

The Christian Guardian

PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME LII. No. 46.

TORONTO, WEDNESDAY, NOVEMBER 16, 1881.

WHOLE No. 2715.

The Christian Guardian
ISSUED EVERY WEDNESDAY
FROM THE OFFICE OF PUBLICATION
78 & 80 KING STREET EAST, TORONTO,
AT \$2 A YEAR, STRICTLY IN ADVANCE.
REV. E. H. DEWART, D.D., Editor.
REV. WILLIAM BRIGGS, Book-Steward.

TENNYSON'S "DESPAIR."

Alfred Tennyson publishes a dramatic monologue, entitled "Despair," in the current number of the *Nineteenth Century*. It is the story of a man and his wife, who, having lost faith in a future life, resolve to commit suicide by drowning. The woman is drowned, but the man is rescued by the minister of the Church he has abandoned. Mr. Tennyson exemplifies the misery of a man without hope, without belief, and without the capacity of enjoying the only life of whose existence he can feel sure. The whole poem is addressed by the man snatched from death to his unwelcome friend in apparent need. The following are quotations from this poem:

It is you that presided in the chapel there, looking over the sea,
Followed us, too, that night, and dogged us and drew us to land?
What did I feel that night? You are curious: How should I tell?
Does it matter so much what I felt? You rescued me, yet it was I
That you came unbidden for, uncalled for, between me and the deep and my doom?
Three days since, three more dark days of the goddess gloom
Of a light without sun, without health, without hope, without any delight
Can anything here upon earth—but ah! God! that night, that night,
When the rolling eyes of the lighthouse there on the head rock
Of land running out into rock they had saved many hundreds from wreck,
Glared on our way toward death, I remembered, I thought as we passed:
Does it matter how many the saved? We are all of us wrecked at last.
Do you fear—and there came through the roar of the breakers a whisper, a breath,
Fear? Am I not with you? I am frightened of life and death.
And the mists of the limitless universe sparkled and shone in the sky.
Fleeting with fire as of God, but we know that their light was a lie.
Lightly step over the sands, the waters you hear them call,
Life, with its anguish and sorrow and errors, away with it all!
And she laid her hand in my own, she was always loyal and sweet,
Till the points of the foam in the dusk came playing about our feet.
There was a strong sea current, would sweep us out to the main;
Ah, God! the I felt as I spoke I was taking the name in vain
Ah, God! and we turned to each other, we kiss'd, we embraced, she and I,
Knowing the love we were used to believe everlasting would die.
We had read their know-nothing books and we leaned to the darker side.
Ah, God! should we find him,—perhaps, perhaps, if we died, if we died!
We never had found him on earth; this earth is a thesaurus bell,
Dear love, forever and ever, forever and ever, farewell! Never a cry so desolate, not since the world began:
Never a kiss so sad—no, not since the coming of man:
But the blind wave cast me ashore, and you saved me, a valiant life!
Not a grain of gratitude mine, you have parted the man from the wife.
I am left alone on the land, she is alone on the sea;
If a curse meant aught, I would curse you for not having let me be.
Have I crazed myself over their horrible infidel writings, oh, yes!
For these are the new dark ages, you see, of the infidel press.
When the bet comes out of his cave and the owls are whooping at noon,
And doubts in the level of this dauntless and crows to the sun and the moon.
Till the sun and the moon of our signs are both of them turned into blood,
And hope will have broken her heart running after a shadow of good.
For their knowing and know-nothing books are scattered from hand to hand.
We have knelt in your know-all chapel, too, looking over the sea;
Ah! yes! I have had some glimmer, at times, in my dimmest woe,
Of a God behind all, after all—the great God for aught that I know.

—N. Y. Evening Telegram.

MINISTERS' SALARIES.

Some one curious in such matters has made a calculation in regard to the salaries paid to ministers in this country, and the number of sermons preached, and finds that the average price paid for a sermon, take the land through, is only three cents. Commenting upon this the *New York Observer* says: Doubtless some sermons are worth just that, and others three cents less; but, considering how large are some of the salaries paid in our cities (not too large, but large in proportion), we see how poorly paid must be the mass of our preachers. The standard is too low, always was, and it has not risen at all in proportion to the increase in the cost of living. Granted that some sermons are poor, is it not, in part, because the preachers are so poorly paid? You cannot expect first-rate work for half wages. We do not mean by this that the work is done merely for the pay, but a man must live, and how can he work with any freedom or effectiveness with such a burden on his heart? How can he preach all the Gospel? How take the text, "Owo no man anything, but to love one another," when his grocer sits just before him, to whom he owes money for the necessities of life? We say necessary, for many do not go beyond them; nay, many are poorly fed, denying themselves in quantity and quality. "We speak that

we do know, and testify that we have seen." And then the people complain that the preacher is tame, that he lacks vigor and animation. So does any man or animal who is underfed. You can tame a lion by starving him.

INCIDENTS OF THE MICHIGAN FIRE.

Fires had been burning in Sanilac, Huron, and Tuscola counties, but no one apprehended any danger. Farmers had set fire to slashings to clear the ground for fall wheat, but this happens every fall; and the fact that not a drop of water had fallen in from fifty to seventy-five days was not considered by those who saw the smoke clouds and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake; and it had a tornado at its back and two hundred miles of forest in the front. From noon until two o'clock a strange terror held the people in its grip; then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with the sound of thunder. In others it was preceded by a terrible roaring, as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot under a district of country thirty miles broad by one hundred in length.

At Richmondville, ten miles from Sanilac, one hundred and fifty people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At two o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields, and swallowed up every house but two, and roasted alive a dozen people. It was hardly forty rods to the beach of the lake, and yet many people had no time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not burn singly, but one billow of flame seized all at once, and reduced them to nothing in ten minutes.

I saw many and many a spot where the billows of fire jumped a clean half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw that they were all surrounded by the flames he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slash, which was then a perfect mass of flames, and dropped and died with his head toward it.

Meantime the mother and children had taken refuge in the root-house. This was a structure mostly sunk in the ground, and the roof well covered with earth. Here they were all right for a time, but when the father failed to join them one of the sons went out to see what caused the delay. He was hardly out of the place when the door through which he passed was in flames. In this emergency he ran to a dry creek, and by lying on his face and keeping his mouth to the ground he lived through it.

I talked with a woman who lived neighbor to the Thorntons, and who escaped by fleeing to a field of plowed ground. This was only a few rods from the root-house, and she said it was full an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance. To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through fields of corn at the rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and dismal swamps, filled with pools of stagnant water, and the home for years of wildcats, bears, and snakes, were struck and shriveled and burned almost in a flash. Over the parched meadows the flames ran faster than a horse could gallop. Horses did gallop before it, but were overtaken, and left roasting on the ground. It seemed as if every hope and avenue of escape were cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or in fields under wet blankets, having their hair singed, their limbs blistered, and their clothing burned off piece by piece.

In dozens of cases the first flames spared houses and barns, but after seeming to have passed on for miles, suddenly circled back and made a clean sweep of everything. Unless one rides over the burnt district he cannot believe the eccentricities of a forest fire. In the great swamp, between Sanilac and Sandusky, it burned everything to the roots for a mile in breadth. Then it left patches from ten feet to ten rods wide. Then again it struck in and burned lanes hardly twenty feet wide, leaving half-a-mile of fuel on either side. In the timber it seemed to strike the green trees harder than the dry ones. It was like a great serpent making its way across the country. It would run within three feet of a wheat stack, and then glide away to lick up a house. It would burn a stack and spare a barn ten feet off.

People felt the heat while the fire was yet miles away. It withered the leaves of trees standing two miles from the path of the fiery serpent. The very earth took fire in hundreds of places, and blazed up as if the fire were feasting on cordwood. The stoutest log buildings stood up only a few minutes. The fire seemed to catch them at every corner at once; and after a whirl and a roar nothing would be left. Seven miles off the beach, at Forester, sailors found the heat uncomfortable. Where some houses and barns were burned we could not find even a blackened stick. Every log, beam, and board was reduced to fine ashes.

Seven miles back from the lake at Forester a farmer gathered up fifteen persons in his wagon and started for the beach. The fire was close behind them as they started—so close that the dresses of some of the women and children were on fire from the sparks. It was seven miles of uphill and down, with corduroy, ruts, and roots, and the horses needed no whip to urge them into a mad run. As the wagon started the tire of a hind wheel rolled off. They could not stop for it, and yet, even on a good road, the wheel would have crushed down in going twenty rods without it.

It is an actual fact that the horses pushed over that seven miles of rough road at a wild run, and the wheel stood firm. A delay of five minutes at any point would have given fifteen more victims to the flames which followed on behind. I saw the wagon at the lake, and I saw the tire seven miles away on the roadside.

The people who sought the beach had still to endure much of the heat and all of the smoke. Wading up to their shoulders they were safe from the flames, but sparks and cinders fell like a snow-storm and the smoke was suffocating. The birds not caught in the woods were carried out to sea and drowned, and the waves have washed thousands of them ashore. Squirrels, rabbits, and such small animals stood no show, at all, but deer and bear sought the beach and the company of human beings. In one case a man leaped from a bluff into the lake, and found himself close behind a large bear. They remained in company nearly all night, and the bear seemed as humble as a dog. In another instance two of the animals came out of the forest and stood close to a well, from which a farmer was drawing water to dash over his house; and they were with him for two hours before they deemed it prudent to jog along. Deer came out and sought the companionship of cattle and horses, and paid no attention to persons rushing past them.—*Detroit Free Press.*

PULPIT POWER.

Luther had an apothegm about preaching, which—if it was not designed to express the same truth which Archbishop Leighton expresses, when he says, "it takes all our learning to make us plain,"—can only be true, in our times, in cases wholly exceptional: "Qui trivulter, pueriliter, vulgari, docet, optime docet." But, alas! some good people have just this idea of preaching.

John Foster, in one of his letters, tells us of men, in his day accounted wise exponents of the Word, who expressed "what can scarcely be called thought in what as little deserves to be termed style, and who are intelligible to an audience for the simple reason they really say nothing." In a satire upon the English clergy of the last century, by William Coombe, in a book entitled "Letters of Lord Littleton," we read of a person who lost his only sermon, and here is his description of that sermon's almost endless possibilities: "It had four beginnings and seven conclusions, by the help whereof I preached it with equal success on a Christmas day, for the benefit of a charity, at a florist's feast, an assize, an archdeacon's visitation, and a funeral, besides common occasions."

But surely the day of either John Foster's or of William Coombe's parsons is over. Behold the change that, since Luther's apothegm, has taken place in the general culture and intelligence of the people. Education, then a difficult possession of the few, now is the comparatively easy attainment of all. Behold what we have called the democracy of modern unbelief. See how it seeks to permeate the masses; how the common people hear it gladly; how it pervades the current literature of our day; how men read it in novels, magazines, newspapers, and hear it in popular lectures. And now in all this lifting up of popular education and in this wide diffusion of sceptical thought, can any doubt the duty of the pulpit? Does not all this imperiously demand its elevation to a much higher intellectual standard than that it has ever before attained? Should you chain a vessel to a laden dock so firmly that when the tide comes in the vessel cannot move, will not the Thames soon entirely submerge it? Aye, more! In order so to keep that vessel that it may be "always ready either to discharge its cargo, or to receive a new one, must it not be so placed as to rise and fall with the tide's ebbing and flowing? It is precisely thus with the pulpit. Chain it to the culture and thought of society an hundred years ago so firmly that it cannot or does not move, and the culture and thought of to-day will bury it many fathoms deep. For real power the pul-

pit must rise proportionally with every incoming tide of education and learning. "One of the reasons," says a popular writer of our day, "for the lack of popular attraction to the pulpit lies in the fact that brains enough are not put into the sermons." "The thinking in a sermon," he adds, "must be superior to the average thinking of an audience, to produce any effect upon it; and if in these days any man—no matter how gifted he may be—imagines that he may halt in his enterprise of earnest and profound preparation for his preaching without damage to himself, he is sadly mistaken. His slipshod stuff will be detected every time and pass to his discredit." An honored professor in one of our theological seminaries, now glorified in heaven, the translator and editor of Vinet's "Pastoral Theology," in quoting from that work the counsel of Vinet, "Have you an audience composed of forty-nine wise and one ignorant, speak for that ignorant one," says: "We agree, but must add: Have you an audience of forty-nine ignorant and one wise, forget not this wise one's presence. His judgment of merit in discourse is the only one you should have respect to." And when these demands made upon the pulpit by the sceptical thought of our age shall be met, it only remains that we should add that the *perils* which come to it from that thought will be thus averted.—*President Darling in the Presbyterian Review, October.*

CASTELAR'S ORATORY.

He pushes the worship of form to the point of idolatry; his eloquence is music; his reasoning is the slave of his ear; he says or does not say a thing, or says it in one way better than in another, according to the turn of the sentence; he has harmony in his mind, follows it, obeys it, and sacrifices to it everything that can offend it; his period is a strophe; in fact, one must hear him in order to credit the fact that human speech, without poetical measure and song, can so closely approach the harmony of song and poetry. He is more of an artist than a politician; has not only an artist's intellect but an artist's heart also; it is the heart of a child, which is incapable of hatred and enmity. . . . Before speaking he is restless and cannot keep quiet an instant; he enters the Chamber, leaves it, re-enters, goes out again, wanders through the corridors, goes into the library and turns over the leaves of a book, rushes into the cafe to take a glass of water, seems to be seized with fever, fancies that he will not know how to put the words together, that he will be laughed at or hissed; not a single lucid idea of his speech remains in his head; he has confused and forgot everything.

"How is your pulse?" his friends ask smilingly. When the solemn moment arrives he takes his place, with bowed head, trembling and pallid as a man condemned to death, who is resigned to losing in a single day the glory acquired with so many years of fatigue; at that moment even his enemies feel pity for his condition. He rises, gives a glance around him, and says:

"Seniores!" He is saved, his courage returns, his mind grows clear, and his speech comes back to him like a forgotten fair; the president, the Cortes, the tribunes disappear; he sees nothing but his gestures, hears nothing but his own voice, and feels naught but the irresistible flame which burns within him and the mysterious force that sustains and upholds him.

"I no longer see the walls of the room," he exclaims; "I behold distant people and countries which I have never seen."

He speaks by the hour, and not a deputy leaves the room, not a person moves in the tribunes, not a voice interrupts him, not a gesture disturbs him; not even when he breaks the regulations has the president sufficient courage to interrupt him; he displays at his ease the picture of his republic, clothed in white and crowned with roses, and the monarchists do not dare protest, because, so clothed, they too find it beautiful. Castelar is master of the Assembly, he thunders, lightens, sings, rages, and gleams like fire-works; makes his auditors smile, calls forth shouts of enthusiasm, ends amid a storm of applause, and goes away with his head in a whirl.

The city of Kairwan, in Tunis, recently captured by the French, is the Holy City of Africa, and as sacred to African Mohammedans as Mecca is to the Asiatic. Heretofore no Jew or Christian has been allowed within its walls, but the rude necessity of war has opened its gates to a horde of infidels. It is a walled city, containing 15,000 inhabitants, and has a famous Akbar Mosque and a holy well said to be connected with the Mecca well by a subterranean passage. It was founded by the Arabs more than a thousand years ago. Every Moslem dynasty has left a mosque there. The capture of the Holy City and the death of Ali Ben Azar, the Arab leader, which occurred on the same day, are severe blows to the insurgents.

Never venture on any action, unless you bring God to it; nor rest satisfied, unless you carry God from it.

THE MISSION FIELD.

OUR MISSIONARY SOCIETY.

We take the following introductory statements from the abstract of the Report of the Missionary Society of our Church for 1880-81:—

There are periods in the history of every human enterprise when its promoters pause, for a little, in their energetic career, that they may form some just estimate of what has been accomplished, and lay their plans for future operations. So with the Church of Christ. Fresh from the labor of the vineyard she pauses a little to count her spoils, to survey the vast field which is to be the scene of her toils and triumphs, to take counsel as to the most effectual methods of extending the Master's kingdom; and having once more consecrated herself and her substance upon God's altar, prepares to resume, with renewed earnestness, her heaven-appointed work.

The retrospect of the year affords ground for devout thanksgiving. If the results have not been all that we could have desired, they have at least been sufficient to show that God still owns our work. Old fields have been efficiently worked, so that a number of them have become self-sustaining, and ask no further aid from Missionary funds. New fields have been opened up as rapidly as the income of the Society would allow; or, rather, so urgent were the appeals, that new fields have been opened where only the eye of faith could discern the least prospect of support for the laborers. Best of all, on many of our missions there have been seasons of widespread religious awakening, resulting in the conversion of hundreds of souls to God.

Newfoundland, the most easterly field occupied by the Society, is, for the most part, purely mission ground. On many of the missions the membership is large; but only those who have lived and labored there know the poverty of the people, and their inability to do much to help themselves. The fisheries constitute the sole industry of the island. These, even in the good season, bring but scant income to the hardy toilers who gather in the harvest of the sea; while in a time of comparative failure, such as the past season has been, large numbers of families have before them a prospect of positive starvation, unless they are aided by Government, or by the gifts of private benevolence. Under such circumstances, the faithful missionaries who, amid poverty and privation, and the scantiest of home comforts, carry the good news, through storm or sunshine, to the scattered fishing villages around the coast, are deserving of unstinted praise, and of all the aid which the Society has the power to give. The labors of these devoted men have not been in vain. During the past year "showers of blessing" have come down. On one mission some 700 have been brought to the Saviour, and the gracious visitation has reached to almost every part of the Carboniferous District. The time is not far distant when the circumstances of the people will be greatly changed. The building of a railroad, already under construction, will give rise to new industries, open up the country, and bring within reach of the world's markets its vast mineral resources. Let us work on in faith and patience, and Newfoundland will yet repay the labor bestowed upon it.

Our work among the French, in the Province of Quebec, presents scenes of mingled light and shadow. One missionary tells of being cordially welcomed into many houses, while another has to complain of mob violence, and frequent attempts to intimidate persons from coming to his services. Some of the missionaries can tell of marked conversions to God; but their joy is shadowed by the emigration of many converts to the United States, in consequence of the persecutions to which they are subjected to at home. But these, though lost to us, are not lost to the Church of Christ. They are being gathered into the French Protestant Churches of the New England States, where they honor their Methodist parentage by diligence in every good work. A pastor of one of these churches writes to Brother Charbonnel, "Send us plenty like those who have already had from you."

In the opinion of those qualified to judge, one of the most significant and hopeful events of the past year has been the founding of an Institute in Montreal for the purpose of training young men for our French Mission work, and to encourage in all a taste for higher education. But this, like other educational institutions of the Church, is crippled in its operations for want of sufficient means, and it appeals for help to put it in a position of real efficiency.

On the whole, it is evident that God calls as to our share in the work of evangelizing the French population of Quebec; but if we hope to succeed we must cease playing at missions, and take hold of the work in downright earnest.

Our Indian Missions are still bearing good fruit, both in the North-West and British Columbia. From Morley, Brother McDougall reports not only cheering indications of

spiritual progress, but also "rapid strides toward civilization." Upwards of fifty houses of hewn logs have been built by the Indians, and many of them would do credit to the handiwork of a white man. They have about one hundred acres ploughed and fenced, but were disappointed last spring in not receiving promised seed from the Indian Department.

On the Pacific Coast the work among the Indians goes on with unabated power. Concerning the Port Simpson Mission, Brother Crosby writes as follows:—

"There never was a greater interest taken in the study of the Bible than now; it is very pleasing to see with what earnestness many attend the different meetings held for this purpose. We have had as many as sixty and eighty old people meet at the Sabbath morning service to commit to memory the text in their native tongue. These old people, many of them grey-headed and with staff in hand, seem to delight to stay for the text, and thus they go off with one more verse of God's word to comfort and bless them. One old woman said: 'Missionary, you think perhaps, that I forget all the good words. No, I have a little box full of pebbles, and I have a text in my heart for every pebble I put into it.' At the same hour there is a large gathering of young or middle-aged people, with their Bibles, in the church memorizing the text, both in English and Taimpshan.

"We have been blessed with a welcome work of grace the past two months, especially among the old people; it commenced immediately on the very sudden death of a fine old man, who received the name Enoch Wood. In a few weeks nearly every old man and old woman were in attendance on class and prayer-meetings, and it resulted in our receiving sixty or seventy by baptism. Some of these had been on trial for years; others had said 'the children may go and get to know the Bible and the new way, but we are too old.' Now they are most earnest, and the Church, generally, has been much blessed."

On the Naas River, 400, the Word of the Lord has had free course. Bro. Green reports 39 accessions to the Church during the year, and several families leaving heathenism have settled at the Mission. Eleven members have been removed by death; but they all left a blessed testimony that the Jesus they loved in health was their support in death, and their "exceeding great reward." No sooner do these Indians receive Christ than they become anxious for the conversion of their heathen friends. A young man from the interior, who settled at the Naas Mission a year ago, came one morning to the missionary with his New Testament, saying:—"Please find me that text where it says, 'Jesus' blood cleanseth from all sin.' When I heard you preach that, it warmed my heart and now I have heard that my mother is sick, and I want to carry that word to her," and so he went one hundred and twenty miles to tell his heathen friends the good news that Jesus' blood "cleanseth from all sin."

The work among our Domestic Missions is so well understood that there is no need to enlarge upon it here. To say that it has strong claims upon the sympathy and liberality of the Church is to utter the merest truism; but perhaps the extent of those claims at the present juncture is not fully realized. Not only should existing missions receive more liberal grants than hitherto, but prompt and ample provision should be made to meet the spiritual needs of the vast population now flowing into our great North-West. To do this efficiently will demand a largely augmented income the present year.

In Japan our only Foreign Mission, the laborers are still cheered by tokens of good from the Lord. There has been an increase of fifty-seven in the membership, and the Chairman reports that the spiritual condition of the Missions is very encouraging. In each place there are genuine Christians, persons of undoubted piety. In this interesting field, there are four ordained native ministers, and three more on probation, beside several student helpers, who will shortly enter the itinerant ranks. The Chairman says:—"We are very thankful to the Great Head of the Church for raising up for the Ministry of the Word, such men as have this year finished their probation, and are recommended for ordination. They are good men and true—men of power."

But if our work in Japan is to advance—if our Church there is to be a permanent institution—there must be a fearless advance in regard to our agencies and methods. We must show that we have gone into the country to stay, and that we are prepared to make any sacrifice that may be necessary to make the work a permanent success.

And now, "Watchmen, what of the night?" What is the outlook as regards the condition of the world and the predicted triumph of the Gospel? In the words of the watching ser we may answer:—"The morning cometh." True, the night has been long and dark, and its shadows have not all fled away. There is darkness in the valleys, though there is radiance on the distant hills. But the grand gradual conquest steadily advances, and inch by inch reluctant darkness retires from the face of a regenerated world. Truth is slowly but surely dislodging error, and the necessary lines of human improvement sweep a wider circle with each revolving sun.

What are the demands of the hour? A renewed consecration of heart and substance to God; a larger faith that will bear some correspondence to the "exceeding great and precious promises;" more of the spirit that is willing to suffer as well as to do; a determination not to be diverted from our great work by enemies without, or faint-hearted friends within; and, above all a renewed baptism of the Holy Ghost and of power. Let these be in us and abound, and we need not fear for the future. The assured triumph will shortly come, "and the earth shall be full of the knowledge of the Lord."

The Family Treasury.

MORE TRUST.

More trust in thee my Lord,
More trust in thee,
Oh, let thy precious word
Bring joy to me!

Teach me to know thy voice,
And through the gloom
To follow and rejoice,
Through shadowy gloom.

From fear, oh, set me free!
More trust, dear Lord, in thee,
More trust in thee.

Then in the dark I'll go,
My heart in thine,
Holding my hand or foot,
So thou art mine.

In love thou leadest me,
More trust, dear Lord, in thee,
More trust in thee.

Though now the fiery heat
Of suffering burns,
To thee in converse sweet
My spirit turns.

Even while the gall I sip
At thy command,
I'll sing with utter lip,
Watching thy hand.

Perfect thy work in me;
Give me more trust in thee,
More trust in thee.

Soon rest this desert drear
My way will lead,
To those green pastures near
Where thy sheep feed.

Until the shadows flee;
More trust, my Lord, in thee,
More trust in thee.

LOW OR HIGH.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

Are you seeking some mountain-peak
where you may worship God?
Some lofty height of activity?
Oh! learn that every service is noble that is rendered to that human nature which God has taken for his home.

in it before. The mother cannot throw off her
carking cares, and sit down for a real heart to
heart converse with the old friend of her child-
hood. Still less can she enter into the joys
and pleasures, right and delightful to her own
children, because of the extra work of clear-
ing away it will be likely to make. With all
your toil to make a house beautiful do not
neglect the first element of all—to beautify
yourself body and soul. A sweet, loving word,
and a warm clasp of the hand are far more to
a guest than the most elaborately embroide-
red lambragins at your window, or the most
exquisite damask on your table. There are
bare cabin homes that have been remembered
ever with pleasure, because of the beautiful,
loving presence there; and stately palaces
which leave the impression of an iceberg on
the mind.

SOME OF MR. BLUFF'S SHARP SAYINGS.

"Remember," said Bachelor Bluff, "that
Truth commonly goes in russet and Error
in purple. The sober judgment which can-
not be seduced by the glitter of false ideas
hides itself in by ways among slow, hum-
drum people, while Error envelops itself in
alluring sophistries that captivate brilliant
men and women. Do not deny this until
you have well thought of it, and then you
will not deny it."

"Have I borrowed!" exclaimed the
Bachelor. "From everything and every-
where, to the best of my ability; from life in
its varied forms, and from those open reser-
voirs of stolen learning called books. He is
richest in this world who borrows most. Let
all men be intellectual highwaymen, way-
laving ideas everywhere, appropriating facts
in all directions, and plundering every cir-
cumstance of its significant meaning."

"What is to be learned! Whether a man
learns or not, sir, depends upon the sensi-
tiveness of the chemical plate called his
brain. There are brain-plates, upon which
everything impresses a perfect image;
others, that catch only faint and feeble im-
pressions; and still others, that distort every
object cast upon them. There are people,
sir, who learn readily, people who learn
little, and people who begin by knowing
nothing, and go on accumulating ignorance to
the end of their days."

"What are opinions, after all," muttered
Mr. Bluff, "but imperfect knowledge? We
do not have opinions about the multiplica-
tion-table or the equinoxes. An opinion is
simply an angle of reflection, or the facet
which one's individuality presents to a sub-
ject, measuring not the whole nor many parts
of it, but the dimensions of the reflecting
surface. It is something, perhaps, if the reflec-
tion within its limits is a true one."

"Bachelor Bluff," by Oliver Bell Bancroft.

"HAVE YOU NOT A WORD FOR
JESUS?"

A QUESTION FOR ALL WHO LOVE HIM.

Have you not a word for Jesus—not a word to say for
him?
He is listening through the chorus of the burning
angels!

Have you not a word for Jesus? Will the world his
love proclaim?
Who shall speak if ye are silent? ye who know and
love his name.

Have you not a word for Jesus? We will bravely speak
for thee,
And thy bold and faithful soldiers, Saviour, we would
honor thee!

forth his hands and pick out the leading facts
among a mass of details, in a way which a
man who is not a thorough master of any
period cannot do.—The Academy.

DIVINE PRECEPTS.

I am aware that there are often some moral
instructions added to systems of education;
some moral precepts in which all will agree
are, perhaps, even selected from the book of
God; still, if this book be true, even such
teaching must fail. This book has its doc-
trines and promises, as well as its moral pre-
cepts; and its morals are connected most
intimately both with its doctrines and pro-
mises. Man must be taught not only what is
right but why it is right; and he must be
shown that he is bound to do it. The term
"duty" refers not merely to the action which
is to be done, but to the obligations to do it.

Take, then the morality of the Bible away
from that with which God has connected it,
and you make it powerless. Moral influence
and power come only from the whole truth of
God. Do you ask why? I ask you, Was it
necessary that we should have a revelation at
all? If we could have done without it, it
had not been given to us. If it was necessary
for God to give us all that he has given,
then it is necessary that the whole be brought
to bear upon our consciences: God has not
done a superfluous work. And yet we charge
him thus foolishly, if we say that the true
science of morals can be taught, say by ex-
tracts and selections from the book of Pro-
verbs. All this may be good so far as it goes,
and provided other means are united with
this for the purpose of unfolding the whole
truth which the Scriptures contain. It is
the whole truth of God which he himself
sanctions and blesses to the production of a
saving acquaintance with himself. All the
great principles of revealed religion must be
taught; our duty toward God must be brought
forward, as well as our duty to our neighbor;
and both in connection with repentance, faith,
and holiness. The whole truth of God must
be declared if we desire to produce true
moral feeling in the soul.—Rev. Richard Wat-
son.

THE PASHA'S HAREM, TANGIER.

We had brought an interpreter, and know-
ing that European ladies were sometimes
allowed to visit the harem of his eminence,
we commissioned our man of words to request
this favor. The Pasha, a handsome man of
apparently sixty years of age, stepped from
an arched door-way, and, with many a flirt
and flutter of his voluminous muslin draperies,
seated himself on the rug-covered divan at
the upper end of the apartment. We rose and
made a salam respectfully, and Antonio, our
courier, made known our petition, adorning
it with many flowers of his own imagination.

The distinguished guests before him, he
informed the Pasha, were of the highest nobil-
ity of America, intimate friends of Generals
Grant and Washington—the only two Ameri-
cans, doubtless, with whom the Pasha was
familiar. Our request was granted, and the
lady friend of Washington was led away by a
diminutive Nubian in the direction of the
seraglio. I entered a beautiful court, sur-
rounded by porticoes supported by antique
pillars dug from Roman ruins, and used in the
construction of this palace, just as the Cordo-
van Moors utilized the columns of the Cæsar's
in their mosque. A fountain occupied
the centre of the tile-paved court, an old
woman was praying devoutly upon a rug
beside it, while, from an alcove across the
court issued the musical voices of the ladies
of the Pasha. Elegantly dressed in Eastern
fashion, in purple, green, and gold vests, brocade
vests, brocade caftans, variegated scarfs, with
silk handkerchiefs knotted about their black
braids, they were seated upon a raised divan,
and engaged in sifting corn-meal, which lay
in golden drifts upon a sheet stretched across
the floor. They received me cordially, a slave
bringing a European chair for me to sit upon.

Our medium of conversation was a little
broken Spanish and a copious use of the sign
language. A beautiful little boy of three came
and regarded me wonderingly. His head was
shaved, with the exception of a spot behind
one ear, from which depended a single curl—the
lock of youth of Egypt; to keep the
equilibrium two large hoop earrings,
adorned with a single turquoise, were
inserted in the opposite ear. His name,
they told me, was Selim. He received a
coin with sublime indifference, and contin-
ued his inspection of the strange lady's
costume. The Pasha's harem consisted of
jadies of various ages. Here were wrinkled
crowns,—his matrimonial outfit at the begin-
ning of his uxorious career,—comfortable
women in the prime of life, devoted to smoke
and sweetmeats, and the odalisque of sixteen,
already two years a wife. They pitied the
lonely life in a "harem of one," and felt a
strong sympathy for the poor American
wives, with no sister favorites to share their
solitude and aid them about their household
affairs. In this princely house, where there
was food and finery enough for all, the boy
of wives seemed to live together with a
merry good-fellowship, but we heard of
poorer families where the state of affairs was
not so paradisaical. On the occasion of a
new addition to the seraglio, the elder wives
are stripped of their jewellery to bedeck the
bride, and loud is the cry of lamentation—
Badoura bewailing her bangles, and Zum-
roud weeping for her anklets. One of the
favorites took me by the hand, and led me
over the building—to the Pasha's own apart-
ment, sumptuous with decorated ceiling and
rich carpets, to their own plainer rooms,
and to the neglected garden, where my guide
filled my hands with flowers from the
tangled bushes, which had covered the
walks, and where the bees found the honey
with which they had filled the hollow cap-
itals of some carved columns of the arcade.

On bidding adieu to the ladies, they exerted
themselves, with one accord to prevent my
departure; the chair was brought forward, I
was pushed toward it with a gentle insis-
tence, and had quite to bear myself away.

As I crossed the pavement, their intention

was explained by the appearance of a small
Nubian, who darted before me clashing to-
gether a pair of tiny coffee-cups, decorated
with red-and-gold arabesque ornamentation,
which gave them a resemblance to Kaga
ware. A delicious odor of coffee aided the
explanation; they wished me to remain and
partake of refreshments. Not wishing to
keep the party in the Hall of Judgment
longer waiting, and hardly knowing whether
it would be etiquette, as it would certainly
not be kindness, to eat and drink in their
presence during their time of fasting, I de-
clined their courtesy and took my leave.—
Miss Lizzie W. Champney, in the Century
Magazine for November.

MR. BLUFF ON THE SUPERIORITY OF
FEMINE INTUITIONS.

"It is notoriously the woman and not the
man who is deceived by the soft manners and
only tongue of the quack; it is the woman
always who is overcome by the hypocritical
unction of the Rev. Honeymans.

"And yet, madam, I have not stated the
most decided test of all. The most impor-
tant event in the life of a woman, you will
acknowledge, is the selection of a husband.
In nothing else would a power of intuitional
perception have a better opportunity to
evince itself, or be of greater service to the
possessor. This may be fairly called the
crucial test; and the moment it is applied the
theory falls to the ground utterly. That men
who are confessedly without intuitions, often
make sad mistakes in selecting their life-
companions, we all know; but do they err,
madam, as frequently as women do? Men
are often fascinated by bad women, deluded
by selfish, wrong-hearted women; but of all
hopelessly blind creatures there is none to
equal a young woman enamoured of an un-
worthy man. Sometimes it is a smooth and
pleasable rake; sometimes a slow, innately
vulgar fellow with bad habits and atrocious
tastes; sometimes a man whose fibre is coarse,
and who is sure to develop into a brutal and
tyrannical master; sometimes it is a man
whose cold selfish heart is for the moment
concealed under an affectation of sympathy
and affection. In whatever guise the
deceiver comes, the woman, in a majority of
instances, is utterly deluded. She fails to
see the mask, or to detect the real character
that it hides. She refuses to listen to reason;
she will not believe the wise cautions of her
friends; she rejects evidence; she will not
listen to admonitions or warnings; she insists
in trusting to her intuitions so called, and as
a consequence her happiness is wrecked for
life. How many woful, pitiful tragedies have
occurred in this way!"

"I declare, Mr. Bluff, you can be quite
pathetic; and you are right too, I do believe."

FAMILIAR SAYINGS.

Shakespeare gives us more pithy sayings
than any other author. From him we cul:
"Count their chickens ere they are hatched."

"Make assurance doubly sure," "Look be-
fore you leap," "Christmas comes but once
a year."

Washington Irving gives us the
"Almighty-Dollar." Thomas Norton queried
long ago, "What will Mrs. Grundy say?"

While Goldsmith answers, "Ask me no
questions, and I'll give you no fibs." Thomas
Tusser, a writer of the sixteenth century,
gives us, "It's an ill wind that turns no
good," "Better late than never," "Look
ere you leap," and "The stone that is rolling
will gather no moss."

"All cry and no
wool" is found in Butler's "Hudibras."
Dryden says: "None but the brave deserve
the fair," "Men are but children of a larger
growth," "Through thick and thin," "Of
two evils I have chosen the least," and
"The end must justify the means," are from
Matthew Prior. "We are indebted to Colley
Cibber for the agreeable intelligence that
"Richard is himself again." Cowper tells
us that "Variety is the spice of life." To
Milton we owe "The paradise of fools."
From Bacon comes "Knowledge is power,"
and Thomas Southern reminds us that
"Pity's skin to Love." Dean Swift thought
that "Bread is the staff of life." Campbell
found that "Coming events cast their
shadows before," and "Tis distance lends
enchantment to the view." "A thing of
beauty is a joy forever" is from Keats.
Franklin says, "God helps those who help
themselves," and Lawrence Sterne comforts
us with the thought that "God tempers the
wind to the shorn lamb."

LITTLE NELLIE'S PRAYER.

In the sparsely settled township of Har-
denburg, N. Y., lives a family named Osborn,
consisting of father, mother, and one daugh-
ter, a child of six years old named Nellie.

During one of the terrible snow-storms in
the winter of 1881, both Mr. and Mrs. Osborn
were lying sick, suddenly stricken by fever,
and Nellie was alone in the house with them.

Living in an isolated place, far from neigh-
bors, and being scantily supplied with the
necessaries of life at this severe and in-
clement season, with snow lying three or four
feet deep everywhere the situation may be
imagined.

Little Nellie did what she could to alleviate
the sufferings of her parents in every way.
It was bitterly cold, their rude little house
offered poor resistance to the winds, the bed
covering was not abundant, and the supply of
fire-wood was finally exhausted. The child
knew the fire must be kept up, and rather
than let it go out she took her wooden toys—
her treasured playthings—and cast them on
the embers; then she knelt by the couch
of her sick mother and prayed: "Please,
dear Lord, send a big, good man to help us."
Help came in the person of James McAvitt, a
lumberman of the mountains, who, finding
the family in this deplorable condition, exerted
himself to afford prompt relief.

Good Words for the Young.

A FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd boy, and
a noble fellow he was, although he was very
poor. One day he was watching his flock,
which was feeding in a valley on the borders
of a forest, when a hunter came out of the
woods and asked: "How far is it to the
nearest village?" "Six miles, sir," answered
the boy, "but the road is only a sheep track,
and very easily missed." The hunter
looked at the crooked track and said: "My
lad, I am very hungry and thirsty; I have
lost my companions and missed my way.
Leave your sheep and show me the road; I
will pay you well." "I cannot leave my
sheep, sir," rejoined Gerhardt. "They will
stray into the wood, and may be eaten by
wolves or stolen by robbers." "Well, what
of that?" queried the hunter. "They are
not your sheep. The loss of one or two
wouldn't be much to your master, and I will
give you more than you have earned in a
whole year." "I cannot go, sir," rejoined
Gerhardt, very firmly. "My master pays
me for my time, which does not belong to
me, and if the sheep should get lost, it would
be the same as if I had stolen them." "Well,"
said the hunter, "will you trust your sheep
with me while you go to the village and get
me some food, drink, and a guide? I will
take care of them for you."

The boy shook his head.
"The sheep," said he, "do not know your
voice, and—he stopped speaking.

"And what? Can't you trust me? Do
I look like a dishonest man?" asked the
hunter, angrily.

"Sir," said the boy, "you tried to make
me false to my trust, and tried to make me
break my word to my master; how do I
know that you would keep your word?"

The hunter laughed, for he felt that the
lad had fairly cornered him. He said:
"I see, my lad, that you are a good, faith-
ful boy. I will not forget you. Show me
the road, and I will try to make it out myself.

Gerhardt then offered the contents of his
sack to the hungry man, who, coarse as it was
ate it gladly. Presently his attendants came up;
and then Gerhardt, to his surprise, found that
the hunter was the grand duke, who owned
all the country around. The duke was so
pleased with the boy's honesty that he sent
for him shortly after that, and had him edu-
cated. In after years, Gerhardt became a
very great and powerful man, but he re-
mained honest and true to his dying day.

"I ALWAYS WIN."

"Have you any particular antipathy
against cards, Mrs. Allen?" asked a merry
girl of a silver-haired woman, whose face was
not yet old.

"Yes, I have," was the slow answer.
"Then you don't like to see us play."

"I did not say that," said the elderly
woman, with a smile. "But finish your
game, and then, perhaps, I may tell you my
reasons for disliking cards."

Two young gentlemen and two young
ladies formed the party. The former were
general favorites in society, with characters
forming day by day, for they were quite
youthful yet. The one with black hair and
black eyes played quietly, if not languidly;
the other, with blue eyes and hair of golden
bronze, showed interest and excitement in
the game.

Mrs. Allen sat quietly watching their re-
fretful exclamations, the eagerness to win,
the chagrin of losing. Her eyes were fixed
on the young man with the flushed cheeks
and shining blue eyes, reading the earnest-
ness, the excitement, the passion of his soul,
as the game advanced.

"The love of gaming and of strong drink
rushed back upon him like a torrent of in-
quity. Again he played for money, again
he committed a crime, and this time his
ruin was complete.

"One night he rushed home like a crazy
man. His mother tried in vain to calm
him. She was alone, and he, stung to insan-
ity, raved and tore his hair, and cursed her."

A shudder went over the little company.
"Yea, he cursed her because she had
allowed him in the days of his innocence to
touch the cards, because with her own hands
she had taught him to play.

"I could never do that," said the young
man with blue eyes.

"So he would have said at your age. A
more affectionate son never lived.

"That night, after he had been partially
soothed, and had gone to his room, a pistol-
shot was heard. Mercifully the mother
fainted, mercifully she was spared the sight
that others saw."

"Did he kill himself, then?"

"Instantly. When I recovered from a
long illness."

"What was he?"

"My only son." There was a tremor in
her low voice, as she added, "When I re-
covered I had no child. Not yet forty, my
hair was as white as you see it now. Do
you wonder that I hate cards?"

"Oh! but how then could you sit and see
us play?"

"Because I wished to warn you; because
there are some temperaments to which
success is more baleful than defeat; because
one of you put me strangely in mind of my
blue-eyed boy."

Her eye fell upon Frank L. He
was pale as death. Later he went up to her
and thanked her.

"It was growing upon me, the passion for
play," he said. "I felt it; but, with God's
help, I'll never touch a card again."

BOYS GO HOME.

Ah! boys, you have gone out from the old
homesteads into the rush and bustle of life-
do you ever think of the patient mothers who
are stretching out to you arms that are
powerless to draw you back to the old home-
stead? Arms that were strong to carry you
once, pressed to hearts that love you now as
then.

No matter though your hair is silver-
streaked, and Dot in the cradle calls you
grandpa, you are "the boys" so long as
mother lives. You are the children of the
old home. Nothing can crowd you out of
your mother's heart. You may have failed
in the battle of life, your manhood may
have been crushed out against the wall of
circumstances; and you may have
been prosperous, and gained wealth and
fame; but mother's love has followed you
always. Many a "boy" has not been home
in five, ten, or twenty years. And the
poor, trembling hands prepare some
favorite dish for him. Dinner comes and
goes, but John comes not with it. Thus,
day after day, month after month, year after
year passes, till at last, "hope deferred
maketh the heart sick," ay, sick unto death;
the feeble arms are stretched out no longer.

The dim eyes are closed, the gray hairs
are smoothed for the last time, and the tired
hands are folded to everlasting rest, and the
mother waits no more on earth for one who
comes not. God grant she may not have
to wait vainly for his coming in heaven. Once
more I say unto you, boys, go home, if only
for a day. Let mother know you have not
forgotten her. Her days may be numbered.
Next winter may cover her grave with snow.
—Watch-Tower.

GOD'S KNOWLEDGE.

God knows me better than I do myself.
He knows my gifts and powers, my failings,
and weakness, what I can do and cannot do;
go I desire to be led to follow him. And I
quite sure that he has thus enabled me to do
a great deal more in ways which seem to me
almost a waste in life in advancing his king-
dom than I could have done in any other way.
I am sure of that. Intellectually, I am weak;
in scholarship, nothing; in a thousand things
a baby. He knows this, and so he led me,
and greatly blessed me, who am nobody, to be
of some use to my Church and fellow-men.
How kind, how good, how compassionate
art thou, O God! O my Father, keep me
humble! Help me to have respect toward
my fellow-men, to recognize these several
gifts as from thee. Deliver me from the sins
of malice, envy, or jealousy, and give me
hearty joy in my brother's good, in his gifts
and talents; and may I be truly glad in his
superiority to myself if God be glorified!
Root out all weak vanity, all devilish pride,
all that is abhorrent to the mind of Christ.
God hear my prayer! Grant me the won-
derous joy of humility, which is seeing thee
as all in all.—Dr. Norman M. Leod's Diary.

THE LITTLE SWEEP.

Several years ago an effort was made to col-
lect all the chimney-sweepers in the city of
Dublin for the purpose of education. Among
the others came a little fellow, who was asked
if he knew his letters.

"O yes, sir," was the reply.

"Do you spell?"

"O yes, sir," was again the answer.

"Do you read?"

"O yes, sir."

"And what book did you learn from?"

"Oh! I never had a book in my life, sir."

"And who was your schoolmaster?"

"Oh! I never was at school."

Here was a singular case; a boy could read
and spell without a book or a master. But
what was the fact? Why another little sweep,
a little older than himself, had taught him to
read by showing him the letters over the shop
doors which they passed as they went through
the city. His teacher, then was another little
sweep like himself, and his book the sign-
boards on the houses. What way not be
taught by trying?—Child's World.

A HOME WORD.

No trait is more commendable than neat-
ness, but there is such a thing as being too
neat. It may be that "cleanliness is next to
godliness," but it is a great mistake to make
it come before godliness, as some are in dan-
ger at least of doing. These words are true:
It is an excellent thing to have a well-kept
house and a beautifully appointed table, but
after all, the best cheer of every home must
come from the heart and manner of the home-
mother. If that is cold, and this ungracious,
all the wealth of India cannot make the home
pleasant or inviting. Intelligence, too, must
lend its charm, if we would have home an
Eden. The severe style of house, order, neat-
ness, seldom leave much margin for intellec-
tual culture. Even general reading is consid-
ered out of the question for a woman so hur-
ried and worried with her scrubbing and pol-
ishing and making up of garments. A simpler
style of living and house-furnishing would set
many a bonded slave at liberty, and add vastly
to the comfort of all houses. Hospitality
prevails in these spotless line and letter
houses. Company disarranges the books and
disorders the house, which had work enough

Letters containing payment for the Christian Guardian, Methodist Magazine, S. S. Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto.

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, Rev. E. H. DEWART, D.D. Toronto.

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, NOV. 16, 1881.

OUR YOUNG MEN.

This week is devoted to special prayer and work for young men. Every pastor will see the fitness of this, for he is constantly confronted with the question: How can we reach the young men? The indifference manifested by the vast majority of this class is sufficient cause for solicitous alarm. Comparatively few of our young people, young men especially, are being converted. Thousands scarcely ever enter a place of worship, especially in our cities, and very few are actively engaged in Christian work. Many boys leave our Sunday-schools as soon as they grow into manhood, and gradually drift off from all Church relations. Many others remain with us, as regular attendants upon our public services, moral and respectable, but worldly and spiritually indifferent. The vigorous and aggressive efforts of skepticism in its many forms are doubtless affecting some. The popular skepticism of the day, assailing some of the most important truths of revelation, is not coarse and vicious, and is often as fascinating as it is delusive. Many are being deceived by it. The speculative spirit of the age, the eagerness for wealth without giving an equivalent in hard, honest toil, is absorbing the attention of more. The amusements of society that are usually attended with excesses, and against which Methodism, as well as other branches of the Christian Church, has spoken, are sapping the moral life of others. The extensive reading of trashy, sensational literature, by which the mind and heart are polluted and unfitted for the reception of truth, is also producing incalculable mischief. These are some of the causes of the lamentable indifference to religion shown by our young people. We need not mention the grosser vices of licentiousness and intemperance by which so many are blighted.

We often endeavor to save our young people by striking at these evil causes, and fail because we do not strike low enough. Whatever may be their origin these evils are supported by the unfaithfulness of professed Christians. The doubts that trouble our young men concerning the Christian verities, are made doubly forcible from the fact that so many Christians give the lie to their professed belief in them by their indifferent lives. If the skeptical assaults could always be met by practical manifestations of the truth of religion in the lives of Church members, very few would be injured by them; but the uncharitableness, the selfishness, the unkindness, and the spiritual indifference of many, some of whom hold official positions, give color to the assertions of the detractors of Christianity. The increasing indulgence in those associations and amusements which are spiritually injurious is owing largely to the indifference and worldliness of professed Christians. When our young people can indulge in the dance or play cards in the homes of members of the Church; when they can attend the theatre or opera and have the company of Church members; when they can drink their glass of wine or beer and claim the example of Christians as an excuse; the force is taken out of the exhortations of the pulpit, and satisfied with the respectability thrown round these things that are undermining their moral character, they can pleasantly vote the preacher an "old fogy" and go on their way in peace. To even tolerate these things which beget worldly-mindedness in our youth is unwise; but to directly support them and cast around them the garment of respectability is inexhaustible. We know young men, once active members of the Church, who have lost their spirituality through indulging in these amusements in Christian homes, and now are confessedly backslidden and worldly. If the Church were more faithful, more devoted to God, this evil thing would not be tolerated. The question of amusements gives little trouble where there is vigorous spiritual life. Amusement, rational recreation, is necessary and should be provided for our young people. They want amusement and we make a great mistake when we endeavor to repress this want and try to put old heads on young shoulders. They will have recreation, and if it is not found under Christian auspices they will seek it elsewhere. It must be provided; but it should not be such as will develop worldliness and unfit for religious duties. Everything depends upon the spirit that prevails. An innocent social entertainment may be made profitable or unprofitable. The spirit that pervades the gathering—that imperceptible but potent influence for good or evil that springs from the spiritual condition of the ruling minds—decides the moral character of the entertainment. But many Christian people are too worldly, and their example encourages the same spirit in the young.

If we are ever to reach the young men of our churches there must be greater devotion to God. Parents must carry their religious principles into daily practice in the home. Their lives must be a standing evidence of the power and value of religion. Nothing can compensate for the loss of parental example and instruction. The memory of the piety of his godly parents is a sheet anchor to a young man when assailed by skepticism. The echoes of his parents' prayers ring through his soul, even when the billows of sin surge through his being, and the laugh of fiends is heard in his heart; and often the memories awakened lead him to submit to the gentle rule of his Father's Saviour.

The responsibility resting upon parents, ministers, and the whole Church with regard to our young people is very great. The future of the Church depends upon the success of our efforts in seeking their salvation. And our success depends upon our faithfulness. What will it profit to leave as a heritage to our young people beautiful churches, social influence, and political power, if they are not converted to God. These advantages will be an injury instead of a blessing. Let us continue to pray "God save our young men;" but let us see to it that sin is not crowding at our doors. Gather out the stones over which they stumble, cast out everything that is a reproach or defileth, and make the courts of the Lord's house clean.

PALESTINE EXPLORATION.

The Palestine Exploration Fund was organized in the year 1865. Up to that time the investigation of the Geography of the Holy Land had been left entirely to private enterprise, and although individual scholars like Dr. E. Robinson, did wonders, yet their work lacked the system and minute accuracy of a scientific exploration. Sixteen years ago the Society placed the work to be done under the direction of Sir Charles Wilson. He was followed by Lieut.-Colonel Warren, and subsequently by Lieutenant Conder, Lieut. Kitchener, and Mr. C. F. Tywhitt Drake, and other assistants. The survey of Western Palestine is now completed, and the results are fully published, and available to the whole Christian world. They consist, first, of the great map of Western Palestine, on the scale of one inch to the mile, accompanied by some eight volumes of Memoirs, Name-lists in Arabic and English, special papers on the Archaeology, Topography, &c., of the country, Professor Palmer's Journey in the desert of the Exodus, and other minor expeditions connected with the survey, and a complete account of Excavations and Researches in Jerusalem, with plans and drawings. This great work is now being issued to the world at the price of twenty guineas, and a copy should be placed in the library of every college and theological school in the Christian world. Besides this, which may be looked upon as the grand consummation of this work, the Society have given the Christian public a large amount of important information in cheaper form in their "Quarterly Statements," "Work in Palestine," "Tent Work in Palestine," and "Recovery of Jerusalem." The results are not merely the discovery of many new and important facts in Biblical Geography, but also the mapping out of every city, town, village, hamlet, ruin, wall, road, ravine, brook, vineyard, well, fountain, &c., in the Holy Land; so that by its aid a recent traveller has "walked from Jaffa to Jericho right across the country, and from Hebron to Baniyas through nearly its whole length, and frequently without any other means of finding the way."

The latest publications of the Society will bring these important results within the reach of every Sabbath-school and Bible-class in the world. These are a reduced map of Palestine, on the scale of three-eighths of an inch to the mile, or about four by five feet. This is the map of the present country. An edition for the New Testament times, and another for Old Testament times, are announced to follow; also an Introductory Volume at the moderate price of seven shillings and sixpence. The price of each edition of the reduced map is six shillings and sixpence to subscribers. The Nonconformist tells us that this reduced edition presents, "with great clearness, the perennial streams, dry water-courses, wells, pools, aqueducts, wine-presses, watch-towers, and a multiplicity of other details." We have thus at last a perfect map of Palestine, one which must supersede all the crude productions of the past.

A part of the original programme of the Society was that an American Organization should take up the country east of the Jordan, and do there what the English Branch was doing in the West. This was but a fitting tribute to the important work already accomplished by such American scholars and explorers as Robinson, Thompson, and others, and by the American Government in the Expedition to the Dead Sea, under command of Lieutenant Lynch. Through some cause or other the American Society has failed, and now the English Society, with the aid of a number of American co-laborers, is entering upon this second part of the great field. At the very outset of this new work, while waiting for his men, stores, and instruments, Lieutenant Conder surprises us by the discovery of Kadesh of the Hittites, the sacred city of the original inhabitants of Canaan, and as old at least as the time of Moses. The city is described in an Egyptian hieroglyphic of Rameses II., probably about the time of the prophetess Deborah, and the discoveries of the explorers are in perfect accord with the ancient record. The investigations at Jerusalem are also still in progress, and a most interesting inscription, as old as the time of Hezekiah, or as Professor Sayce seems to think, as old as the time of Solomon, has recently been brought to light. It is of considerable value, as giving us another specimen of the ancient Hebrew alphabet. Meantime Canada is likely to assume an important position in the work of deciphering these ancient inscriptions. Professor Campbell, of the Presbyterian College, Montreal, believes that he has translated the Hamathite inscriptions which were discovered by Burckhardt sixty years ago, and which have baffled the skill of the curious and learned for the past fifty years. We heartily congratulate Professor Campbell on his success. While new laborers in these fields are arising, the old are passing away. Dr. Barclay, Anglican Bishop of Jerusalem, and author of "The City of the Great King," passed to his rest on the 22nd ult.

The Annual Meeting of the General Missionary Board of the M. E. Church of the United States, was held in New York last week.

THE RAILWAY SYSTEM OF ENGLAND.

In our recent visit to the Old Country, nothing so forcibly impressed us with the wealth and enterprise of England, as the Railway system of that country. The numerous and immense station buildings, which even at small towns are costly and commodious—the way in which every part of the country is traversed by railroads—the great number of trains which run on all the main lines—the multitudes of people who are rushing in all directions by this means of conveyance—the good condition of the roads—the perfect order and regularity which governs all this intricate network of roads—the immense sums of money which are expended to build, equip, and maintain all these railroads—all these taken together present a picture of wealth and industry that is perfectly overwhelming. The Rev. W. Arthur told us that at Clapham Junction, near London, 1,300 trains passed in a day. Yet all this wonderful revolution in modes of travel affecting the social and commercial life of the people, has taken place within the memory of many persons still living; and the people have become so used to it, that they can hardly conceive the greatness of the change which the development of the railway system has silently brought about. We saw this fall at Darlington, on a platform close to the station, the first engine which Stephenson used to draw a train on the first railroad. The wildest dream of prophetic fancy at that time could not anticipate the greatness of the revolution which a single generation has witnessed.

From an interesting article in the last Contemporary Review we glean the following striking facts respecting this wonderful development. The Midland Railway has eleven stations in the metropolis, the Great Western twelve, the London and North-Western thirteen, the South-Eastern twenty, and the Great Eastern forty. The different companies have of their own 245 stations, of joint stations forty-three, of stations on other companies' lines 210—in all nearly 500 exclusive of goods, coal, and cattle depots. It is estimated that the number of passengers using these stations is 750,000 a day, the Metropolitan alone averaging 180,000 every week-day; while the journeys taken by season ticket-holders are simply incalculable. Of the Metropolitan stations, for long distance traffic, Paddington is the most important. With regard to the number of trains, several stations have 500 each, Liverpool Street has nearly 700 a day, Moorgate Street over 800 a day, and Victoria more than 1,100 a day; or, an average of sixty-one an hour for eighteen hours a day. The Railway News, in some carefully written articles on the subject, estimates that in busy times of the day there are probably two movements of trains every minute. The passenger trains within the metropolis run a distance of 35,000 miles every week-day, or, 11,000,000 miles in the year. The capital invested is more than £50,000,000.

The traffic of one of these companies awakens wonder. Look at the London and North-Western Company, with its 1,736 miles of continuous railway (10,000 miles in all), along which flows the trade of several of the chief towns and cities of the Empire, carrying 50,000,000 passengers a year, or a million a week, equal in a month to the population of London; conveying 24,000,000 tons of goods and minerals, which would fill a train 10,000 miles long; with 2,300 locomotives, 2,000 carriages, and over 50,000 other vehicles, that run a distance of 35,000,000 miles a year, equal to 1,458 times round the world, to say nothing of a magnificent fleet of steamships; and estimate, if it were possible, what all this means in the traffic of that one line of railway. Such an institution, with its policies, its negotiations, its responsibilities, its revenues, its 40,000 servants, and its influence, is more like a kingdom than a Company.

Or, take the Midland, which has "gradually spread its 1,365 miles of railway, north and south, and east and west, through half the counties of England, till they stretch from the Severn to the Humber, the Wash to the Mersey, and the English Channel to the Solway Firth;" that has a property that has cost £60,000,000; that receives a revenue of nearly £7,000,000 a year; that carries 28,000,000 of passengers, and more than 22,000,000 tons of goods; and the engines of which run a distance equal to four and a half times round the world every day; and imagine how stupendous a revolution in the amount of locomotion has been accomplished in the districts through which that one line runs. Instead of the 80,000 persons who, thirty years ago, travelled by coach, 1,500,000 passengers are now carried every day by railway in a fraction of the time, and at a fraction of the cost previously required.

QUESTIONS AND ANSWERS.

QUESTION.—Is there any likelihood of the proceedings of the late Methodist Council being published in a cheap form, so that the poorer classes may have the opportunity of reading its debates, etc.?

ANSWER.—We have already mentioned in the GUARDIAN that such a work will shortly be issued on both sides of the Atlantic. The price will be as low as practicable, probably about \$1.25. But it will be a large volume of over 600 pages, octavo, and cannot be published at a very small cost.

QUESTION.—Is there any ground for using Matt. xxii. 32, as a proof that there is no resurrection of the body, and that when an individual dies he is clothed upon with a spiritual body, suited to the place where he is to dwell through all eternity?

ANSWER.—No, we think not. But the 30th verse may be taken as a proof that after the resurrection, they shall be free from bodily propensities and appetites.

QUESTION.—Is there any history or tradition giving the name of David's sister?

ANSWER.—No. The Bible is silent on this point.

QUESTION.—Is it likely that the Greek text of the Revised Version of the New Testament will be the standard for some time to come?

ANSWER.—Yes. There can scarcely be any doubt of this. It has been collated and pre-

pared by the best Greek scholars of the age, on the authority of the best MSS. extant. The criticisms of the New Version have nearly all been on the way in which the Greek has been rendered into English, rather than upon the Greek text adopted by the Translators.

QUESTION.—What is your opinion of a book entitled, "The Problem of Human Life," by A. Wilford Hall, of New York?

ANSWER.—It makes some good points against modern materialists, but presents some rather questionable theories; and, on the whole, is more confident and pretentious than the results justify.

QUESTION.—Is the teaching of the Catechism obligatory in our Sunday-schools?

ANSWER.—The directions given in the Discipline for the organization and government of our Sunday-schools, contain the following: "The Catechism of our Church shall be regularly taught in all our schools." Though this rule is, in many cases, neglected, it is of great importance; for in no other way can the children be so well grounded in the leading doctrines of the Church, and the Scriptural authority on which they rest.

QUESTION.—Is Rev. James Caughey living, and where? Where can his sermons be obtained?

ANSWER.—Yes. At New Brunswick, N. J. We suppose his sermons can be obtained at the Book-Room.

QUESTION.—Are the Roman Catholic nunneries and monasteries officially examined, as other public institutions are? Or can a wronged man or woman in these institutions leave them? Or can an honest enquirer, who seeks the light and liberty of the gospel, have access to the Christian world without?

ANSWER.—We believe all these questions must be answered in the negative. Yet this is certainly a case in which we may say, "These things ought not so to be." Of course, some have escaped from these institutions, but the stringency of their regulations is well known.

QUESTION.—Would Buck's Theological Dictionary be a safe guide in doctrinal matters for a young man preparing to enter our ministry?

ANSWER.—It has been generally regarded as a valuable and trustworthy work; but more modern and thorough works are now accessible to theological students.

QUESTION.—Might it not prove a help to congregational singing in a number of our churches if an edition of the new Hymn-Book were published with music for every hymn? The leaves might be divided in the centre, words at top, and music in the lower half.

ANSWER.—The new Tune-Book, just published by our Book-Room, contains tunes for all the hymns in our new Hymn-Book. The particular form of book approved by this correspondent was considered by the Committee, but they deemed it more clumsy and less convenient than the form that has been adopted.

QUESTION.—Is wine an essential element of the Sacrament? If it is, is a weak syrup of sugar and water, flavored with grape-juice, scriptural wine?

ANSWER.—Certainly, grape-wine should be used, if at all obtainable. But, we think it would be very questionable to assume that the spiritual benefit of the Sacrament to a devout worshipper depends upon the quality of the material substance used in the Sacrament.

THE COMING YEAR.

AN ATTRACTIVE PREMIUM.

We direct the attention of all our readers to the Book-Steward's announcement, on the last page, of premiums for the GUARDIAN and Magazine for 1882. Every subscriber to the GUARDIAN for 1882, whether new or old, by giving an additional thirty cents with his subscription will obtain a copy of "THE FLOWER OF THE GRASS MARKET, OR SOUGHT AND SAVED," by Mrs. H. B. Paul, author of "Tim's Troubles." This is a capital book, interesting and instructive, and presenting pure moral lessons of life and duty in a very attractive manner. It contains 840 pages and five full-page illustrations. The English edition, stereotyped plates of which have been secured by the Book-Steward, sells here for \$1.50. Old subscribers, who have for years read the GUARDIAN with interest and profit, will need no inducement of this kind to renew their subscriptions; but they can render good service to the paper by mentioning this offer to their neighbors, and asking them to subscribe. This book will shed gleams of light and gladness among the young people of many a Canadian home this winter.

ANOTHER LIBERAL OFFER.

In addition to the attractive and valuable premium offered above, the CHRISTIAN GUARDIAN will be sent free, from now till New Year, to all new cash subscribers for 1882. Our agents and friends will see that this offer makes it important to BEGIN THE CANVASS EARLY. The earlier they ask persons to subscribe, the greater will be the advantage they can offer them. We earnestly ask our brethren and friends, in all parts of the country, for an early and thorough canvass this year. They should aim at placing a copy of the GUARDIAN in every family connected with our Church. By doing this, they would promote the prosperity of every department of our Church work, and bring a powerful educational agency into hundreds of families now suffering for lack of literary and religious instruction. We do not deem it unreasonable to ask that they should be able to report this year a NET INCREASE OF TWO THOUSAND SUBSCRIBERS, after making up for unavoidable losses.

MOTIVES FOR INCREASED EFFORT.

There is no want of weighty and pressing motives for increasing effort in this work. The GUARDIAN is no private enterprise of Editor or Book-Steward, but an important Church agency that has a strong claim to loyal support. As regards its editorial management, though no paper can hope to please everybody, the GUARDIAN has received warm commendation, not only from its Canadian patrons, but also from many intelligent readers in Great Britain and the United States. The extensive circulation of skeptical, trashy, and perverting literature makes it our bounden duty to counteract these corrupting influences by supplying the families of our people with wholesome and instructive reading. There

can be no question that the Church which most extensively uses the religious press, as an instrument in her work, will exert the most powerful influence upon the future of this great and growing country. Some of the brethren have made a good beginning already. We look expectantly for a forward movement along the whole line. Now, brethren, we have stated the case frankly, let us have a hearty and encouraging response from every circuit.

For some time past there have been frequent complaints from correspondents that money letters addressed to the Book-Steward have not been received, and it seemed impossible to account for the loss. Though confident that the blame was not at this office, it is in some degree a satisfaction to be able to give what is doubtless the true explanation. A clerk in the Mail Office, who was in the habit of going inside of the Post-office for correspondence for that paper has been found guilty of stealing money letters from the office. As the GUARDIAN Office box was close by and accessible to him, there is no doubt that he was the thief who took the missing letters. Indeed, the marked letter which led to his detection was addressed to this office, and taken from the Book-Room box.

Dr. Lord's series of Historical Lectures in Shaftesbury Hall close this week. His subject this (Wednesday) afternoon, is "Mme de Staël." Thursday evening he lectures on "Cromwell," and on Friday evening on "Napoleon and the French Revolution."

Mr. W. W. Lander, to whom we recently referred in these columns, will give a concert in the Gardens on Monday evening next, assisted by Mrs. Bradley, Miss McCutcheon, F. H. Torrington, and F. Warrington.

NOTES AND GLEANINGS.

A Well-deserved Compliment.

All the delegates to the Ecumenical Conference are justly eloquent in commending the courtesy and hospitality of Lord Mayor McArthur. He has since received a hearty compliment from a high quarter. On the recent visit of Mr. Gladstone to the city of London to receive an address from the corporation, after the public ovation, he lunched with Lord Mayor McArthur at the Mansion House, along with a number of invited guests. In replying to the toast of his health, proposed by Mr. McArthur, Mr. Gladstone said:

"Many gentlemen have occupied that seat before you, my Lord Mayor, but none, I am convinced, have done so more worthily or in a manner more distinguished than yourself. You have now arrived nearly at the close of your year of office, and at this point of my remarks—having already trespassed much upon the patience of the audience who have heard me to-day—I think I must ask you to make a slight addition to the order of your proceedings. You have, my Lord Mayor, earned the confidence of your fellow-citizens, and the respect in which you have been held by them has only been enhanced by the experience they have had of your administration of civic affairs. For my own part, in asking the company to drink your lordship's health, I feel that I am not only discharging a duty of public propriety, but I am also asking you, ladies and gentlemen, to discharge on my own behalf, and I believe on the behalf of every one who hears me, a tribute of warm personal respect."

Who Were the Leaders?

The question has been often asked us since our return home, who were the great men of the Methodist Ecumenical Conference? Who came to the front as the leading spirits of the discussions? In strict truth, there were none who occupied the place indicated by these questions. True, when men like Bishop Simpson, or Mr. Arthur, and others who have been long known to the Methodist world, rose to speak, they secured special attention at once. But the Conference was not a Parliament, or intellectual battlefield, where force of character and eloquence had a fair chance to make their impression on the assembly. The time was too limited, to allow anything like full play to the array of talent gathered there. Some papers were, of course, able than others; but there was no certainty that the man who got the floor was the ablest man, or that many who had no chance of speaking were not equal to those who spoke more frequently.

Mr. Gladstone in Ireland.

The Lord Mayor's banquet on the 9th of November, is a time when Cabinet Ministers generally express their views on public questions. At the recent banquet Mr. Gladstone said:—"I can discern signs of improvement in Ireland. I believe the people of England are unanimously convinced that it was necessary to take strong measures in Ireland in defence of public law and private liberty. One question at least has been decided. The people are determined to make a full trial of the Land Act. I hold in my hand very significant proof of the treatment to which the Irish have been subjected by their so-called friends. It is a notice proceeding from a high authority stating that anybody paying rent before the suspects are released without the consent of the Land League will be boycotted. Though I cannot yet state that throughout Ireland the covenants into which tenants have entered are practically performed, yet they are largely and increasingly performed. Those who decline their performance are generally those who are well able to fulfil their engagements. I can safely say the Irish will make full use of the Land Act, which will be impartially administered."

A Vigorous Reply.

Mrs. Besant having felt aggrieved at some remarks made by the Bishop of Manchester in a speech he recently delivered denouncing secularism as "breaking down the purity of English family life," asked his lordship to prove his assertion. In his reply his lordship remarks:—"I say advisedly, on the authority not only of the clergy, but of laymen who

mix among the working-classes, and know their thoughts, that the sanctities of domestic life are not valued by men who adopt the atheistic and secularist hypothesis. A book that has been condemned as utterly immoral in its teachings and tendency. 'The Fruits of Philosophy'—for which I believe, with whatever intention, you are responsible—is still publicly sold in the streets of Manchester and was not long ago taken by a clergyman in Burnley out of the hands of a young unmarried female Sunday scholar, who was thus taking poison into her nature. In Manchester not many months ago forty-seven men were apprehended by the police, engaged in the most detestable practices, and I say distinctly and firmly, that if men's faith in a God and righteousness is destroyed, and they are taught that there is no hereafter and no account to be given of their lives here, these doctrines and their natural and necessary outcome will destroy the moral health of life at its root and make purity an impossible virtue. I feel bound to lift up my voice against these terrible issues wherever I have the opportunity. The spreading canker of impurity in all classes of society, of which medical men sadly assure me, is one thing that alarms me for the future of England."

The Jews in Russia.

The policy of repression in Russia has assumed a new phase in a recent manifesto of General Ignatieff, Minister of the Interior, regarding the Jews. The real cause of the present antagonism to the Hebrew populations on the Continent comes to light without any attempt at subterfuge or diplomatic evasion in this remarkable circular. "The activity of the Jews," says the circular, "their tribal exclusiveness and their religious fanaticism cause detriment to the Christians;" they work not for the "increase of the productive power of the State, but for the expropriation of the indigenous population, and," continues this singularly frank diplomatist, "the injurious economical activity of this people is the cause of popular agitation against them." General Ignatieff, therefore, directs the Governors of the various Provinces of Russia to protect the Jews, but especially to "make them obey the laws which tend to fuse them with the population," and "to paralyze their injurious activity." "The commercial success which is attending the Jews the world over is, in other words, a cause of offence to people less acute and far-seeing than himself. So long as he was poor he was an object of contempt, but now that he is becoming rich he is an object of hate."

The Swiss People.

When we were in Switzerland, a few weeks ago, we were saddened and disappointed at the signs of popular ignorance and superstition displayed in some parts of the country. Along the highways may be seen crosses and rude statues of the Virgin and Child, which are regarded with superstitious veneration, as possessing sacred virtue. No doubt there are many good and intelligent people to be found in the great centres of industry and skill, but one cannot travel far without meeting evidence that amid grand scenery, "where every prospect pleases," there may be an inferior type of men. Switzerland has been often compared to Scotland, but the comparison flatters the Swiss. We regret to learn that intemperance is increasing in Switzerland. A special report on the subject has recently been presented to the Swiss Society of Public Utility. This document shows not only that home production of wine and liquor has greatly increased, but that there has been a great augmentation in the import of foreign wines and spirits. "While during the last 19 years the population has increased 15 per cent., the importation of wines has increased by 20 per cent., and spirits 100 per cent. It is stated that the Swiss workingman drinks in excess of the English workingman. In Zurich, the Manchester of Swiss Industry, it is estimated that no less a sum than \$363,290, is spent annually on drink, being an average of £12 6s. 9d. for every working class family in Zurich. This habit tells seriously, of course, on the morals of the population. It is regarded very naturally and properly as a serious danger to the Swiss Confederation."

LITERARY NOTICES.

Verity and Judgment. A Few Last Words on Christian Eschatology with Reference to Dr. Pusey's "What is Faith?" By F. W. Farrer, D.D., F.R.S., New York: E. P. Dutton & Co. Price \$1.50.

This book is in the main a defence of his former book "Eternal Hope," on the subject of future punishment, in which he replies to his critics and fortifies the position he has taken by an appeal to the theologians of past ages and the testimony of Scripture. Those who, under the shelter of the authority of the Canon, have rushed ahead of his teaching and boldly rejected the doctrine of the eternal duration of future punishment, may learn something from the caution and moderation with which he defines his position. He says, "I have never denied and do not now deny the eternity of punishment." He passes in review the Jewish Eschatology at the dawn of the Christian era, the opinions of the fathers, and then passes on to examine the principles of Scripture exegesis, and the general teaching of Scripture respecting future retribution. Our space is too limited to review his arguments; but we think most impartial readers will regard the arguments drawn from Scripture as favoring more of the strained interpretation of the advocates than the impartial conclusions of the judge.

The Candle of the Lord and other Sermons. By the Rev. Phillips Brooks. New York: E. P. Dutton & Co. Price \$1.50.

This is a volume of sermons which deserves to be widely read. The discourses are marked by clearness of thought, simplicity of style, and practical Christian teaching. The first sermon from which this volume takes its name was preached last year in Westminster Abbey. It beautifully presents the idea that as the candle is touched by the fire and exhibits its light, so the spirit of man when touched by the divine fire becomes a centre of light to others. He shows how all human life is imperfect. The selfish will not let the light shine at all. The narrow and bigoted make the light shine with their

The Righteous Dead.

HARRIET AMANDA. Youngest daughter of Jacob Heck of Augusta, died on Saturday, October 8th, 1881, in the 28th year of her age.

MRS. DAVID HOLDEN. Jane McPadden, wife of Mr. David Holden, of Pembroke, entered into rest on the morning of Thanksgiving Day, October 20th.

CLARISSA B. DOUGHAN. Clarissa B. Doughtan was born at Vestal, in the State of New York. She was converted in 1829, and became a member of the Methodist Episcopal Church of that country.

FRANCES ELLA FERGUSON. Frances Ella Ferguson, daughter of Samuel and Ellen Ferguson, was born in Chingquancy, near Brampton, March 27th, 1841.

JOHN SMITH. Late of Walford Creek, was born in the township of Beckwith, April 10th, 1828, and died in the triumph of faith in Warwick township, Lambton county, Ontario, July 18th, 1881.

but through God's grace he was enabled to triumph. Many were the visits to his bedside by the Sabbath-school children, the members of the Church, and friends from different parts of the circuit; and many will remember his words of warning and advice spoken to them from the borders of eternity.

ELIZA JANE PHIN. The subject of this notice was the eldest daughter of the Rev. James White, and wife of P. Phin, Esq. Her father was born in Ireland and came to Canada with her parents in 1842.

HENRY PRING. Born in 1803, in the village of Sheldon, Devonshire, England; died September 10th, 1881, in the city of London, Ontario.

Mrs. Holden was a mature Christian, and a woman of superior intelligence. Her perceptions were clear, and her evangelical sympathies strong. She was specially anxious that her son in the ministry should be wise in winning souls.

It was when she returned from a visit to her friends in Indiana, to die among her own people, that she found the preciousness of the religion of Jesus. She knew that death was sure to be the result of her affliction, but her trust in God was unwavering.

FRANCIS ELLA FERGUSON. From her loving Christian parents Ella imbibed nought but upright principles from her infancy. About four years previous to her decease, during the pastorate of Rev. Leonard Boyd, she consecrated her young heart to the service of Christ.

JOHN SMITH. Early in life Brother Smith became interested in the subject of personal piety, experienced a change of heart, and gave his name and influence to the Methodist Church.

CHRISTMAS MUSIC! CHRISTMAS CAROLS. New, Bright, Charming. By the Most Popular Authors. 16 pages, including a beautiful and responsive service.

JOHN CHURCH & CO., New York Office: CINCINNATI, O. FIRST EDITION SOLD IN A FEW MONTHS. SPIRITUAL STRUGGLES OF A ROMAN CATHOLIC.

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

Medical.

Various Causes. Advancing years, care, sloth, nervous excitement, and all these causes operate to turn the hair gray, and either of them will restore faded or gray hair to its original color.

PERUVIAN SYRUP. Cures Dyspepsia, Nervous Affections, General Debility, Fever and Ague, Paralysis, Chronic Diarrhoea, Bolls, Dropsy, Humors, Liver Complaint, Remittent Fever, and all diseases originating in a bad State of the Blood.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions.

FOWLERS EXTRACT OF WILD STRAWBERRY. Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.

MISCELLANEOUS. ASK YOUR UNDERTAKER FOR THE CELEBRATED ASHES' PATENT METALLIC AND GLASS BURIAL CASE. ONTARIO GLASS BURIAL CASE CO., RIDGETOWN, ONTARIO.

J. YOUNG, THE LEADING UNDERTAKER. 34 YONGE ST., TORONTO.

H. STONE'S ENR. UNDER TAKER. 239 YONGE ST. NO CONNECTION WITH THE FIRM OF THE SAME NAME.

THE Complete Life of JAMES A. GARFIELD. MAKE HENS LAY. MORTGAGES. Bonds, Stocks, Debentures, REAL ESTATE OF ALL KINDS, BOUGHT AND SOLD.

Dry Goods.

CARPETS. You can buy good Tapestry Carpets at 50c.; Brussels at 55c. Largest Stock in Canada to select from (quite true). All sold at Wholesale prices—any length cut.

A. B. FLINT & MACDONALD, 35 Colborne Street, Toronto. Professional Cards. ROSE, MACDONALD, MERRITT & COATSWORTH, Barristers, Attorneys, Solicitors, Proctors, Notaries Public, &c., &c.

CHARLES WALTON, Architect, Constructive Engineer, and Building Surveyor. DR. J. N. ANDERSON, Oculist and Aurist. Cross-Eyes straightened. Artificial Human Eyes supplied.

MILLINERY BAGS, BONNET BOXES, EGG CARRIERS. KILGOUR BROS., 18 Wellington Street West, Toronto. HENRY WALTON, Merchant Tailor, 39 KING STREET WEST, Toronto.

LAND AND GALCINED PLASTER. PORTLAND, THOROLD, AND OTHER CEMENTS. Sewer Pipe, Grindstones, Fire Bricks and Clay. BUCKEYE BELL FOUNDRY. BELL FOUNDERS, TROY, N. Y.

STAR LIFE ASSURANCE SOCIETY. The RIGHT HON. WILLIAM MCARTHUR, M.P., Lord Mayor of London, Chairman. The Chief Offices of this Society for Canada have been removed from Victoria Chambers, Victoria Street, to 341 WIN CHAMBERS, 78 YONGE STREET, next the Dominion Bank Toronto.

W. WHARIN & CO., JEWELLERY. 47 King Street West, Toronto. 25 CENTS. LADIES, send me a quarter of a dollar and I will mail you the "LADIES' JOURNAL" every month for a year.

The Press.

THE WEEKLY GLOBE. The acknowledged Superior of all Weeklies. AGENTS WANTED IN EVERY UNREPRESENTED DISTRICT. GREAT INDUCEMENTS. 1881. THE GLOBE PRINTING CO., Toronto.

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

THOS. J. MASON, 74 Bellevue Avenue, Toronto, Ont. CARPETS AND HOUSE-FURNISHINGS. NEW CARPETS, 25 per cent. under value.

VICTORIA Tea Warehouse. OUR TEAS! NEVER SUCH GOOD VALUE. Every description of Good Pure Tea in Stock. Put up in quantities to suit purchasers.

W. WHARIN & CO., JEWELLERY. 47 King Street West, Toronto. UMBRELLAS, PARASOLS, VALISES, TRUNKS, &c. By appointment to Her Royal Highness Princess Louise.

Book-Review Notices.

OUR NEW CATALOGUE.

Just ready, a General Catalogue of Books, Sabbath-school Libraries, Sabbath-school and Ministers' Requisites, Maps, &c. &c. We have printed, just now, only a small edition of this very full and complete catalogue, so that we cannot distribute it to all our friends indiscriminately, but will be glad to mail, post free, a copy to any one notifying us by post card or otherwise. Copies have been already sent to friends who have ordered.

METHODIST TUNE-BOOK.

The New Tune-Book, containing tunes adapted to the new Methodist Hymn-Book, is now ready. See advertisement in another part of this paper. As the demand for this book is large, orders will be filled as rapidly as possible, in rotation. Sample copies mailed, post free, on receipt of \$1.

NEW OFFER OF PREMIUMS FOR "Guardian" AND "Magazine" For 1882.

The offer last year of books of sterling value, at a merely nominal price, to subscribers to the GUARDIAN and MAGAZINE, met with such favor that successive editions to the extent of nearly 10,000 copies had to be printed to meet the demand, the postage alone of which was nearly \$500.

We have secured for this year two books of special interest as premiums. That for the GUARDIAN is entitled

"The Flower of the Grass; Market or Bought and Saved." By the author of "Tim's Troubles." This is a book of 340 pages, with five full-page illustrations. It will be sent post free to any subscriber, old or new, to the GUARDIAN for \$1.

The premium for the METHODIST MAGAZINE is "Paul Meggitt's Delusion," a Story of a English Methodist, and other Tales." By the Rev. J. Jackson Wray, author of "Nestleton Magna," etc. This is a book of about 300 pages, with five full-page engravings. It will be sent post free to any subscriber, old or new, to the METHODIST MAGAZINE for 30 cents.

Both of these books will be printed on heavy toned paper and substantially bound in cloth.

WILLIAM BRIGGS, Book-Steward.

P.S.—The great cost to which we will be put to produce these books and give them at the nominal price of 30 cents each, constrains us to ask our friends to send, whenever possible, the money at the same time that they order the book or books. By promptly paying in advance our friends will save us the liability of duplicating orders, and also save us the cost of a clerk's time.

CLUBBING ARRANGEMENTS.

In answer to several enquiries, we would say that the clubbing arrangements, whereby either Harper's or Scribner's Magazine can be ordered with the CANADIAN METHODIST MAGAZINE for \$3, instead of \$4, the regular price, will be continued for the coming year. The price of the METHODIST MAGAZINE is \$2 a year; MAGAZINE and GUARDIAN, \$3.50; MAGAZINE, Harper's, or Scribner's, \$3; MAGAZINE and GUARDIAN, and Harper's, or Scribner's, \$6.50—full price, \$8.

The New York Independent, a large thirty-two page weekly, will be clubbed with the METHODIST MAGAZINE, for \$2 to ministers, instead of \$3, the regular price; at \$2.50 to others.

Wide others, a young folks' magazine, of eighty large pages per month, handsomely illustrated, price \$3.50 a year, will be clubbed with the METHODIST MAGAZINE for \$1.50, in addition to the regular price. Specimens free. This Magazine has been adopted by the Methodist Book Concern, New York, as the organ of its Young People's new Christian Young Folks' Reading Union.

HYMN-BOOKS ON HAND

We can at present supply the following Hymn-Books (other styles advertised next in stock):

1880. SMALL PICA TYPE. Cloth, sprinkled edges..... \$0 80

Roan, sprinkled edges..... 1 10

French Morocco, limp, gilt edges..... 1 40

French Morocco, boards, gilt edges..... 1 60

Morocco, boards, gilt edges..... 2 00

Calif. Marble edges..... 2 00

Morocco, extra, gilt edges..... 2 50

1880. BREVIER TYPE. Cloth, sprinkled edges..... 0 60

Roan, sprinkled edges..... 0 80

French Morocco, limp..... 1 00

French Morocco, boards..... 1 10

Morocco, gilt edges..... 1 50

1880. SMALL FLAT 32mo. PEARL TYPE. Cloth, sprinkled edges..... 0 80

French Morocco, limp, gilt edges..... 0 70

Morocco limp, gilt edges..... 1 00

Morocco, boards, gilt edges..... 1 10

Morocco, extra gilt, gilt edges..... 1 60

1880. LARGE FLAT CROWN 8vo. BREV. TYPE. Cloth, sprinkled edges..... 0 60

French Morocco, limp, gilt edges..... 1 20

French Morocco, boards, gilt edges..... 1 25

Morocco, boards, gilt edges..... 1 75

Morocco, extra gilt, gilt edges..... 2 25

BIBLE & HYMN-BOOK COMBINED.

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

Full Morocco, gilt edges, with boxed edges like Bagger Bible, \$3.50.

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

SUNDAY-SCHOOL PERIODICALS.

Our friends will please take note of the revised prices of our Sunday-School Periodicals, as shown in the following list, which will be found, in almost every case, a considerable reduction from those of last year:

SUNDAY-SCHOOL BANNER, 20 pp., 8vo., monthly, under 6 copies, 6c.; over 6 copies..... 0 60

CANADIAN SCROLLS, 6c.; over 6 copies..... 0 05

QUARTERLY REVIEW SERVICE. By the year, 25c. a dozen; \$2.00 per hundred; per quarter, 6c. a dozen; 50c. per 100.

Connexional Notices.

ULVERTON MISSIONARY MEETINGS.

The Missionary Sermons will be preached at Ulverton on November 27th, by the Rev. T. W. Smith, and the Missionary Meetings held the following week. Deputation: Revs. Smith and Campbell.

MISSIONARY MEETING—GUELPH.

Rev. B. B. Harper, D.D., will preach the missionary sermons, and attend the missionary meeting, on Sunday next, November 20th. W. J. MAXWELL.

EDUCATIONAL MEETINGS—LONDON DISTRICT.

London South—February. Deputation: Revs. Dr. Sanderson and Leonard Gault. London North—February 19th. Deputation: Revs. J. E. Colling, George Jackson, T. W. Ford, S. Kappela, and T. A. Moore. Dorchester—February 26th. Deputation: Rev. J. M. Hodson, D. A. G. B. SANDERSON.

FRENCH METHODIST INSTITUTE, MONTREAL.

Subscriptions previously acknowledged..... \$32 00

Rev. W. Crofton, Montreal, in memory of..... 10 00

D. Graham, B.C.L., Montreal..... 25 00

Mrs. Dr. Atkins, Toronto..... 10 00

Dr. J. B. Wilmut, Toronto..... 10 00

A. Bowerman, Farmerville..... 10 00

W. L. SHAW, Treasurer.

MINISTERS' ADDRESSES.

Rev. J. Miles Wilkinson, R.A., 113 Kingston Road, Toronto.

Rev. J. Gundy, Stratfordville.

Special Notices.

Pepp's Cocoa—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Pepp has provided our breakfast tables with a deliciously flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure food and a properly nourished frame."—Official Sanitary Gazette.

Sold only in Pockets labelled,—"JAMES PEPP & CO. Homoeopathic Chemists, London, Eng." Also mailed to many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure food and a properly nourished frame."—Official Sanitary Gazette.

Ask your Druggist, Grocer, or Shopkeeper, for a bottle of PEPP'S COCOA. It is the name of the Cocoa which you want. It is the name of the Cocoa which you want. It is the name of the Cocoa which you want.

The genuine Fello's Syrup of Hypophosphites is put up in pint bottles, the name of Fello's & Co. blown on the glass.

It should be taken with any difficulty in procuring the Compound Syrup of Hypophosphites. It should be taken with any difficulty in procuring the Compound Syrup of Hypophosphites.

"The Hog! The Hog! The Hog!" This important source of wealth to the Canadian farmer is the subject of a new and valuable work, which has been issued by HARVELL'S CONDIMENT POWERS, as they vastly improve his weight, and the flavor of his flesh.

Ayer's Sarsaparilla. Be wise in time. All baneful ailments are promptly cured by this medicine. It is the most potent blood purifier, and a fountain of health and strength.

Births, Marriages and Deaths.

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

BIRTHS.

On the 11th inst., at the Methodist Parsonage, Lyndoch, the wife of Rev. Robert Burns, of a daughter.

On the 11th inst., at 171 George Street, Toronto, the wife of Rev. Isaac Towell, of a son.

MARRIED.

On the 2nd instant, by the Rev. Chas. Stringfellow, at the residence of the bride's mother, the Rev. Reuben Millard, of Niagara Falls, to Maggie E., daughter of the late Jacob Schell, Esq., of East Oxford, Ont.

On the 4th inst., by the Rev. W. Burns, father of the bride, assisted by the Rev. R. N. Burns, B.A., brother of the bride, at the Methodist Parsonage, Wellington, Fred. Spencer, of Hillier, to E. J. Gertrude Burns, of Wellington.

On Thursday, the 10th inst., by the Rev. H. Wood, at the residence of the bride, Mr. Samuel G. Yehon, of Hongkong, to Mrs. Harriet G. Buckner, of Courtland.

On the 9th inst., by the Rev. Geo. Clark, at the residence of the bride's father, James Fuze, Esq., Adam D. Whaley, of Middleton, to Sarah E. Fuze, of Raleigh.

DEED.

On September 27th, in the Township of Nelson, near Burlington, Daniel Freeman Sovereign, aged 78 years and one month.

On October 5th, at her residence, Guelph Street, Burlington, Ellen, wife of James Cutler, aged 65 years and 6 months.

On November 3rd, in East Flamboro, near Burlington, Lydia Jane, wife of Charles H. King, aged 38 years and 6 months.

On the morning of the 11th inst., at Lyn, after a few days' illness, of diphtheria, F. Nellis, son of the Rev. W. F. Ferley, aged four years and eight months.

China, Glassware, &c.

CHINA HALL,

40 KING ST. EAST, TORONTO.

SIGN OF THE BIG JUG (REGISTERED).

5 cases China Tea Sets, 5 cases French Ornaments, 1 case Bronze Goods, 1 case Brackets, 1 case Silver-Plated Knives and Forks, 1 case Silver-Plated Butter Coolers, 1 case Silver-Plated Teaspoons, etc., 1 case Silver-Plated Tea and Coffee Sets, Tea Trays, Dish Mats, &c. Glass Preserve Jars.

Glover Harrison IMPORTER.

2700-2695-2684

Miscellaneous.

NOTICE IS HEREBY GIVEN THAT an application will be made at the next session of the Legislature of Ontario for an Act to incorporate the several Acts relating to the said Company, and to further power for the issue of Bonds and Debenture Stock, and to re-arrange their bonded debt, and for the repeal of section 22 of the Act, 43 Vic. chapter 66, providing for the appointment of a Commissioner for the purposes therein mentioned, and also to repeal the several Acts of the said Act, providing for the election of a Director by certain municipalities therein mentioned, and for other purposes. Also, power to arrange with other Railway Companies for station accommodations, and to join with other Companies in the erection of a joint station. Also, the right to make running arrangements with other Railways. Also, for power to purchase and charter and work and other vessels, and for other purposes.

November 15th 1881. W. H. BEATTY, Solicitor for Applicants.

NOTICE IS HEREBY GIVEN THAT the Toronto, Grey & Bruce Railway Company will apply to the Legislature of the Province of Ontario at the next session thereof, for an Act to amend the several Acts relating to the said Company, and to further power for the issue of Bonds and Debenture Stock, and to re-arrange their bonded debt, and for the repeal of section 22 of the Act, 43 Vic. chapter 66, providing for the appointment of a Commissioner for the purposes therein mentioned, and also to repeal the several Acts of the said Act, providing for the election of a Director by certain municipalities therein mentioned, and for other purposes. Also, power to arrange with other Railway Companies for station accommodations, and to join with other Companies in the erection of a joint station. Also, the right to make running arrangements with other Railways. Also, for power to purchase and charter and work and other vessels, and for other purposes.

November 15th 1881. W. SUTHERLAND TAYLOR, Secretary T.G. & B. Ry. Co.

EXAMINE

our method of teaching. Watch the progress of our students.

Investigate our claim to have the most thorough and practical school in Canada, and before spending our money, satisfy yourself that the

BRITISH AMERICAN COMMERCIAL COLLEGE, TORONTO, is the place to learn business. No institution offers equal advantages to young men. Send us your name. For circular, and specimens of "Penmanship," address the Secretary, 2707-2717-171.

Toronto Markets.

FARMERS MARKET—STREET PRICES.

Table listing various agricultural products and their prices, including Wheat, Barley, Oats, Beans, Peas, Potatoes, etc.

WHOLESALE PRICES.

Table listing various commodities and their wholesale prices, including Flour, Sugar, Coffee, Tea, etc.

Travellers' Guide.

Table providing travel schedules and times for various routes, including Grand Trunk West, Great Western Railway, and Northern Railway.

Financial.

THE STANDARD Life Assurance Company.

ESTABLISHED 1825. Head Offices. EDINBURGH, SCOTLAND, AND MONTREAL, CANADA.

Total Risks about..... \$95,000,000

Accumulated Funds over..... 27,700,000

Annual Income..... 4,000,000

or over \$1,000 a day.

Claims paid in Canada, over 1,300,000

Investments in Canada over 1,300,000

Total amount paid in claims during the last eight years over \$15,000,000, or about \$5,000 a day.

Claims settled in Montreal giving to this Company all the advantages of a local office with the benefits of an extended business and connection otherwise.

Loans advanced on Mortgage of Policies to the extent of the office value.

Advances made on Church Property at moderate rates.

R. H. MATSON, WM. RAMSAY, Agent-Toronto District, Manager, 38 TORONTO STREET. 2710-261

THE FINANCIAL ASSOCIATION OF ONTARIO,

LONDON, CANADA.

Close of Stock List at 3 1/2 per cent. Premium.

The LIST OF APPLICATIONS for PREFERENCE STOCK, at THREE AND A-HALF PER CENT. PREMIUM, equivalent, 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.

2715-46

GOOD WAGES

For honest active men, many READY WORK. time. SUCCESS SURE. Address J. Austin Shaw, Nurseryman, Rochester, N.Y. References: Rev. Dr. Jeffers, Hon. W. McMaster, Rev. Dr. Carter, President Baptist College, Toronto, Hon. Thomas N. Gibbs, Senator, Ottawa, and many others.

Miscellaneous.

Holman's PADS.

Operate through the Nerve Forces and the Circulation.

HOLMAN'S AGUE, LIVER, and STOMACH PAD. For MALARIA, AGUE, and STOMACH troubles. Price, \$1.25.

HOLMAN'S SPECIAL PAD. Adapted to old chronic cases. \$3.50.

HOLMAN'S SLEEN BELT. For stubborn cases of enlarged Spleen and unyielding Liver and Stomach troubles. \$5.00.

HOLMAN'S INFANTS' PAD. For Afflictions to Infants and Children. \$2.00.

HOLMAN'S ABDOMINAL PAD. For Uterine, Ovarian and Bladder troubles. \$3.00.

HOLMAN'S KIDNEY PAD. For Kidney Complaints. \$2.50.

HOLMAN'S PECTORAL PAD. For affections of the Chest and Lungs. \$3.50.

HOLMAN'S ABSORPTIVE MEDICINAL BODY PLASTER. The best Plaster in the world. For use on Rubber basis. 25c.

HOLMAN'S ABSORPTIVE MEDICINAL FOOT PLASTER. For Cold Feet, Headache, and Stagnant Circulation. (Per pair), 25c.

ABSORPTION SALT FOR MEDICATED BATHS. For Colds, Rheumatism, and all cases where a medicated Bath is needed, also an excellent foot bath (per 1/2 package), 25c.

FOR SALE BY ALL DRUGGISTS. Or sent by mail, postpaid, on receipt of price. The ABSORPTION SALT is not "maishie," and must be sent by express to purchasers at expense.

Beware of ROGUS Pads only made to sell on the reputation of the genuines.

See that each Pad bears the PRIVATE REVENUE STAMP OF HOLMAN, LTD. COMPANY with the above Trade Mark printed in green.

Full treatise sent free on application. Address HOLMAN PAD CO., 55 Front Street East, Toronto. 2715-16

AMERICAN EXTRA DOUBLE NUMBER. AGRICULTURIST

88 Large Quarto Pages, 264 columns, including A GRAND PREMIUM LIST mailed post-paid, 75c.

ORANGE JUDD CO., 751 Broadway, NEW YORK, N.Y. 2715-14

Trade Mark Registered, September, 1881.

THE GLORY OF THE HEAD

OF HAIR. The National Hair Balm!

"ONE OF THE GREATEST BENEFACTORS OF THE AGE."

This great discovery was made by E. J. Clarke, a proponent for the Ministry in the London Conference, Methodist Church of Canada, who was perfectly bald for nearly ten years, but has, by the use of the N. H. Balm, produced a beautiful growth of hair, to which scores of ministers and hundreds of people can testify.

For the past ten years he has tried every known remedy and several times has had a hair restorative, but all failed. Feeling confident, however, nature had provided a remedy, if it could only be found, he applied himself to the study of the scalp, hair, and the experiment, compounded several oils of highly nutritive, and possessing great medicinal properties, having also a penetrating and active agency therefore enters the scalp and invigorates the hair follicles, etc., producing the desirable results. The N. H. Balm does not contain a particle of those irritating and poisonous ingredients so often used as a pretended hair restorative.

As a Hair Dressing, the N. H. Balm is one of the best in the world. It is a hair restorative, and restores the scalp and beautifies the hair, giving it a beautiful and glossy appearance, perfectly cleansing the scalp from all dandruff and other impurities.

Price, \$2 per Bottle; with Brush, \$3. Sent to any address on receipt of price.

Manufactured only by National Hair Balm Company, Petrolia, Ont. 2715-13

THE PIONEER MAGAZINE

Metto: Love, Purity, Power.

Editors—Dr. W. C. PALMER, REV. GEO. HUGHES

Price reduced from \$1.25 to ONE DOLLAR!

It has a world-wide circulation!

It is Wesleyan in doctrine—Catholic in tone—Thoroughly on the line of Love, avoiding controversy—Loyal to Church authorities—acceptable to Christians of all denominations.

Published monthly, 32 pages, with a choice selection of music in each number, making 32 pages annually. Two Years in Advance for \$2.00 in January and July, embellished with portraits.

Now is the time to subscribe!

Send your name and address to Agents. Send postal card for sample copies, and terms to Agents. Address, W. C. PALMER, 54 & 56 Bible House, New York, N. Y.—All the current Holiness works on sale. 2714-48

EX-SOLDIERS

and their WIVES should all send for a copy of that wonderful paper, The World & Soldier, published at Washington, D. C. It contains Stories of the War, Camp Life, Scenes from the Battlefield, and a thousand things of interest to our country's defenders. It is the greatest soldiers' paper. It contains all the Laws and instructions relating to Pensions and Bounties for soldiers and their heirs. Every ex-soldier should enroll his name under the World & Soldier banner at once. Eight pages forty columns, 25c a year. Sample free. Address World & Soldier, Box 26, Washington, D. C. 2714-24

Books at the Methodist Book Room.

Christian World Pulpit. Vol. XIX. Quarto, cloth. Price, \$1.50.

Christ and Modern Thought. With a Preliminary Lecture on the Methods of Modern Modern Unbelief. By JOSEPH COOK, being the Boston Monday Lectures, 1880-81. 8vo., cloth. Price, 50 cents.

Handbook to the Bible: Being a Guide to the Study of the Holy Scriptures: Derived from Ancient Monuments and Modern Explorations. By F. R. CONDER and C. R. CONDER, R.E. 12mo., cloth, with maps. 32 50.

Non-Miraculous Christianity, And other Sermons, preached in the Chapel of Trinity College, Dublin. By GEORGE SALMON, D.D. 12mo., cloth, 25c.

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 we have over 100 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 untrammelled by debt, and have had an experience of over twenty years, we promise our patrons the very finest advantages the day can afford.

For terms, visit or address the Principal, A. BURNS, D.D., LL.D. 2714-17



PICKERING COLLEGE.

TEACHING STAFF: S. PERCY DAVIS, M.A., Gold Medalist of the University of Toronto; Classics and Natural Sciences.

WILLIAM H. HUSTON, B.A., First Class Honor of the University of Toronto; Greek and Latin.

WILLIAM V. WRIGHT, Undergraduate and First Class Honor Man of the University of Toronto; Mathematics and Physics.

LYDIA N. BOWERMAN, B.A