

# ustan



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78 & 80 King Street East, Toronto, AT \$2 A YEAR, STRIOTLY IN ADVANCE. REV. E. H. DEWART, D.D..... Editor. REV. WILLIAM BRIGGS ..... Book-Steward

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 Jeddo. 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 Pekin. It was translated into English as follows, by Dr. Bowring, and is said to have lost much of its beauty by trans lation. It is a noble composition, and should be preserved and committed to memory by every reader.-Exchange.

O Thou Eternal One I 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 fill'st existence with thyself alone-Embracing all -supporting-ruling o'er-Being whom we call God-now and evermore

In it sublime research, philosophy May measure out the ocean deep-may count The sand or the sun's rays-but God! for Thee 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 trace Thy coursels, infinite and dark; And thought is lost ere thought can soar so high E'en like past moments in eternity.

Thou from primeval nothingness did at call Pirst, chaos—then existence - Lord, on Thee Eternity had its foundation—all Sprang forth from Thee -light, joy, harmony, Sole origin - all life, all beauty Thine, Thy word created all, and doth create: Thy splendor fills all space with rays divine Thou art, and wert, and shall bet Glorious! Great! Life-giving, life-sustaining Potentate!

Thy chains the unmeasured Universe surround-Unheld by Thee, by Thee inspired with breath i Thou the beginning with the end has bound, And beautifully mingled life and death I As sparks mount upward from the fiery blaze, So suns are born, so worlds spring forth from Thee And as the spangles in the sunny rays, Shine round the silver snow, the pageantry Of heaven's bright arm, glitters in Thy praise.

Wander unwearied through the blue abyes: 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 golden streams? Lamps of celestial other burning bright? Suns lightning systems with their joyous beams? But Thou to these are 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 worlds compared to Thee And what am I, then? Heaven's unnumbered hoef Though multiplied by myriads, and arrayed In all the glory of sublimest thought Is but an atom in the balance weighed Against Thy greatness, is a cypher brought Against Infinity. What am I, then? Nought

Nought!-But the effluence of Thy light, divine, Pervading 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 pinions fly Eager towards Thy presence: for in Thee I live, and breathe, and dwell; aspiring high Even to the throne of Thy divinity, I am, O God! and surely Thou must be!

Thou art 1 directing, guiding all, Thou art ! Direct my understanding then to Theal Control my spirit, guide my wandering heart : Though but an atom 'midst immensity, Still I am something fashioned by Thy hand; I hold a middle rank 'twist 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 mutter's last gradetion lost, And the pext 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 Canstructed and conceived? unknown! this clod 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 bade it wear The garments of eternal day, and wing Its heavenly flight beyond this little sphere, Even to its source—to Thee—its author there.

O thought ineffable! O vision blest! Though worthless our conceptions all of Thee; Yet shall Thy shadowed image fill our breast. And with it, homage to the Deity. God I 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, Faust and Schoffer in its issue. It was print- in aggression on the kingdom of darkness. ed in Latin, and the letters were such an exact

the art of printing being kept'a profound all other matters duty and advantage are insecret. Faust sold a copy to the King of separable. France for 700 crowns, and another to the Archbishop of Paris for 400 crowns; although he appears to have charged less noble custom. ers as low as 60 crowns. The low price and a uniformity of the lettering of these Bibles as the effort made is natural. When energy, 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 £2,690. 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 in 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 preache 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 must be. The longest note in music, the results in a secularized ministry and a starved and enfocbled Church. Do not be willing to devolve the daty 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 energy, doubtless, takes the same form of ordered nature; here is proffered the only 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 any thing but a dwarfed and sickly thing. be great, and may be lasting. The functions

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 cooperation. 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 fellowworker. 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 menhad led the hosts of Israel in the mighty revivals that shock 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

Your preacher! That is the way to put

#### WORRY, NOT WORK, KILLS.

Colonel George Chesney, in the Fortmittly Raview, says over-work is impossible, so long 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 in 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 sleepiness, 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 conracted, 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 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 abevance, and it is the base of every present act. Without a reserve of mental flabby muscle, without tonicity, can respond of medical science. 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 | few things. Water quenches thirst, bread to loss and injury is worry. The tone and satisfies hunger, a few medicines are specifics instances. Apart from other considerations strength of mind are seriously impaired by for certain diseases. Thirty-three centuries its wearing influence, and, if it continue long, of accredited history have proved that the judge, and what may be said, perhaps, to be they will be destroyed. It sets the organism | Bible and the Bible alone, meets the necessiof 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 most steady and persistent ray of light-to end. 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 development. If a disturbing element is introduced by the obtrusion 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

Do not leave him to bear the whole burden of the warning sense is suspended; the reserve is ne longer a stock in abeyance, and it ceases to give stability to the mind; the rhythm of the mental forces is interrupted; sudden callapse occurs.

#### APPEALING TO HEADQUAR-TERS.

A touching story comes from India, rerealing the need of female doctors in that country. The Maharance of Punna, in Bundeland, 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, andher 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 tion of the name of a minister of Christ who 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 because John Gutenberg was associated with harmonious and happy, and prove invincible Maharanee persisted. "Did you not tell me our Queen was good and gracious, that she never heard of sorrow or suffering without

visited Paris, as manuscript, the discovery of him. The result will show that in this as in a picture of a train falling into the sea, for evermore, Amen; and have the keys of strings of the "nursery." It may be so. It you will only tell our Queen what we Indian golden city above. women suffer when we are sick, I am sure Beilby felt she could no longer refuse to promise to convey this message, if possible. The Maharanee 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 | God than a legion of suns."-The Rev. C. H. to send it through another." On Miss Beil- Payne, D.D. by'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 Maharanee's locket with its message, was given to the Queen, and Her Majesty intrusted Miss Beilby if some severity is shown to our own work." with a message in reply, which was intended for the Maharanee alone. But the Queen also gave Miss Beilby a message, which might the purpose for which, as I understood it, we be given to everyone with whom she spoke have been appointed." He points out numeron 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 Maharanee, in parting with Miss Beilby, said, in solemn and earnest accents, "If you forget your promise touched, two consequences ensue-waste and | your God will judge you." She did not say of the Authorized Version-such, for instance, would add to the funds of the Zenana Mission. It suggests also the importance of combineing in one profession the arts of Both of these alterations have given rise, as teaching and healing. We wish that many of our missionaries were doctors. It sugenergy the mind can no more continue the gests also what a sphere there is in India for healthful exercise of its functions, than a Christian ladies who possess some knowledge

#### THE BIBLE TRIED.

The experience of the race has settled a ties 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

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: such a being the Bible alone reveals; a certain guide to virtue; all other guides flash false lights on our way; a remedy for a discure: 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,"

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 natious," are scattered over one. a crash is always impending, and, too often, 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? 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 smitten heart, sighing for

... the touch of a vanished hand, And the sound of a voice that is still ! came bither for its holy consolations, and heard a precious message falling from the

where a bridge broke, and did you not tell hell and of death;" and throughfalling tears me how grieved our Queen was? Well, it he beheld the "vanished hand" beckoning and and ungodly men persevere to the end, and was very and those people should have been heard the "voice" that was "still" calling prevail almost to the end. What they are killed, but our condition is far worse. If to a rounion amid the changeless scenes of the permitted to do, that no doubt they will-do.

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

#### A REVISING BISHOP'S OPINION OF THE NEW TESTAMENT RE-VISION.

The Bishop of St. Andrews, who was one f 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 "The more I saw of the work, the more it appeared to me that we were going beyond ous 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 my God," or "this or that God," but as in St. Matt. vi. 13, the last petition of the 'your God." A few such incidents as this Lord's Prayer; and in St. Luke ii. 14. the angelical doxology, where our version depends up the change of a letter in the Greek text. 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 of which scholars only are competent to

nearly balanced, the ordinary reader of the

Bible cannot fail to feel the very grave objec-

tion, 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 vield to the argument with which we were sometimes pressed, that all reasoning whatever from internal evidence must be disallowed. 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 inasmuch as it does not include all evil: for instance, not the evil of the world, or the evil the Christian who has renounced the devil is the New Testament elsewhere does not warrant, but plainly denies; consequently our with it, and was most likely to convey, and at the same time it gives emphasis to a mean-

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 in the text as it stands in the Authorized Version, is extended universally to the

#### CHRISTIAN MARRIAGE.

The Lendon 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 a Saviour." If we lost our way and met with who may read it, this great fact : that if in all those sacred matters we will not be governed to trust ourselves to his knowledge and by the law of God, there is no other law by guidance. We know what it is to have our which we can be governed but that of the children trust thomselves to our wisdom and unruly wills and affections of sinful men. love. It is just the same, this religious Whither these may lead us we have slightly faith; we commit ourselves, lost, igno ant, indicated, not daring to say all we might to one who loves us, and knows us, even to have said. We are firmly convinced that if Christ; what princes and peasants must do, once we let go the law of God, there is no if they want the pardon and the adoption sure resting place for our backsliding feet, and the eternal blessedness .- Presbyterian. till we fall into the abyss of corruption. Of A certain amount of opposition is a great course we shall be told it is of no use to help to a man. Kites rise ag inst and not resist; that we cannot roll back the tide of with the wind. Even a head win I is Ie fer "progress" and "liberty," that we shall never, than none. No man ever worked his passage imitation of the work of an amanuensis that it. He is yours, for this year at least. Do sending a message to say how sorry she was, the copies were passed off by Faust, when he the best you can for him, make the most of and trying to help? Did you not show me he that liveth, and was dead; and am alive trammels of "superstition" and the leading pale, therefore, because of opposition.

will be no new thing in the earth if perverse Our duty is to be true to our heavenly Master Yes, this sacred book is "tried," and and Lord through evil report and good report slie.will feel for us and try to help us." Miss proved true in its every promise and prophecy through honor and dishonor. That is all. It is enough, God knows; may be 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 concorning 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 understandng, irregular quickness or heaviness of imagination. Such in another kind ar 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 leaned 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 that scriptural expression, 'a perfect man,' one in whom God hath fulfilled his faithful word, From all your filthiness 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 'sauctified 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 likely to say. "Deliverance from the Evil passes and the woe remains. Men strive to One" narrows that most gracious petition, make a life of sin a life of joy, but they nover succeed. Eventually there comes the day of grief. The cup which fills the brain of our own nature; while it suggests that with intoxication and delirious gladness, at the last biteth like a serpent and stingeth still under his dominion in a measure which like an adder. The wild delight of unholy passion gives place to that mourning which comes at lass when wasting and disease have New Version falls short of the full meaning taken the place of health and merriment. which the petition as it now stands carries Always this prospect of pain, regret, and misery lies before the sinner in his downward path. Sooner or later he will lament ing, which to say the least is not the prob. b'e 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 Nay, the ages of time and the millions of to limit to a favored portion of mankind what 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 trustworthy guide, we know what it means

# The Family Treasury.

THE VOICE IN THE TWILIGHT.

BY MRS. HERRICH JOHNSON

I was sitting alone towards the twilight, With spirit troubled and vexed, With thoughts that were morbid and gloomy, And faith that was sadly perplexed

Some homely work I was doing For the child of my love and care, Some stitches half wearily setting, In the endless need of repair.

But my thoughts were about the "building," The work some day to be tried: .... And that only the gold and the silver, And the precious stones should abide.

And remembering my own poor efforts, The wretched work I had done, And, even when trying most truly, . The measre success I had won ;

It is nothing but " wood, hay, and stubble," I said, "It will all be burned"-This useless truit of the talents One day to be returned.

But I'm sure when He sees such building, He will never let it abide." Just then, as I turned the garment,

And sometimes I know I have tried;

And I have so longed to serve Him,

That no rent should be left behind, My eye caught an odd little bungle Of mending and patch-work combined.

My heart grew suddenly tender, And something blinded my eyes, With one of those sweet intuitions That sometimes make us so wise.

Dear child! She wanted to help me, I knew 'twas the best she could do ; But oh, what a botch she had made of it-The gray mismatching the blue!

With a tender smile and a tear, And a half-compassionate yearning I felt she had grown more dear.

And yet-can you understand it?-

Then a sweet voice broke the silence, And the dear Lord said to me, "Art thou tenderer for the little child Than I am tender for thee?

Then straightway I knew his meaning, So full of compassion and leve, And my faith came back to its Refuge Like the glad-returning dove.

For I thought, when the Master-builder Comes down His temple to view, To see what rents must be mended, And what must be builded anew.

Perhaps, as he looks o'er the building, He will bring my work to the light, And seeing the marring and bungling, And how far it all is from right,

He will feel as I felt for my darling, And will say, as I said for her, "Dear child! She wanted to help me, And love for me was the spur.

" And, for the true love that is in it, The work shall seem perfect as mine, And because it was willing service. I will crown it with plaudit divine."

And there in the deepening twilight I seemed to be clasping a hand, And to feel a great love constraining me, Stronger than any command.

Twas the hand of the Blessed One. That would tenderly girdle and hold me Till all the labor was done

So my thoughts are nevermore gloomy My faith no longer is dim, But my heart is strong and restful. And mine eves are unto Him. -Troy Daily Times.

#### SONGS IN THE NIGHT.

small, unfinished house, near the residence of a wealthy neighbor. There were four little children claiming her daily care, and a sick sister, who occupied the only finished room in the house. Life had been one hard, uphill way to her from earliest childhood, Burning with a desire to learn to write, yet too poor to buy even a pen, she went to a brook where the geese resorted, and picked up a few quills, which a lady made into pens for her. The bark of the maple supplied her with ink, and the gift of a sheet of paper completed her outfit. All her education was obtained under just such difficulties. A nature less gifted and less determined would have given way before them. 'But God had a work for her to do, and could fit her for it, no matter how great the difficulties that opposed her.

In her new home there were many privations, but none so great as this, that there was no room where she could retire for private devotion, without liability to interruption. It was he who knew the needs of our nature who bade us "enter into our closet and shut the door," when we would commune with him. There was no retired nook, or grove, or rock near by, where she could go as in former times, and hold a precious season of prayer with him whom her soul loved. But there was a beautiful chn-shaded way which led up to the stately home of her neighbor, and there she loved to walk a little while at eventide, when she could steal away from home duties. There was a lovely garden reaching down from the home on the hill. which was rich with fragrant flowers and ripening fruits, and a soul so near to nature's heart could not but find a deep enjoyment in the scene.

But she found that her twilight walks were watched and sharply criticised as very unsuitable for a wife and mother in her circumstances, and after that she could never enjoy them as before. She felt that Satan was doing his best to keep her from praying, by

depriving her of a place in which to pray. But his malice overreached itself. As she sat through a long night-watch by her sick baby, she wrote with eyes often dimmed with tears, "An Apology for my Twilight Rambles.' The few lines are familiar to us altered from the original. It began:

"I love to steal awhile away From little ones and care. And spend the hours of setting day In humble grateful prayer."

How many Christian hearts have been inspired to a like devotion by this precious hymn! Who would not rather have been its author than to have written a shelf full of pages had no Christ-light to illume them, go home. They cared nothing to have pall times he seemed to be at burch, listening to us like a shadow.

long be held gems in the Church's treasury, and no doubt each one had its history. Her sombre background for so fair a flower of genius and exalted piety, but adversity may have been the very cutture needed to develop such rare graces.

Remembering her early struggles to gain even the most meagre education, she longed to have her son suitably educated. She laid the matter before him whose are the silver and the gold, and with strong crying and prayer besought his aid. A day set apart for fasting and prayer was spent in the solitude of the forest, and the Lord came very near to that praying mother. It was joyful tidings the next day that the noble Arthur Tappan had decided to send a number of young men to Yale College, and her son was of the number selected. That son was the devoted Dr. S. R. Brown, so long a missionary to Japan, and came home last year to be laid to rest in his native soil, near the scene of his sainted mother's prayers and toils.

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

And all his promises to plead, Where none but God can hear." -Advocate and Guardian

WHAT A GERMAN SAYS OF WINE.

A noted German, who believes in the moderate use of wine and never heard of a temperance society, gives this description of the effects of wine drinking in "excess."

"The inordinate and habitual use of wine occasions permanent weakness and general exhaustion of the system; dullness of the senses, mind, and memory; general decay of all the mental faculties, even to imbecility; in short a whole army of diseases, among which is most specially to be noted, that which in these later times has found a place in our language as being directly and exclusively caused by drink-the drunkard's madness, (delirium tremens.)

"The agreeable taste of wine; the genial and benevolent feelings which it excites; the happy condition of body and mind into which the man finds himself transported by a moderate indulgence; the release from life's sorrows, which men so gladly seek in the slumber of forgotfulness; the convivial, sportive, witty, and sympathetic tone of agreeable company, which wine so greatly enlivens-all these circumstances incite to repeated indulgence. Can we wonder that the sensual man should often want to transport himself into this agreeable coudition? The moral law does not disallow a moderate indulgence in sensual pleasure; and certainly at first the drinker has no intention of going beyond the bounds of moderation, but enters the drinking-room, perhaps with the firm resolve not to allow himself to be carried to the verge of intoxication. During the indulgence itself, however, he becomes, through desire for continued sensual gratification-through persuasion, incitement, example, or vanity-tempted to go further than he intended. When he has slept off his intoxication he repents, not of the enjoyment but of the excess, and forms the resolution to observe temperance in the future, which resolution, however, is seldom kept when the same incentives again operate to drive him to There was once a poor woman who lived in a transgression. Thus what at first occurred with but moderate desire, and perhaps with reluctance, has grown into an irresistible habit, and habit moves the inclination with has become an absorbing passion. The drinker does not now stop until intoxication makes him incapable of further indulgence; and the oftener he is intoxicated, the more and more he feels the necessity for drink. The wild passion within him can be no longer tamed, he has become a drunkard."-Signal.

#### NAMES WRITTEN IN HEAVEN.

The disciples came back, after work. The Spirit had worked with them, and the devils were subject to them, and they had power over disease, and they had power over the enemy, and they were filled with success. They were, probably, having a sort of jubilee meeting, and Christ comes and says :-'Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." I find a great many people up and down Christendom who do not accept this doctrine. They believe it is impossible in this life to know whether we are saved or not. If this be true, how are we going to get over what Christ has said as we find it here recorded? If my name is written in heaven, how can I rejoice over it unless I know it? These men were to rejoice that their names were already there; and, whoever are children of God, their names are there, sent on for registry before.

A party of Americans, a few years ago, on their way from London to Liverpool, decided that they would stop at the Northwestern Hotel; but when they arrived, they found the place had been full for several days. Greatly disappointed, they took up their baggage and were about to start off, when they noticed a lady of the party preparing to remain.

" Are you going, too?" they asked. "Oh, no," she said, "I have good rooms alreadv."

" Why, how does that happen?" "Oh," she said, "I just telegraphed on ahead, a few days ago."

Now, that is what the children of God are doing. They are sending their names on all, though a few words have been slightly ahead; they are securing places in the mansions of Christ in time. If we are truly children of God our names have gone on before, and there will be places awaiting us at the end of the journey. Yes, we are only travellers down here. We are away from home. When the war was going on, the soldiers on the battle-field—the southern soldiers and the northern soldiers-wanted law are between us. I am as one who is volumes like those of the gifted English nothing better to live in than tents. They dead. She could come to me, but I cannot woman, lately gone to her account, whose longed for the war to close, that they might go to her." His thoughts wandered. At

and whose tendency was rather to pull down' aces and mansions on the battle-field. Well, | his father preach; and then he seemed to be one's faith than to build it up? There are there is a terrible battle going on now, and playing with his sisters. He smiled and other hymns of Phebe Brown's which will by and by, when the war is over, God will laughed softly! "Ah 1" he would say, "your call us home. The tents and altars are good enough for us while journeying through the humble, toilsome life seemed to furnish a world. It is only a night, and then the eternal day will dawn .- D. L. Moody.

REMEMBER THEY ARE CHILDREN.

How easy it is to forget that the little folks are only little folks, after all, and to treat them as if they were grown up, and onght to know as much about behaviour and self-control as ourselves. The plea for the children that follows ought not to be necessary, but what parent can conscientiously say it is not?

Don't expect too much of them; it has taken you forty years, it may be, to make you what you are, with all your lessons of experience; and I will dare say that you are a faulty being at best. -Above all, don't expect judgment in a child, or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure. the memory of which would last a life-time. Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seem to have been born thieves and liars, so early did they display these undesirable traits, yet we have lived to see those same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.

HOW A FRENCH CHILD IS TAUGHT.

Therefore he has no inherited or early inculcated reverence. He has good instincts, he has learned to tell the truth, he is energetic and industrious, perhaps; but a French boy would be shocked at the manner of the young American son to his mother, even had the boy all the other virtues which he respects. Nothing in this imperfect world is so beautiful as the relation of a French son to his mother. He sees her, from his first sentient look, the being whom every one in the house adores. Does the nurse or the maid speak even sharply to the mistress of the house, she is immediately discharged. The child would thus see his mother's authority verified from the first, and whatever we may say on this side of the water of the marriage relations in France, the master of the house certainly compels a sort of respect from his servants and children towards the goes far toward making the manners of a America. nation respectful and polite.

From the cradle to the grave a French son has one duty, one affection, which is paramount to all others-that is, his love for his mother. As a child, as a boy, he treats her with perfect respect and obedience. As a progressive and conquering power, until it young man, he delights to send her flowers, to take her to the theatres and cases. It is a common sight in Paris to see a young man with a gray-haired woman at the public galleries and places of amusement, apparently perfectly happy with each other the young man studying to make his mother comfortable and amused. Often, in leaving France, a young man asks of his family the privilege of taking his mother with him as his "guide, philosopher, and friend." Before his marriage is arranged, she is his constant companion and best adviser. Never, until death separates them, does he fail in his duty toward her; and after that event has closed this sweet, dutiful history, he keeps the anniversary of her death as the most sacred day, and visits her grave with his children to dress it with flowers .- Amenities of Home.

### PERNICIOUS LITERATURE.

A very sad death occurred in the Penitentiary recently. All deaths are sad. The death of the old man around whose bed a family assembles, is sad. The death of an infant, whose cold lips are sealed by a kiss of mother's devotion, is sad. But of all deaths the death from a broken heart is saddest.

P. E. Sullivan, alias William Delaney, a young man of 23 years, one of the train robbers recently sentenced to seventy years in the Arkansas Penitentiary, was the victim of a broken heart. Several days ago he became gloomy, and going to Dr. Lenow, prison physician, complained of being sick. Upon examination the physician discovered that the man was not suffering from any perceptible disease, but that his pulse was 140. He was ordered to the hospital, where every possible care was given him. He revived after a time, but everyone could see despair written on his countenance. He entered the prison cheerfully, and spoke lightly of his long sentence, but after a while a letter came. When he read the lines his spirit sank. Tears told of a misery that ink could not express. He went again to his bed.

"The shadows are gathering fast, and night is oppressing me with its darkness," he said sadly to someone standing near. "One crime, and then death in the penitentiary. My father, who has preached the Gospel for years, who many and many a time has classed. his hands above my head and prayed, has been humbled in his old age. And my mother i if I could only hear her voice. But walls and

brother never forgets you." Suddenly his face grew dark, and waving his hands wildly he began to mutter broken sentences. "Seizing the bridle rein he sprang upon his antagonist's horse and dashed away."

"He's reading one of those wild books that we used to steal away and devour," said one of the dying man's companions in crime.

"' Halt!' he exclaimed, drawing a revolver and levelling it at the head of young Horace, continued the sufferer. "Slowly and sadly they left the church and walked along the well-worn path to the rude grave of Lawrence. Standing near the stone placed there by the Indian, Caspar and his fair companionand muttering incoherently, the sentence died away in a deep groan. Suddenly he raised himself, looking intently toward the door, and slowly sank back, dead .- Little Rock (Ark.) Gazette.

#### GENTLE MOTHERS.

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

I thought I was singing my boy to sleep with the little ballad of which the above is the chorus; but the blue eyes opened, and a quiet voice said, "Mamma, you ain't always gentle." In self-justification I replied, "But, you know, darling, mamma has to scold you when you are naughty." "Yes'm." The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving his remark, and greatly questioned the truth of my answer. Do mothers ever have to scold? Has scolding any legitimate place in the family government? How is the word defined ?-" Railing with clamor; uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from babit. Children are often terribly trying, and loud and angry tones seem a safety valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark o'er life's troublous sea. Force, firmness, decision, sterness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long selfdiscipline and prayerful struggle.-Good

#### PUTTING OFF SALVATION.

The steamship Central America, on a voyage from New York to San Francisco, sprong a leak in mid-ocean. A vessel seeing her signal of distress, bore down towards her. Perceiving the danger to be imminent, the captain

"What is amiss?"

-lie by till morning," was the answer.

"Let me take your passengers on board now." But as it was night the commander of the Central America did not like to send his passengers away lest some might be lost, and thinking that they could keep afloat a while longer, replied: "Lie by till morning."

Once again" the captain of the rescue ship called, "You had better let me take them

"Lie by till morning," was sounded back through the trumpet.

About an hour and a half later ker lights were missed, and though no sound was heard, the Central America had gone down and all on board perished, because it was thought they could be saved better at another | children. Many of them run around without time.

How suggestive of the fate that may await those who persist in putting off the claims of they put on their gowns. When they get to the gospel. Jesus cries:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Alas! the folly of those who answer, " Not now: wait-when I have a more convenient season I will call for thee."—Ex.

#### 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 at the calm patience and peace of the poor sufferer. A friend of mine called to see her one day. The door was opened by

"How is Mrs. Blank to-day?" inquired my friend. "She is very ill, sir," was the reply. The nurse then gave the following details: Last night she was soized with violent pain and I thought she was dying. I said to her: You are dying; shall I send for a clergyman to prepare you for death?' 'Oh, no, she said, 'I want no minister, for I am ready to die at any moment.' 'But,' I said, 'are you not afraid to die?' 'No, indeed, not a bit,' she replied. 'Tell me why you are not afraid to die, when you have not been pre. pared by your clergyman, nor received the rites of your Church,' I said. 'Because,' she replied, joyously, 'I belong to death's Master. I am a poor sinner saved by grace.'

"I was once very shy," said Sydney Smith, "but it was not long before I made two very useful discoveries; first, that all mankind were not wholly employed in observing me (a belief that all young people have); and next, that shamming was of no ase, that the world was very clear sighted, and soon estimated a man at his just value. This cured me, and I determined to be natural and let the world find me out."

The wrongs we inflict upon others follow

## Good Mords for the Young.

TELLING FORTUNES.

I'll tell you two fortunes, my fine little lad, For you to accept or refuse; The one of them good, the other one bad; Now hear them, and say which you choose.

I see by the gifts within reach of my hand, A fortune right fair to behold: A house and a hundred good acres of land. With harvest fields yellow as gold.

I see a great orchard with boughs hanging down With apples, russet and red; But all of them sleek and well-fed.

I see droves of swallows about the barn door See the fanning-mill whirling so fast, I see them threshing wheat on the floor-And now the bright picture has past.

And I see rising dismally up in the place

Of the beautiful house and the land,

A man with a fire-red nose on his face. And a little brown jng in his hand. Oh! if you beheld him, my lad, you would wish That we were less wretched to see;

For his boot-toes they gape like the mouth of a fish, And his trowsers are out at the knee. In walking he staggered, now this way, now that, And his eyes they stand out like a bug's,

And he wears an old coat and a battered in hat, And I think that the fault is the jug's. For the text says the drunkard shall come to be poor, And that drowsiness clothes men in rags;

And he doesn't look much like a man. I am sure

Who has honest hard cash in his bags. Now which will you have? To be thrifty and snug, And be right side up with your dish, Or go with your eyes like the eyes of a bug

-Alice Cary. BISHOP BOWMAN TO THE CHILDREN

And your shoes like the mouth of a fish?

If you will look at your maps you will see that Japan lies east of China, and is composed of four pretty large islands, with a great many smaller ones. Hundreds of these are so small that they are not marked on the maps. Until about twenty-five years ago, but little was known about the Japanese. Strangers could not visit them, and they were not allowed to go to other countries. After they had become willing that foreigners should visit their country, it was only to a few places that they would permit strangers to come, and for several years they would not consent that the gospel should be preach ed anywhere in Japan. Now it is preached in many places, and the Bible, in their own language, is scattered all over the country Many day-schools are taught by Christian teachers, and Sunday-schools are found in all the larger cities and in many other places.

The children in Japan are darker' and

they are a chestnut-brown, or more nearly perhaps, a chocolate color. When little babies, they are not so dark. I have seen them often nearly as white as babies at home. But as they get older they grow darker. The climate here is hard on them. The summer is very warm or moist. It seems like living in pretty warm steam. The sun is very hot. It pours down on one until generally very small, so that the children spend most of their time out doors. They have no chimneys. When cooking, or in the children must either suffer outside or bear the smoke in the house. Besides all this. nearly everybody, men and women, smoke tobacco a great deal. The children soon get into this bad habit, and that, I think, helps to make them dark. There is a great deal of malaria or poison in the air in this country, as there is in low swampy places in the United States. This brings fever and ague and other bilious diseases which tend to make people sallow and dark. The food they eat and the quantity of oil they use in preparing their food help to make them dark. Whatever the cause may be, the children get darker as they grow older. In their dress, too, they are unlike our

any clothing. On special occasions, as when they go on a visit, or want to show off a little, be seven or eight years old they generally appear dressed according to the style of their country. The only article of clothing is the gown fastened with a belt. The gown is open in front and extends to the ankles. It is usually made of very gay material. When skirts over the shoulders. They never seem to have any concern about exposing their persons any more than the cats or dogs on the streets.

The dress of the little boys and girls is very much alike until they get to be eight or ten years of age. Than the little girls begin to take great pride in their "obi." This is a large kow on the back, made by tying up the broad girdle which they wear. The "obi '. is made larger and larger as the girl grows older, until at last it is half as large as a great pillow. The "obis" are made of the best material they can afford. Often they have costly needle work on them, and one is frequently worth from fifty to one hundred dolthe ladies, young or old, and they like to display it in public. At first I thought they were large pockets, in which they carried their school books or their sewing. But I soon found they were mere ornaments. For several years the heads of the children

are closely shaved. Sometimes little tufts of hair, about the size of a quarter or half dollar, are left growing on the top or sides of the head: But generally the head is shaved close. After a low years the hair is allowed to grow, and it would do you good to see what great masses of long black hair they have The hair, next to the "obi" is the glory the girls. They comb it, and brush it, and puff it, and oil it, and then fasten it up with great showy pins as long as an ordinary table fork. Thus fixed up they go bareheaded. I have bonnet on. Occasionally they will have a of Ben is a true one.

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

The children in this country never wear shoes and rarely stockings. Instead of shoes they have mere straw or board bottoms, with blecks under them to keep them out of the mud, and a small string or strap over the front of the foot to keep them on. Of course they cannot walk steadily with such slippers, and they keep up a fearful clattering as they run about. The grown people wear the same kind of sandals.

#### 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. five sleeping in any house but the one in which I was born. In my childhood when I played it was in the street, amongst the horses and carts and people, and my play was neither frequent nor hearty. Toys I knew but little of. Yet my parents were kind. and we had a whole house to live in and plenty to eat. I was fairly intelligent, and at twenty-three gave evidence of this by passing with credit a difficult and comprehensive examination.

At twenty five I mistook potatoes in a field for cabbages, walked three miles by road rather than cross a field in which were a number of cows, was more afraid of a bull than a score of ghosts, while a dog threw me into a cold shiver, and I could neither climb a hill nor look down a well. I was never on a horse until I was forty-five, and then I deseended from the dangerous eminence at the earliest possible opportunity and with great pleasure.

My career in life has been marked by want of readiness to use opportunities of success, and even more by want of power to appreciate them as opportunities. Now at fifty I am just beginning to see how often I have had such, and how entirely I failed to seize them.

My son was also born in London, but after the first two years has lived entirely in the country, and travelled not only about England, but in Wales and in Ireland. He is now nearly seven, and will mount a ladder or climb a tree while I quaver about at its foot. will drive a horse that I am almost airaid to sit behind, and will go into his tub with a dog that I am almost afraid to look at; has as much self-confidence and promptitude at seven as I had at seventeen; and has had in eighty months as much enjoyment and smaller than they are in America. In color happiness as I had inforty years, though mine has been a life remarkably free from trouble; and has cost not more, probably less, than was spent on my childhood; for it is room and freedom, not money, that children want.

#### CURED BY KINDNESS.

"You oughtn't to do so," shouted Willie, as the butcher dashed past in his waggon giving the whip unmercifully to his halfhe fairly reels under it. The houses are starved horse. Another moment, in turning the corner, the waggon was upset and the horse broke into a run. He ran for a mile or more. The waggon was broken to peices, and mother and mistress of the house which of the rescue ship spoke to the Central winter, when trying to keep warm, the the man thrown out and badly injured. people are nearly all the time in a thick Next day "the vicious beast" was offered smoke. Because of the dampness of the air for sale. Willie's father bought him for a low "We are in bad repair, and are going down, the winters are quite severe. Hence the price, for use on the farm. It was a foolish bargain, people said, for the horse was quite uncontrollable. Even his owner said he would bite, rear, kick, and run away. But Mr. Ely had bought it to please Willie, whose tender little heart was full of pity for the poor animal. "We will be so kind to him that he won't want to be bad, papa." So they agreed to follow Willie's plan.

Before long Mr. Ely and Willie began to drive the horse. People were surprised at the change in him. "He would go as slow as desired," said the gentleman who told the story, "stop instantly at 'Whoa,' follow his master, come at his call, and rub his head on his shoulder."

What has made this change? Not force! The poor horse had been beaten, kicked, and starved before, and grew more and more stubborn. Now he was well fed, well bedded, well watered; not over driven or overloaded: never whipped, kicked or scolded. Kind words were given him, and now and then an apple or a piece of sugar. No gentler, safer or more faithful horse went on the road. Willie's plan had succeeded. The little fellow fairly lived with the horse, and the it is quite warm they cool themselves by horse seemed to know who was his best throwing open the gown or gathering up the friend. Ben was a favorite with all the

One night Mr. Ely was away from home. He had taken Ben early in the afternoon. but when bed-time had come he had not returned. Thinking he would not be home that night the family closed the house and retired. About midnight Willie heard Ben's neigh. Jumping out of bed he ran to the window, and there was Ben at the door without his father. In a few moments the family were aroused, and Willie's brother hurriedly opened the door. No sooner had he done so. than Ben turned around and trotted off toward the road. He followed him quickly. Ben led him a quarter of a mile and then stopped. There Mr. Ely lay on the ground lars. This is the article above all others with in a swoon. When he was taken home he soon recovered, and told them that as he was riding through the woods he struck his head against the overhanging branch of a tree and fell from the horse. He was stunned by the blow, and did not remember anything more. After that night Ben was the hero of the village. But there was one strange thing about him, he never forgot either a benefit or an injury. Sometimes when in harness he would see his former master. Then all his old fire would return; his eyes would roll, he would champ his bit fiercely and show an intense desire to get at his old enemy. Only willie or his father could quiet him then. Ben taught the people of that village more than they ever knew before of the power of kind-ness. And a good many of Willie's little friends began to practise his way of treating their dogs and ponies. They found that the

surest way to manage them was by kindness
This, you know, was Mr. Rarey's way. It
was his secret in training horses. If any of our boys have any doubt on the subject, sup-

# Our Sunday School Mork.

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. 19; xxiv. Tu.—The gifts and the tabernacle. Exodus xxxv. 25-35;

W.-The offerings. Leviticus i. 1-14; vii. 11-18.

Th.-Nadab and Abihu, Leviticus x. 1-11. F.—The day of atonement. Leviticus xvi. 16-30. S.—The feast of tabernacies and the jubilee. Leviticus

xxiii. 33-44 : xv. 8-17. S.—The last days of Moses. Deuteronomy Exkil. 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.

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#### 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 wolfare of my people; but ever since then, in the darkest day, I have had sanshine 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 forlorn: The sun that sets to-night will rise Again to-morrow morn."

The skipping lambs, the singing lark, and the leaping fish tell us that happiness is not confined to one place; God, in his goodness, has spread it abroad on the earth, in the air, and in the waters.—Anon.

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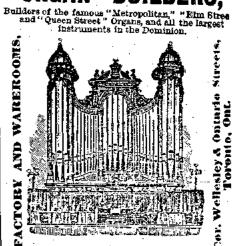
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TORONTO, WEDNESDAY, DEC. 7, 1881.

#### 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 appear ance of failure to carry out arrangements already announced; but under the character, as well as the outward form of the circumstances the only thing that could be done was to substitute some other attrac. tive volume for the one named. After consulting with the Editor, I have selected for military enthusiasm, marching with strong, this purpose the Rev. Dr. Carroll's new book, "MY BOY LIFE;" and "BEN OWEN." a very interesting story of life in expression in what everybody will recognize Lancashire, (by Mrs. Perrett, the wife of as the martial style of music. The abandon a Wesleyan minister)—both to be bound in of giddy pleasure whirling in the dance, has one handsome volume. I have no doubt that this arrangement will give general revel of the bacchanalian can be set to music satisfaction. Dr. Carroll's book has been in harmony with its uproarious feelings. The prenounced, by those who have read the advance sheets, a work of absorbing interest, full of racy and graphic sketches of pioneer | tender emotion have their expression in what life. Of "BEN OWEN" I may say, may be called sentimental music. And it is that during Dr. Dewart's recent visit in not too much to say that the religious emo-England, he happened to read this touching tions, faith, hope, love, fear, reverence, penistory of English bey-life, and was so struck | tence, and holy lioy, have their appropriate with it that he at once sent me a copy, expression in a style of music peculiarly their strongly urging me to bringout 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 leasons 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 Guar: Christian worship. The same may be said of BIAN? We are obliged to all correspondents "Hold the Fort," which still in many places who offer any suggestions, evincing an interest | holds its own. In fact a great deal too much 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 savoring 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 been asked, would it not be better to publish craons from leading ministers of our own easy to secure sermons from those preache: s 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 ministerscarried it out. It would probably be found that those who were most ready to furnish interest and power. This is indeed admitted Church; but he added, "my wife reads them | the time of the Reformation downward, there

All Letters containing payment for the H 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 dapted to our new Hymn Book, compiled by 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 whole religious life. There are as many various styles of music as there are ruling passions of the human heart. The arder of firm step, or rushing with headlong precipitation into the fight, has its own appropriate its appropriate style of music. The noisy winsomeness of youthful love, the plaintive sadness of grief, and all the varied types of 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 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 passions 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 always fighting on the right side. It has of the chief excellencies of our new Hymn Book that it embodies the psalmody of ah ages and varieties of true Christian life. It Church? Perhaps so; but it is not quite so | 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 a project which we willingly resigned in favor | Saviour. And thus our Church, by its very of the Rev. S. G. Phillips, who successfully singing, becomes truly catholic in spirit. It loses the sectarian narrowness of one age and one form of Christian life, and drinks in, as sermons would not be those whom the people | it sings, the excellencies of all the ages, and most wanted to read. And if a general in- all the churches. It is fitting, therefore, vitation was given to all preachers to send in | that its music should represent the masterse mons, we frankly confess we would not pieces of every age and Christian land. De like to accept the tack of accepting some and gustibus non disputandum, but to us the Gredeclining others. Sermons without the living | gorian recension of the Ambrosian music, with voice are generally dull reading. But the its stately rhythm, its simple melody, and its great point in favor of Talmage's sermons is sublime harmony, is the grandest type of that they are readable and attractive. It is secred music; and, of course, we have it here no disperagement to the many able and ele- very thoroughly represented, not only in quent preachers of our Church to say, that if metrical adaptations of the originals, but also we were to discontinue publishing Talmage's in the influence which it has exerted on the sermons, we could not supply their place with compositions of later authors. The great sermons equally readable and attractive, Italian masters and the German chorals, next however, otherwise excellent they might be. | in grand harmony to the Gregorian, are also It must be admitted, that the preacher whose well represented. A few choice pieces of sermons are preached to the largest congrega. Mason, and other Americans, are given a tion in America and more widely published | place, and here and there we meet a Scottish than the sermons of any preacher in the psalm tune. But, after all, the body of the world, must have some special elements of work is English, which, with its more varied rhythm and melody, expresses in religious y those who disparage them. A venerable sentiment, the characteristic energy of the minister of our Church, some time ago, ex. | Anglo-Saxon race; and the singing of these pressed a doubt of the wisdom of publishing, tunes will help not a little to preserve in the sermons of one who did not belong to our | Canada the spirit of the fatherland. From

the melody predominates. The sacred meloproduced very little that is worthy of the of the Establishment, while clinging to 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 nymn-book, leading the people by degrees, as they will bear, to the appreciation of its

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, 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 moetings 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 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 onethird of the whole population as belonging to as if he were sure he would be expelled. ts communion, including the thousands who | There was a good deal in Dr. Thor never attend public worship. The Glasgow of procedure which looked like courting mar-Mail, in 1876, instituted an enquiry in the tyrdom, and making a boastful display of his west of Scotland, and presented the following figures as the result: In the area ex- have a deep sympathy with all carnest and amined there were 168 churches of the independent seekers after truth, even when Establishment, with 72,000 worshippers: 138 churches of the United Presbyterian Church with 57,000 worshippers; 158 churches of the narrow bigotry and intolerance; but we Free Church, with 59,000 worshippers; and noticed when Dr. Thomas lectured in Toronto 180 churches, with 36,000 worshippers, belonging to other denominations. The Estab lished Church, the supposed Church of the people, had, therefore, 168 churches, and 72,000 worshippers in the district, while the dissenting Churches had 484 churches, and 150,000 worshippers. These statistics confirm the last official religious census made in | Christians should be fair and liberal towards 1851, when it was found that the Established | their worst opponents; but we cannot see the Church had only 12 per cent. of the entire propriety of a Methodist prescher going out population worshipping within its walls. while the others had 201 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 £373,000, and the two other Presbyterian Churches in the same year contributed £955,000, not to mention the givings 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 Established Churches give 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 benefitted, instead of suffering by disestablishment. The Episcopacy in England does not stand or fall with establishment; but, on the contrary, there is every reasen 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 has forever passed away. We can bring men its purest and best forms where there is no no further with us than we can command

music: the ecclesiastical, in which harmony and they support it with a liberality and predominates, and the puritanical, in which | zeal unknown to a State Church. The fact that in Scotland a great majority of the dies of the evangelical school in our age have people have put themselves beyond the pale same doctrines and forms of worship, and yet manifest a vitality that throws the parent 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 of 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 repreach 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 ympathy 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 who do not fail to attack it in their pas (their religous convictions or scruples may be. torals. Some who have little confidence in 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 Meththodism, 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 superior liberality and independence. We we are compelled to reject their conclusions as erroneous. We have no sympathy with 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 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 braggadocia.

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 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 teach ing for doctrines 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 times of an alarmist and reactionary feeling, which renders those who are controlled by it does not accept unquestioningly their particular interpretation of Scripture. We must learn to unite loyalty to truth with liberality of thought. In these times men will think answers over again. 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 discussion, by the authority of great names State Establishment. Under such conditions | their intelligent conviction. These are times

pendent judgment. While we stand fast in our views; but sometimes a communication, who cannot see eye to eye with us in all things,

#### METHODIST ORTHODOXY.

views of the Methodist ministers of Canada, 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 regreted their action in the matter. him to subscribe; yet this would great-That was the reason we made no reference to ly increase its circulation. their resolutions in the GUARDIAN. Respecting the doctrine of the Atonement, and tle 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 as in the eternity of fature 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 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 righteous. ness, 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 issue of the day, whether doctrinal or practical. On the case of Dr. Thomas, as on that uncertain sound, but expressed our views fully and frankly in defence of the action of the Church. But we do not deem it either 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 a county with a fine temperance character. "Brief Church Items" should not excommunications, designed for our coron early in the week. When the paper is 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 looks like a persecuting spirit on the part of 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 denohas not had definite doctrinal teaching. (2) minations named. Now, this was not im-But there is also a serious danger at such possible; but it was somewhat unreasonable to expect us to drop other matters in hand, and spend the time necessary to make out a ready to brand every man as a heretic, who full statement of the creeds and usages of cultured and influential ex-priest, Dr. Emilio 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 We are very anxiously desirous that our

ministers, and others who have the gift of writing, should send us more frequently short articles on topic of living interest. Do time of settling doubts, and suppressing not wait until you can write a long article. A brief comment on some fact in your pastoral \$12,200 each to the Protestant Episcopal Boards work, or something suggested by your read. of Foreign and Domestic missions in the United ing may profit thou ands. Finally, let no States, signed with his own name, but as attorone be offended, if comething sent is not pub. ney for another. He said he was not at liberty Church; but he added, "my wife reads them the time of the Reformation downward, there the welfare of their Church has become a in which the Church must harmonize fidelity li-hed. We have never refu ed to publish to mention the name of the donor, but was only with great interest every Sunday afternoon.' have been in England two schools of sacred matter of great solicitude to the members, to truth with the Protestant right of inde-saything, merely because it differed from permitted to say that it was "all for Christ."

the faith of the gospel, we must not dis in harmony with our views, in its general honor Protestantism by acting towards those scope, has been declined because of its offensive language or spirit. It must be rememin a way that we are accustomed to denounce bered that no one has an absolute claim to when we see it practised by Roman Catholics. 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 We have been asked if the silence of the the whole, be most instructive and profitable GUARDIAN with regard to the statement of Dr. to his readers, whose interests should have Burns, respecting the alleged theological the first place in his consideration. Yet a good band of correspondents can do a great may not be misunderstood. We do not think | 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 still greater variety and interest than it has done in the past. Brethren, send us more of your thinkings on current events.

> It is but a small thing to ask some one of each family who take the GUAR-DIAN, to show it to a neighbor, and ask

#### 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 hold 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. RYCEMAN, of Brantford; "Spirit of the Conference," REV. H. J. NOTT, of the Bible Christian Church, Editor of the Bowmanvil'e Observer; "Probable Results," John Macdonald, Esq., of Toronto. The above addresses will not exceed ten minutes each, followed by five-minute speeches from Roys, D. s. Dewart and Sutherland, Rev. John Wakeneld, Rev. S. J. Hunter, Rev. J. C. Antliff, Messrs. Robert Walker, James II. Beatty, and others. The meeting is expected to be an occasion of great interest. The public i 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 Sanbath night, Bro. Ward, who took a superannuated relation last June on account of failing health, and settled at Morrisburg, suffered for some express our convictions on every living time past from asthma and heart-disease, which ultimately resulted in his death. He died, as he lived, trumphing in Christ. We of Mr. Roy, in our own Church, we gave no were personally associated with Bro. Ward in various departments of labor while we were stationed in Lower Canada, and knew him as a most earnest, faithful, and devoted wise or right to make such events the oc- laborer. As one by one, such men are passing casion of disseminating unjust suspicions of away, it must be the prayer of every sincere heterodoxy, or deeming every independent lover of Zion, that others of equal power and consecration may be raised up to grasp the stundards, 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 more condensed than they generally are. That there should be a majority of 64 against Anything intended for insertion among the Act in such a county we profoundly regret. We know not the particular causes coold about twenty lines. More lengthy that brought about this defeat, but it is alleged that Sarnia held the balance of power respondence department, should be sent and that Sarnia as a frontier town is a drinking resort for more than lits resident population. put to press (on Tuesday), we generally One thing is also clear: those whose craft is in langer 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 Chapleau Govern-

We take the following from the New York Ohristian 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. Dr. Fuentes made his public profession of adhesion 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

#### 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 Jas. Hallock, and Lyman Vader, and a man the ranks of our English Wesleyan brethren was larger than we had supposed. In many Michael's Bay. A number of other passengers respects, there was no man that could fill also from Owen Sound, for Lion's Head his place. He was greatly missed by all the including ten men going to work at Watt's American delegates at the Ecumenical Conference. Several projects are on foot for the purpose of worthily commemorating his life work. The young men of the Wesleyan Church are engaged in an effort to raise a fund member of our Church, and an excellent with which his name is associated, to clear off the incumbrance of debt upon the Missionary Society. At his native place Don- this painful event. His bereaved family caster it is intended to build new Sundayschools. At Colwyn Bay, North Wales, it is proposed to build a chapel in his memory; it is also proposed to build a new memorial cometh." chapel at Bournemouth.

The willful blindness of some people to the undoubted tendency of the ritualistic move ment in the Church of England is surprising. It has long been a preparatory school, out of which Romanizing Episcopalians graduate into full-blown Papists. The very men who have indignantly denied the Romeward tendency of the movement have themselves gone over to Rome. And yet there are many pretending loyalty to the Church of England, and eating her bread, while they are dishonestly doing the work of Romanism. From our English exchanges we learn that recently there has been several secessions to the Church of Rome. One of the senior chaplains to the forces in India was received into the Remish Communion by the Roman Catholic Archbishop of Western Bengal. Mr. Grant, founder of the Society for the corporate reunion of Anglicanism with the Roman Church, has, as might have been expected, gone over to the ranks of Rome; and more are likely to follow, as it is reported that several prominent members of the High Church party are in the habit of frequenting the Brompton Oratory and other Romish places of worship in London.

We are glad to see that the old fire and old Wesleyan Mother Church of England. Here quoted in the Methodist: "We had a glori. | cases already before the Court. Before the can I ever praise Him? Total number in ten days, two hundred and fifty. Such gratitude and wonder. A poor drunkard, the disloyal agitation and crime. sobered one night was saved the next. I visited hum on Saturday night, had him fetched from the public house; drunk as he was I tied the blue ribbon to his coat. He declares no man shall ever take it off but the | made sacred forever, by being the theatre of o to who put it on. The Lord keep him. From | events that have profoundly and permanent-City Road, it is also reported that under the | ly affected the destiny of our race. If most labors of Mr. Robinson Watson from 150 to of us have never had the pleasure of actually 200 have experienced a spiritual change.

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 jects, or grandest scenery. Writing recently to see that the prestige and commercial ad. vantages of their connection largely overbalance the expense of the colonies. A Parliamentary return was issued recently in England of the cost of the the gates. Along the turnpike to Jaffa runs several colonies of the Empire to the British Exchequer between 1869-70 and 1879-80. The net expenditure during that peried for civil lege, surrounded by a model farm and thrifty and other services was £2,285,310; and for military services, £26,406,189. In 1879-80 the not total for army purposes was £6,413,248, exclusive of 30,646, the amount by which the receipts from Ceylon exceeded the expenditure. The sums allowed for military services | delphia about \$70,000 as the net profit of the during the year mentioned were :-Gibraltar, £387,196; Malta, £391,666; Cyprus, £74,020; Mauritius, £47,001; Bermuda, £182,327; St. Holens, £23,501; Hong Kong,£30,856; South Roulff (the Governor of Jerusalem) it would Africa, £4,842,291; Jamaica, £72,260; Bahamas, £7.264; Honduras, £10,312; West Indies, £104,622; Nova Scotia, £147,492; West Coast of Africa, £42,546; Straits Settlements, £18,506; and Western Australia, £11,174.

In spite of frequent "whistling to keep their spirits up," there is in many quarters tion to the pretensions of Ultramontanism, it 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; now even in the strongholds of papal credulity and subserviency; the emissaries of the Pope can no longer have things their own way. Even in Spain there have of late been seen several signs of a disposition to throw off the yoke of papal dictation. At the present time the Sagasta Cabinet is more annoyed at the political consequences of the attitude of the ship had no concern with doctrine, as the Bishops in the Upper House than at any actual fear of a rupture of the relations with Rome. The resistance of the Bishops, backed as it is by the Papal Nuncio, by the influence of the aristocracy, and by a strong party in Church and state. "We wish to see the the Court, is also getting the open support of the Conservatives, led by Canovas, of the Ultramontanes, under Pidal, and of the Carlists in the Provinces, all of whom hope thus to attain one of two results, either to impair | been said in regard to myself will evaporate. the credit of the present Cabinet at the Court. The people will see that I am not a revolution or push Sagasta to more active reforms, that would cause a division in the ranks of his the study of science and law." followers, and provoke the retreat of Marshal Compos, Posada, Herrera, and other moderate men.

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. Some portions of things on board have been found off the White Cloud Islands, and all hope of her safety is given up. It is said there were about crew and passengers, but it is impossible as yet to ascertain the exact number. As far three-fourths of the total number returned as

Port, purser : Alexander Scales, wheelsman and four deck hands, all from Wiarton and vicinity. Passengers-James Walker, and wife, all from Meaford, and bound for Mills, were on board, The captain, Mr. Andrew Port, a brother of Mr. Dawson W. Port of this city, was well-known to us, during our pastorate in Collingwood, as a worthy Christian man. He and his two sons have perished. We are unspeakably saddened by share our profound sympathy. From the deep God speaks: "Be ye also ready for in such an hour as ve think not the Son of man

The clouds of disloyatty, violence, and lawessness 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. What is the connection between the land league agitation and these barbarities? Why do not the domagagues and agitators who are misleading the people denounce these outrages and use their influence to prevent them? Are not, these firebrands, the real cause of them, and willing to use them to increase their power? All perverted sympathy with the perpetrators of these outrages is inexcusable. These crimes are increasing; and although the sub-commissioners of the Land Court are certainly doing their best to make the Land Act popular, a large section of the people still prefer to adhere to the "no rent" programme, and to set up again under the cover of Whiteboyism the rule of intimidation and lawlessness established by the League. A recent telegram informs us that there have been 55,000 applications thus far to the Land Court. They are increasing at the rate of five hundred daily. No doubt as soon as the ten commissions who have been appointed get to work the applications will greatly inconverting power have not died out in the croase. There have been only 178 decisions as the result of four weeks' work. At this rate is an extract from a letter from Yorkshire, it would take over six years to decide the ous time at Green Hill, Bradford. How year is passed there will be at least 150,000 applications. It is now evident that no legislation in behalf of tenants, and no generous scenes were witnessed as would make the treatment of that class can arrest the lawangels sing for joy. A father and his soldier less violence of the disaffected. They must son fondly embraced at the same rail; the be dealt with in some other way. The Govmother, saved in the afternoon, looked on in ernment seems fully resolved to put down

> Any information about Jerusalem, the City of the great King, is interesting to all Christians, because "the City of David" has been wandering over its hallowed scenes, we have been often there in imagination; and to our thoughts it is a hallowed and familiar spotpowerfully illustrating how mental and moral associations overtop in interest physical obfrom Jerusalem to the New York Evangelist, the Rev. Dr. Cuyler says: "New ideas are working into Palestine. A new city is going up on the west side of Jerusalem, ontside of the telegraph wire, and on the plain of Sharon stands the large 'Jewish Agricultural Colnurseries. Bethlehem is a thriving townlargely it is nominally Christian-and it carries on extensive manufactures in motherof pearl. The Bethlehemites brought back from our Centennial Exhibition at Philasale of their beautiful wares. If Palestine were only delivered from the tyranny of the Sultan, or were ruled by such a man as Pasha rise rapidly into a new era of economic progress. The Sultan's touch and tread are death."

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 opposimust be quite satisfactory to the most Ultra-Protestants. But all real Christians in that country deeply regret the avowed and outspoken infidelity of the premier and M. Bert. the Minister of Public Instruction: In the rebound against Romanism, they have assumed an attitude of antagoni m to al religion. On being introduced into office M. Paul Bert said: the minister of public worship ought to be neither religious nor anti-religious. The administration of the department of woroffice was one of police, in the highest acceptance of the term. He understood the duty to be the superintendence of the execution of the laws regulating the relations between Concordat strictly carried out. We do not intend making the clergy a national body in practice. We shall alretain from a policy of violence or party molestation. All that has ary or a blunderer, but a man brought up in

-The Class-meeting has for some time past been a living question among English Methodists.It has even been discussed outside of Methedist circles. The London Methodist recently sava: "The Conference of 1889-Ireland taking the lead-appointed a committee of 27 ministers to consider the report on the question of membership. Of the 137 circuits the committee received returns from 186, from which it appeared that, including those who thirty persons on board, made up of are hindred by unavoidable causes, those who meet in class with fair regularity are about

on board :--Andrew Port, captain; J. Chris- tained that, throughout the congregations, Brother Hunter, of Ancaster, for ten days' the force of one great purpose. They met to membership being 24,400, these would add about 25 per cent.; and were they included would bring up the membership to 30,900. The facts elicited by the committee do not support the alleged necessity for radical change, and it does not seem likely that the question will be raised again in Ireland, at least for some years.

### BRIEF CHURCH ITEMS.

#### TORONTO CONFERENCE.

CAVANVILLE,-Our Quarterly Services were rich in spiritual unction. The love-feast abounded in joyous testimonies and deep Christian sympathies. The Sacrament was a season of the overshadowing Divine Presence. filling both people and pastor with holy awe and living comfort. The business meeting, on Monday, was highly encouraging. The Spirit and temper of the brethren was admirable. The happiness of the Sabbath still lingered with us. Finances were splendid. We want a new parsonage here, and we have then a model cir-

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. We conducted the services for about eight weeks, in which time there were between sixty and seventy who presented themselves at the altar as seekers of salvation, the most of whom are to-day rejoicing in a Saviour's love; and many of the members who were in a backslidden state, have been revived; and the result of the meeting is s great increase of spiritual power, and large addition to our membership. Throughout the whole circuit the spiritual tone is greatly elevated, and we are looking for still greater things. Our missionary meetings, that have been held this week, have been a grand success, going far beyond last year's total givings.

Obilia.—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. The basement was beautifully fitted up and lighted; chairs, and tables, and sofas took the place of the usual benches. Pictures were hung on the walls. A miniature fountsin played in the middle of the room. An by Christ;" and in the evening, " The superiexcellent piano offered opportunities for sweet music at intervals during the evening. Every one received a kindly welcome. Innocent ful, and in the highest sense "missionary seramusement was furnished for all. At a proper time refreshments were served; and, shortly end by singing the evening hymn, and the benediction. Apart from the financial result, one admirable outcome of the gathering was she opportunity offered to cultivate the social life of the Church. The whole affair was "an excellent idea admirably executed."—Com.

#### LONDON CONFERENCE.

WARDSVILDE .- Brother J. Whiting writes :-Three very successful concerts have been given here during the past week by the O'Banyoun Jubiles Singers. Full receipts over \$90; profits -applied to Church and parsonage funds-\$45. The concerts were of a high order, and gave unbounded satisfaction.

Welland.—The young ladies of the Welland Methodist Church gave a social on Tuesday of last week, at Mr. Vanderbury's. A very pleadollars was realized.—Com.

ONEDA. -- Bro. E. Hurlburt writes :-- Our missionary meeting on the Oneida Indian Mission was held November 20th. The Revs. W. W. Shepherd, and A. Edwards, were with us, and gave us good addresses. Indians well pleased. We had a good meeting. Proceeds in advance Mission Fund.

. Iona .- Brother W. Smith writes :- God is blessing us here. The Sunday-school, which has for some time been languishing, is now being vigorously worked by a zealous staff of eachers, and the attendance is quite improved. We commenced a protracted meeting week before last. Already several have found peace. One of them has been a backslider for twenty four years; several are earnestly seeking, and others are under conviction. The Church is being greatly quickened. Our Quarterly Meet. ing was a most gracious season of spiritual refreshing. Many said they never attended a

St. TROMAS.—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, and the resident pastors, Revs. D. G. Sutherland, and A. M. Phillips, and were listened to with deepest interest by large and appreciative audiences. The annual meeting was held in the St. George Street Church on the Monday evening, at which addresses were delivered by the same brethren. The address of the learned Principal was a long and masterly plea in Japan, favor of a denominational collegiate education. and a strong, earnest appeal to our people for support in this great and important work. The contributions are largely in excess of those of any previous year.

FLORENCE. - Brother Gee writes : A very sucessful four days' meetine was held in the Moorhouse Church, Florence Circuit, which began on the 8th ult. The services throughout were attended with marked interest by all the members of the Church, and their anxiety for the salvation of souls was signalized by a gracious outpouring of the Spirit. After the four days' meeting we continued an evening ervice, and, up to date, about forty have presented themselves as seekers of salvation. The services rendered by the Rev. Mesers. Cookman, Whiting, and Moir, was greatly appreciated and profitable. The work still goes on with unabating interest, and, we trust, before its close, many more will yet be added to the Church,

AYLMES. Brother Richardson writes: After some five weeks delightful toil for the Master we have closed our special meetings. They have been made an unspeakable blessing to our Church, A new class has been formed with Brother Bennett for leader, and quite a number added to the list of probationers for membership. Besides these, about one hundred and thirty children took covenant cards, most of whom, I believe, are determined to lead a religious life. We have formed a Children's Prayer and Thanks-meeting, under the watchful care of as can be learned the following persons were viembers of society. The committee ascer. Sister Bennett. We are greatly indebted to The motley assemblage was made a unity by congregation, Quebec.

there were about 6,500 persons who wish to earnest and efficient labor at the beginning of make protest against one of the great iniquities be regarded as members, but feel a disin. the meetings; also to Brethren Russell, Auld, clination to meet in class. The present Saunders, and Jackson, for timely and impressive sermons at our four days' meeting. God has been blessing our Church here during the year with financial prosperity, and now we rejoice in spiritual quickening and many conversions.

> 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, on Sunday, November 27th. The annual tea meeting, on Monday evening, was the greatest success in the history of this Church. Music by Waterford choir; supper excellent; addresses by Rev. Messrs. Kay, Clark (Methodist Episcopal Church), and Earle, most appropriate. Chairman, J. B. Foreman, Esq., M.P., our old and ever-present friend. Proceeds (clear \$80) for Church Building Fund. More from this circuit next week.—Com.

> CLIFFORD .- On Thursday, November 12th, there was a very enjoyable social meeting in the basement of the Methodist Church in Clifford. This assembly was on the occasion of the last meeting of the Quarterly Official Board of that Church, prior to the removal of the pastor, Rev. Mr. Savage; At 11 a.m. the office bearers accompanied by their wives, assembled to the number of thirty-five, or upwards. The gentlemen applied themselves to business matters, while the ladies prepared a sumptuous repast. After dinner an address was presented to the reverend pastor of the Church, to which he made a suitable and feeling reply. Business was resumed by the Board in the afternoon, while the ladies enjoyed themselves in friendly converse, or in promenade, according as they felt disposed, after which a lunch was served, and all returned home with cheerful faces, and, no doubt, with happy hearts, wishing that this novel union might not be the last.-Cox.

Guelph, 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. Despite heavy local liabilities, there has been a handsome growth in both missionary sentiment and contributions during the past three years. The Rev. E. B. Harper, D.D., a former pastor in this city, preached morning and evening to large congregations. His topic in the morning was, "The promised establishment of righteousness ority of the gospel as compared with human philosophy." The sermons were clear, thoughtmons." Though this congregation is comparatively a young one, yet many of the older after ten o'clock, the entertainment came to an members in other churches showed the respect in which they held the Doctor by coming to hear him again, with all the satisfaction and profit of former days. Rev. W. Williams gave a good and suitable address at the platform meeting, as did also Rev. Dr. Harper. The pastor, Rev. W. J. Maxwell, presided. It was held on Sabbath afternoon. November 27th. and was largely attended. We are still hoping that much may be added to our growing missionary fire by an expected lecture from Rev. Dr. Sutherland on the 15th inst.--Cox.

#### 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." It was illustrated by a series of excellent views in Italy, Egypt, and the sant party—as near perfect as we may expect | Holy Land, and the trip was made exceedingly

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, paster of the Church, occupied the chair, and the attendance was large. The lecturer reviewed the history of Canada from its earliest settlement, but more particularly the of last year. Oneida Indians are true to the founding of Quebec, and the circumstances which led to the establishment of the annual pilgrimage to St. Ann's, some miles below. The subject was dealt with from a purely broad and popular standpoint, irrespective of creed. and was frequently applauded. Some excellent pieces were sung by the choir.

#### 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 Franciseo early in January, on his return from

Mesers. Moody and Sankey are to go to Paris and conduct revival services there by request of a am not aware that we have exercised 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. Ridgaway 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. He goes thence by steamer to the western coast of South America.

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

The Archbishop of Canterbury and Cardinal Manning lately met on the same platform in London. Around them were Baptists, Presbyterians, Unitarians, Wesleyans, and Friends.

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. He began his literary work as a newspaper reporter.

The battle of Trafalgar was fought seventy-six years ago ; nevertheless, there are still alive five officers who took part in that engagementnamely: Admiral Sir George Rose Sartorius, now ninety-one years old; Admiral Robert Patton, of the same age; Commander William Vicary, 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

CASH ALCERTYS—ORDINARY FUND.

Straffordville, per Conf. Treasurer. \$25 00

Guelph, Dublin Street, per Rev. W. J., Maxwell 40 00

Toronto, Richmond Street, a Friend, special for the Foreign work, per Rev. I. Tovell 12 00

Newcastle, a Friend, per Rev. J. E. Betts 20 00

Orangeville, per Rev. G. M. Brown 20 75

Stirling. Robert Walker 30 60

Cooksville, Geo. Browne 118 16

Peterboro, per Chairman 50 00

Kincardine, per Rev. A. Andrews 35 34 RELIEF AND EXTENSION FUND.

Rev. George Leech
Odessa, per Rev. W. Sheridan
Halifax North, per Rev. S. F. Huestis
Halifax South,
Windsor, N S.,
St. George's, Bermuda, per Rev. S. F. Huestis
Avondale, Avendale,
Guysboro',
Rev.George Johnson,
Rev. R. Brecken,
Rev. J. L. Sponngle,
Rev. J. Oseph Hale, CROSBY GIRLS' HOME. MISCELLANEOUS.

Legacy of the late Thomas Bell, Montreal, for the First French Methodist Church Mon-treal, per Rev. L. N. Beaudry \$250 00 'Friend,' Truro, N.S., per Rev. S. F. Huestis-"A thank-offering to our Lord, to help build the boat required for the Mission Stations, in British Columbia"

#### 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 re presentatives of all Methodist bodies in

Had the Roman Catholic Churchin the United States retained all ber 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 7,900,-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 laws 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 theology, 669 of law, and 999 of medicine. The three "learned professions" are certainly not becoming overcrowded with learning at present.

There are in Philadelphia 545 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 16,489 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 Missiourians 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 385 missions only 8 are solf-supporting. Last year there were

Speaking of the Reformed Presbyterian Churches in the United Stales, a correspondent of the Christian Intelligencer says: During the last ecclesiastical year, 118 churches report no additions on confession, 61 only one; 36 kept their own number; 194 lost more than they gained. In all, 549 less than last year were received-net less, 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: 220 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 modests efforts of his own society with the vigorous work of the Board, and says : " I caution than they have, and yet they have much larger number of converts and earnest workers connected with their churches, ecveral 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 penefits of which singularly enough, the Catho lie primate 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 imprison-ment by the Government. His case came up in ment by the Government. His case came up in the Cortes, and the ministry stated that there was now 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 Catholia is the only true religion. The Laberal ministry desires to perpetuate itself by securing the support of Catholics. It will not go out of its way, there-fore, 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 Gaspo Mission: Mrs. Dr. Donglas, Joseph Tiffin, Esq., and J. M. Drake, M.D., of Montreal; the friends of Wardsville Circuit, London Conference, (per stev. E. A. Stafford, B. A.); Mrs. Lanferty and friends, Mrs. Jarvis, and Rev. A. B. Charabers, B. C. In, and

### NEWS OF THE WEEK.

-At the coming canonization the Pope is ex peoted 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, other wise known as Alfred Lefroy, was executed in Lewes jail for the murder of Frederick Gold, on the Brighton Railway, on the 27th of June

-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 doing 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 dis-

covered 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 Fulda, says;-" It is certain that the Papacy in Prussia is animated by an earnest spirit of reconciliation. but it sems 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 on 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 avail himself of the presence at Rome of Cardinal Guibert, Archbishop of Paris, and other French prelates, on the cocasion 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 Govern-

-In the Irish National Convention at Chicago last week the following despatch from Patrick Egan, at Paris, was received with tumultuous applause:--" Have just learned from a confidential agent in Ireland that a most careful estimate has been prepared, and it is now ascertained that the tenents on 5,000 properties representing a rental of \$10,000,000 a year have aiready 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 oppor-tunity 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 49,000 farmers. were present, and several Spetch members of Parliament attended. Resolutions were passed demanding a general reduction in rents, compen-sation for improvements, shelltion of the laws of hypotheca and entail, and other legislation in the interest of tenant farmers. It was viged that the legislative charges required must apply to existing leases. A Parmers' Alliance for Soctland was formed.

-It is stated that in consequence of I matieff's assurances with regard to the complete discomfiture of the Nikilists, the Emperor had determined to remove from Gatsching to St. Peters. burg. Sankowski's attempt upon the life of Gen. Tcherevine, Minister of the Inverior, caused the greatest constantation at Catschina, and the Emperor's return to court is now indefinitely Sottponed. It is rumored that the Czar was so incensed with Ignatick that he dismissed him

PLEDGING OUR FRIENDS.

We lifted up our hands to pledge Our dear ones left ashore! Only pure water kissed the rim Of the full cups we bore: The headed drops slipped o'er the brim, And they were interfused With tears that blinded—to the grief Of parting little used !

We drew our cup with trembling hand To our sad face so near, And pledged in broken speech "The friends. Whom parting made more dear! " Then half way over came a lull To beart, and nerve, and brain— We could not alway bear the stress Of the sharp parting pain.

We watched for any passing sail! The morn's great rose was new To eyes that from a vessel's deck First saw it bursting thro' Its calyx of soft clouds; the tinta Grew pulsing with warm life-The palpitating opening morn With new charms seemed rife.

Few times we watched the morning break, Bright tint on tint disclose, With folded bands and bated breath Grew on our morn's full rose. The midday hush, the watch for morn Gave place to something new, With smiling lip to those on board Instinctively we drew.

Our hearts ran out e'er any eye Could see a line of shore, Again we pledged "Our Friends"; our hands Were trembling as before. But whom, think you, we pledged the day When hope first strained our eye? The thither shore had drawn our thoughts, We put our yearnings by.

The friends to whom we went were first In thought, and hope was strong, We pledged the dear ones who would lean With love from the great throng To watch for us, to welcome us! O life, thou art that sea! The friends grow less on time's dim shore How very wistfully

After life's first bright years are gone To those beyond we yearn; We lift our cup of trembling up So few are those astern To pledge, but after bitter tears And hush that follows pain, Our love that only seemed to ebb Is at full flow again,

And we lean out and look and yearn With new-born tenderness, The beavenly shore's dim outlines grow And thitherward thoughts press The land-birds almost brush our face From trend of the far shore, One cup will shake, so glad we are To pledge the "gone before!"

ADELAIDE STORT 1420 Main Street, Buffelo, N.Y.

#### THE TRANSFIGURATION.

A SERMON PREACHED IN HINDE STREET WES-LEYAN CHAPEL, HAMPSTEAD ROAD, LONDON, Eng., BY THE REV. DR. SUTHERLAND, METHODIST CHUECH OF CANADA.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before thom: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles,—one for Thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hour ye him."—Matt. xivii. 1-5.

The preacher said that in the Transfiguration

The preacher said that in the Transfiguration we reach a distinct turning point in the develop-ment of Christ's person and teaching. Hitherto he had appeared simply as a public benefactor; teaching and healing the people, and even his more immediate disciples seem to have had no higher conception of his person and work than that which. Nicodemus expressed when he We know that thou art a Teacher come from God, for no man can do these miracles that thou doest except God be with him." But latterly the minds of these disciples had been passing through a transition, and the result appeared when Christ proposed two test questions. The first had to do with the people when on the coasts of Cesarea Philippi, he asked his disciples, "Whom do men say that I the Son of Man am?" The second was a personal one to the disciples, "Whom say ye that I am?" Now, of course, the Master did not need the information which these questions seemed to call for; but he designed to bring out in sharp contrast the faith of the disciples as compared with the opinions of the people at large, and to fix in the minds of these disciples a distinct conception of the asture of his work. And so he said, "Whom say ye that I am?" Then Peter, answering, for the others, said, "Thou art the Christ, the Son of the living God." And Jesus told him that flesh and blood had not revealed it to him, "but my Father which is in heaven."

This may be regarded as a disclosure to the inner circle of the disciples of the dignity of Christ's person, and it marks the turning-point in their conceptions of the work he came to do. But over the brightness of this revelation is cast the shadow of his coming anfferings. We read from that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Now, this to the disciples was a new and startling revelation, and it was not expected. And yet it was most won-derful that these two truths, the dignity and the humiliation, should go together. God had joined them together, and man was not to put them asunder. And so the disciples began o grasp the truth that he who was the despised and rejected, and who would have to suffer and die, was the Christ, the Son of the living God.

We have first, in the transfiguration scene Christ's Divine or kingly glory. He had already been revealed to faith, as is manifest from Peter's confession; but he is now to be revealed to sight, and they are to have such a manifestation of the Divine glory of the Lord Jesus Christ as will remain in their memory forever an unanswerable proof of his dignity. And you will observe in reading the record that it took place at an important time. "After gix days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart. "Six days after"—what? If you refer to the record you find that it was about six days before this that he began to say unto them that he must suffer many things of the elders and chief priests and scribes, and be killed. At the commencement of those six days there is the announcement of his coming sufferings, and the disciples became familiar with this idea, and at the end there is the transfiguration of hiz.countenance on the Mount, "when his face did shine as the sun, and his raiment was as white as the

There is a beautiful lesson to be gathered bere. (Cod never sends a trial without sending grace for it; before the dark days Christ goes up into the mountain, and surely in the darkest days afterwards they could not forget the moment when his face shone as the sun, and when the voice from heaven came which said, "This is my beloved Son,in whom I am well pleased." You will notice that it took place under impressive circumstances. We learn from the history that fust hefere these occurrences Jesus had been in the review of Cesarea Philippi, and had gone northways, so that it is almost certain that it took place here. Then we infer that it took place in the night, for we read of Jesus coming down in the more cg. At the back of a solitary mountain, with nothing to disturb the thoughts, with the solemnity of the night, with nothing above but the bending heavens and watching stars, it was then that the fashion of Jesus' countenance was changed, and through the will infidel." We talked together a little while, and of his humanity the Divine glory shone forth, I saw that he was not one who would generally

teaching his disciples a lesson that they would have been called an infidel; but one who had It is a pleasant thing to worship God amid the sanctities of home at the family altar, but he who would enter into the secret place of the Most High must learn to enter into his closet and shut the door, and when this has been done the God

who sees in secret will reward him openly.

Observe, it was "as he prayed" that "the fashion of his countenance was altered." There are few doctrines of the Word of God more frequently called an question than prayer. We are told that, if there be a God, he will always do what is best according to his own nature. Then there are others who tell us that the laws of nature are unchangeable and inflexible, and that it is the merest folly to suppose that our supplications can effect any change in the purposes of the Divine Being, or that they can change those laws by which the universe is governed from day to day. Let us look at this. We are told by scientific men that there is something in this universe which they call force; they tell us that light is force, heat is force, and that these various kinds of forces can pass one into the other, and that the sum total of them which they represent can never be diminished. Let us suppose a case. Let us suppose a new force coming into the universe. In all probability there would be great disturbance and con-fusion, but nature is so wonderful in adapting herself to new circumstances, that what would be new would fall into line, and all would work harmoniously. But what have these things to do with prayer? As Christians, we claim that on with prayer? As Christians, we claim that prayer is a force in the universe as certainly as light and electricity; but with this difference, that it operates in a higher sphere, and that its controlling power is greater than either. This is recognized in the teaching of Scripture, where we read: "Elias was a man of like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." Here we see prayer interfering directly with the laws of the universe. Will any one say that if this be so, there will often be cases when some men may be praying for one thing and some for another be praying for one thing and some for another.

If we ask anything according to his will be hears us, and if he hears us in what we ask, then we know that we have the petition in accordance with the will of God. Some may say, Why should God give in answer to prayer what he will not do without it? We have it in the history of God's people and in the universe that in God's arrangements prayer is made a force in the universe, and that it accomplishes what nothing else will accomplish. It was "as he prayed" that Jesus was transfigured before his disciples. You know that prayer to his Father was the daily habit of the Master's life; you read of his going into a secret place, or to a mountain; and both Peter and John tell us that it was the daily habit of his life to be much in prayer to God the Father, and if prayer was needful for the sinless Son of God, how much course of your own observations? Perhaps you have known some one who has lived very near to God. You have felt it was no exaggeration to say that even the fashion of his countenance was altered when like Moses, he came down from the mount. There is a marvellous power in prayer that has never been gauged and measured, and may God help us to know more of it in our daily experience!

Then, further, it was in the presence of com-petent witnesses that this transfiguration scene took place. There was Peter, who, from being the impulsive, became the valiant and steadfast disciple; there was James, and John, the most intimate in his friendship with Christ during his earthly life; and these three men, so widely different in natural disposition, were chosen to be the witnesses of this scene of the Lord's transfiguration. And then there were visitors from heaven, Moses and Elias. There is some-thing very interesting in this, Moses being the thing very interesting in this, Moses being the representative of the law, and Elias the representative of the long line of prophets who had ascended to the glory. These two, the law and the prophets, are together in bearing witness for Christ. The law was given to Moses, but grace and truth to Jesus Christ, and when he speaks the law and the prophets must be silent, the dispensation must pass away to make room for Christ. for Christ.

And then all this was confirmed by Divine testimony; for, as they stood and beheld the glerious scene before them of Moses and Elias talking with Jesus, "behold a bright cloud overshadowed them." The words do not convey any other idea than that the cloud was itself luminous; but Peter and James and John, who were with Jesus, may have thought within themselves, as they gazed on the cloud, this is heaven! There is the cloud of glory that guided our fathers in the wilderness. And what must they have thought when from this "This is my beloved Son, hear ye him?" As if God had said, "Here is Moses, who formerly was faithful as a servant, but now you are no called to listen to him: and here is Elias, one of the marvellous race of prophets; but, behold

luminous cloud there came the voice saying, this is my beloved Son, in whom I am well pleased, hear ye him." What a testimony to the essential dignity of the Lord Jesus Christ when God the Father from the heavens thus acknowledges him as his well beloved Son!

Now, let us gather up the teaching of all this remarkable occurrence. If time would permit, we might have spoken of the results of this communion with God, and of the testimony it gives to the essential deity of the Lord Jesus Christ: but for this our time will not allow, and so we invite your attention to the testimony of the unseen world by these heavenly visitors. What are the lessons we gather from their ap-pearance? We are taught that our departed ones are living still. Everybody believes that. But does everybody act as if he believed it? There is scarcely one of this congregation whose face I have seen before, and yet I am sure there is not one here this morning who has not lost a friend. Although we may say in words, "Our departed ones are living still," yet strange though tmay seem, we mourn for them as though they had ceased to be. "Moses and Elias appeared talking with Jesus;" yet, long centuries these men had passed away, and we should have said that they were dead. It is thus we speak when death comes and makes a breach in the family circle, and we say, "My friend, my parent, my child is dead." They are not dead; they are living still; they are alive as much as ever, and if we could but realize it they are even living more than ever. This earth of ours is the land of the dying, but the land to which they have gone is the land of the living, where they live, whose departure we mourn, in the full possession of every God-given faculty, and with an expansion of life and an enjoyment of it of which we here have no conception.

Sometimes we may stand atour door watching the departure of a friend who has been visiting us. As he goes away his appearance seems to change, and by and by, as he climbs the hill-side, and reaches its summit, hisform stands for a moment in bold relief against the distant sky, and then he begins to go down slowly, slowly on the other side. You watch him for a moment as his figure stands out distinctly just on the point where earth and heaven seem to meet, and then he goes down, and you see him no more. That is your view, but what is his? To him if is your form that is growing more and more in-distinct as you stand in the doorway watching his departure; to him it is you who are passing out of sight, it is you disappearing, it is you who are sorrowful not he! We stand by the bedside of one who is departing, and we say, Life is going, and soon shall we see that loved one no more; but that is simply what you see from your point of view. To him it is you who are dying, it is the world which is dying; he has died to its business and its pleasure, though these may still be rushing on; he has died, and yet he is alive in his unbroken consciousness, and having passed out of sight, will be living still. Death does not destroy or change our personal identity; we are the same persons beyond death and the grave as we were here. Some few years ago I got into conversation with a physician wifese mind had been solemnized by a death scene he had witnessed. Presently he said. "I ought to tell you, perhaps, that I am an

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 shutthe door. lation, and which he could not reconcile with his reason. "What have you found so difficult?" he was asked. "The resurrection of the body," was the answer, and his mind had been directed to it by the death of his friend. "Men," he said, "are uried in the depths of the sea, and I am told that the time will come when those bodies shall live again. This seems to me to be unreasonable, and it leads me to suspect that there are other things quite as unreasonable as this."
"Where did you get the idea from?" he was asked. "It is what Christians believe," was the answer. "Never mind that; how did you get it?" "Well, I just believed what others believed." I told him it was quite possible that some professing Christians might have very crude notions, and then I said, "Let us see if we can have any ground on which we can stand together. Why should this resurrection be together. deemed impossible? If God is Omnipotent can not a thing yet to be discovered or invented you say it is beyond omnipotence?" "But for us as Methodists. John Wesley has given the method of doing it—that seems to be inex- us a very "Plain Account of christian Perfection" resurrection from the dead, of the just and of the unjust; and that what will be raised will be me, and not something or somebody else. Mark how Paul argues it in 1 Corinthians xv., That which thou sowest thou sowest not that body which shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body, as it pleaseth him.' And so, we are taught, shall it be in the resurrection of the dead. When that wondrous resurrection takes place it will be you and not somebody else in your place. As a physician you are acquainted with the laws of the body, and I suppose I should be safe in saving that there is not a particle in my body to day that there was twelve or seven or eight years ago." He admitted that, and I added, "Well, if I remember rightly it is about twenty years ago since we first knew each other." He said that it was about eighteen years. "Well, there is not a particle in my body that there was ten years ago, and yet we knew each other eighteen years ago. Even if you take the words literally, 'Thou sowest not the body that shall be, but bare grain,' what will be the conclusion? That although in the resurrection body there might in such a way that the conversations assumed not be a solitary particle of the old diseased the appearance almost of debate, so that the body that my friends commit to the tomb, it might be the same for all that, just as certainly as I am the same man as I was eighteen years age, although there is not a particle of my body

the same.' Now, I am not asserting that God will not raise these very bodies; I do not know how much of these bodies will appear in the glorified bodies; but I may emphasize this point, that though these bodies should not have precisely all belonging to them which once belonged to them, yet our personal identity would be the same, and I shall be the same person in the resurrection as I was in this world. There is a very solemn thought in this more is it needful for us who are encompassed world. There is a very solemn thought in this with infirmity. It was "as he prayed" that the fashion of his countenance was altered; and have you never seen anything like this in the behind them. You cannot,—you cannot get behind them. You cannot, the world like this in the behind them. You cannot, world get a way from your past, you cannot get away from your past, you cannot cut yourself from the history of the past; it is part of yourself for ever, and so we read in the solemn language of this Book, almost in its closing words, "He that is filthy, let him be filthy words, "He that is filthy, let him be filthy still." The moral character is eternal, and ac-cording to the stamp made upon it, we shall

carry it for ever.

Another truth we should consider is, that those who are departed to the other land are deeply interested in our work here. What did the heavenly visitors talk about on the Mount of Transfiguration? Did they speak of the glory of heaven or of the life there? We are told "they spake of his decease," as though to teach us that the great truth which excites the interest of the heavenly world is the sacrificial interest of the heavenly world is the sacrificial death of the Lord Jesus Christ for the sins of this world. Whether we are interested in the death of Christ or not, every redeemed spirit is profoundly interested in it, because when the heavenly visitors appeared on the Mount it was the one theme of their talk: " They spake of the decease which he was to accomplish at Jeruprayed the ever-memorable prayer, "Show me thy glory!" And now, in answer to that prayer, he beholds "the light of the glory of God in the face of Jesus Christ." Depend upon it, a prayer delayed in being answered is not really unanswered for these apparences. unanswered, for that answer will come

in glory. Another truth which meets us here is that we shall know our departed friends again on the other side of the river. How did these disciples know that it was Moses and Elias? I do not know. I suppose that they were lifted into that higher region of thought and experience in which truth is intuitively perceived, and that they did not need to reach it by our methods. And this will give us a hint that we shall know all above who have been gathered from the east and from the west, and that when we sit down with the Master in his kingdom it will not be with strangers whom we have never seen before, but that we shall recognize those glorious ones whose life's history it was our delight to study. If so, we shall not fail to recognize those who have just passed within the veil. I have once or twice seen goodly volumes that have been written to show that we shall know those who have departed to the other side. How can it be otherwise? Here we know in part, and here we see through a glass darkly, but when that which is perfect is come we shall see face to face, and know even as we are known. And is not this thought well fitted to lift us heavenward? God, by taking some of our brethren to the better country, has, so to speak, paved the way for us yonder. Is not the thought of our meeting our kindred again a kindling and a precious one? Do we not look forward to that meeting as one element in the heavenly reward for which we are watching?

Oh, when the mother meets on high The babe she lost in infancy, Hath she not then for gricfs and cares, The day of woe, the wakeful night, The over-payment of delight!

It is not contrary to the teaching and to the spirit of this book that we should stimulate our faith and hope by the thought of these united friendships; and, perhaps, some of you can testify that there have been periods when the veil between the present and the future appeared to be very thin, and when you felt that there was a blessed truth embodied in the words we sometimes sing-

E'en now by faith we join our hands With those who who've gone before, And greet the blood besprinkled bands, On the eternal shore. We shall get nearer bye-and-bye, and we can

even now anticipate with hope the blessed reunion over the river. Somewhere I know on the unseen shore

They watch and becken and wait for me; I list for the sound of the boatman's oar, And those I've lost again shall see.

In conclusion, you will remember the saying of Peter while the scene of glory lasted, Master, it is good for us to be here, and let us build three tabernacles, one for thee, one for Moses, and one for Elias." These words ne spoke at random, not knowing what he said, but he uttered a greater truth than he had any conception of. "It is good for us to be here." conception of. "It is good for us to be here."
Yes, it is good to be anywhere where Christ is.
It is good to have him ever as our household gnest. But if it be good to be with him here, what will it be when the fight is at an end and the victory won, and the night of weeping has given place to the morning of gladness! enter in through the gates of the city, and stand by the sea of glass mingled with fire, and look into eyes bright and shining, which, when last we saw them, were growing dim with the shadows of the sepulchre; as we realize that there will be no more death, with what inconceivable

### Correspondence.

BRO, LAWSON'S SUGGESTIONS.

In response to the appeal concerning the subject 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 intended to stand in the way of any action that may be taken in other forms to promote the good work. Our profession of interest in the subject would be open to the charge of hypocrisy, if we did not rejoice in every effort made in the same direction. Bro. Lawson wishes to see District Conventions on the subject. The idea

is a good one, if properly carried out.

But if such Conventions are gathered to discuss the matter as though it were still a question, involving the possibility of debate, more harm than good will probably result. The doctrine is plicable." "Never mind that—you admit that in his most perspicuous prose. Charles Wesley if God is omnipotent it is at least not beyond his power. Now, what do the Scriptures ask me to believe? That there shall be a land John Fletcher has vigorously delineated the subject in the notatory polemics of his "Last Check to Antinominism."

Suppose a company of Close Communion Baptists assembled to debate the propriety of immersion as a mode of baptism, a number of Episcopalian ministers discussing the validity of Episcopal ordination, a number of Quakers enquiring whether the Spirit inwardly moves men's souls or not, and you will have pheno-mena worthy to be placed side by side with a Convention of Methodists debating about the doctrine of Holiness. If we choose to stand outside of Methodist lines, and on Calvinistic ground; if we believe that God is more glorified by saving a man in his sins and with his sins, than by purifying him from his sins, we may debate. If we take the Unitarian or Pelagian ground, that holiness is slow develop-ment, rather than a divine creation or gift, then we may debate. But Methodists may not stand

on either one of these positions.

A Convention, on the subject of Holiness, was held in London, Ontario, in 1875, which was attended by several of the Methodist ministers of the city and vicinity, some of whom spoke impression produced on some who attended was that the Methodist ministers did not themselves understand the Methodist testimony on this point. We have good reason to believe that the result of those Conventions, and other meetings held by the Canada Holiness Association since December 28th, 1879, has been of a different character; for we hold our meetings to enforce and propagate the truth, not doubtfully to enquire whether "that which has been most surely believed among us" is a legitimate thing or not. If District Conventions should be held in order to seek the blessing, or to promote the experience of full salvation, and the design so stated is faithfully carried out, great good will

cortainly result.

Meanwhile, to those young brethren, who "most earnestly desire to have their minds enlightened, so as to be able with greater force and clearness to present it to the people," I would say: Spend considerable time on the sixth, seventh, and eighth chapters of the Epistle to the Romans, and the whole of the first Epistle of John; read them in the Old Version, read them in the Revised Version; if you can read Greek, read them in the Greek, and pay atten-tion to the tenses of those declarations of privilege, promises of cleansing, and of grand victory over sin that they contain, and as you discover truth, look up in faith that the thing promised may become your own in actual possession and experience. And do not discount the promises by natural reason, "for the natural man per-ceiveth not the things of God;" but believe them as Abraham would have believed them if he had them, as Moses believed such promises as he received, as Paul and John and Peter believed the blessed things which we have from their inspired pens. And when the glorious light of the experience fills your minds, you will find the Bible all aglow with this truth, and speaking as the Spirit gives you utterance, you will speak

salem, and of the glory which was to follow." Safely and to edifying.

For a moment, as we proceed, we may glance at the marvellous way in which God answers prayer. Here was Moses on a mount that he had never trodden. You will remember that you can find of the recorded experiences of the control of the control of the recorded experiences of the control he could bear to see of the divine glory. What "Practical Sanctification," by Boynton, (Foster long centuries had passed away since Moses had & Palmer, N.Y.); and of larger ones, "Perfect Love, or Plain Things for Those Who Need Them,' by Wood, and "Purity and Maturity," by the cured them from that source. B. Sherlock.

#### PORTAGE LA PRAIRIE DISTRICT.

The annual visit of the Chairman, Rev. W. J Hewitt, took place. According to arrangements previously made, we left home on Saturday, Sept. 24th, by stage for Gladstone. What a change in the country between this and Gladstone as compared with last year! Then we had to go round by Totagan because the Westbourne marsh was utterly impassable, but thanks to dry season and government drainage, we had good roads all the way. At Gladstone we found the people more cheerful and hopeful, as they are expecting to hear the whistle of the locomotive about New Year's, 1882. Brother Baker is much beloved by the people there. Since my visit there last year, they have moved the church into the village, but it is too small, and an initia tory movement was taken to secure a new and more commodious building. I was aslamed of the church as it is. The Hon. C. P. Brown kindly promised one-tenth of the cost of a new and on Monday I went and selected two lots as the site of the future church in that village. I expect to go to Gladstone again in about two weeks to fully set the subscription in motion, and hope to dedicate a next frame church there next summer. Then the ownersofthe new town site at Westbourne promised me two lots for building purposes. This is a point we shall have to care for in future as it is the head of navigation on Lake Manitoba, and is on th line of the Portage, Westbourne, and N.W.R.R. Salisbury Mission was the next point of visitation. This field, as a whole, has been the least progressive of any field on my work. Very few per ons have gone in there during the last year, and this not because the land is not good, but simply because it was on the line of railroad. But the building of the P., W., & N. W. R. R. has altered this, and the rising village of Nepewa is going to be a good centre. The firm of Davidson & Hamil ton have promised me three lots in Nepewa, for church and parsonage and one-tenth of the cost of the church when built, and we must build there very soon. Bro. Adams is working earnestly, and is at this time of writing engaged in special services.
At Minnedosa, we found Bro. Wilson trying t

get his new field of labor thoroughly organized A parsonage here was in course of erection, and a site is promised for a church both in Minnedoss and Odanah. Our people are at present worshipping in a Hall for which they pay \$75 a year, and then only have one public service a week in it. There is great need of the church being built, but the future is hopeful.

Rapid City has a parsonage, solely by the exertions of Bro. Dyer. He became personally responsible for the lumber, and has built it almost entirely with his own labor. We have very few more pushing men in the District than Bro. W. T. Dyer. Our church built there last year is too small already, and Bro. Dyer is taking steps to clear off the debt and to enlarge it as soon as possible./

Shoal Lake is deserted for the present, as we have but very little there. It cost the missionary \$1.25 a visit to go there and there turns were

Birtle is growing in interest and in population There is a grand country around here, and it is fast settling up. We shall need to send an additional man in here next year. To show their progress, I met a Mr. Fletcher from Silver gladness shall we look up to him who sitteth upon the throne, and cry, "Master! Master! it is good for us to be here!" God grant that you and I may be there to share this deep and blessed experience, for his Name's sake! Amen.

Creek Settlement, west of Birtle and north of Fort Ellice, and he told me that he was the oldest settler in that section and he went in last May. but that now all the homesteads and pre-emptions in townships 18 and 19, range 28,

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. Bro. Dewart is doing well, and is well spoken of by all the people in that section

Oak River Mission is situated in the heart of a rapidly filling, and very excellent portion of Manitoba. We did not visit this field as thoroughly as it was our purpose, as news came that the Red River fever had seized my second boy, and that he was very low. So we pushed on to Brandon and telegraphed for fuller information. This was only partly given, so we kept on I met the friends at Brandon, formed a Trustee Board, secured a site, asked for plans, &c., for a parsonage, talked about the erection of a tabernacle. Last Sabbath, Nov. 13, I was at Brandon and dedicated the first building erected for worship in that rising town. The day was very unfavorable, we had a Nor' west blizzard to contend with, but the opening was a success. The tabernacle is 24 by 50, and has been built entirely under the supervision of J. W. Sifton, M.P.P., of Brandon. This is likely to be a very important point, the head of a District before many years are passed already the need of an additional laborer is felt

At Grand Valley, Mr. McVickars' promised me two lots for the erection of a church, in the very heart of his town site

At Milford Bro. Hall is pushing on the work. An effort is now being made to erect a church in the Elliott Settlement, and I have no question but that it will shortly be an accomplished fact. On account of the loss by Bro. Franklin of his horse, I failed to reach Big Plains as I intended to do, but the reports from that field are all good of Bro. Franklin's work and acceptability.

Burnside and Prospect are doing well, and no one could work harder or be more acceptable

than Bro. Harrison at High Bluff. As to the Portage, I will say nothing concerning it at present but will furnish you with a sketch of what we are doing here in a few weeks

Now then as to the country. Well I have travelled over six hundred miles to visit the District since Conference, and have taken special notice of the improvements made, and I want to say, that if I were to tell the half I should hardly be credited. There is here an onrush that astonishes an outsider when he sees it. Certainly the reports you see in the papers concerning the fertility of the soil, &c., are not exaggerated in the slightest degree. I am gathering facts and figures to give to the brethren if I should be spared until next June, to reach the Conference in Toronto. Thousands may come, there is no fear of overcrowding, the territory is

large.
There is plenty of room and homes in which any man who will be sober and industrious may grow wealthy. We have a grand climate and it makes a healthy, hungry, hardy people. As a Church we must keep pushing onward. Men and means will both be wanted, but I believe that no part of our work will so quickly pay back with interest the money and the labor expended on it, as this country will. We want that R. and E. Fund money here. A judicious use of it would be of immense Brandon without interest for a few years would immensely help Bro. Lawson to lay the foundations there; and what is true of Brandon is true of many another place. \$400 here six months ago would have been worth \$1,600 to us now. It am airsid this letter is too long so will now. I am arraid this letter is too long so will close now and write concerning the work at the Portage and our prospects after awhile. W. J. Hewitt.

ADVICE TO FARMERS.

Dear Sir,—Having spent the earlier and greater part of my life at farming, I wish to give a few ideas as to the best way to manage it. here are three things that every farmer should

First. A thorough knowledge of his farm, the kind of soil, the best kind of grain to sow on certain fields. They should be ploughed in the fall, and worked in rotation. If two-thirds of the land that is now run over was properly worked, it would yield the same amount of pro-duce. "He that tilleth his land shall be satis-fied with bread."

Second. Keep good well-bred stock of all kinds; they will give larger profits, be better for sale, and it will cost less to feed them. Also, prayer. Here was Moses on a mount that he tioned, and Fletcher's "Check;" and read all sow and plant good seed. As to machinery, had never trodden. You will remember that once his prayer had been, "Show me thy glory!" At that time God puts him into the past. Among a multitude of modern books on cleft of the rock that he might see as much as the subject, let me recommend a small one, he could be not a recommend a small one, the divince allow. What

Third. It is essentially necessary for every agriculturalist to have a good pair of scales, and measures. All other men, in every branch of business, work on this system, and why not the farmer? The idea of a man in any business giving his produce or goods, like a child, into the hands of the buyer, not knowing the weight or have ing the amount made up, is monstrous. It may be well to remember the scales are like the human frame and mind, only capable of bearing np under certain weight. WATCHMAN.

### THE MOOTED QUESTION AGAIN.

DEAR MR. EDITOR,-Instead of discussing the above, the question I am going to propose is:
"Is it not advisable to let the Church enjoy a period of rest?". Greater changes have been effected among us within the past few years than in any other Church.

I fear there is a danger of us making changes for the sake of change, a danger of us becoming dissatisfied, and disloyal to our whole Church economy. Let us have a rest, let us consolidate our work, let us adapt ourselves to the new order of things, then if changes are deemed advisable we can make them. Many of us are becoming tired of the discussion of disturbing questions. What with the Children's Fund, The Fransfer, The Class-Meeting questions, &c., the Church has enough, too much, on its hands Amid the cross winds of proposed changes there is a danger of delegates going to the General Conference with the idea of trying to find out what they can upset rather than what they can Discussions inside and outside General Conference on the establishing of our economy would promote the Church's well-being. J.A.CHAPMAN.

#### PRAIRIE FLOWERS AND GRASSES.

The seeds of twenty seven beautiful prairi plants, mostly flowers and grasses, will be mailed to any one, who sends us two dollars to aid in the erection of a church on the Burnside and Prospect Mission. This collection which has cost considerable care and labor, is intended to be in some sense a representative one. It will convey a pretty correct idea of the flora of the prairies in the region about Portage La Prairie. Space will not permit of a description of these beautiful objects; however the names of many of them may be given as they will serve in part to describe them. Eight kinds of grasses, highly ornamental. Among the flowers may be mentioned, the prairie lily, rockets, black-hearted gold, August plume, prairie rose, lady slipper, western balm, wild marigold, bridal white, purple cruets, pink torch. yellow constellation, morning glory, magen ta spike: other objects of interest in this collection prairie onion, downy wheat, delicate pea, wild etches, wild hops.

Persons who cannot visit the glorious prairies

may at least by this means, bring some of its beauties to their homes. It is desirable that all applications should be made before the middle of January next. Address,
Alfred J. Barltrop,

Portage La Prairie, Manitoba.

#### ACKNOWLEDGMENT.

Parcel by express, for lumbermens' Sunday reading, from "A London Friend," to hand with thanks. A further supply would be wel H. F. BLAND. I may say, for the information of those remitting reading matter, that book post is cheaper

than parcel post. H. F. B. FRENCH METHODIST INSTITUTE,

MONTREAL, reviously acknowledged for current year ........ \$120 to eviously accepted the following montreal Friend Montreal Clendinneng Montreal roceeds of Lecture by Rev. Father Vincent de Lorenger, Kirkton, Ontario, per Rev. W. Hen-

WILLIAM I. SHAW, Treasurer.

ACKNOWLEDGMENT. Subscriptions in aid of the Hurlburt Memorial Church, Little Current, Ont .:-

Archy McGillvary...... 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's offerings? We tender our thanks to those who have thus far responded to our call. Jos. R. Girson.

#### BRANTFORD-LECTURE.

A large and very intelligent audience as-sembled in the Brant Avenue Methodist Church, Brantferd, on Wednesday evening of last week, to hear the Rev. Manly Benson's lecture en-titled "Men Wanted." His Honor, Judge Jones, was called to the chair, and introduced the lec-

turer in a very pithy and pleasant speech.

The lecture was a most exhaustive and able one, and the kind of men wanted and not wanted, which were enumerated and severely defined furnished food for deep reflection those who listened to the eloquent appeals and scathing denunciations of the lecturer. It was an historical, literary, geographical, and social exposition; and the increasing greatness of Canada, with her unequalled advantages and room for the rise and distinction of her young men, furnished the rev. gentleman with a sub-ject, which, in his hands, should be heard by every young man in our city. Burning elequence and earnestness characterized the lecture, and the applause, so freely granted, proved how thoroughly the sympathetic audience appreciated it. It was a rare treat, and we would advise our citizens to hear his next lecture, "The Wonders of the Yosemite." The proceeds of these lectures are for the funds of the Ladies' Aid Society. The choir assisted materially during the evening. At the close, a very condial vote of thanks was tendered the lecturer for his able address.—Brantford paper.

#### Our Church Mork.

OUR ANNUAL CALL!

The First French Methodist Mission Church of Montreal, to their many friends who are scattered abroad, greeting:

As we owe our existence, under God, to your prayers, labors, and liberality, so we feel that as your needy children we have some claim to their continuance. 2 Cor. 12, 14.

By means of your timely and generous assistance, our church debt has been reduced to \$6,000, with one year's interest. This property worth it least \$20,000, undoubtedly the best mission; emises among the French Protestants in the D) ninion. How gladly would we see this debt liquidated this year! It can be done, if we

all try.

Within the five years of our existence we have Within the five years of our existence we have received into society 210 persons, mostly converts from Romanism. I have baptized 123, and officiated at 51 marriage ceremonies. Sixteen of these marriages were of Roman Catholic people. Our heads, hands, hearts are full of work. In these five years I have preached 815 times, addressed many missionary anniversaries, and am attending at the rate of eight services per week. On behalf of the work I have written over 3,000 letters and postals, sent out thousands of circulars, and published several articles in the public press. I have visited many families, been visited in my study by multitudes, and distributed in the streets, public squares, etc., distributed in the streets, public squares, etc., thousands of tracts and papers.

Our society, though young and poor, is rapidly gaining strength, nowithstanding the great drafts made upon it by emigration. At least 65 of our members have gone to the United States during the past two or three years, and are forming nuclei of churches at Manchester, N. H.; Spring-field. Worcester, Mass., etc., etc. However, we are becoming better organized, and assuming more permanent proportions, while generously developing the spirit of self-support. Last year we contributed \$460 to the Missionary Society. Our work is spreading in the country round about. More Romanists—many of them young

lawyers and physicians—attend our services than ever, and are more attentive; more seek admittance into our schools; more are reading the Bible; more of their homes are accessible to us. ing away; the era of earnest thoughtfulness seems to be dawning.

But the power of the priesthood is becoming more and more despotic, as may be seen by its frantic efforts to control the Local Government, by dictating the duties of the Electors; by unduly induencing the School Commissioners, by endeavoring to manipulate and mould for their purposes, even the commercial and social life of the people, thus making it as difficult as possible for Protestants to live in this Province. "Whom the gods would destroy they first make mad."

Every consideration, therefore, of self-preservation, and of sympathy for those who are in darkness and under the heel of a dire tyranny, should prompt these who are highly-favored to send immediate help for the great work of French

Canadian evangelization.

We appeal to our 1,200 contributors to rally to We appeal also to the newly-organized and organizing "Ladies' Missionary Societies," to remember us who are in the brunt of the battle. We ask our brethren, the ministers, throughout our wide-extended field, to read this call to their congregations, assured that even a small contribution from each of these congrega tions would enable us to pay off our debt this

year. Dear friends, will you not thus "come up to the help of the Lord, to the help of the Lord against the mighty?" Send your contributions to the missionary, LOUIS N. BEAUDRY, Montreal, P. Q. Note.-The appeal of this French Mission is cordially commended to the prayerful sympathy

and generous liberality of the Christian public. GEO. DOUGLAS, W. I. SHAW, E. A. STAFFORD, H. JOHNSTON, GEO. FORSEY, E. D. MALLORY, J. B. SAUNDERS, D. V. LUCAS. J. W. SPARLING. MONTREAL, P. Q., 21st November, 1881 -

#### WELLINGTON.

Three months ago we adopten the envelope system for both the churches composing this circuit, making the contributions date back to the first Sabbath in May, the beginning of our circuit year, and, at the second Quarterly Official Meeting, held at the beginning of this month, to the surprise of the members present, it was found that all the liabilities of the first six months of the year were fully met, notwithstanding the returns of the first quarter, according to the old system, were small. This is a result which never has been realized since this circuit has had an existence. The great advantage of the envelope system over the old is, that every person in the congregation stands pledged from the beginning of the year for a definite sum, and feels personally bound to pay the pledged amount. Then, many will pay in small sums what they would not in large amounts at

Our people here are greatly encouraged over the result of this experiment. They had, at first, great doubts that the system would not prove adapted to a country population.

I write this to encourage others to do likewise. I am persuaded the system will work anywhere, if properly arranged and explained.

#### GORE BAY.

DEAR EDITOR,—The November Quarterly Meeting, held on this Mission, 18 one long to be remembered by the manifestations of God's His eloquent and burning words, spoken with that warmth and earnestness, which when accompanied by the Spirit, prove so irrisistible. will long be remembered by the large congregation assembled to hear him; and I believe many were "pricked in their hearts," and are now enquiring, " What must I do to be saved?" The Lord is graciously pouring out his Spirit, our ordinary services, fully one dozen have united themselves with us. We have on this mission three churches in

ospect, and expect to dedicate two of them this winter; and, although there are two other ministers laboring here, we can return a membership of nearly 100. Pray for us that the coming winter may see many added to the Church " such as shall be saved."

J. H. Ross.

## 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.

"Calm, on the bosom of thy God, Sweet spirit, rest thee now, Even when with us thou trod His seal was on thy brow; Dust to its narrow home beneath, Soul to thy home on high, Who ever saw thee meet thy death, Need never fear to die.

It has been said that death loves a shining mark, but not often has the pale messenger come for one so precions, so dearly beloved as the late Mrs. Seymour. Although she had not resided long in Markham, only a little over two years, and during the whole of that time she had suffered from failing health, yet her many excellent qualities had greatly endeared her to all who had the pleasure of her acquaintance. Her kindness was an unverying her pietre council. kindness was so unvarying, her piety so unob-trusive, yet so marked, that to know her was to love her. She was a shining example to all in love, joy, peace, long-suffering, goodness, meekness, and temperance; if there be any other Christian grace she abounded in that also. She was truly a pattern to all Christian women in dross, deportment, and conversation; still there was no austerity about her, she seemed happily to have found the golden mean. Without doubt her influence for good will long be felt in this place. Her interest in the cause of God was inzione and for the good of his people! When her health permitted, it was her chief pleasure to meet in the house of God. Once she said to the writer, "Ithink I never went into a church but it made me glad;" now she worships in the temple not made with hands, eternal in the heavens. Through the power of divine grace she was enabled to glorify God in her protracted illness and to triumph gloriously in the hour of death. Her faith in God was so firm, her confidence in her precious Saviour so unshaken that death had no terror for her she welcomed his death had no terror for her, she welcomed his approach with joy, and was enabled to resign her husband and children into the hands of the Lord with perfect submission to his blessed will. The writer, who saw her often on her dying bed can testify with many others that her patience amid all her suffering was something marvellous, nor shall we ever forget the gracious words that proceeded out of her mouth, never a murmur, all, all is well. Her song seemed constantly to be "the Lord hath dealt so bountifully with me, I am only waiting, soon he will come to take me to my heavenly home," and thus she passed away; the faithful, helpful wife, the tender, loving mother, the kind and sympathizing friend, is gone from us and we shall see her no

"No more, it is not so ! our hope Shall still be strong in heaven, Shall trust in the capacious scope For hope through mercy given."

We know there is a world above, Where all the blessed meet, And we she il gaze on those we love, Around the Saviour's feet.

There we shall hear our dear one's voice, In holier, purer tone, Where all those spotless souls rejoice, Before the eternal throne.

In loving remembrance,—I.B. Mr.Seymour, the dear children, and all the mourning friends have the most sincere sympathy of the whole community in this their sore bereavement.—Markham Economist, Thursday, Oct. 13th, 1891.

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. She was united in marriage to the late Leonard Misener, of the township of Wamfieet, on the 13th of May, 1839. She died Feb. 13th, 1881.

Sister Misener had poor health for some years before she died. For some length of time she was unable to attend the services of the sanctuary, which was to her a deprivation. She loved the Lord's house, for while there she renewed her strength. It was my privilege to visit her a few days before she died. I found her in possession of a strong confidence that heaven was her home, that she was very near the resting-place, that matters were all right between her and God—a confidence which remained unshaken to the last. She informed me that she was converted when fifteen years of age. Her only regret was that she had years of age. Her only regret was that she had not done more work for God. She rejoiced greatly in the fact that God had been her refuge and strength in every time of trouble. Shortly before the closing scene she was permitted to see her Lord and Master, and seemed to think it strange that her daughter, who was in the it strange that her daughter, who was in the room with her, could not also see him. Her husband preceded her to the skies some seventeen years, so that the training of the younger children devolved on her. They always loved her, and, I believe, are all trying so to live that they may hear from the Master, "Well done!" May God graciously aid them, and enable them to overcome, and meet father and mother where parting shall be no more.

C. R. M.

CATHARINE NICOLAS. CATHARINE NICULAS.

12 V. Catharine Nicolas, of the Onedia 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. She had been a member of the Methodist Church on the Onedia Indian Mission for 30 years. Katy was one of the best Indian women was have ever known in our expense. Indian women we have ever known, in our ex-perience of 17 years among our Indian people, and in all those years of mission work we have witnessed not a few very happy deaths of our Indian members. All who were acquainted with Katy, members. All who were acquainted with Katy, both whites and Indians, will give their testimony to her moral worth and high Christian character. Though she died suddenly, and a husband and large family, and many friends, and the church here sorrow, yet not without hope, for Katy died in the Lord. "Write, blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit that they may rest from their labors, and their works do follow them. E. Hunlburt.

ROSETTA WAKEFIELD-WASHING. TON.

The subject of this notice was the youngest daughter of Daniel Wakefield, E.q., of Washington, and niece of the Rev. John Wakefield, of Hamilton. Although she was only in the fifteenth year of her age when death came, she had already learned to love and serve her Saviour. In our revival meetings of last winter she was among the first to decide for Jesus and to unite with us in Church fellowship; and that which gives so mu h comfort to her sorrowing friends, now that she is gone, is the fact of her remaining faithful to Christ in the use of the means of grace, up to the last. Her experience in class indicated more than an ordinary longing, for one so young, after things apiritual and divine. Truly she "hungered and thirsted after righteousness." Little did we think that she would be permitted to "eat of the tree of life, which is in the midst of the l'aradise of God," so soon. But the beatitude, "Blessed are they which do hunger and thirst after right-cousness," etc., was verified in a way best known to God, and we submit, with the prayer, "Thy "The Ages" will be done."

Such patience and resignation in suffering is seldom witnessed, even in an adult, as was evinced by our young sister Rosa. Her sufferings for about three weeks, first from inflammation of the lungs, and then from malarial fever, were most acute, and yet not a nurmur of complaint escaped her lips. What cannot the grace of God accomplish? She died on the 31st of October, 1881, in the fifteenth year of her age.

On the 2nd of November her remains were followed for the text the state of the

followed, first to the church, and then to the Washington Cemetery, by one of the largest

and during the last few months, as the result of | 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, "Weep not; she is not dead, but sleepeth;" after which the Rev. J Wakefield made some very comforting and impressive remarks. We have all sustained a great loss. The parents were looking forward to help and comfort from their youngest daughter in their declining years, and, as a Church, we were looking forward to services so helpful to us, to be rendered by our young sister, who was already one of our most successful missionary collectors, and employing her vocal powers in our church choir. R. Hobbs.

MARGARET ARGUE—CARP CIRCUIT.

Died, at her home, Huntley, Ont., April 18th, 1881, Margaret, wife of William Argue, Esq., Carp Circuit. Just when all grounds for alarm were supposed to have been removed, and our sister was about to address herself to her active household duties, she was taken suddenly ill, and was thrown into excruciating pain. Her relatives and friends were summoned to her side. With an heroic patience that touched every heart she bore her suffering, while the struggle for life went on. Everything that affection and scientific skill could employ was laid under tribute in the effort to prolong life, but all was fruitless. She bade farewell to those around her, took an affectionate leave of her family, declared that her Saviour's arms surrounded and upheld her, and

Sister Argue was the daughter of William Fenton, Esq, Gloucester. Ont. Although her mother died when she was but a child, yet she had the advantage of a Christian home, and, while comparatively young, she gave her heart to God, and united with the Methodist Church. She possessed a sweet and gentle disposition, and in her home and in public she exerted an elevating, salutary Christian influence. Just previous to her illness, one of her brothers met with an accident that resulted in his death, and this bereavement seemed to ripen her piety, and no doubt contribu-ted to the full preparation she possessed when the summons reached her. She was held in high esteem by all who knew her, and was regarded as one eminently successful in following him who was "harmless and undefiled."

JOHN J. LEACH.

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. When but a mere child she gave her heart to Jesus and maintained her Christian integrity to the end. Her religion was practical, and while engaged as teacher in Sabbath and day schools she strove to lead the youth to "Behold the Lamb of God, which taketh away the sin of the world." She was married to Bro. Peter C. Purvis, an official member of the Methodist Church, Lyn Circuit.

Odist Churen, Lyn Circuit.

During the last few years of her life she suffered much from wasting disease, but enjoyed much of the love of God, until within a few weeks before her death, when the arch-enemy of souls seemed to take advantage of her physical weak ness, and the struggle was severe, as can be testi-fied by husband and mother, who wrestled with ter. When she gained the last victory, she said, "All is over now; Jesus is here. How foolish I have been to doubt for one moment, and not to trust the Saviour fully, for he knows best. I bave given everything into his keeping." She spoke with assurance of her robe and seat in heaven. Sister Purvis was only thirty-one when called away from her affectionate husband and three loving little girls.

W. F. P.

Medical.



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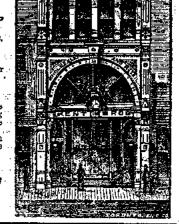
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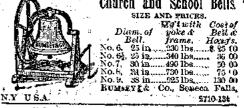
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CHURCH OPENING.

CHURCH OPENING.

The new Methodist Church, at the Morin appointment, on the New Glasgow Mission, Montreal Mistatct, will (D.V.) be dedicated to the worship of God on Wednesday and Thursday, December 28th and 28th. The following will be the order of the services on the following will be the order of the services on the following on Wedonsday evening at 6.30, by Rev. E. A. Stafford B.A. (Chairman of the District.

Preaching on Thursday et 10 a.m. by Rev. Joseph Print, and at 2 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.

A lecture will be given on Thursday evening at 4.30, by Rev. E. A. Stafford, B.A., to which admittance will be by ticket. Subject: "The Universal Boy."

All previous pastors, together with the ministers of adjoining circuits, are hereby cordually invited to be present.

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THOMASBURG.—CHURCH OPENING.

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On Thursday, December 20th, at 2 p.m., the dedicatory sermon will be preached by the Rev. Wellington Jeffere, D.D. Chairman of Belleville District. A 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.
On Sunday, January 1st, sermons will be preached at 10.30 and at 6.30 by Professor Burwash, S.T.D., of Victoria University.
On Sunday, January 1st, the Rev. Michael Fawcett, of Toronto District, will preach at 10.30 and at 6.30. Collections will be taken at all the preaching services in aid of the Trust Funds.
These services will be brought to a close on Monday, January 9th, when a grand platform meeting, with refreshments, will be held, when the Rev. Michael Fawcett, long and favorably known here, and for several years a missionary in the North-West, will deliver an instructive address. Addresses will also be delivered by several of the ministers of the Belleville District, these will commence at 6. p.m. An attractive feature of this meeting will be the sale of an Autograph Quilt, got up by the ladies of the congregation, in the interest of the Iurushing department of the church Admission twenty-fre cents.

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CAVANVILLE CIRCUIT.

The Methedist Church at Mount Pleasant will be re-opened on Sunday, Dec. 11th. The Rev. John shaw, Chairman of the District, conducts service at 10,30 a.m.; the Rev. Newton Hill at 2 p.m., and the Rev. Thomas Manning. B.A., at 6.30 p.m. Collections at all the services.

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On the 25th of Oct., by the Rev. Osborn B. Lambly, pastor, in the Methodist Church, Waverly Park, Prince Arthur's Landing, Edwin J. Emmons, Mining Engineer, to Janeoura C., eldest daughter of Alexander McDonald, late of Metis, and grand-daughter of the late Rev. Wm. Macalister.

On the 5th inst, in Huntsville, Allen Carlyle, infant

on un nev S. A. Arkels.

On Sunday, the 4th inst, at the residence of her son-in-law, John Dix. Ann Jerman, relict of the late George Ley, in the fist year of her age, a native of Devenshire, England.

Miscellaneous.

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# FINANCIAL ASSOCIATION OF ONTARIO.

LONDON, -CANADA.

Close of Stock List at 31/2 per cent. Premium:

The LIST OF APPLICATIONS for PREF-ERENCE STOCK at THREE AND A-HALF PER CENT. PREMIUM, equivalent, at the minimum rate of dividend, to a return of seven• and three-quarters per CENT. PER ANNUM, will close on or before THURSDAY, DECEMBER 22. The largest amount of this issue which may be allotted to any individual subscriber is limited to two thousand DOLLARS, and no allotment will be made to any shareholder unless the amount already registered in his name has been fully paid up.

Last Financial Statement, Form of Application, terms of payment, and full particulars relative to the business of the Company, will be forwarded from the Head Office, London, Ontario, on receipt of address by mail or telegraph.

> EDWARD LE RUEY. Managing Director.

Revenue Statement to Nov. 15, being part of financial year ending 31st Dec., 1881.

The amount paid in to 15th November by the Share-holders is \$114,440.93, as compared with \$62,024.43 and of last financial year, an increase of \$52,416.50 to present

2715-45

Miscellaneous.

#### A GREAT OFFER FOR HOLIDAYS!!

PTANOS and OBGANS of EXTRAORDINARY LOW prices for each. Instalments received, SPLENDID ORGANS, \$45,850,860 up. MAG-NIFICENT Thos. ROMEWOOD Planos, not and Cover, only \$190. Warranted 6 years. Il-instrated Catalogue malled. Agents wanted HORACE WATERS & CO. Manufacturers and Denlers, \$36 Broadway, New York.

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Holiday Entertainment for Children Catching Kriss Kingle. HUMOROUS POFTRY BY HEZERIAH BUTTERWORTH MUSIC BY DR. C. F. ROOT.

Little girl eatches Santa Claus in the fire-place and finds him to be grandpa. A family scene is introduced at which the old Carols are sung. Can be gotten up in Off, be off, now, all ye children, we must set the room Off, be off, now, all ye children, we must set the room aright.

Come here, Bertha, let me whisper- it is Christmas eve to-night.

And Kriss Kingle down the chimney tomes with presents, so I hear.

If you catch him you can keep bim, and have Christmas all the year.

Send 25c. for specimen copy. John Church. & Co., New York Office, 5 Union Square. Cincinnation.

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Education.

# 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 re have over 130 pupils enrolled. Patrons may rest assured that nothing will be spared to maintain the efficiency of the Institution and to secure the comfort and culture of our pupils. As we are unitaminelled by debt, and take had an experience of over twenty years, we promise our patrons the very finest advantages the day can For terms visit or address the Principal,

A. BURNS, D.D., LL.D.

# **Untario 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 hade, elegant drawing rooms, commodicus class-rooms, and cheerful bedrooms, give inspiration and comfort to pupils in their daily work. Prominent educationalists, who have lately visited the College, say that it is the best equipped and furnished of any that they have seen—that it is PRE-EMINENTLY a HOME OULLEGE. The following statement from the respected editor of the CHRISTIAN GUARDIAN speaks for itself:—The College never was in such good order as at present. The additional Class and Lecture rooms in Rysrson Hall, and the more thorough heating of the whole building, are a great advantage."

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. Rare facilities for acquiring a thorough musical education, under Professor Fisher, on piane and organ, pupils need not expose themselves to colds and sickness by going to unheated churches in the winter months for organ practice, as we have on hand a superior new organ, such as is used in the Boston Conservatory of Music, with all the requisite appliances.

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. Dewart 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." Pupils are to be benefitted and refined, not by city advantages or town advantages, but by the presence and teaching of a cultured Faculty.

CHARGES. Considering our educational advantages and the expensiveness 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 ample 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.

\$137, paid in advance, will give pupils board, with furnished room, lights, washing, from first of January till last of June, with tuition in English, modern languages, classics, drawing, or painting, also private lessons or plane or organ from Prof. Fisher, with privilege of attending choral and theory classes, two hours daily use of instrument and calisthenics.

\$130 will give music lessons from lady teacher and other advantages as above.

HONORS. Several gold medals, silver modals, and valuable prizes are offered for competition.

Parents are asked to visit the college before coming to any decision respecting their daughters' education. Already we have registered more new pupils, to enter after Xnias, then came last year. Sendin your application for a room at an early date. For calendar, with full particulars, apply to REV. J. J. HARE, M.A., Principal-



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