropy.

In a note from Bro. S. Tucker, he writes; our Bro. William Taylor, supernumerary minister, passed to his reward in peace, this morning, (Thursday, Dec. 1st), at 4 o'clock. His remains were buried at Drayton on Saturday. Our Brother has been an invalid for nearly seven years. For more than three years his mind was clouded at intervals; but at eventide there was light.

The recent elections in the Province of Quebec have resulted in an overwhelming majority in favor of the Chaplain Government.

We take the following from the New York Christian Advocate: "Scarcely had the announcement of Canon Campello's public renunciation of Romanism been made to the public, when an announcement strikingly similar in its most important features reached us from the City of Mexico." The following note from the Rev. John W. Butler, of the Methodist Episcopal Mission work in that city, gives the information in brief. The letter bears date at the City of Mexico: "It is a remarkable fact, and certainly a providential one, that just at the time when a learned prelate withdraws from the Roman Catholic communion under the very shadow of the Vatican, and publicly connects himself with our Church in the City of Rome, here also, in the City of Mexico, one of Rome's greatest strongholds, we should be receiving into our Church and ministry another highly-gifted and influential ex-priest, Dr. Emilio Fuentes. Two weeks ago last Sunday night Dr. Fuentes made his public profession of adherence to our Church. Dr. Fuentes is just entering the prime of life, being thirty-eight years of age. He is gentlemanly and becomingly modest. He is clear, earnest, and instructive in all his sermons. We are expecting that, under God's blessing, he will become a powerful leader in our cause."

A gentleman recently gave two checks for \$12,200 each to the Protestant Episcopal Board of Foreign and Domestic Missions in the United States, signed with his own name, but as attorney for another. He said he was not at liberty to mention the name of the donor, but was only permitted to say that it was "all for Christ."

NOTES AND GLEANINGS.

The memory of the late Dr. Punshon is greatly revered in England; and we confess, high as was our personal estimate of his talents, the vacancy made by his death in the ranks of our English Wesleyan brethren was larger than we had supposed.

The wilful blindness of some people to the undoubted tendency of the ritualistic movement in the Church of England is surprising. It has long been a preparatory school, out of which Romanizing Episcopalians graduate into full-blown Papists.

We are glad to see that the old fire and converting power have not died out in the old Wesleyan Mother Church of England. Here is an extract from a letter from Yorkshire, quoted in the Methodist: "We had a glorious time at Green Hill, Bradford."

One cannot mingle very much with Englishmen in England, without hearing expressions of dissatisfaction about the expenses incurred on behalf of the colonies; though it is easy to see that the prestige and commercial advantages of their connection largely overbalance the expense of the colonies.

In spite of frequent "whistling to keep their spirits up," there is in many quarters undeniable evidence that the real power of Rome is declining. In the days of its pride and power it was largely a political machine accomplishing its objects by political movements.

This fall has been marked by many terrible calamities on our lakes. One of the most painful of these is the recent loss of the Jane Miller in the Georgian Bay.

on board:—Andrew Port, captain; J. Christian, engineer; Richard Port, mate; Fred. Port, purser; Alexander Seales, wheelman; and four deck hands, all from Warton and vicinity. Passengers—James Walker, Jas. Hallock, and Lyman Vander, and a man and wife, all from Meaford, and bound for Michael's Bay.

The clouds of disloyalty, violence, and lawlessness continue to lower over unhappy Ireland. The deeds of cruelty against property, dumb cattle, and human life are not only inexcusably vile—they are wanton, barbarous, and fiendish.

Any information about Jerusalem, the City of the great King, is interesting to all Christians, because "the City of David" has been made sacred forever, by being the theatre of events that have profoundly and permanently affected the destiny of our race.

The government of M. Gambetta is now enthroned in France with every prospect of a long reign. So far as its attitude towards political liberty is concerned, and its opposition to the pretensions of Ultramontanism, it must be quite satisfactory to the most Ultra-Protestants.

The Class-meeting has for some time past been a living question among English Methodists. It has even been discussed outside of Methodist circles.

tained that, throughout the congregations, there were about 6,500 persons who wish to be regarded as members, but feel a disinclination to meet in class.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE. CAVANILLE.—Our Quarterly Services were rich in spiritual unction. The love-feast abounded in joyous testimonies and deep Christian sympathies.

STIRLING CIRCUIT.—Bro. Robert Walker writes: We have just closed a special service in the village of Stirling, in which there has been a glorious work of grace going on.

OSWEGO.—Rev. S. P. Rose, pastor. A very pleasant entertainment was given in the basement of our church here, a few evenings ago, by four ladies.

LONDON CONFERENCE. WAINSWORTH.—Brother J. Whiting writes:—Three very successful concerts have been given here during the past week by the O'Bannion Jubilee Singers.

WELLAND.—The young ladies of the Welland Methodist Church gave a social on Tuesday of last week, at Mr. Vanderburg's. A very pleasant party—as near perfect as we may expect in this life.

ST. THOMAS.—Sermons, in behalf of the Educational Society, were preached on Sunday, November 27, in both churches, by the Rev. Dr. Nelles, President of Victoria University.

FLORENCE.—Brother Gee writes: A very successful four days' meeting was held in the Moorhouse Church, Florence Circuit, which began on the 8th ult.

ATLANTA.—Brother Richardson writes: After some five weeks delightful toil for the Master we have closed our special meetings.

Brother Hunter, of Ancester, for ten days' earnest and efficient labor at the beginning of the meetings; also to Brethren Russell, Auld, Saunders, and Jackson, for timely and impressive sermons at our four days' meeting.

DELHI CIRCUIT.—Rev. R. H. Balmer, pastor. The anniversary sermons of the Lynnville Church were preached by the Rev. J. Kay, of Waterford, at Lynnville appointment, to the great delight and profit of all present.

OSWEGO.—On Thursday, November 12th, there was a very enjoyable social meeting in the basement of the Methodist Church in Clifford.

GREYH, Dublin Street Church.—Our missionary anniversary is over. Already there is a large advance; will have at least 20 per cent. increase over the former year.

MONTREAL CONFERENCE. MONTREAL, St. James Street Church.—Last evening a very large audience heard the Rev. Hugh Johnston's popular lecture, "From Rome to Jerusalem."

POINT ST. CHARLES.—A lecture was delivered on the 25th November, by Dr. Beers, on "The St. Ann's Pilgrimage." The Rev. D. V. Lucas, pastor of the Church, occupied the chair, and the attendance was large.

PERSONAL ITEMS.

It is understood that the marriage of Prince Leopold with Princess Helena of Waldeck will take place at Windsor Castle in March.

Bishop Andrews is to leave early in January on an official visit to the Methodist Episcopal Church in Mexico. He is to preside at the Mission Conference at the City of Mexico, commencing Feb. 2.

The Rev. T. G. Clewell, the genial and capable Assistant Editor of the Evangelical Messenger, is in deep sorrow over the decease of his excellent wife, who passed from labor to reward Nov. 19.

We learn from the New York Advocate that Bishop Bowman is expected to reach San Francisco early in January, on his return from Japan.

Messrs. Moody and Sankey are to go to Paris and conduct revival services there by request of a Committee under the presidency of Mr. R. W. M'All.

Frederic Douglass, the colored orator, is said to be worth \$100,000, and has a salary of \$7,000 a year, and a good deal of leisure time besides.

The Garret, Biblical Institute trustees at Evanston nominated to the bishops Rev. Dr. H. B. Ridgway as professor of historical theology, and the bishops have unanimously approved the nomination.

We greatly regret to hear from our U. S. exchanges that the condition of Bishop Wightman, of the Methodist Episcopal Church South, is again extremely critical; indeed, the indications are that his death is imminent.

The Rev. Wm. Taylor has been spending several weeks in Nevada and California, pushing forward his plans of evangelistic work as efficiently as ever.

Mrs. Jennie McGraw Fiske, who died about two months ago, left \$200,000 to the Cornell University library fund; \$50,000 for the care of the McGraw building there; \$60,000 to establish a hospital for the students; and many other large bequests.

the force of one great purpose. They met to make protest against one of the great iniquities of the age—the opium traffic in the East.

Richard Watson Gilder, the successor of the late Dr. J. G. Holland as Editor of the Century, is a son of the late Rev. W. H. Gilder, of the New York East Conference of the M. E. Church, and nephew of the Rev. J. L. Gilder, of the same Conference.

The battle of Trafalgar was fought seventy-six years ago; nevertheless, there are still alive five officers who took part in that engagement—namely: Admiral Sir George Rose Sartorius, now ninety-one years old; Admiral Robert Patton, of the same age; Commander William Vicoary, aged ninety; Commander Francis Harris, also ninety; and Colonel James Fynmore, of the Marines, over ninety-two years.

FROM THE MISSION ROOMS.

CASH RECEIPTS—ORDINARY FUND. Stratfordville, per Conf. Treasurer, \$25.00; Guelph, Dublin Street, per Rev. W. J. Kay, \$12.00; Toronto, Richmond Street, per Rev. J. T. ... \$12.00; Newcastle, a Friend, per Rev. J. E. Beta, \$12.00; Orangeville, per Rev. G. M. Brown, \$12.00; Stirling, per Rev. Robert Walker, \$12.00; Cooksville, per Geo. Brown, \$12.00; Kincardine, per Chairman, \$12.00; Kincardine, per Rev. A. Andrews, \$12.00.

BILLIE AND EXTENSION FUND. Rev. George Leech, \$10.00; Rev. W. Sheridan, \$15.00; Halifax North, per Rev. S. F. Huestis, \$17.00; Halifax South, \$18.00; Windsor, N. E., \$12.00; George's, Bermuda, per Rev. S. F. Huestis, \$4.00; Avondale, \$4.00; Gayboro, \$4.00; Rev. George Johnson, \$4.00; Rev. R. Brocken, \$4.00; Rev. J. L. Spanglow, \$4.00; Rev. Joseph Hale, \$4.00.

CROSBY GIRLS' HOME. Rev. G. H. Squire, B.A., \$4.00; A Friend, Centreville, per Rev. T. Crosby, \$2.00; Rev. F. Keam, \$2.00; Cooksville, per Rev. Geo. Brown, \$2.37.

MISCELLANEOUS. Legacy of the late Thomas Bell, Montreal, for the First French Methodist Church Montreal, per Rev. J. N. Beaudry, \$390.00; "Friend," Truro, N.S., per Rev. S. F. Huestis, \$10.00; "A trunk offering to our Lord, to help build the boat required for the Mission Station, in British Columbia," \$18.16.

NEWS OF THE CHURCHES.

The American delegates to the Methodist Ecumenical Council in London, command to the members of that church the holding of a commemorative centennial meeting in 1884 of representatives of all Methodist bodies in America.

Had the Roman Catholic Church in the United States retained all her children, says the Catholic Telegraph, there would be now in that country from 20,000,000 to 25,000,000 members of that Church; whereas there are now less than 7,000,000. It attributes the great loss to the influence of the public schools.

In 1879 there were 4,577 students of theology, 3,019 of law and 13,321 of medicine in the United States. Of these there were few who had taken a degree in any college; 1,842 students of the degree, 669 of law, and 909 of medicine. The three "learned professions" are certainly not becoming overcrowded with learning at present.

There are in Philadelphia 546 Sabbath-schools. Of these, 144 are connected with Presbyterian and Reformed churches; 125 with Methodist churches, and 110 with Episcopal churches, 78 with Baptist churches and 33 with Lutheran churches. The membership of all the schools is 174,295; 157,847 scholars and 16,448 teachers.

The division which has occurred in the Lutheran Synodical Conference on the predestination controversy promises to run through synods and congregations. Those of the Synod of Illinois who reject the doctrines of the Missourians are called to assemble in Blue Island, to form a synod in connection with the Joint Synod of Ohio.

The Evangelical Association appears to be doing a successful home-mission work. In connection with its various missions are 30,773 members, of whom 6,261 are in Germany, Switzerland, and Japan. The missions contribute nearly \$17,000 missionary money; but of the 865 missions only 8 are self-supporting. Last year there were 4,700.

Speaking of the Reformed Presbyterian Churches in the United States, a correspondent of the Christian Intelligence says: During the last ecclesiastical year, 118 churches reported no additions on confession. 41 only one; 36 kept their own number; 194 lost more than they gained. In all, 549 less than last year were received—net loss, 477. Against 7 theological graduates, 12 ministers and one candidate died; 108 churches in their gifts ignored the Foreign Missionary Board; 140 the Domestic Missionary Board; 230 the Education Board; 341 the Church Building Fund; 351 the Board of Publication; 380 the Disabled Ministers' and Widows' Funds; 52 passed them all.

The Rev. C. F. Warren, of the Osaka Mission of the Church Missionary Society, refers in terms of high praise to the work of the American Board in Japan. He says it is the strongest mission "in this part of Japan" and "perhaps there is none stronger in the empire." He contrasts the modest efforts of his own society with the vigorous work of the Board, and says: "I am not aware that we have exercised more caution than they have, and yet they have a much larger number of converts and earnest workers connected with their churches, several of which are presided over by native pastors, who are partly or entirely paid by their people."

He mentions among the excellent features of the system of the Board (1) the concentration of its work, (2) the employment of female agents, (3) medical missionaries, (4) admirable schools.

The New York Independent says: "Spain is now under a regime of religious toleration, the benefits of which singularly enough, the Catholic primacy is the first to enjoy. By calling for a rising of Spain and other Catholic countries to restore to the Pope his temporal possessions, the Archbishop of Toledo became liable to imprisonment by the Government. His case came up in the Cortes, and the ministry stated that there was no toleration for religion and free speech, but the Archbishop must not again violate the law of the land. Castelar, whose ringing speeches for toleration will not soon be forgotten, expressed the belief that the Catholic is the only true religion. The Liberal ministry desires to perpetuate itself by securing the support of Catholics. It will not go out of its way, therefore, to show friendliness to the handful of Protestants."

THANKS.—Rev. and Mrs. Webster wish to return thanks to the following contributors to the support of the poor of the Gaspe Mission: Mrs. Dr. Douglas, Joseph Tiffin, Esq., and J. M. Drake, M.D., of Montreal, the friends of Wardsville Circuit, London Conference, (per Rev. E. A. Stafford, B. A.); Mrs. Lanfret and friends, E. A. Jarvis, and Rev. A. B. Chambers, B. C. I., and congregation, Quebec.

NEWS OF THE WEEK.

At the coming canonization the Pope is expected to affirm the necessity for his holding temporal power.

The London Standard says it has authority for stating that the Governor-General intends to return to Canada, and that H. R. H. the Princess Louise will also return before the spring.

On the 29th ult., Percy Lefroy Mapleton, otherwise known as Alfred Lefroy, was executed in Lewes jail for the murder of Frederick Gold, on the Brighton Railway, on the 27th of June last.

A bill has been introduced into the Spanish Chamber of Deputies, with the consent of the Ministry, to modify the parliamentary oath so as to avoid giving violence to the consciences of any religious belief.

The Times discussing the gravity of affairs in Ireland states that if tenants will neither pay rent nor go to the Land Court the law must take its course and its authority must be upheld by the whole force of the Executive.

The Austrian Government has ordered its ambassador at Bucharest to suspend personal relations with the Roumanian Government for the present, on account of the latter's declaration regarding the navigation of the Danube.

The President of the collapsed Mechanics' Bank at Newark, N. J., was on Friday convicted of conspiracy to defraud, and sentenced to eighteen months' imprisonment. The Secretary and one of the Directors were fined \$500 each.

The Marquis of Lorne and the Princess Louise made their first public appearance together since His Excellency's arrival in England at the ceremonial attending the opening of the exhibition of smoke-preventing apparatus and smokeless fuel at Kensington Museum.

In the French Chamber of Deputies the Premier announced that the policy of his Government regarding Tunis was not annexation, but the keeping of the Regency as a partition line between the French colony and Tripoli. The Chamber voted the necessary credit for the Tunisian expedition.

Another secret printing-office has been discovered at St. Petersburg, with a number of proclamations, in which the authors ask the pardon of the nation for what they are about to do, as it is for the benefit of all. They announce that they must make a supreme effort, and this they say will be the finishing stroke.

Another disaster, involving serious loss of life and great damage to property, has occurred at Minneapolis. Four large flour mills and one cotton mill were destroyed by fire last week, involving a total loss of \$416,000, or which there is an insurance of \$207,000. An explosion in one of the mills caused the loss of five, and probably more, lives.

A Berlin correspondent, discussing the report of the proposed removal of the Pope to Fula, says: "It is certain that the Papacy in Prussia is animated by an earnest spirit of reconciliation, but it seems certain that the Pope has done nothing capable of being construed as a request for permission to reside in a country from which the Jesuits have been expelled."

The steamship Peruvian on her last voyage out took 16,000 boxes of Canadian cheese and 1,000 barrels of apples. Both find a good market. It is understood that quantities of turkeys, geese, and poultry are preparing in Canada for shipment to the English markets. They will sell readily if well packed. Poultry must have their heads left on to suit that market.

The Pall Mall Gazette discussing the various remedies suggested for the state of Ireland, such as suspension of jury trials and so forth, comes to the conclusion that there are insuperable objections to all of them. It says that we may have to wait three years before the beginning of the subsidence of the present ferment. We should prepare our minds and shape our policy accordingly.

Cardinal Jacobini, the Papal Secretary of State, will visit himself of the presence at Rome of Cardinal Guibert, Archbishop of Paris, and other French prelates, on the occasion of the forthcoming ceremony of canonization, to confer with them in relation to religious affairs in France. It is generally believed that the Vatican will, as long as possible, pursue a policy of temporization towards the French Government.

In the Irish National Convention at Chicago last week the following despatch from Patrick Egan, at Paris, was received with tumultuous applause:—"I have just learned from a confidential agent in Ireland that a most careful estimate has been prepared, and it is now ascertained that the tenants on 5,000 properties representing a rental of \$10,000,000 a year have already refused rent in compliance with the League manifesto."

Prof. Goldwin Smith, in a communication to the Pall Mall Gazette, says he thinks the Government's action in Ireland has borne good fruit, as the present phase of agrarian crime is less dangerous than the domination of the Land League. But if the Irish juries are afraid to convict the offenders it will be necessary, he says, to preserve society from savagery by adopting temporarily some kind of trial without jury for agrarian offences.

The New York World's London correspondent says:—"The farmers of Aberdeenshire are now carrying on the land agitation with great vigor. Monster meetings are being held, and their representatives in Parliament have been instructed to support the English Farmers' Alliance Bill, which will be introduced by James Howard, M.P., and also to bring up, if a favorable opportunity offers, the bill drafted by the Scottish Chamber of Agriculture."

The greatest demonstration ever held in Scotland in connection with the land agitation took place on Friday last at Aberdeen. Two thousand delegates, representing 40,000 farmers, were present, and several Scotch members of Parliament attended. Resolutions were passed demanding a general reduction in rents, compensation for improvements, abolition of the laws of hypothec and entail, and other legislation in the interest of tenant farmers. It was urged that the legislative changes required must apply to existing leases. A Farmers' Alliance for Scotland was formed.

It is stated that in consequence of Ignatieff's assurances with regard to the complete discomfiture of the Nihilists, the Emperor had determined to remove from Gatchina, to St. Petersburg, Bankowsky's attempt upon the life of General Tchernichev, Minister of the Interior, caused the greatest consternation at Gatchina, and the Emperor's return to court is now indefinitely postponed. It is rumored that the Czar was incensed with Ignatieff that he dismissed him from his post.

PLEDGING OUR FRIENDS.

We lifted up our hands to pledge
Our dear ones, lift up the rim
Only pure water like the rim
In the full cup of love...

THE TRANSGURATION.

A SERMON PREACHED IN HINDE STREET WEST-
LEYAN CHAPEL, HAMPSTEAD ROAD, LONDON,
ENG., BY THE REV. DR. SUTHERLAND,
METHODIST CHURCH OF CANADA.

And after six days Jesus taketh Peter, James, and
John his brother, and he brought them up into a high
mountain apart, and was transfigured before them...

teaching his disciples a lesson that they would
never forget. There is a great lesson here. If we
would enjoy the closest fellowship, we must as
Jesus said enter into the closest and shut the door...

have been called an infidel; but one who had
been staggered by what appeared to him to be
the great difficulties in Christian truth and revela-
tion, and which he could not reconcile with his
reason...

Correspondence.

BRO. LAWSON'S SUGGESTIONS.

In response to the appeal concerning the sub-
ject of Holiness made by Bro. Lawson in the
GUARDIAN of Nov. 16th, allow me to say, that our
Holiness Conventions in the west are not in-
tended to stand in the way of any action that
may be taken in other forms to promote the
same end...

west, were taken up, and with few exceptions
they had been taken this last summer. Steps
are to be taken to erect a parsonage next spring,
and we shall need an ordained man at Birtle
next year...

ACKNOWLEDGMENT.
Subscriptions in aid of the Hurlbur Memorial
Church, Little Current, Ont.:
Rev. N. R. Willis, M.A., ex-President
of the Toronto Conference.....\$2 00
Dr. Deacon, A. Lalonde..... 1 00
Richard Brock, Toronto..... 1 00
Archie McMillan..... 1 00
Will the lovers of Methodism follow the exam-
ple of those who have already assisted us,
and send in their Christmas and New Year offerings?
We tender our thanks to those who have thus
far responded to our call. Jos. R. GIBSON.

and during the last few months, as the result of our ordinary services, fully one dozen have united themselves with us.

The Righteous Dead.

IN MEMORIAM. Died, on Friday, October 7th, at the C. M. Parsonage, Markham, Emma, the beloved wife of Rev. J. C. Seymour, aged 38 years.

funeral processions we have witnessed in this part of the country. The writer sought to comfort the bereaved and sorrowing family and friends, from the words of the Great Comforter, as found in Luke viii. 52.

MARGARET ARGUE—CARP CIRCUIT. Died, at her home, Huntley, Ont., April 18th, 1881, Margaret, wife of William Argue, Esq., Carp Circuit.

ABBY A. REED. The subject of this brief sketch was born in Pakenham, Ont., and was a daughter of Mr. and Mrs. Wm. H. Reed.

Medical. WISMAN'S BALM. WILL CERTAINLY CURE Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Influenza, Asthma, Whooping Cough, Croup, and every Affection of the Throat, Lungs and Chest, including Consumption. Sold by Druggists.

By Universal Accord. AYER'S CATHARTIC PILLS are the best of all purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by physicians in their practice, and by all civilized nations, proves them to be the best and most effectual purgative Pills that medical science can devise.

Mrs. Sarah Dickout-Misener. The subject of this notice, who was the daughter of Henry Clark Dickout, was born in the township of Bertie, on the 3rd of September, 1814.

CATHARINE NICOLAS. Catharine Nicolas, of the Ondia Indian Mission, died on the 24th of October, 1881. Katy, as she was generally called, was the wife of Cornelius Nicolas, and was about 45 years of age at the time of her death.

J. YOUNG, THE LEADING UNDERTAKER, 347 YONGE ST., TORONTO. BAPTISM IN A NUTSHELL. Just the Book for Young People. Price, Postpaid, 16 CENTS. Address: Methodist Book-Room, Toronto or Montreal.

MANITOBA LANDS. CHOICE LANDS FOR SALE IN Southern MANITOBA. Excellent bargains. Apply to REV. G. A. SCHRAM, St. Thomas, Ont.

AGENTS WANTED for the Best and Fastest-Selling Pictorial Books and Bibles. Prices reduced 35 percent. National Publishing Co., Phila., Pa.

Miscellaneous.

THE METHODIST Bright, Independent, Religious. A Paper FOR ALL METHODISTS. Published WEEKLY at 15 Murray Street, NEW YORK.

CHRISTMAS MUSIC! CHRISTMAS CAROLS. New, Bright, -Charming. By the Most Popular Authors. 10 pages, including a Beautiful Responsive Service.

CHRISTMAS MUSIC! CHRISTMAS CAROLS. New, Bright, -Charming. By the Most Popular Authors. 10 pages, including a Beautiful Responsive Service.

THE GLORY OF THE HEAD OF HAIR. The National Hair Balm! "ONE OF THE GREATEST BENEFACERS OF THE AGE."

Canada to the Front! IMMENSE MAJORITY IN FAVOR OF THE Williams' Singer Sewing Machines.

Financial. THE STAR LIFE ASSURANCE SOCIETY. The Right Hon. William MacArthur, M.P., Lord Mayor of London, Chairman.

THE COMPLETE LIFE OF JAMES A. GARFIELD. A. McCurdy & Co., Philadelphia, Pa.

MAKE HENS LAY. An English Veterinary Surgeon and Chemist, now traveling in the West of Canada and the Prairie Provinces.

IMPORTANT TO CHURCHES. CHURCH ORGANS. 3 MANUAL ORGAN, 22 stops, \$9 pipes, \$20.00.

25 CENTS. LADIES, send me a quarter of a dollar and I will mail you the LADIES' JOURNAL every month for a year.

Dry Goods.

GENTLEMEN can order their Suits at A. B. FLINT & MACDONALD'S, 35 Colborne Street, and save from \$5 to \$10.

Professional Cards. ROSE, MACDONALD, MERRITT & COATSWORTH, Barristers, Attorneys, Solicitors, Proctors, Notaries Public, &c., &c.

DR. PALMER, SURGEON. -EYE, EAR AND THROAT-. 236 Jarvis Street, Toronto. DR. J. N. ANDERSON, OF HAMILTON, OCULIST AND AURIST.

Business Cards. H. J. MATTHEWS & BRO., are showing some beautiful designs in XMAS AND NEW YEAR'S CARDS.

MILLINERY BAGS, BONNET BOXES, EGG CARRIERS AT KILGOUR BROS., 18 Wellington Street West, Toronto.

BUCKEY BELL FOUNDRY. Manufacturers of all kinds of Cast Iron and Steel Machinery.

BELL FOUNDRERS, TROY, N. Y. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS.

THE GREAT LIGHT. PRINCE'S Patent Reflectors give the Most Powerful, Efficient, Cheapest and the Best Light known.

NEVER WASTE YOUR TIME OR MONEY renting a farm when you can BUY on your OWN TIME and TERMS a FINE FARM AND HOME.

LAKE & CLARK, 10 King Street East, Toronto. JOHN N. LAKE, J. P. CLARK, J. CLARK.

Teas, &c.

A GREAT OFFER! OPEN TO THE FIRST OF JANUARY, 1882. As an inducement to those throughout the country who have not yet tried our Celebrated Teas,

we will send a single 5lb. Cattie to any Railway Station in Ontario, c.o.d., express-carriage prepaid, and make a reduction of 10 per cent. off regular prices.

Magnetic Appliances. EVERYBODY in delicate health, and all who suffer from Throat or Lung troubles of any kind, or from Neuralgia or Rheumatism, should guard against the uncertain autumn weather by wearing a "Magneton" Belt.

THOS. J. MASON, 74 Bellevue Avenue, Toronto, Ont. Watches and Jewellery. THE RELIABLE WATCH & JEWELLERY ESTABLISHMENT OF KENT BROTHERS.

IMPROVEMENTS—NEW STYLES—NEW CATALOGUE. Mason & Hamlin Organ Co. Those cabinet organ players have you HONEST WORKERS AT THE GREAT WORLD'S INDUSTRIAL EXHIBITION FOR 1881?

PORCELAIN COMPANY, Toronto, Ont. Silver-plated Ware, Knives, Forks and Spoons. ALL THE LATEST DESIGNS IN CHINA, GLASSWARE AND CROCKERY.

CANADIAN PACIFIC RAILWAY. Emory's Barto Port Moody. NOTICE TO CONTRACTORS. TENDER FOR WORK IN BRITISH COLUMBIA.

NEVER WASTE YOUR TIME OR MONEY renting a farm when you can BUY on your OWN TIME and TERMS a FINE FARM AND HOME.

ODONTIKON. A new and exquisite addition to the toilet for cleansing and preserving the teeth, imparting the greatest and most pleasant fragrance to the breath.

Church and School Bells. Church of York & Bell Co. Bell Co. No. 6, 25 in. 30 lbs. \$15.00.

Book-Steward's Notices.

METHODIST TUNE-BOOK. The New Tune-Book, containing tunes adapted to the new Methodist Hymn Book, is now ready. See advertisement in another part of this paper. As the demand for this book is large, orders will be filled as rapidly as possible, in rotation.

SPECIAL CHRISTMAS NUMBER OF "PLEASANT HOURS." Full of X'mas Pictures, X'mas Stories, X'mas Poetry. Sent in any quantity, at the rate of ONE CENT APiece. Superintendents, make each scholar a present of one on X'mas Day.

NEW OFFER OF PREMIUMS FOR "Guardian" AND "Magazine" For 1882. The offer last year of books of sterling value, at a merely nominal price, to subscribers to the GUARDIAN and MAGAZINE, met with such favor that successive editions to the extent of nearly 10,000 copies had to be printed to meet the demand, the postage alone of which was nearly \$200.

READY IN A WEEK OR TWO. HYMN BOOK. 12mo, OR OLD PEOPLE'S SIZE. PICA TYPE. Morocco, extra gilt, gilt edges..... 4 25

HYMN-BOOKS ON HAND. We can a present supply the following Hymn-books (other styles advertised not in stock):

- Persian Morocco, gilt edges..... \$4 00
Morocco, gilt edges..... 5 00
12mo, or Old People's Size, Pica Type.
Cloth, sprinkled edges..... \$1 50
Roan, sprinkled edges..... 2 00
Morocco, gilt edges..... 3 50

BIBLE & HYMN-BOOK COMBINED. We have prepared a beautiful edition of the Bible bound with the Methodist Hymns. The sheets of the Bible are printed from Ruby type, and have been imported from Great Britain specially for this purpose, as well as the paper on which the Hymns are printed.

Methodist Book & Publishing House, 75 and 80 King Street East, Toronto; Montreal Book-Room, 3 Bloor Street East, Montreal; Methodist Book-Room, Halifax, N.S.

China, Glassware, &c. Elegantly bound in extra English cloth, with black and gold stamping on side and back.

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BEATTY'S ORGANS & PIANOS. 27 stops, 10 set reeds, only \$200. Plans \$145 up. Many beautiful instruments ready. Write or call on BEATTY, Washington, N. J.

Connexional Notices.

CHURCH OPENING. The new Methodist Church, at the corner of the new Glasgow Mission, Montreal, Quebec, will (D.V.) be dedicated to the worship of God on Wednesday and Thursday, Dec. 22nd and 23rd. The following will be the order of the services on the occasion, viz: On Wednesday evening at 6.30, by Rev. E. A. Stafford, B.A., Chairman of the District. Pleading on Thursday at 10 a.m. by Rev. Joseph Pugh, and at 5 p.m. by Rev. E. A. Stafford, B.A.; to be followed by a collection in behalf of the Trust Fund, and also by the dedication service.

THOMASBURG.—CHURCH OPENING. The new brick church in the village of Thomasburg will be dedicated to the worship of God (D.V.) by the following services: On Thursday, December 22nd, at 12 p.m., the dedicatory sermon will be preached by the Rev. Wellington Jeffers, D.D., Chairman of the District. Public tea will be served at 5 p.m., and at 7.30 of the same day Dr. Jeffers will deliver his celebrated and instructive lecture entitled "The World's Progress in the Nineteenth Century." Tickets fifty cents.

CAVANVILLE CIRCUIT. The Methodist Church at Mount Pleasant will be re-opened on Sunday, Dec. 11th. The Rev. John Jeffers, D.D., Chairman of the District, will preach at 10.30 a.m.; the Rev. Newton Hill at 3 p.m., and the Rev. Thomas Manning, B.A., at 6.30 p.m. Collections at all the services.

SUPERANNUATION FUND. The following sums have been received: Lindsay District..... \$15 00
Woodville..... 22 00
Hond Head..... 26 00
Amherst..... 6 00
Walden..... 11 00
Wesleyan..... 11 00

MINISTER'S ADDRESS. Rev. J. H. Johnson, M.A., Baltimore, Md., U. S.

Special Notices. Parlor Organs and Pianos. It has become a universally acknowledged fact that nowhere in the world has the manufacture of Organs and Pianos attained such colossal proportions as in the mammoth factory of the Hon. Daniel F. Beatty, of Washington, New Jersey.

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Births, Marriages and Deaths. Notices of Births and Marriages, to prevent insertion, must be accompanied by 25 Cents each—sent to the Book-Steward.

THE CHRISTMAS. The Greatest Number of the Year. A CHRISTMAS GIFT-BOOK OF 100 PAGES, AND NEARLY AS MANY PICTURES, FOR 25 CENTS.

THE HOOSIER SCHOOLBOY. By Edward Eggleston, author of "The Hoosier Schoolmaster," etc.; and son of Rev. S. A. Arkels.

THE DONALD AND DOROTHY. By Mrs. Mary Maggs Dodge, editor of St. Nicholas, author of "Hans Bruker," "Rhymes and Jingles," etc.

THE CHILDREN'S MAGAZINE OF AMERICA. Thirty-two Stories, Poems, and Departments. The first edition is 100,000, of which 10,000 will be sold in England. Every boy and girl not already a reader of "The Children's Magazine of America," should be made happy with this number.

READY IN A FEW DAYS! Toward the Sunrise. BEING SKETCHES OF TRAVEL IN EUROPE AND THE EAST.

By the REV. HUGH JOHNSTON, M.A., B.D. At the request of many friends, Mr. Johnson has been induced to publish the admirable letters of Travel with which the readers of the GUARDIAN were greatly delighted during the early part of this year.

WILLIAM BRIGGS, Book-Steward, 315 St. James Street, Montreal, P. Q.

GOLD SPECTACLES AND GOLD EYEGLASSES! Also Magic Lanterns—Stereoscopes and Views—Graphoscopes—Microscopes—Barometers—Thermometers, Opera Glasses, &c., all adapted for the eye.

70 NEW STYLE CARDS. Martin, 177-V. West, Fringed Hand Bonnet, Silk Veil of choice, by mail, \$1.00.

LOOK! I will send the Toronto Globe and Weekly News, with music book, to any address from now to January 1st, 1882, for \$1. Other papers at reduced rates. Write me at once. J. S. BROWN, Publisher, etc., Paris, Oct. 2715-17

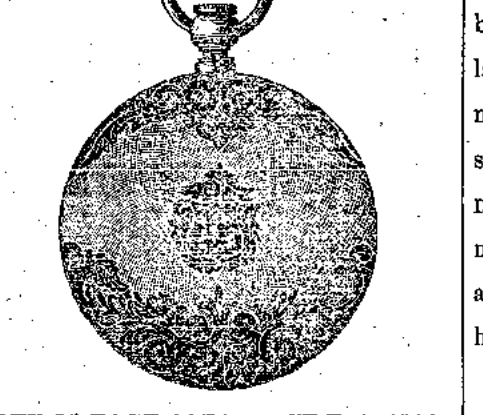
Miscellaneous.

SUPPLIES FOR Public Institutions. The Inspector of Prisons and Public Charities for Ontario will receive tenders up to noon of THURSDAY, 16th DEC. INST. FOR THE SUPPLY OF Butchers' Meat, Butter, Flour, Oatmeal, Cornmeal, Mess Pork, and Cordwood, to the following Institutions for the Year 1882, viz: The Asylums for the Insane at Toronto, London, Kingston, Hamilton, and Orillia; the Central Prison and Reformatory for Females at Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Blind, Belleville; and for the Blind, Brantford.

BURSARS OF THE RESPECTIVE INSTITUTIONS. Two sufficient sureties will be required for the due fulfillment of the Contract. The lowest or any tender not necessarily accepted.

J. W. LANGMUIR, Inspector of Prisons and Public Charities. Parliament Buildings, Toronto, 1st Dec, 1881. 2718-19.

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Triple Silver Plated Ware, Tea Sets, Castors, Butter Dishes, Knives, Forks, Spoons, etc.

CHARLES STARK, 52 Church St., Toronto. 2715-17.

THE CHRISTMAS. ST. NICHOLAS. The Greatest Number of the Year. A CHRISTMAS GIFT-BOOK OF 100 PAGES, AND NEARLY AS MANY PICTURES, FOR 25 CENTS.

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WILLIAM BRIGGS, Book-Steward, 315 St. James Street, Montreal, P. Q.

GOLD SPECTACLES AND GOLD EYEGLASSES! Also Magic Lanterns—Stereoscopes and Views—Graphoscopes—Microscopes—Barometers—Thermometers, Opera Glasses, &c., all adapted for the eye.

70 NEW STYLE CARDS. Martin, 177-V. West, Fringed Hand Bonnet, Silk Veil of choice, by mail, \$1.00.

LOOK! I will send the Toronto Globe and Weekly News, with music book, to any address from now to January 1st, 1882, for \$1. Other papers at reduced rates. Write me at once. J. S. BROWN, Publisher, etc., Paris, Oct. 2715-17

Financial.

THE STANDARD Life Assurance Company. ESTABLISHED 1825. Head Office, EDINBURGH, SCOTLAND, AND MONTREAL, CANADA. Total Risks about..... \$95,000,000
Accumulated Funds over..... 27,700,000
Annual Income..... 4,000,000
or over \$1,000 a day.

THE FINANCIAL ASSOCIATION OF ONTARIO, LONDON, CANADA. Close of Stock List at 3 1/2 per cent. Premium. The LIST OF APPLICATIONS FOR PREFERENCE STOCK AT THREE AND A-HALF PER CENT. PREMIUM, equivalent to a return of SEVEN AND THREE-QUARTERS PER CENT. PER ANNUM, will close on or before THURSDAY, DECEMBER 22.

Revenue Statement to Nov. 15, being part of financial year ending 31st Dec., 1881. Profits, Revenue and Commissions, after deducting Expenses of Management and making Provision for Contingencies..... \$12,197 60
Accrued Interest on Investments..... 1,600 00
Total Revenue..... \$13,797 60

EDWARD LE RUEY, Managing Director.

Miscellaneous. A GREAT OFFER FOR HOLIDAYS!! PIANOS AND ORGANS OF EXTRAORDINARY VALUE.

Only \$12. LADIES' SOLID GOLD WATCHES. Attention is hereby drawn to the fact that the ladies' gold watches are the most popular and profitable of any watch.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 Fifth Avenue, New York.

Catching Kriss Kingle. HUMOROUS POETRY BY HELENIA BUTTERWORTH MUSIC BY DR. G. F. ROOT. Little girl catches Santa Claus in the fire-place and finds him to be grandpa. A family scene is introduced at which the old Carolers are sung. Can be gotten up in two weeks.

PENSIONS FOR SOLDIERS. Pensions for soldiers and sailors, and for the families of the deceased, are granted by the Government of Canada.

AGENTS WANTED FOR THE "WASHTON COOKERY." Commission paid. Apply to J. K. LITTLE, London, Ont. 2714-16

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Eucation.

Wesleyan Female College, HAMILTON, ONT. THE NEXT TERM WILL BEGIN ON NOV. 10TH. We are glad to be able to announce to our friends that our attendance is growing better and better. Already we have over 120 pupils enrolled. Patrons may rest assured that nothing will be spared to maintain the efficiency of the Institution and to secure the comfort and convenience of our pupils. We are not ungratefully, by debt, and have had an experience of over twenty years, we promise our patrons the very finest advantages the day can afford.

Ontario Ladies' College, WHITBY, ONTARIO. (READ AND PRESERVE). Xmas Concert and Reception, December 14th, 1881. College will re-open after Holidays, January 5th, 1882. ACCOMMODATION. Our building are the finest in Canada devoted to the higher education of young ladies. Beautiful halls, elegant drawing rooms, commodious class-rooms give facilities for the work. One of our pupils at the late Intermediate examination took grade A, though only one and a half per cent of the candidates took that honor.

EDUCATION. The education in Literary, Scientific, and Fine Art Studies, is conducted on the most rational and improved methods. Able experienced and enthusiastic teachers are giving their best energies to the work. One of our pupils at the late Intermediate examination took grade A, though only one and a half per cent of the candidates took that honor.

CULTURE. The fact that Miss Adams, the Lady Principal, gives a large portion of her time to the home and social training of the pupils, is a sufficient guarantee to parents that their daughters will be instructed in correct habits of thought and action. Dr. Dewar says, "The presence of Miss M. B. Adams is highly prized, not only because of her experience and ability as a teacher, but still more because of her valuable and kind supervision of the pupils in relation to manners and social culture. Her influence is refined, not by city advantages or town advantages, but by the presence and teaching of a cultured Faculty."

HONORS. Considering our educational advantages and the expenselessness of our college property, it is the opinion of many that our terms should be higher, instead of lower, than any other college in Ontario. However, having such accommodation for a large number of boarders, we have decided to give our patrons for this year the benefit of our superior advantages at our unusually low rates.

REV. J. J. HARE, M.A., Principal. Pianos and Organs. BEATTY'S ORGANS AND PIANOS. ORDER ORGANS FOR CHRISTMAS PRESENTS.

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Miscellaneous. A \$600 REVOLVER FREE TO YOU. THE BLUE JACKET. WEIGHT 7 1/2 OUNCES. THIS CUT IS 2-3 SIZE.

THE BLUE JACKET. THE WORLD RENOWNED BLUE JACKET. WITH GOLD PLATED ENAMEL.

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