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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:

Is it you that presched in the chapel there, tooking over the sand, Followed us, too, that night, and dogged us and drew

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 was it well That you came unwished for, uncalled for, between me and the deep and my doom?

Three days since, three more dark days of the godless Of a light without sun, without health, without hope,

without any delight, Can anything here upon earth-but ah! God! night, that night,

When the rolling eyes of the lighthouse there on the fatal neck Of land running out into rock they had saved many

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

not death. And the suns of the limitless universe sparkled and shone in the sky.

Flashing with firee as of God, but we know that their light was a lie. Lightly step over the sands, the waters you hear them

Life, with its anguish and sorrow and errors, away with

And she laid her hand in my own, she was always loyal

Till the points of the foam in the dusk came playing

to the main ;

Ah, God1 the I felt as I spoke I was taking the name Ab, God! and we turned to each other, we kiss d, we

embraced, she and I, Knowing the love we were used to believe everlasting

We had read their know-nothing books and we leaned to the darker side ;.

Ab, God! should we find him,—perhaps, perhaps, if we died, if we died:

We never had found him on earth; this earth is e 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 valueless 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 writ-For these are the new dark ages, you see, of the infidel

When the bat comes out of his cave and the owls are

whooping at noon, And doubt is the lord of this daughill and crows to the gan and the moon,

Til, 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

Ah! yet I have nad some glimmer, at times, in my

Of a God behind all, after all—the great God for aught

-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, "Owe no man anything, but to love one another," when his grocer sits just before him, to whom he owes money for the necessaries of life? We sav necessaries, for many do not go beyond them ; nay, many are poorly fed, denying themselves in quantity and quality. "We speak that barn ten feet off.

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

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 rearing, as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred in

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

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 un his team to drive the family to a place of safety, but when he saw that they were all aded 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 slashing, 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 shricks 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 awamps, filled with pools of stag. nant water, and the home for years of wildcats, bears, and snakes, were struck and shriveled and burned almost in a flash. Over the 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

ing burned off piece by piece.

miles away. It withered the leaves of trees | coming tide of education and learning. " One standing two miles from the path of the flery serpent. The very earth took fire in hundreds | day, "for the lack of popular attraction to 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 rear 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 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 editor of. Vinet's "Pastoral Theology," in 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 with-

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 ave 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 trivialiter, pueriliter, vulgariter, 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 expounders 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 Littellton," 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 parson is over. Behold the change that, since Luther's anothegm. has taken place in the general culture and parched meadows the flames ran faster than intelligence of the people. Education, then a a horse could gallop. Horses did gallop before 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. singed, their limbs blistered, and their cloth. magazines, newspapers, and hear it in popular lectures. And now in all this lifting up In dozens of cases the first flames spared of popular education and in this wide diffusion houses and barns, but after seeming to have of sceptical thought, can any doubt the duty passed on for miles, suddenly circled back and of the pulpit? Does not all this imperiously made a clean sweep of everything. Unless demand its elevation to a much higher intelone rides over the burnt district he cannot | lectual standard than that it has ever before believe the eccentricities of a forest fire. In attained? Should you chain a vessel to a the great swamp, between Sanilac and San- laden dock so firmly that when the tide comes dusky, it burned everything to the roots for a | in the vessel cannot move, will not the mile in breadth. Then it left patches from Thames soon entirely submerge it? Ave. ten feet to ten rods wide. Then again it more? In order so to keep that vessel that struck in and burned lanes hardly twenty feet | it may be always ready either to discharge wide, leaving half-a-mile of fuel on either side. | its cargo, or to receive a new one, must it not In the timber it seemed to strike the green be so placed as to rise and fall with the tide's trees harder than the dry ones. It was like ebbing and flowing? It is precisely thus a great serpent making its way across the with the pulpit. Chain it to the culture and country. It would run within three feet of thought of society an hundred years ago so a wheat stack, and then glide away to lick up firmly that it cannot or does not move, and

People felt the heat while the fire was yet | pit must rise proportionally with every inof the reasons," says a popular writer of our 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 carnest and profound preparation for his preaching without damage to himself, he is sadly mistaken. His slips shod 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 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,

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 artistthan a politician; has not only an artist intellect but an artist 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 amilingly.

When the solemn moment arrives he takes his place, with bowed head, trembling and pallid as a man condemned to death, who is esigned 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:

" Senores !"

He is saved, his courage returns, his mind grows clear, and his speech comes back to him like a forgotten air: 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 s gesture disturbs him; not even when he breaks the regulations has the president sufficient courage to interrupt him; he displays at his case the picture of his republic, clothed in white and crowned with roses, and the monarchists lo 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 fireworks; makes his auditors smile, calls forth shouts of enthusiasm, ends amid a storm of applause, and goes away with his head in a

The city of Kairwan, in Tunis, recently captured by the French, is the Holy City of Africa, and as sacred to African Mahommodans 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 mos. que there. The capture of the Holy City and the death of Ali Ben Amar, the Arab leader. which occurred on the same day, are severe blows to the insurgents.

Never venture on any action, unless you

THE MISSION FIELD. OUR MISSIONARY SOCIETY. We take the following introductory state ments 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 rineyard she bauses 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 etill 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 Government, or by the gifts of private benevolence. Under such circumstances, the privation, and the scantiest of home comsunshine, 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 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 re. sources. Let us work on in faith and patience, and Newfoundland will yet repay the augmented income the present year. labor bestowed upon it.

Our work among the French, in the Province of Quebec, presents scenes of mingled of fifty-seven in the membership, and the light and shadow. One missionary tells of Chairman reports that the spiritual condition being cordially welcomed into many houses. while another has to complain of mob violence, and frequent attempts to intimidate there are four ordained native ministers, and

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 if our Church there is to be a permanent inbeing gathered into the French Protestant stitution—there must be a fearless advance in Churches of the New England States, where regard to our agencies and methods. We they honor their Methodist parentage by diligence in every good work. A pastor of one of these churches writes to Brother make the work a permanent success. Charbonnel, "Send us plenty like those we 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 pur- is darkness in the valleys, though there is pose of training young men for our French radiance on the distant hills. But the grand Mission work, and to encourage in all a taste | gradual conquest steadily advances, and inch for higher education. But this, like other by inch reluctant darkness retires from the for higher education. But this, like other face of a regenerated world. Truth is slowly educational institutions of the Church, is but surely dislogging error, and the concentric crippled in its operations for want of suf- lines of human improvement sweep a wider ficient means, and it appeals for help to put circle with each revolving sun.

What are the demands of the hour? A it in a position of real efficiency.

On the whole, it is evident that God calls 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

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 after 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 Tsimpshean.

"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. Someof 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 Nass River, too, 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 ecome anxious for the conversion of their faithful missionaries who, amid proverty and heathen friends. A young man from the interior, who settled at the Naas Mission a forts, carry the good news, through storm or 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 part of the Carbonear District. The time 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 popula-tion now flowing into our great North-West. To do this efficiently will demand a largely In Japan our only Foreign Mission, the

laborers are still cheered by tokens of good from the Lord. There has been an increase of the Missions is very encouraging. In each place there are genuine Christians, persons of andoubted piety. In this interesting field, persons from coming to his services. Some 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 advancemust show that we have gone into the conntry to stay, and that we are prepared to make any sacrifice that may be necessary to 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 secr we may answer:—"The morning cometh."
True, the night has been long and dark, and its shadows have not all fled away. There

renewed consecration of heart and substance to God; a larger faith that will bear some coras to do our share in the work of evangelizing respondence to the "exceeding great and the French population of Quebec; but if we 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 a house. It would burn a stack and spare a the culture and thought of to-day will bury it bring God to it; nor rest satisfied, unless you fruit, both in the North-West and British not fearfor the future. The assured triumph barn ten feet off.

Columbia. From Morley, Brother McDougall will shortly come, "and the earth shall be reports not only cheering indications of full of the knowledge of the Lord."

The Family Treasury.

MORE TRUST.

BY E. N. J. More trust in thee my Lord, More trust in thee; Oh, let thy precious word The way I cannot see; More trust I ask in thee, More trust in thee.

Teach me to know thy voice, And through the gloom To follow and rejoice, ...Though shadows 100 From fear, oh, set me free! More trust, dear Lord, in thee, More trust in thes.

; -My hard in thine. Heading not pain or wo "So thou art mine.---In love thou leadest me, More trust, dear Lord, in thee,

Then in the dark I'll go,

Though now the flery heat Of suffering burns,
To thee in converse sweet My spirit turns, Content if I may be Caining more trust in thee,

More trust in thee.

E'en while the gall I sip At thy command. I'll sing with quivering lip, Watching thy hand. Perfect thy work in me; Sive me more trust in thes More trust in thee.

Soon past this desert drear My way will lead To those green pastures near Where thy sheep feed Until the shadows flee; fore trust, my Lord, in thee More trust in thee. _N. Y. Observer.

LOW OR HIGH.

Are you seeking some mountain-peak where you may worship God? Some lofty height of activity? Oh! learn that every human nature which God has taken for his "Guard inviolate his chosen seat, the sacred form of man." Humanity may be in rains, but it is our work to relay the broken foundations, reset the fallen columns. and cry to the Lord to take possession of his sanctuary. It is a great thing to have learned how and when we may render spiritual worship unto God. Not with pilgrim staff and sandal-shoon in quest of half lewed shrines, but here and now by the offer of a contrite spirit. Love sanctifies every place, and spiritualizes every deed. ject, measuring not the whole nor many parts Love is that acceptable worship which brings us into communion with the ever-helping surface. It is something perhaps, if the re-Christ. - Rev. J. H. Barrows.

PASSING OPPORTUNITIES.

Not a day passes but you, reader, have opportunities to do good, to do some kind act, to relieve some one from want, to make some one happy. The children of want and the objects of pity meet you wherever you go. Weeping eyes and aching hearts are all around you. There goes a mother through the piercing winds, pressing to her bosom her shivering babe. See how thinly she is clad! How thankful she would be for that half-worn and cast off garment of yours! There sits an old man on the steps, stretching out his skinny hand for help. He can scarcely move his cold, stiff lips to tell what he wants. There is a little child begging for bread. How do you know but its mother is starving, while you have plenty and to spare? ... Stop a moment and listen to its piteous plea.

"The poor," says the Saviour, "ye have with you always." Seek them out; sit by their side; watch with them; bring them flowers; carry them some dainty dish; speak words of comfort to them; sing of heaven; talk of Jesus.

See that poor inchriate as he stands looking into that beautiful cottage yard which was his a year ago. Is he wanting it back? No; not so much as he wants his manhood. He wants sympathy; he feels as if his last friend had forsaken him, as if no one on earth cares whether he lives or dies. With your sympathy to encourage him, with your strength to lean upon, and with your counsel to guide him, he may yet be saved. Go to his rescue; take him by the hand, call him brother, tell him you can trust him, feel an interest in his welfare, and manifest that interest both by words and action.

Are you a Christian? If so, improve every favorable opportunity to recommend the religion of Jesus. How often have you passed by that group of idie boys without noticing them? Stop and speak to them. Invite them to the Sunday-school. Take them by the hand and lead them. Speak to them kind words that never die.

"In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto ME." - Golden Rule."

A HOME WORD.

No trait is more commendable than neatness, 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 danger 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 beart and manner of the homemother. 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, neatness, seldom leave much margin for intellectual culture. Even general reading is considered out of the question for a woman so hurried and worried with her scrubbing and polishing and making up of garments. A simpler disorders the house, which had work enough bearing of the story; he can, so to speak, put As I crossed the pavement, their intention thoughts.

hood. Still less can she enter into the joys period cannot do. The Academy. and pleasures, right and delightful to her own children, because of the extra work of clearing away it will be likely to make. With all your toil to make a nouse beautiful do not noglect 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 embroidered lambrequins 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 cannot be seduced by the glitter of false ideas hides itself in by ways among slow, humdrum people, while Error envelops itself in alluring sophistries that captivates 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 everywhere, to the best of my ability; from life in its varied forms, and from those open reservoirs of stolen learning called books. He is all men be intellectual highwaymen, wavlaving ideas everywhere, appropriating facts in all directions, and plundering every circumstance of its significant meaning."

"What is to be learned! Whether a man learns or not, sir, depends upon the sensitiveness of the chemical plate called his brain. There are brain-plates, upon which everything impresses a perfect image; service is noble that is rendered to that others, that catch only faint and feeble impressions; 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 multiplication table or the equinoxes. An opinion is simply an angle of reflection, or the facet which one's individuality presents to a subof it, but the dimensions of the reflecting flection within its limits is a true one."-Bachelor Bluff," by Oliver Bell Bunce.

"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 He is listening through the cherus of the burning

He is listening; does he hear you, speaking of the things of earth.

Only of its passing pleasure, selfish sorrow, empty He has spoken words of blessing, pardon, peace, and

love to you, sweet and true : Does he hear you telling others something of his love

Overflowings of thanksgiving for his mercies manifold? Have you not a word for Jesus? Will the world his love proclaim? Who shall speak if ye are silent? ye who know and

You, whom he hath called and chosen his own witnesses to be. Will you tell your gracious Master, "Lord, we cannot

speak for thee?" Cannot!" though he suffered for you, died, because Cannot!" though he has forgiven, making scarled

white as snow! Cannot!" though his grace abounding is your freely promised aid! Cannot!" though he stands beside you; though he says, "Be not afraid!"

Yes, we have a word for Jesus! Living cohoes we will Of thine own sweet words of blessing, of the gracious

" Come to me." losus, Master! yes, we love thee, and to prove our love would lay, Fruit of lips which thou wilt open, at thy blessed feet

Many an effort it may cost us, many a beart-beat, many

afear: But thou knowest, and will strengthen, and thy help is always near. live us grace to follow fully, vanquishing our faithless

Feebly it may be, but truly, witnessing for thy dear

Yes, we have a word for Jesus! We will bravely speak for thee, And thy bold and faithful soldiers, Saviour, we would henceforth be:

In thy name set up our banners, while thine own shall wave above. With thy crimson name of Mercy, and thy golden name

Help us lovingly to labor, looking for thy present Looking for thy promised blessing, through the bright ening "little while." Words for thee in weakness spoken, thou wilt here

nd confess them in thy glory, when we see thee or thy throne.

-Francis Ridley Havergal.

HOW TO BE AN EXPERT IN HISTORY.

Thorough knowledge of one period helps to the mastery of another. No man can read all history-no man, one would think, can read all English history-from the beginning to the end, in minute detail, from original writers. He must trust second-hand authorities and modern commentators for a large share of over the building—to the Pasha's own apartthe story. But he who has thoroughly mas- ment, sumptuous with decorated ceiling and tered one or more periods by original research | rich carpets, to their own plainer rooms, gains a certain tact which enables him to deal almost as a master, even with those periods filled my hands with flowers from the on which he has not brought original research tangled bushes, which had covered the to bear. He acquires a kind of instinct, by which he sees which secondary and modern writers are to be trusted, and which are not. style of living and house-furnishing would set He does not profess to know every detail of On bidding adieu to the ladies, they exerted many a bonded slave at liberty, and add vastly | the periods with which he deals in this second themselves with one accord to prevent my to the comfort of all houses. Hospitality dary way, as he knows every detail of the ray prevails in these spotless line and letter period which he chooses specially for his houses. Company disarranges the books and own. But he can grasp the real meaning and tence, and had quite to tear myself away.

carking cares, and sit down for a real heart to among a mass of details, in a way which a heart converse with the old friend of her child- man who is not a thorough master of any

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 doctrines and promises, as well as its moral precepts; and its morals are connected most intimately both with its doctrines and promises. 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. H 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 extracts and selections from the book of Proverbs. All this may be good so far as it goes. richest in this world who borrows most. Let 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-

THE PASHA'S HAREM, TANGIER.

We had brought an interpeter, and knowing 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 Antonic, 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 nobility of America, intimate friends of Generals Grant and Washington-the only two Americans, 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, surrounded by porticoes supported by antiquo pillars dug from Roman ruins, and used in the onstruction of this palace, just as the Cordovan Moors utilized the columns of the Cæsars 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 sifk 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 curlthe lock of youth of Egypt; to keep the equilibrium two large hoop ear-rings 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 continued his inspection of the strange lady's costume. The Pasha's harem consisted of jadies of various ages. Here were wrinkled crones,-his matrimonial outfit at the beginning 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 boyy 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 Zumroud weeping for her anklets. One of the favorites took me by the hand, and led me and to the neglected garden, where my guide walks, and where the bees found the honey with which they had filled the hollow capi-

tals of some carved columns of the arcade.

departure; the chair was brought forward. I

was pushed toward it with a gentle insis-

in it before. The mother cannot throw off her | forth his hands and pick out the leading facts | was explained by the appearance of a small Nubian, who darted before me clashing together 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 we 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 the boy, "but the road is only a sheep track, presence during their time of fasting, 1 def clined their courtesy and took my leave. Miss Lizzie ... W. Champney, in the Century lad, I am very hungry and thirsty; I have Magazine for November.

MR. BLUFF ON THE SUPERIORITY OF FEMININE INTUITIONS.

"It is notoriously the woman and not the man who is decieved by the soft manners and oily 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 important 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 be the same as if I had stolen them." "Well," 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 take care of them for you." who are confessedly without intuitions, often make sad mistakes in selecting their lifecompanions, 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 unworthy man. Sometimes it is a smooth and plausible rake; sometimes a showy, 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: semetimes it is a man whose celd selfish heart is for the moment concealed under an affectation of sympathy and affection. In whatever guise the 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 mained honest and true to his dying day. life. How many woful, pitiful tragedies have

"I declare, Mr. Bluff, you can be quite pathetic; and you are right too, I do believe." -From Bachelor Bluff, by Q. W. Bunee.

occurred in this way!"

FAMILIAR SAYINGS.

Shakespeare gives us more pithy sayings than any other author. From him we cull: "Count their chickens ere they are hatched," Make assurance doubly sure." " Look beore you leap," " Christmas comes but once year." Washington Irving gives us the long age, "What will Mrs. Grundy say?" while Goldsmith answers, "Ask me no good," "Better late than never." "Look ere you leap," and "The stone that is rolling the game. 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 he announced it, with the added words, " Richard is himself again." Cowper tells always win at cards." us that "Variety is the spice of life." To Milton we owe "The paradise of fools." From Bacon comes "Knowledge is power," found that "Coming events cast their shadows before," and "'Tis distance lends beauty is a joy forever" is from Keats. Franklin says, "God helps those who help like you," she added, turning to Frank, I 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 Hartenburg, N. Y., lives a family named Osborn, consisting of father, mother, and one daughter, 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 neighbors, and being scantily supplied with the 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 haggard and moody. 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 toysher treasured playthings-and cast them on | but he pledged things not his own, in the inthe embers; then she kneeled by the couch dulgence of his passion. Finally he forged of her sick mother and prayed: "Please, dear Lord, send a big, good man to help us." Help came in the person of James McGavitt, a lumberman of the mountains, who, finding the family in this deplorable condition, exerted himself to afford prompt relief.

"Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

There is nothing that so refines the face and mind as the constant presence of good

Good Mords for the Ponng,

A FAITHFUL SHEPHERD BOY.

Gerhardt was a Gorman 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 nearsst village?" "Six miles,sir," answered and very easily missed." The hunter looked at the crooked track and said : " My 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 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 shoop should get lost, it would 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 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 knowthat you would keep your word?" The hunter laughed, for he felt that the help, I'll never touch a card again." lad had fairly cornered him. He said:

"I see, my lad, that you are a good, faithful 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 scrip to the hungry man, who, coarse as it was deceiver comes, the woman, in a majority of ate it gladly. Presently his attendants came up; instances, is utterly deluded. She fails to and then Gernardt, 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 educated. In after years, Gerhardt became a very great and powerful man, but he re-

" 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 Almighty Dollar." Thomas Norton queried | ladies formed the party. The former were general favorites in society, with characters forming day by day, for they were quite questions, and I'll you no fibs." Thomas youthful yet. The one with black hair and gives us, "It's an ill wind that turns no the other, with blue eyes and hair of golden bronze, showed interest and excitement in

> Mrs. Allen sat quietly watching their regretful 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.

At last the triumph was his. Exultantly

"I knew somebody else who always won at cards," said the lady in a low voice.

"Come, Mrs. Allen," said one of the merry and Thomas Southerne reminds us that pirls, "you said you would tell us why you Pity's akin to Love." Dean Swift thought dislike cards. We're just in the mood to that "Bread is the staff of life." Campbell listen, for I have been badly beaten, and I don't like to be beaten."

"I think I told you," said Mrs. Allen, enchantment to the view." "A thing of "that I knew somebody who beasted that he always won at cards. He was very much saw the likeness when I first met you.

"I have no hesitation in saying that twenty years ago, this young man was one of the handsomest and most promising persons in the city where he lived. Sought by every one on account of his wit and vivacity, life was a very pleasant thing to him. But he was passionately fond of cards, and because of the fact that he invariably won, was always ready to make up a party, at home or abroad " "I don't know how the fact first leaked out. but it was whispered among his acquaintances that he-played for money.

"This, of course, reached his mother's ears latest of all, and she would not believe necessaries of life at this severe and in. it. She watched her boy with trembling eagerness. He bought a horse, he had always as all in all.—Dr. Norman M'Leod's Diary. fine clothes, and his appearance was that of a restless, dissatisfied man.

"Every night the troubled mother sat up till he came home; but his hours grew more and more irregular. His business was, at length, neglected; his luck turned; he grow

"What could be done? Nothing. He was wedded to his idol. Not only did he play, but he drank; not only did he drink, the name of his employer, fought in a drunken fray, was brought home insensible and for two weeks raved in delirium.

"No one can know what the torture of a mother is when her son disgracés her before all the world-and this he had done. But repentance came. He promised never again to touch a card; grew into his original beauty; lifted the hopes of all who loved him; was engaged to a lovely girl, and by her tempted to play only a social game; to drink, only a social glass; and the consequence was he was ruined!

"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. "Yes, 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 pistolshot 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 recovered I had no child. Not yet forty, my

you wonder that I hate cards?" Oh! but how then could you sit and see us play ?"

hair was as white as you see it now. De

"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 eved 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

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 whe are stretching out to you arms that are powerless to draw you back to the old homenest? Arms that were strong to carry you once, pressed to hearts that love you now as

No matter though your hair is silverstreaked, 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 crushedjout 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 all this time mother has been waiting. Ah! who does not know the agony expressed by that word? She may be even saying, " I dreamed of John last night. Maybe he will come to-day. He may drop in for dinner;" 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 moth, 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 whe 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 snew. -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; so I desire to be led to follow him. And I am quite sure that he has thus enabled me to de a great deal more in ways which seem to me almost a waste in life in advancing his kingdom 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 abborrent to the mind of Christ. God hear my prayer! Grant me the wondrous joy of humility, which is seeing thee

THE LITTLE SWEEP.

Several years ago an effort was made to collect all the chimney sweepers in the city of Dublin for the purpose of education. Among the others came a little follow, 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 show 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 may not be deno by trying?—Child's World. LESSONS IN THE PENTATEUCH.

Sanday, Nov. 27, 1881.

INTERNATIONAL BIBLE LESSON. Lesson 9.

(FOURTH QUARTER.) THE SERPENT IN THE WILDERNESS. —Num. xxi. 1-9.

GOLDEN TEXT.

" And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John iii. 14, 15.

CENTRAL TRUTH. --- Man ruined by sin, but saved by Christ through faith.

HOME READINGS.

Monday.—Numbers xiii. 16-33. Tuesday.-Numbers ziv. 1-19. Wednesday.—Numbers xiv. 20-30. Thursday.—Numbers xx. 1 29. Priday.—Numbers xxi. 1-18. Saturday.—John iii. 1-18. Sunday.—1 Corinthians x. 1-16.

Time.—The fiery serpents, in September B.C. 1452; thirty-nine years and six months after the Exodus. The battle at Hormah a few weeks earlier.

Prace. - The serpents attacked the people in the southern part of the Valley of Arabah, which extends from the Dead Sea to the eastern branch of the Red Sea. The battle was north of Kadesh, in Southern

INTERVENING HISTORY.-The Israelites remained a year at Sinai. Then they went forth toward Cansan; but, on account of their sin, they were compelled to wait forty years from the Exodus before they entered it : so they wandered thirty-eight years more in the wilderness. Then they made a new start for Kadesh. Just at starting they were attacked by the King of Arad. They went south to Mount Hor, where Aaron died. Then they went still farther south, almost to the Red Sea, to go around the mountains of Edom. On this journey, between Mount Hor and the Red Sea, the fiery serpents attacked them.

HELPS OVER HARD PLACES. - (Verse 1) "King Arad"-Rather, King of Arad, a region just south of the promised land. "Came by way of the spies"-The way the spies went thirty-eight years before, through the desert of Zin. (Verse 8) "Hormah"-Destruction, ban: so named from this event. (Verse 4) "Mount Hor"—A high mountain south of the Dead Sea, half way to the Red Sea. "To compass"—To go around, because the Edomites forbade their passing through. "Edom" - Red, the name of Esau, and peopled by his descendants. "Discouraged"-Because going directly away from the promised land; and it was a hot, dry, weary, barren way. (Verse 5) "This light bread "-The manna. They felt cross, and so called the food that had sustained them forty years light, vain. (Verse 6) " Fiery serpents"-So called from their color, and from the burning pain and inflammation cause by their bite. They were "sent," not created, now. (Verse 8) "A fiery serpent "-Out of brass or copper, which would look fiery. "Upon a pole "-That all might see.

Where does this lesson teach—

1. What are the effects of sin? 2. What leads us to repentance?

3. What we must do to be saved? --

REVIEW EXERCISE.

Where did the Israelites go, after leaving Sinai? Ans. They wandered thirty-eight years in the wilderness.

What did they do then? Ans. They made

a new start for the promised land. Into what sin did they again fall? Ans. They rebelled against God and Moses, on account of the discouragements of the way.

How were they punished? Ans. By flery How were they cured? Ans. By looking

at a brazen serpent. Of what was this a type? Ans. (Repeat Golden Text.)

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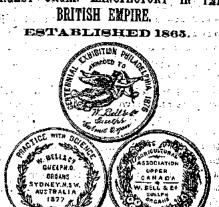


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TORONTO, WEDNESDAY, NOV. 16, 1881

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 manifest. ed 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 under the direction of Sir Charles Wilson. actively engaged in Christian work. Many boys leave our Sunday-schools as soon as they grow into manhood, and gradually drift Lieut. Kitchener, and Mr. C. F. Tyowhitt 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 first, of the great map of Western Palestine, in its many forms are doubtless affecting on the scale of one inch to the mile, accomsome. 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 of the country, Professor Palmer's Journey are being deceived by it. The speculative spirit of the age, the eagerness for wealth without giving an equivalent in hard, bonest toil, is absorbing the attention of more. The amusements of society that are usually attended with excesses, and against which Methodiem, 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 of this work, the Society have given the for the reception of truth, is also producing | Christian public a large amount of important incalculable mischief. These are some of the information in cheaper form in their "Quarcauses 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 blasted.

We often endeavor to save our young people

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 unreliableness, the selfishness, the unkindness, and the spiritual indifference of many, some feet. This is the map of the present country. of whom hold official positions, give color to An edition for the New Tostament times, 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 and sixpence to subscribers. The Noncon: play cards in the homes of members of the formist tells us that this reduced edition Church: when they can attend the theatre presents, "with great clearness, the or opera and have the company of Church members; when they can drink their glass of pools, aquoducts, wine-presses, watch-towers. wine or beer and claim the example of Chris and a multiplicity of other details." We tians as an excuse; the force is taken out of have thus at last a perfect map of Palestine, the exhortations of the pulpit, and, satisfied one which must supersede all the crude prowith the respectability thrown round these ductions of the past. things that are undermining their moral character, they can pleasantly vote the Society was that an American Organization preacher an "old fogy" and go on their way in peace. To even tolerate these things which beget worldly-mindedness in our youth is Branch was doing in the West. This was unwise; but to directly support them and but a fitting tribute to the important work east around them the garment of respect- already accomplished by such American ability is inexcusable. We know young men, once active members of the Church, who son, and others, and by the American Govhave lost their spirituality through indulging ornment in the Expedition to the Dead Sea. 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 Society, with the aid of a number of Ametolerated. The question of amusements gives ! little trouble where there is vigorous spiritual second part of the great field. At the very 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 mindsdecides 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 baffled the skill of the curious and learned 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 of this in other'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 crouching 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 He was followed by Lient.-Colonel Warren and subsequently by Lieutenant Conder. 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. panied by some eight volumes of Memoirs Name-lists in Arabic and English, special papers on the Archeology, Topography, &c. 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 terly 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, by striking at these evil causes, and fail 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 Banias 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 Bibleclass 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 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 perennial streams, dry water courses, wells,

A part of the original programme of the should take up the country east of the Jordan, and do there what the English scholars and explorers as Robinson, Thompunder command of Lieutenant Lynch. Through some cause or other the American Society has failed, and now the English rican co-laborers, is entering upon this 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 Sayec seems to think, as old as the time of Solomon, has recently been brought to light. It is of considerable value, as giving as another specimen of the ancient Hebrewalphabet. 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 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,

The Annual Meeting of the General Misheard in his heart; and often the memories sionary Board of the M. E. Church of the awakened lead him to submit to the gentle rule United States, was held in New York last

rest on the 22nd ult.

Anglican Bishop of Jerusalem, and author of

'The City of the Great King," passed to his

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 commodions-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 net-work of roadsthe immense sums of money which are expended to build, equip, and maintain all these railroads—all these taken together present a victure 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 it is of great importance; for in no other 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 the revolution which a single generation has witnessed.

From an interesting article in the last Contemporory 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 comjoint stations forty-three, of stations on other companies' lines 210-in all nearly 500exclusive 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 journeyings 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, Moor gate 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 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 : 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, 2,500 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 Frith: " 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 passongers, 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 iccomption 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 lebates, etc.?

Answer. -We have already mentioned in the GUARDIAN that such a work will shortly be igsued 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. 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.

Quastion.—Is there any history or tradition giving the name of David's mother Answer.-No. The Bible is silent on this

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

nearly all been on the way in which the Greek has been rendered into English, rather than upon the Greek text adopted by the

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 bligatory 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 regulary taught in all our schools." Though this rule is, in many cases, neglected, 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 numberies and monasteries officially examined, as other Or can a wronged man public institutions are? The wildest dream of prophetic fancy at that or woman in these institutions leave them? Or time could not anticipate the greatness of can anhonest 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

Question.—Would Buck's Theological Dic-onary be a safe guide in doctrinal matters panies have of their own 245 stations, of for a young man preparing to enter our min istry?

ANSWER.-It has been generally regarded is a valuable and trustworthy work; but more modern and thorough works are now ccessible 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 pubished 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

ANSWER.-Certainly, grape-wine should be ased, 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 North Western Company, with its 1,736 of the material substance used in the Sacra-

THE COMING YEAR.

AN ATTRACTIVE PREMIUM.

We direct the attention of all our readers to the Book-Steward's aunouncement, on the ast 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 THE GRASS MARKET, OF SOUGHT AND SAVED,"

by Mrs. H. B. Paull, author of "Tim's froubles." 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 Engish edition, storeotyped plates of which neve 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, Guar-DIAN 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 doem it unreasonable to ask that we should be able to report this year a NET INCREASE OF TWO THOUSAND SUBSCRIBERS, after making up for unavoidable losses.

MOTIVES POR 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

pared by the best Greek scholars of the age, can be no question that the Church which mix among the working classes, and know on the authority of the best MSS. extant. | most extensively uses the religious press, as | their thoughts, that the sanctities of domes. The criticisms of the New Version have an instrument in her work, will exert the most tic life are not valued by men who adopt the great and growing country. Some of the brethren have made a good beginning already. We look expectantly for a forward movement have stated the case frankly, let us have a hearty and encouraging response from every

> 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 Postoffice 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

> Dr. Lord's series of Historical Lectures in Shaftesbury Hall close this week. His subject this (Wednesday) afternoon, is "Mme de Stael." 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 recent visit of Mr. Gladstone to the city of London to receive an address from the corporwith 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

"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 c infidence 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 f civic affairs. For my own part, in asking the company to drink your lordthip'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 ! 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, therewere 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 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, abler 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 his position. He says, "I have never denied 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 punctually 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 the spirit of man when touched by the divine English family life," asked his lordship to fire becomes a centre of light to others. He to counteract these corrupting influences by prove his assertion. In his reply his lordship shows how all human light is imperiect. The Asswer.—Yes. There can scarcely be any supplying the families of our people with remarks:—"I say advisedly, on the authority selfish will not let the light shine at all. The doubt of this. It has been collated and pre- wholesome and instructive reading. There not only of the clergy, but of laymen who narrow and bigoted make the light shine with their

powerful influence upon the future of this 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 along the whole line. Now, brethren, we 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 expoiliation 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 specially to "make compliment from a high quarter. On the them obey the laws which tend to fuse them with the population," and "to paralyze their injurious activity." The commercial success ation, after the public ovation, he lunched 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. is 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 meetng 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 The question has been often asked us since import of foreign wines and spirits. While during the last 19 years the population has incredsed 15 per cent., the importation of wines has increased by 200 per cent., and spirits 100 per cent. It is stated that the Swiss workingman drinks in excess of the English workingman. In Zurich, the Manches ter of Swiss [Industry, it is estimated that no less a sum than £853,280, is spent annually on drink, being an average of £12 8s. 2d. for every working class family in Zurich. This habit tells seriously, of course, on the morals of the population.It is regarded very naturally a fair chance to make their impression on and properly as a serious danger to the Swi-s

LITERARY NOTICES.

Confederation,

Mercy and Judgment. A Few Last Words on Christian Eschatology with Reference to Dr. Pusey's "What is Faith?" By F. W. Farrar, 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. These who, under the shelter of the authority of the Canon, have rushed shead 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 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 savoring more of the strained interpretation of the advocate than the impar tial 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

lighted with ungodly fire of sin. It is in Christ alone that we see the true light that lighteth every man who cometh into the world. This grand thought is wrought out with great felicity of illustration. If the other discourses are at all equal to the first, the volume is one of rare

The Bible and Science. By T. Lauder Brunton, M.D., F.R.S., London: Macmillan & Co. Price \$2.50.

This is an elaborate exposition of Evolution by one who does believe that evolution is contrary to the Bible. A large part of the book is occupied with a purely scientific examination of facts in the vegetable and animal world, which illustrate Evolution. It is profusely illustrated. Whether we accept the author's arguments or not, it cannot be denied that he has furnished a great deal of valuable information which indicates extensive study of nature. The latter part of the work is occupied with an exposition of some points in the Scripture history of creation which are thought to contravene Evolution. The author declares the main object of the work to be, to give a brief and popular sketch of the data on which evolution is founded and to show that instead of being atheistic it is the very

The Canadian Accountant. A practical system of Book-keeping, by S. G. Beatty and J. W. Johnson, of Ontario Business College, Belleville. Price. \$2.00.

I This is a revised and enlarged edition of a work that has already received favorable notice in our columns. It is very complete and comprehensive, with full sets of accounts for all kinds of business. The large experience that a young woman can be found, the whole of that the authors of this volume have had in practical class having left their homes for a life of dissipateaching renders this work especially valuable. A set of farm accounts has been added to this edition, and greatly enhances its value.

The Contemporary Review for November has been received from Strachan & Co., London. It contains Naseby and Yorktown by Goldwin left us until married—another would soon come Smith, The Business Capacity of the Clergy and Laity, by Rev. R. F. Littledale, D.C.L.; City Up. But we felt we could not well continue this, little as it was that we were doing, and as our Life in the United States; The Brahmo-Somajys. Life in the United States; The Brahmo-Somajys. own family increased we felt that our house was VS. "The New Dispensation," by Sophia D. not the place for these girls. We could not Collet; Railway Revolutions, by Frederic S. abandon the work, so, after much prayerful con-Williams: The Irish Question, Common Fallacies about Money, by Emile De Lecaleye; Language as the Vehicle of Thought, by H. W. Challis; The Decades of Industry, by M. G. Mulhall : Canada and Mr. Goldwin Smith. Several of these articles are of great interest.

The new General Catalogue of Books, published and on sale at the Methodist Book and Publish. ing House, is on our table. It is an imposing volume of 184 pages. The size of this catalogue indicates the growing extent of the business done at the Book Room. A copy will be mailed to any one who sends a request for it.

MONTREAL SPECIAL CORRESPON-DENCE.

The somewhat delicate and difficult task wa recently undertaken in the pulpit of the DOMINION SQUARE CHURCH.

by the pastor, Rev. Mr. Stafford, of vindi cating the right of a Church to exclude unsound doctrine from its ministrations. The question, "Has a Church a right to make any doctrinal restrictions?" was considered most judiciously and admirably. doctrines, and others, was that the former alone supplied the motives which can lead men to God. ex. gr., the doctrines of the divine authority God. ex. gr., the doctrines of the divine authority | dollars your Society has voted to the "Home" of an inspired revelation, the Triune Deity, the would be well used if given towards the support towards God, and faith in our Lord Jesus the work. Our plan would be to train the girls Christ," Christian ethics, and a system of endless rewards and punishments. The preacher claimed that the Church ought no more to surrender these than a merchant his capital, or | women, fitted for such a life as they are likely to a soldier his munitions of war; and, if a be called to in after life. The most they can do Methodist preacher could not conscientiously preach these truths, he should either, by his own sense of honor or by legal process, be removed from his position in our ministry. The address was a most timely protest against the latitudinarianism of the age, and was marked by both loyalty to truth and catholicity. It could not fail to have a most beneficial influence upon the large congregation which, as usual,

was assembled. Mention may here be made of decided growth of interest in all our churches in this cityshown by increasing congregations and greater religious activity. Incidentally, the intelligence is received of several conversions recently in the Ottawa Street Church, in connection with the ordinary services. Similar indications of the divine favor could likely be found in the other churches. Our ten pastors here are settling down to hard, faithful-work, for direct spiritual

THE WELCOME TO REY, PR. DOCOLAS,

in the St. James Street Church, on the 2nd inst., was a demonstration not only of increasing respect for this favored and favorite son of Montreal, but also of loyal interest in the progress of ecumenical Methodism. Hon. Senator the choir, and a solo from Mrs. Ross, very appropriate words of welcome back to Canada were spoken by Rev. H. Johnston, A.M., and by James Paterson, Esq., of Toronto. Then fol-lowed the able address of Dr. Douglas, a report of which is sent herewith. Rev. Dr. Potts then cious address by appealing to the congregation to do something for the Building Fund of the Weslevan Theological College, and, in response, donations were given to the amount of \$1,800. including \$1,000 from James Paterson, Esq., of

Professor Shaw, at the request of the chairman announced the present state of the fund from which it appears that the amount now subscribed is \$28,000, which includes \$2,000 obtained by Rev. Dr. Douglas, in England, in which effort the Lord Mayor of London gave 50 guineas as the first subscription.

REV. DR. VINCENT'S second visit to Montreal has not only sustained his reputation here, but has also largely in-creased the number of his friends and admirers. He preached last Sunday week in the Dominion Square Church in the morning, and in the St. James Street Church in the evening, both sermons being grand practical presentations of gospel truth. The morning sermon was based on the first and last verses of the Bible, and represented the gradual unfolding of the great spiritual purposes of revelation, whose teach-

ings so far transcended those of nature.
On Monday evening he delivered to a very large audience, in St. James Street Church, his lecture on "That Boy's Sister." He inflicted terrible punishment by wit, sarcaem, and argument upon all shams in connection with the training of girls, and nobly exalted all female merit in the kitchen, nursery, and parlor. Some consider that this lecture is superior to its corresponding one on "That Boy," which was delivered on Tue:day evening, likewise to a large audience. Hany who heard the lecture before, listened to Though the weather was very severe it was her the first Napoleon.

own peculiar color. The wicked have the life | it again with undiminished pleasure and profit. Among its many merits is the inculcating of a spirit of reverence for God and sacred things in the training of boys. Another is the insisting upon the combination of authority and tenderness in the parental control of childhood. The lecture abounded with humor neatly expressed and skilully used. Principal Dawson presided. Dr. Vincent is conducting a very interesting Sab-bath-school Institute. To-morrow (Thursday) he is to address the theological students in the afternoon, and the missionary meeting in the Ottawa Street Church in the evening.

A PLEA FOR INDIAN GIRLS.

The following interesting letter from Mrs. Crosby to Mrs. Leland, President of the Hamilton Woman's Missionary Society, was read by Dr. Sutherland at the Missionary Breakfast Meeting in Toronto, and deeply impressed all who heard it:—

PORT SIMPSON, B. C., July 28th, 1881. Dear Madam,—Your kind letter of June 27th, vritten on behalf of the Woman's Missionary Society of the Methodist Church of Hamilton, reached me a few days ago. I need not tell you that it was with great pleasure and thankfulness that we read it, and with much rejoicing that we found that we were remembered so kindly in the prayers and givings of the ladies of your Society, and that the Lord had put it into your hearts to help on a work that lies so near our hearts and so heavy on our hands, as our "Girls Home." The care of these young girls has been thrust upon us. Before we had any thought of undertaking such a work in connection with the Mission, one case after another urgent need was pressed upon us. Indeed the alternative was often coming under our roof or going to ruin; and, alas! to our grief, we found in the case of two or three girls whom we felt we were not prepared to take in at the time they applied to us, ruin speedily followed. A gay life in Victoria, or other places has led away many, very many, of the young women of these tribes. There are Indian villages where scarce tion and shame, and only to come back, in nearly every case, to die a wretched, untimely death among their friends. The temptation to this was strong, and we found it one of the most difficult things we had to contend with. Almost from the time we entered the Missionhouse we had two or three, or four girls living with us; as one would be married—very few sideration, we decided to build an addition to the Mission-house which could serve as a "Home" for the girls, and could be under our close supervision, but entirely separate from our own family. We believed that, in doing this, we were following the direction of Providence, and that all necessary means would be provided. Two years ago next month the new building was brought into use. We began with four girls, but the number soon increased, and during the following winter we had twelve. The number has varied since that time, but during last winter twelve were under our care, and twelve is our number now. We could easily gather in more, but have not felt ourselves in a position to do so hitherto. Of course, as we undertook this "Home

entirely on our own responsibility, we had to move very slowly, and incur no expense that was not absolutely necessary. As yet the building is unfinished, and almost unfurnished, but we hope that the help Christian friends are now sending us will be sufficient to provide what is ie ded for the comfort of the girls and their training in some suitable industries. We have hus far, but things look brighter now.

The care of the girls we have divided among us as best we could arrange it. Miss Lawrence, who is in charge of the day-school, gives what time she can to them, and Mr. Crosby keeps a constant supervision; but we feel that for the proper care and training of so many girls there must be a thoroughly practical and competent woman to give her whole attention to the work. The distinction given between vital or essential Hitherto, of course, we have not been in a position to employ any one for this purpose; but now, we think, we should be justified in doing so, and it has occurred to me that the two hundred vicarious atonement of Christ, "repentance of the Matron for the first year. I hope a suitin general housework, in needlework of various kinds, in spinning, and weaving, if possible, and whatever else they might be able to turn to good account. We aim at making them capable Indian is, as they leave us, to establish Christian homes for themselves where, as wives and mothers, they may show what industrious habits and a of all is that the heart of each girl who may enter the Home may be brought under the power of the Gospel; without this we fail, whatever else may be accomplished. It is most emphatically true among these people that "know ledge puffeth up," and is worse than useless unless true humility goes with it. How the glory of Christ and the good of man go hand in hand! Let me bespeak, dear Christian friends, your most earnest prayers, that every one of our girls may find the Saviour, and that the Lord may graciously abide with us.
We feel that we have been blessed in this work

through all its course, and though we have mot many difficulties and some sad disappointments, vet we feel thankful and encouraged. Most of the girls who have been with us have done well: very few have left us except to be married. One is in heaven. She was a Hydah girl, a native of ne of the islands off the coast of Alaska, and had been living in Wrangel, Alaska, a town composed of a few traders, a garrison, a tribe or two of Indians, and the stopping place of a great number of miners. While she was there religious services were begun by a few of our Christian Indians who were there seeking work. Matilda that was her name-with many others, was soon much interested, and it was not long before Ferrier presided, and, after an anthem from the choir, and a solo from Mrs. Ross, very ap- was before the Mission was established at Wrangel by the Presbyterian Church of the U.S., and while Philip McKay, one of our young mon, was laboring zealously, and against great odds, to hold the place for Jesus till a Missionary should come. I cannot forbear to add that spoke on the prospects of Methodism in this Philip died, right here where the Lord had so country, urging the importance of a thoroughly honored him in his work for his brother Indians, trained ministry to meet the demands of our but not before he had seen the first Missionary times. He closed his strong, clear, and judi- to Alaska Mrs. McBarland on the most to Alaska, Mrs. McFarland, on the spot, and with a good hold on the people. Since then, Mrs. McFarland has herself established a Home for girls at Wrangel, which is nobly supported. and doing a great work; but at that time there was no refuge there for such girls as Matilda, and when she came and told us her story—there was but one way for us—to take her into our family. She was very industrious, most amiable, and faithful in everything, and more than all, I am sure she loved the Lord Jesus, and rejoices in what He had done for her.

After some time she was married to one of our Christian Indians, a young man in every way worthy of her. They were very happy together. Matilda's friends were still living in their heathen home, a hundred miles or more from here, and the winter following her marriage she set off to visit her mother. The weather became most intensely and unusually cold, and she was soon taken very ill. Thus her return was delayed. She grew rapidly worse, and it became doubtful whether she would ever see her husband and home again. Here she was in the midst of a heathen camp, with no friends to say a word of Christian comfort to her. How she longed for a hymn or a prayer. She made her friends promse that should she die there they would bring her body to be buried at Port Simpson. After ome weeks of great anxiety a rumor reached her husband that she was lying very ill. (It is astonishing how news is passed, somehow, from one village to another, when it would be hard to tell how it came.) At once eight or ten strong men | Rome. colunteered to go with her husband to poor Ma-

great desire to get back here hefore she should die; and after a few days they set out. For eight days they travelled through cold and storm, but it was too much for Matilda's strength, and she died at a village about fifteen miles from here. How sad we felt! Yet we also rejoiced. To the last she urged her husband and friends to lay aside all grief for her, and said she was quite ready to die. She loved to have them sing with her, and talk of Christ and heaven, and she bade her husband tell us that our taking her when we did was the means of her being guided into a Christian life. Oh! how thankful we felt then

that we had not turned her away.

Matilda is safe, but with others whom we have watched anxiously the strife still goes on. You ask if Indian girls will stay Christianized and civilized. As to the Christianizing, while many mistake the form for the reality and so soon fall away, those who get the real "root of the matter" are mostly steadfast. There are those among our Indians here who for some yearshave adorned the doctrine of Christ, and among our girls there are several who have long given every

evidence of being true Christians. Of course, the ignorance and inexperience of such a people as this, and the absence of the restraints thrown around a more refined state of society, leave them an easy prey to many temp-tations. Still, we find St. Paul rebuking the churches of his time for just such sins as these poor Indians fall into. As to civilization these people are, many of them very ambitious. Sometimes they try to take it on too fast, they want to play the organ before they can make bread, and a neektie is of much more importance than an apron. Still, we can see considerable improvement throughout the village in the keeping of the houses, while the children are much better cared for than formerly. The people come to church almost invariably neatly dressed and observe the strictest decorum. The girls are, as a rule, quick to learn, both in school and housework, though, of course, we find some who naturally lack all idea of order, and can never be thoroughly neat and clean. There is a girl in my kitchen now who makes bread that could scarcely be surpassed; very good butter, can do plain cooking well, and is clean and systematic about all her work. Less than two years ago she came to us from one if the most miserable houses in the village. Others have done equally well. There is a vast work, such as our home i designed to accomplish, to be done among such a people, and we feel confident that so long as the bome is supplying this want the means will be providentially provided, though as yet, with the exception of two or three subscriptions, none eding five dollars, promised annually, the

Institution has no pledged support.
You are greatly honored in being the Pioneer Women's Missionery Society of our Church. hope you may not long stand alone. Pray for us especially for the home, and with many thanks. in which Mr. Crosby and Miss Lawrence most

hich mr.
rtily join,
Believe me, dear Madam,
Yours most sincerely,
E. J. Crosey. heartily join,

THE NEW TUNE BOOK .- The excellent choir of our Burlington Church, I think, have the honor of being the first to use the admirable New Tune Book, just published by our enterprising Book Concern. They first used it in choir practice on Friday evening, October 28th, and in the Church on Sunday, October 30th. They pronounce it a decided improvement on all other Tune Books. The shape of the Book, its clear type, and mechanical get up, is all that could be desired, while its indices are so full and complete as to make it very easy to find any tune or metre desired. The compilere deserve the thanks of the whole Church for the very excellent selection therein contained. It must become a very great favorite wherever it is known and will supersede all others.

> GEORGE H. CORNIGH. VICTORIA SCHOLARSHIPS.

DEAR BROTHER, - I have to request that those

Districts which have made themselves responsible for Scholarships in our University will be good enough to signify the same to me, mention ng the amount. From some Districts I have already received

the requisite information: from the others I should be glad to hear without delay, as our Senate will need to know, before many days. S. S. NPLIES.

PERSONAL ITEMS.

Prince Victor Napoleon, one of the two young ons of Prince Jerome Bonaparte, has enlisted as private in an artillery regiment. His father consented to his taking the step.

Rev. Wm. Stephenson, well-known formerly in Canada, after leaving Detroit preached at Manhasset, Long Island. He has now accepted a call from the Madison Avenue Prosbyterian Church, New York city.

Mrs. McCann tenders her sincere thanks, brough the columns of the Granuas, to her numerous friends who have written letters of condolence to her since she lost her husband, the Rev. William McCann, of Wallacetown.

We are glad to learn that the Rev. A. M. Philips, B.D., of St. Thomas, after being laid aside by illness, is again able to undertake his work with a good prospect of complete restoration to

Z Dr. Edwards, editor of the "Northwestern Christian Advocate. "has returned from a visit to Europe. He carried out his plan of making his tour on a bicycle, travelling 1,200 miles upon it, his shortest day's journey being eighteen miles and his longest fifty nine.

The Rev. Dr. Enoch Mellor, a well-known minister, died on Wednesday morning at his residence in Halifax. He was Chairman of the Congregational Union of England and Wales in 1873, and was the author of several theological

The golden wedding of the Rev. Mr. and Mrs. Borland was celebrated in their little retreat, in Grimsby, on the evening of Hallowe'en. Only a few of the family could be personally presentyet by the letters of some and the presence of others the affair was one of quiet and devout interest. .

Rev. W. F. Perley's little boy, five years of age, died at Lyn, on Nov. 11th, after a few daysliness with diphtheria. The boy was a very promising child. We learn that Bro. and Eister Perley are very much crushed by this bereavement. They have our sincere sympathy and prayers in their great sorrow.

At a recent meeting of the Board of Victoria University, held in this city, Dennis Moore, Esq., of Hamilton, was appointed a member of the Board, in the place of the late Senator Brouse and Dr. J. W. Rosebrugh, of Hamilton, was also appointed a representative of the College in the Ontario Medical Council in the place of Dr.

When Dr. Holland entered the Springfield Republican in 1850 as assistant editor to Samuel Bowles, he was paid for the first year \$450. The second year he was raised to \$700; but being dissatisfied with that, he proposed to leave. Mr. Bowles then sold him a fourth of the concern for \$3,500. Five years afterward he sold his inter-

est for \$50,000. Canon Count Henri Campello, the Roman priest who has just become a Protestant, is connected with many of the leading families in His nephew, Count Paolo, who has large estates in the Province of Umbria, married the tilda's relief. Against wind and storm they at sister of Cardinal Bonaparte, the Princess Mary

Brief Church Items.

TORONTO CONFERENCE. Uffington.-Rev. R. Craig writes:-We have

just closed a series of meetings on this mission at the Davy Appointment, which have resulted in the quickening of believers, and in the salvation of between forty and fifty unbelievers, thirty-seven of whom have united in Church fellowship with us. We have received in all since Conference, sixty-one.

ALLANDALE. The congregations attending the Methodist Church in Allandale have been steadily increasing since Conference. Several conversions have taken place in the ordinary services, twelve of whom took the Sacrament last Sunday evening for the first time. The report of the Recording Steward, at the last Quarterly Official Meeting, showed a better financial return than at any former time of the church's history. The Rev. J. W. Annis, B.A., who has charge of this appointment, feels much encouraged in his work.

Uxbridge.-Bro. McClung writes that the annual missionary sermons were preached by Rev. W. R. Barker on Sabbath, 30th Oct. The congregations were good, and the sermons eloquent, thoughtful expositions of divine truth. On Monday, 31st ult., the missionary meeting was held. Deputation: Rev. Mr. Barker, and Rev. L. W. Hill, B.A., of Prince Albert. An intelligent layman expressed next day the general sentiment when he said, "The singing was good, the chairman (Bro. Jennings) was good the speeches were good, the collection and subscriptions were good,—it was all good!"---The meetings at Scott and Pine Grove were also successful in every respect. Rev. George Bishop, of Epsom, did us good service at Pine Grove. We expect a handsome advance on last year. We are devoutly thankful to the Giver of all good for the delightful weather and glorious success of these meetings. We only add that we are also thankful for a few souls, that have been truly converted, but there is a great harvest vet to rean.

LONDON CONFERENCE.

OARLAND .- Rev. C. Barltrop, pastor. Special services have been held at the Wilsonville appointment for about four weeks. The Church is greatly refreshed. Thirteen hopeful probationers were received. Bros. Hayburst, Kershaw, Kay, and Miller (Free Baptist), kindly assisted occasionally.

Townsend Cincuit.—The Lord is graciously reviving his work on this circuit. At the old Windham Appointment special services have been in progress for about six weeks, resulting in a number of conversions, as well as a blessed revival of religion in the hearts of the menibers. The work still goes on with increasing interest. Members from other appointments are joining earnestly in the work, and many of our people rejoice in seeing their children coming to Jesus.

BROWNSVILLE CIRCUIT .- The Dereham Centre Church has been re-fitted at a cost of about \$150, and is now a very neat and comfortable edifice. Brother D. Hunt, of Salford, preached the re-opening sermons on Sabbath, October 30th, to the delight of large audiences. On Wednesday, November 2nd, a tea-meeting was held. B. Hopkins, Esq., Reeve of Dereham, presided with his usual ability. Addresses were given by the Superintendent of the Circuit, Revs. T.W. Jackson, and W.H. Newcombe (Bible Christian). Proceeds of Sabbath collections and tea, \$83. Rev. R. G. Bigham, and the noble staff of workers, deserve special thanks .--- At Mc-Dowell's a gracious revival is now in progress About forty have started on the good way, and

ST. THOMAS, Grace Church .-- The services held in Grace Church, on Sunday week, were of a very interesting character, the occasion being the Sunday-school anniversary. Rev. A. M. Phillips in the morning had what proved to be a very attractive talk with the children, illustrating his subject with the aid of a magnetic hammer, tacks, iron-filings, etc. His subject was. "I Feel it Pull." At 3 p.m. the Rev. D. G. Sutherland, addressed the Sunday school mass meeting, relating some incidents of his late trip to the Holy Land. An address was also delivered by Professor Warner, of Alms College. At the evening service Rev. A. M. Phillips preached to a very large congregation. Subject: "God's Nurses for Eternity," The reverend gentleman's remarks were principally addressed to parents and Sunday-school teachers. On the following Monday evening a very choice selection of recitations, dialogues and music was rendered by the scholars to a full house; also addresses by Rev. Mesers. Sutherland and Schram. Receipts, \$21. Sannia.-Rev. T. M. Campbell writes : Our

church anniversary was a great success. The President of the London Conference gave two excellent sermons on Sunday, and, after the supper on Monday evening, he and Brother Henderson, the Chairman of the District, gave excellent addresses on successful Church work. The visit of these brethren has done us good, for beside their personal presence, they gave us some of the wisest and timeliest words ever spoken on such occasions. The supper supplied by the ladies was an excellent repast; nearly 400 were served. Net proceeds about \$125 .-Our new school-room, in the south ward is much enjoyed by the noble band of workers who carry on this school. The building and lot cost \$1,200. Our two auxiliary Sunday-schools are no longer mission-schools, and not only do they maintain themselves, but contribute to the Mission Fund very liberally. Our Sunday-school work here is the most efficient I have found anywhere, and is a continual feeder to the membership of the Church. Our cause here has the elements of strong and large growth, and only waits the enlargement of the borders of its habitation to

take its proper proportions. Woodslee Cercury.—The annual pic-nic of the Woodslee Sabbath school and that of the Rochester Appointment, accompanied by the Baptist Sabbath-school of Woodslee village, took place in the month of August. The point of resort was the beautiful shore of Lake St. Clair. The day was all that could be desired, and was epent as taste directed-in gathering shells, in music, singing, sailing, and dinner.—A few days ago the friends on the circuit gave a tangible expression of their esteem for their pastor, Rev. J. Neclands in the gift of a valuable horse. A subscrip. tion list was opened on the pic-nic ground, and after being extended over the circuit nearly all that was required was subscribed and paid. The Rochester friends, who stop at nothing of this kind, got up a social, and raised a trifle over the sum required. The cha was well filled by Mr. Richeson, merchant, of this village. Good music was rendered by a local choir, with Miss Larin

presiding at the organ. Addresses were delivered by Mr C. Leak, Recording Steward, and Rev. J. Neelands. Mrs. Neelands gave a good reading. In reference to the gift to Mr. Neelands, and and great praise is due to Mr. J. Eastman.

TRAFALGAR CIRCUIT.-Rev. R. R. Maitland writes:-The new Church at McCordy's Appointment, was opened for Divine Service on Sabbath, October 9th. -Rev. William Briggs, of Toronto, preached in the morning and evening very eloquent and instruc, tive sermons. Rev. Geo. Brown, of Hamilton, & former pastor, preached in the afternoon a very effective sermon, upon burden bearing. He also preached at night to a full audience in the School-house, the rush being so great as to fill both edifices. At all these services the presence of God was abundantly manifested and very fruitful influences were generated. The collections and contributions at the three services amounted to \$60. A Teameeting was held the following evening when \$114.00 was realized which, together with former subscriptions, left only between one and two hundred dollars to be provided for. Bro. Brown made the appeal, and in a short time enough was subscribed to pay all debts and leave a nice surplus in the Treasury. Excellent addresses were delivered at the tea meeting by the Revs. Jefferis, Rump, and Brown, and very choice music was rendered by the choir of parsonage Church. We have now at the appoint ment a beautiful and chaste church, large for all ordinary occasions, built of brick, Gothic windows, finely finished, furnished throughout, with matting, carpeting, chandeliers, stoves, organ, &c., without a dollar of debt. We feel thankful and take courage, trusting that the Lord will honor this effort and pour out his spirit upon his people.

MONTREAL CONFERENCE. VANKLERS HILL. The Missionary Anniversary Services instalosed have been very successful. Rev C. Jones, of Thurso, preached the sermons and rendered good service through the week. Rev. L Hooker, of the Dominion Church, Ottawa, attended all the meetings for five days. His eloquent and impressive address will long be remembered by the people. The collections and subscriptions were double those of last year, and a good increase in the mission funds might be expected this year.

MONTREAL SIXTH .-- Roy. G. Forsoy, pastor. The debt on the Church was recently reduced \$2,000, thus materially lessening the annual nterest, and brightening the financial outlook. A very pleasant and largely attended Social was ately held at the parsonage in connection with the Ladies' Aid Society. Rev. R. Sanderson, of Vermont, is now assisting the pastor in evangel-

FROM THE MISSION ROOMS.

TEACHERS FOR INDIAN SCHOOLS.

Early in the spring of 1882, several married eachers will be required for Indian Schools in the North West and British Columbia. Applicants should hold a second-class County Certificate, be competent to conduct religious services, and able to lead in singing. Other things being equal, the preference will be given to accredited Local Preachers. We want men full of faith and zeal, who will devote themselves exclusively to this work. Applications, with testimonials, to be sent to the General Secretary, at the Mission Rooms.

A short time ago an excellent little book, entitled." Voices from the Throne," was published. In the Reichstag by an arrangement with the The author, Rev. James Seymour, desires to | party of the Centre. levote the proceeds of the last hundred copies of the edition to the McDougall Orphanage, and the books have been left at the Mission Rooms for sale. Those who buy will get good value for their money, and help a deserving charity at the same time. Will those who are able kindly order two or more copies, to sell or give away, and thus enable us to close the matter quickly? Price 50 cents each, by mail. Send orders to the Mis-

RELIEF AND EXTENSION FUND.

Will friends concerned bear with us in again calling attention to the fact that about \$17.000 of this fund remains to be collected 2. It is very desirable there should be little further delay in closing the account.

CASH RECEIPTS-ORDINARY FUND. Castleton, per Rev. J. C. Wilson \$40 00
Hastings, per Rev. H. Kenner 16 00
Yorkville, Yonge Street, per Rev. F. H. Wellace. 8 32
Uxbridge, per Rev. J. A. McClung 49 00
Fingal, per Conference Tressurer. 30 00

RELIEF AND EXTENSION FUND.

CROSBY GIRLS HOME.

A Friend, per Rov. W. Briggs THE McDOUGALL ORPHANAGE.

A Friend, per Rev W. Briggs \$4 00 Rev. Chas, Lavell, M. A 5 00

Woman's Missionary Society. The Woman's Missionary Society of the Methodist Church of Canada, was permanently organized by the adoption of a constitution and the election of officers at a meeting of the ladies held in the hall of the Wesleyan Female College, Hamilton, the afternoon of Tuesday, Nov. 8th. The following permanent officers have been elected:— President, Mrs. Dr. Hamilton; Vice-Presidents, Mrs. John Macdonald, Toronto; and Mrs Charles Morton, Montreal; Mrs. Geo. H. Starr, Halifax; Mrs. Howard Sprague, St. Stephen, N. B.; Mrs. H. Clark, Mrs. Lister, and Mrs. Sanford, Hamilton; Corresponding Secretary, Mrs Dr. Strachan, Hamilton; Treasurer, Mrs. F. W. Watkins, jun., Hamilton. Board of Management, the officers of the Society, Mrs. Dr. Potts and Mrs. J. C. Aikins, Toronto; Mrs. Sheriff Glass, London; Mrs. Dr. Skinner, Kingston; Mrs. John Wakefield, Mrs. W. W. Ross, Mrs. Geo. Brown, Mrs. J. G. Scott, and Mrs. H. Clark, Hamilton The objects of the Society are to engage in efforts toward the evangelization of heathen women and children, to aid in sustaining female missionaries and teachers or other special labors in foreign or home fields, and to raise funds for the work Mrs. Crosby, wife of the Missionary at Port Simpson, B. C., addressed the ladies, giving an interesting description of her work among the Indian women. In the evening a public meeting in connection with the newly-organized Society was held in Centenary Church. A large number of people were present. Addresses were delivered by Rev. Mr. Crosby, missionary; Mr. John Macdonald, lay Secretary of the Society; Revs. Dr. Burns, Dr. Sutherland, and others, after which Dr. Burns opened a subscription list for life memberships, which was speedily filled up to \$1,000. The collection was then taken up, and a large amount contributed, after which the meeting closed.

We regret to learn that Rev. M. Moore, is compelled to give up his work for a time, owing to severe bronchial affection.

NEWS OF THE WEEK.

-It is stated that in consequence of the desire of the Emperor, Bismarck will remain in office -Up to Saturday twenty-five thousand applica tions for readjustment of rents had been received by the Irish Land Court.

-The Dominion Temperance Alliance will hold its annual meeting at Ottawa immediately after the opening of Parliament.

-A typhoon in China has demolished thou and of buildings. The loss of life and prevalent distress are described as terrible.

-Large numbers of Nihilists are flocking from Paris te St. Petersburg, where another plot is expected shortly to mature. Sir Garnet Wolseley will shortly be appointed

Adjutant-General of the British army, with the practical control of the forces in his hands. -Hon. James Cockburn, M.P. for West Nor-

thumberland, is said to have resigned his seat in

House of Commons on account of ill-health. -A party of armed negroes last week fired upon some white men during the election at Marion station, Missouri, killing four, and wounding

-The Porte has issued a circular complaining of the continued neglect of the stipulations of the Treaty of Berlin in regard to the Danube for.

-Sir Patrick Macdougall arrived at Ottawa last week, and was formally sworn in as Administrator of the Government during the Marquis of Lorne's absence.

-Lefroy has been found guilty of the murder of Mr. Gold on the Brighton Railway, and has been sentenced to be hanged. He still protests his

innocence. -The cotton mill of Messrs. King and Dolan at Merritton was destroyed by fire on Monday.

The property destroyed was valued at \$50,000. and the insurance amounts to only \$26,000. -A scheme is on foot in England for the despatch on a voyage round the world of a versel fitted up as a floating industrial exhibition, the

idea being to secure markets for the exhibitors' -Gambetta has announced to the President the definite formation of a Cabinet, in which he takes the portfolio of foreign affairs. The Presi-

dent is understood to have accepted this new The American revivalists have concluded their abors in the neighborhood of Newcastle. The evangelists will be engaged in Durham this week.

Moody will preach in Spurgeon's Tabernacle on

-The original sum of £500,000 given by George Peabody in 1862 as a fund for improved houses for the poor of London, has accumulated till now it amounts to £720,000, an increase of \$1,100,000.

-Queen Victoria's reign equalled that of Curen Elizabeth on October 27, being 44 years and 127 days. Her reign now has only been exceeded in length by those of Henry III., Edward III., and George III.

-The Boston Reading Charity has recently received from a lady over 800,000 pages mostly of first class reading matter, to be given to the poor and destitute of Masachusetts, specially including sailors...

modification of the May Laws is to be expected, with a view of obtaining a Government majority The Monaghan Land Commission on Set

-A Berlin correspondent sava :- " A speedy

rendered a decision in all the pending cases, granting in nearly every instance a reduction of from ten to twenty per cent. in reat. In ore case the rent was raised. -The steamer Brumwick and the schooner Car-

lingford came into collision on Lake Erie, ten miles from Port Colborne, on Friday, and were both so badly injured that they sank shortly after. Four lives were lost by the disaster.

-The planks of Gambetta's platform are said to include a reduction in the term of military service from five to three years; fixing the standing army at 60,000 men; the formation of a separate colonial army for service in Africa, and other reforms. -The Montreal Ladies' Immigrant Society,

formed for the purpose of introducing female help from Europe, having laid their plans before the Minister of Agriculture, the latter has promised all the assistance and aid in his power to further the movement. -The famous forest of ceders of Lebanon has been so reduced by the vandalism of travellers,

Governor-General has issued an order forbidding tents or places of shelter to be erected within the district, also prohibiting the lighting of fires or the breaking of twigs from the trees. -The Cologne Gazette says :- Should Bismarck

that there are now only 400 trees left. The

resign the Chancellorship we hope the Emperor's answer will be "never," as far as the guidance of Germany's foreign relations are concerned, but with regard to her domestic and social policy may it in God's name be entrusted to some less hasty and more skilful hand, for the Empire needs internal repose. -The Downpatrick Land Commission have an-

nounced decisions in sixteen cases on the Martin and Cornwall estates. Among the reductions are £10 on a rental of £21, £15 on £51, £4 on £19, £8 on £22, £4 on £17, £8 on £27. In one case the existing rent was confirmed. Lord Portarlington publishes a statement pointing out that on old hereditary estates rents have not been raised for a number of years, and if the subcommissioners reduce these rents anything like 25 per cent. a cry of confiscation will be rightly raised, and Mr. Gladstone's relative compensation will come to the front with irresistible force.

-The Allan mail steamer Sardinian, with His. Excellency the Marquis of Lorne on board, after touching at Moville, arrived at Liverpool Monday, and was met on board by H. R. H. the Princess Louise. His Excellency is reported perfectly well. The passage was an average one as to length, and nothing of special' moment occurred. The Princess and Marquis were cheered repeatedly and vigorously by the thousands of people who had assembled at the Birkenhead landing-stage. In addition to the popular reception, the municipal authorities were present officially to welcome their arrival at Chester. Her Royal Highness and His Excellency proceeded to Eaton Hall, the seat of the Duke of Westminster, whose guest the Princess had been for the previous three days

LINES Suggested by realing Rev. H. Johnston's account of the Peath of the Rev. Dr. Punshon.

The saint lay dying ! Nay, it was not death; Beath holds no empire over such as he; They live forever—to all time belong! Their brows are stamped with an immortal seal, The echoes of their accents never die; But treasured up, like scattered pearls, their words Become the Church's heritage for aye-Graved so indelibly upon the age That gives them being is their work, that time Cannot erase them from his scroll—their names Like phosphorescent characters inscribed On walls of saverns, through the mist of years, Skine lumineus and lovely evermore. Yet was he, passing into the unscen-That selemn mystery that men call death-Girding himself to cross that narrow sea, Whese chilling waters flow 'twint earth and heaven.

Oh, 'twas a solemn scene! and one to live Forever in the momories and the hearts of those Who stood around him, all unconscious yet That even then the chill waves laved his feet; That the cold hand was closing round his heart-That mingling with their voices in his ear Blent the glad harpings of angelic lyres; And that these eyes, shadowed and dimmed by pain, And blowly darkining to the things of earth, In clear unclouded loveliness beheld "The King in all His beauty." On his brow-That brow already bent submissively to pass The low dark erch, whose narrow portal bars The entrance to the truer, grander life— The dews lay heavy, and his shrunken cheek, Livid and wan, and colorless with pain; And on the pale lips, late so eloquent, Fluttered and leaped the gasping labored breath, And the quick beatings of that generous heart Yet warm with love, and love of life and home. Grew faint and broken, pansed and beat again, Till at the midnight came the Bridegroom's cr (No stranger voice to him) and with the name. The clorious name, his life-long endless theme Ypon his lips, he passed away from earth.

"A bright reality." Yes, he had found Jesus a living bright reality : a friend Whose mighty arm had stayed his sinking strength Unchanging and prohangeable, whose hand Had turned saids for him the sting of death And led him forth, victorious o'er the grave, A crowned conqueror, henceforth to sit. In heavenly places—evermore to join In that triumphal harmony, whose tones Heard from afar, and though but faintly caught. Mad ferened the key-note of his song on earth

Oh, he had said, "'tis rapturous to live!" And God has given him everleating life. Life rapturous, satisfying, jubilant, Bright, glorious, tearless, fadeless, painless, grand! Ne angry winds to break upon its calm-No clouds to dim the glory of its light-No sighs to mingle with its rapturous songs-No parting with beloved ones there to mer The perfect rapture of that glorious life, For Jesus is its King, the Lamb its light, Its "bright reality," its crown, its joy. RESECCA SCOTT.

Castleten, Ireland.

THE ECUMENICAL CONFERENCE.

An address by the Rev. Geo. Douglas, LL.D. in reply to an address of welcome on his return from the Houmenical Methodist Conference;

In responding to the words of welcome I am not insensible to the kindness which they convey. When it was proposed that I should go as a delegate, I will own that the limitations of my condition, and especially the feeling that no great results were to be anticipated from such a gathering, made me reluctant to undertake the task. But, as the providence of God seemed to stand in the way of the other conferential delegates, at the eleventh hour I decided, and accordingly went. And, sir, I shall carry with me the conviction that it was the most historic and thrilling gathering that it will ever be my The original idea of an Ecumenical Methodist

gathering belongs, I believe, to Dr. Summers, of the Methodist Episcopal Church South. This idea gathered strength with the years, and has, at length, become an accomplished fact.

Old City Road, the Mother Church of

universal Methodism, by common consent, was chosen as the place of gathering. Destitute of architectural pretensions, or of imposing proportions, all its associations are, neverhind, lies the dust of John Wesley; of Joseph Benson, the thunderer; of Richard Watson, the theologian; of Adam Clarke, the Com-mentator; and lastly, of Jabez Bunting, the legislator, with five thousand of the sainted dead. Across the street is Bunhill Field, where, high to the tomb of Isaac Watts, sleeps Susannah Wealey, the most anointed and transcendent mother that God ever gave to a worthy son. Unpretentious as it may be, the hearts of unnumbered millions fondly turn to this spot as the cradle of our Methodist type of

spiritual Christianity.

It was conceded by the pretentious and haughty London press to be the most remarkable assembly, in many respects, that even London had ever witnessed, whether you consider the lands that were represented, or the

greatness of the constituency.

Some four hundred good men and true were there. As you looked into their faces, you could not but feel that their eyes had looked out on almost every sea and every land. They had come from the fiords and steppes of Scandinavia; they had come from the confederated empires of Germany; they had come from the vine clad hills and sunny vales of France, and from the mountain passes of Switzerland; they had come from the wildering fragrance of Anda lusian Spain, and from beneath the shadow of the Quirinal, the Horse of Praxitiles, and the Vatican of Rome: they had come from where Stamboul proudly overlooks the Hellespont they had come from the death-dealing malarial coasts of Western Africa, and from the arid plains of Kafraria; they had come from the shadow of the Himalayas, where the cactus and magnolia fling their fragrance at the feet of that colossal height, which bears upon its brow the crystal crown of an eternal winter; they had come from the ancient lands of Northern and Southern China, whose standing wonder is the multiplied millions of men; they had come from the isles of Japan, where nestling flowers crown the creviced heights of volcanic desola tion; and from every colony of great Australia, from Tasmania, and the fern-valleys of New Zealand; they had come from the isles of the South, that, like emeralds set in cameos of coral whiteness, gem the bosom of the great Pacific; they had come from the cooling shades of the palms that skirt the pampas of South America; they had come from the tropic isles of the West Indies, from the silver canyons of Mexico, from almost every State in the great Republic, from most of the Provinces of our Dominion, and a Dove (James Dove), with breathings of peace, had come from the stormy isle of Newfoundland. Men, bronzed with orient suns, withered with the wasting heat of the tropics, sallowed by the fevered swamp, and reddened with the Northern blast, were there; while the picture was shaded by some noble representatives of the African race. Men of statesmanship and military skill; men from all the professions: men of highest scholarship and sweetest simplicity; men that stood peerless for pulpit power and legislative ability; an alarm viction nothing and a little social and worldly pulpit power and legislative ability; an alarming array of Doctors of Divinity, an overpower ing number of dignitaries, lent, as you will readily conceive, impressiveness to the great

This Council. Mr. Chairman, must ever stand historic for one event. It is to the everlasting honor of John Wesley, that he struck one of the first notes in the great anthem of liberty when he declared that the American slave trade was the sum of all villianies. This note was echoed by the eloquence of Wilberforce and Clarkson. It was apostrophised by the brilliance of Curran, when he declared that the moment the slave touched the soil of Britain, his festers were broken, and he rose emancipated and free, by the irresistible gen us of her Constitution.

Amid the deep tones of conflict and agony that anthem was carried forward, till the black attitude before the world.

dishonor of three hundred years was wiped off the escutcheon of this continent.

But, sir, it was reserved for this great Con ference to ring out the excelsior notes of this anthem. When it took the son of a slave mother, and placed him in Wesley's chair; when Ecumenical Methodism placed on his brow the coronal of its highest honor, by electing him for a time to preside over its councils; when deferential regard was paid to his rulings, then the apotheosis of liberty found its consummation in the cradle of the world's Methodism. And, sir, I cannot let this opportunity pass without bearing testimony to the nobility of those great hearted men of the South, who contributed to this result. I uncover and bow before the divinity of the spirit

which they displayed.

This Conference was signalized and instruc This Conference was signalized and instructive, by giving to us, for the first time, the accurate statistics of the strength of Methodism. From the evidence which was adduced, it appears that we belong to a living army of believers, numbering some four or five millions in the inner circles of membership, while some twenty-five millions come under the shadow of her teaching and influence. In the light of her teaching and influence. In the light of these facts we may well exclairs, "What hath

God wrought!"

When we go back one hundred and fifty years, and think of the six men met in the University at Oxford; when we think how the influence of their spirit has gone out, and over all the earth; when we think that almost one out of every four of the English speaking population of this earth writes himself down as Methodist, with a multitude of alien tongues, I think that we must rise to the conviction that the grandest spiritual phenomenon which any God wrought!" the grandest spiritual phenomenon which any ago has ever witnessed stands connected with the Church with which we have the honor to be connected. And this was the testimony of the Loudon press. It came like a new revelation to many of us within, as well as those beyond the pale of Methodism.

And then, again, sir, I think we may justly claim that the Ecumenical Conference presented one of the finest illustrations of Christian unity. The dream of good men in every age, has been for the realization of the prayer of our ascended Lord, "That all may be one." This has been interpreted in different ways. By Rome, as implying unity of organic government and of dogmatic belief, as interpreted by Dean Stanley, in the greatness of his catholic heart, as unity of organic government with diversity of dogmatic belief; as interpreted and illustrated by Ecumenical Methodism, as diversity in organic government with unity of dogmatic belief.

1 need not say that the pretentions that a prelatical system is the only Scriptural system Church government, is unworthy the candor of profound scholarship. When Archbishop Whately repudiates apostolical succession, as a figment which can never be proved; when Dr. Lightfoot, the present Bishop of Durham, un-rivalled in the splendor of his scholarship, admits that for three hundred years in the past apostolic period, it is difficult to find anything analogous to a diocesan bishop. When the Bishop of Inverness, one of the revisers, considers that obscurity hangs about the terms, which indicate Church office, what are we to think of estimable men so far forgetting themselves as to unchurch the entire of Christendom, save their own sect or party, christendom, save their own sect or party, and speak of organic unity as the only condition of safety? What are we to think of the amiable Stanley, who would welcome men of all possible shades of opinion, from agnostic doubt to mystic fanaticism, if they would only accept of one Church government, thus rendering the essentials of faith secondary to the ex-

ternal order.

The union that was realized in the Ecumenical Conference was a unity of faith and experience. Some twenty four distinct sections of Methodism were represented.

There was the Episcopal and Presbyterian form; there was the high conservative and democratic; there were those who stood in connexional relations, and those who were well-nigh independent; yet, sir, when they met in solemn assembly, the paraphernalia of ecclesiastical form was held as secondary. All gave their fealty to our grand theology and experimental life. A theology that asserts the royalty of man as a moral agent, and vindicates it against the sensuous philosophy of Locke, which ripened into French materialism and consummated in the positive philosophy of Comts. A theology that asserts the reality of an ever-living and pre-sent Jesus in the Church, and vindicates it against the mythic theories of Strauss and the legendery ideas of Renan. A theology that lifts itself against the rising tides of agnosticism and rindicates the Christian gnosis. " whom we have believed," "We know that we have passed from death unto life." A theology, that rejects all theories of limitation and fearlessly asserts that wherever is found the heavenerected brow the beating heart, the yearning soul after an immortal good, there is the birth right for spiritual deliverance; there is the man for whom Christ died.

I shall never forget when the question was considered of the form of teaching best adapted to save men, how Baldwin, from China; how Maclea, who founded our missions in Japan; how Rogers in New Zealand, how James Calvert, who forty five years ago went to cannibal Fiji, and left it Christianized; how a brother from the Argentine Republic, how Humphries from Campore, how Otis Gibson from the midst of the heather Chinee in San Francisco, along with many others, gave their testimony, that the preaching of the Crucified with the demonstration of the Holy Chost, was the most dynamic power in the universe, to command the homage of the highest intellect, to break the most stolid hearts, to go down to the most aboriginal simplicity, to lift up the degraded, to dispossess them of devils and to sit them at the feet of Jesus, clothed and in their right minds. I shall never forget how Bishop Simpson, the most towering name in Methodism declared how God had blessed the Episcopal and Presbyterian forms of government alike. How that the one faith, the one experience, the one song, the one loyalty to the fundamental ideas of fellowship, constituted the bond of union between Methodism all over the face of the earth.

If I am asked what this Ecumenical Confer-

ence has done? I answer, it has illustrated and proclaimed this unity. The hereditary antagonism, which had grown up between the North and South, between the slave and the master, between the Episcopal and Presbyterian forms of Methodism on this Continent, and the antagonisms which had long existed in the Motherland melted away, and heart came to heart, and hand joined hand. And now, what is the feeling that wherever a man hails to Methodism all over the earth we feel that there is a brother beloved? Nothing was more suggestive than the discussion respecting those who had apostatised and renounced their living relation to Methodism. It came out that while Methodism had given a Lord Mayor to the mightiest city on the face of the earth; that while it had given two chief mag-istrates to the great republic; that while it had given to science, a Dr. Davingee, at whose feet many scientists lately sat, while he discoursed of Him, who has set his glory above the heavens; that while it had given a Moulton to be the compeer of the committee of scholarly revisers; Howarth to be the highest of cotton kings, and a De Paw, the great Indiana manufacturer and thousands of others scarcely one man, who bore upon his brow the brand of apostate had ever came to anything like wide recognition. While respect was offered to those who from in tellectual conviction or high moral purpose sought alliance with other sections of the Church, recognition everything, were found relegated to the realms of an utter contempt, even by those with whom they sought to associate. Oh! sir, the great want of our Methodism was found to be a continuous converting power, without this quisite you will find them. she must disintegrate, without this, I say, let No one need be frighten.

her be blotted off the face of the earth. This Council committed universal Methodism to the cause of Temperance; and who shall not say, considering the social conditions of the Motherland, that this was not an achievement worthy the greatness of the occasion.

.It lifted up its voice with indignant and solemn protest against the horrible opium traffic, which is consigning thousands and tens of thousands to a ruined life and a hopeless death in the far east and was not slow to denounce the British policy as unworthy of her national status and moral

and deprecated antagonism between any of its branches on foreign soil.

This Conference proclaimed the necessity for a ministry which, on the one side, should touch the conditions of the Salvation Army, and on the other reach up to the highest culture. It was advocated that she must plant herself with increasing power in the great centres, must build up educational institutions that will give strength and dignity to the Church. The policy of both British and American Methodism in planting their colleges in the suburbs of great cities, to at once educate the coming ministry and utilize it as an evangelizing force, was held to be in harmony with the highest interests of Methodism all over the earth.

But I must close, Mr. Chairman. Since my early boyhood I have been thankful for a humble place in the ranks of the Methodist Church, and have been proud of her harmonious theology and great traditions; but, sir, I never felt a more impressive sense of the grandeur of Methodism

than since this gathering in London.

The seed that was planted in obscurity, that vas watered with the tears of devotion, has grown and grown toward heaven-has reached out its branches until they have covered the continents and bridged the seas. Its fruits are the fruits of the tree of life, its leaves are for the healing of the nations. Ten thousand times ten thousand, and how many in this very Church, have plucked the fruit, and eaten, and livedforever? Millions to night gather under its shadow; and I believe that through the coming generations it shall continge to reach out its shadowing influence for good until the mystery of God is finished and the conditions of time have found their bestific ulti mate in the eternities.

Correspondence.

THE REVISED NEW TESTAMENT AND DR. A. CLARKE.

MR. EDITOR,-As I have noticed in reading the Revised New Testament that many of the changes made by the revisers correspond with those made, or preferred, by Dr. Adam Clarke, the late Methodist Commentator, as given in his notes of the New Testament, I have thought that a reference to a few of such changes might be acceptable to some of your numerous readers. In doing so we cannot give the reasons of Dr. Clarke for the changes to any great extent, but mostly the bare changes, with, in some cases, word as to the apparent improvement made.

Notice a few passages in Matthew. In the 4th chap, and 19th verse, the Revised New Testament reads: "Come ye after me," and Dr. Clarke, "Come after me." The word come seems to bring the disciple nearer Christ than follow of the Authorized Version.

Chap. 5, v. 16, "Let your light so shine before men," &c., is changed to "Even so let your light shine," &c., in Revised New Testament, and Dr. Clarke, "Thus let your light shine," &c., which translation connects the 10th with the 15th verse, and shows that the Christian's light is to shine as the light of a lamp. Verse 29 in the Authorized Version reads:

"And if thy right eye offend thee," &c., in Revised New Testament, "If thy right eye causeth thee to stumble," &c., and Dr Clarke, "Cause thee to stumble," thus conveying a much clearer idea to the reader.

The 39th verse in the Authorized Version

has, "Resist not evil," Revised New Testament,
Resist not him that is evil," and Dr. Clarke,
"Resist not the evil person." This change gives Chap. 6, verse I, changes the word alms to righteousness, and Dr. Clarke, "acts of righteousness," which shows that it is as wrong to do any good deed " to be seen of men " as to give alms

for that purpose.

In verse 13 of this chapter we have again the word "evil," in the Lord's prayer, changed to "evil one," and by Dr. Clarke to the "wicked one," which reading brings to mind the personality of Satan from whom we are to pray to be delivered.

In the 19th verse we have the word "consume" for corrupt in Authorized Version, and Dr. Clarke gives the same rendering.

A very important change occurs in the 25th verse where in the Authorized Version it is said, "take no thought for your life," &c.; but in the Revised New Testament it is, "be not anxious for yourself, and Dr. Clarke "be not anxiously careful," &c. Infidels quote the reading of the Authorized Version as inconsistent with the duties of life, and we have had to explain.

Chap. 11, v. 14 has Elias for Elijah, in the

this should always be written Elijah that as strict a conformity as possible might be kept up between the names in the Old Testament and

In the 23rd verse the word "hell" is "hades" in the Revised New Testament, and Dr. Clarke advocates the change and says the word "hell" conveys an improper meaning of the original word, because hell is only used to signify the place of the damned."

In chap. 13, v. 2, the word "ship" is changed into " boat "; and Dr. Clarke translates "ploion vessel or boat. Verse 36 has in the Authorized Version, "declare unto us the parable," the Revised New Testament "explain unto us," &c. and Dr. Clarke "phrason, explain," which change is a manifest improvement.

The 26th verse of 16th chap, has the word soul changed to life. Dr. Clarke says "on what authority many have translated the word psuche in 25th verse life, and in this verse soul. I know not, but am certain that it means life in both

Chap. 17, v. 20 in the Authorized Version contains the word_unbelief, instead of which the Revised New Testament has little faith. The disciples were not unbelievers but "had some faith, but not enough," says Dr. Clarke. The 2nd verse of the 22nd chap. has "marriage

feast "for marriage in the Authorized Version, thus agreeing with Dr. Clarke.

These are only a few of the many interesting correspondences. F. Delong.

REV. DR. POOLE'S LAST WORK: "RIPE GRAPES, OR THE FRUIT OF THE

SPIRIT."

Brother Poole holds a ready, facile pen, and has written a number of tractates, all of them adapted to attract and hold attention, and to lead to thought; some of them, perhaps, to excite questionings; and some of them, from ome quarters, to provoke controversy. All, however, are serious and earnest, though unique. and some are novel, and others speculative. Some of his tracts, on unusual themes, are still admonitory and valuable. Most of them are really practical; but this last, and best, as well as highest of all, is pre-eminently practical. It is intended and adapted to advance its readers to the very highest stages of spiritual life; but not in the usual hackneyed manner; yet it is pre-eminently scriptural and experi-mental. He adopts the Scriptural catalogue of the fruits of the Spirit, and illustrates them as no writer or preacher could do, who has not had a deep experience of the Spirit's work on the human heart—his own, and others.

These are true grapes of Eschol, and truly ripe. I do not know a book (and it is a good deal to say) better adapted to feed and comfort a true believer's heart. It will not only bear reading a second time, but ought to be read over and over. It is a book for young converts, and a book for older Christians; a book to take portions from through the week, but it is preeminently a Sunday book. It seems as though our brother had given us the matured treasured best thoughts of a long Christian and ministerial life. There are good things on the surface, but the more you dig, the more numerous and ex-

No one need be frightened at the prospect of reading a heavy book. Nay, it is anything but that; it is like "honey out of the rock." Its style is as pure as its principles—an exquisite repast of "English undefiled." I did not think our brother, despite his known cleverness, could write so beautifully. It must be read to be appreciated. Only begin it, and I am sure you will go on to the end. I have not the time, or space, for extracts. Get the book, and read it

for yourself. Now, I do not give this commendation to oblige a friend, but to urge you to make the rangements will be made for as speedy and thorough acquaintance of a little stranger, whose com- a distribution of them as practicable.

"It strongly, and we believe, efficiently recom" panionship you will "never" have "occasion" to mended harmony in the establishment of missions, and deprecated antagonism; between any of its perusal of this book, to the extent of their num. ber, I shall be helping so many persons on in the way to heaven. It is for sale at the Meth-odist Book Room, and can be obtained through

any bookseller.

Wishing the possession and exemplification of more of the fruits of the Spirit, or more maturity in the fruits already possessed, on the part of all the members of the Church of Christ, I once more commend this book.

JOHN CARROLL. N.B -I should have written this commendation several weeks ago, but my engagements (especially my writing engagements) have been so many, that I have not been let hitherto.

This letter, for some reason, went to the Dead Letter Office, which accounts for its delay.

HOLINESS.

[II] have read in the GUARDIAN from time to time with interest the accounts of the doings of Holiness Conventions, etc., in the west, and have been for years hoping for something similar in the Montreal Conference. Lately I have been thinking the matter over a good deal, and am very anxious, indeed, to see some definite action taken in the matter. As the Methodist Church was believed by its founder to have been raised up in the providence of God for the pur-pose of "spreading scriptural holiness over the ands," and as it still has the same mission to fulfill there is surely much need of clear, scriptural light on this subject.

In the first place ministers need it, that they may know how to instruct the people. And while I am well aware that the "Course of Study" presless thorough knowledge of this subject by all our ministers, I am far from anything like a feeling of censure or fault-finding when I say that many of them feel their need of more cribed for our probationers insures a more or light than they possess in reference to this important doctrine. This they freely confess, and many do most earnestly desire to have their minds enlightened, and to be able with greater force and clearness to present it to their people.

Now it has seemed to me that a doctrine of

such exceeding great importance demands more than ordinary attention, and whilst I have often wished to see a Holiness Convention in connection with the Montreal Conference, and whilst I would still rejoice to see it, yet it has occurred to my mind that such a convention would not answer the desired end. I think we want District Conventions, so that neither distance nor expense would prevent any from attending. Can it not be done? I hope it will, and that without delay. Perhaps a little space in the GUARDIAN could be profitably utilized in furthering this matter. I hope some of the brethren will think so, and that the Editor will kindly make room for such articles as may be sent, including this one, which is already longer than I intended. My object has been to call attention to the matter, hoping that it will be taken up at once by others, and that this blessed doctrine of the Bible and of the Methodist Church may be more than ever lived and preached by us as a people.

J. Lawson.

LIBERALITY IN OPINION.

We rejoice in the growing spirit of unity among Christian denominations, as manifested in their meeting together so frequently on the same plat-form, engaging in the same works of benevolence and philanthropy, and conversing with each other in public conventions as to the best modes of reaching the masses and teaching the young in our Sab-bath-schools. We hope none of the Methodist people are so narrow and sectarian that they can see no good in Christians of other names. We have always cultivated and exhibited a friendly spirit, and have encouraged our people to do the same, toward other bodies of Christians; and if it be "like priest, like people" we, as ministers, have a responsibility in this regard. We have many times been grieved to see the spirit manifested by Christian people which would seek to deprive others of the right of private judgment; and if you did not happen to belong to their communion you could have no part nor lot in the matter. Such feeling, however, I hope is not at all common. I have thought it may do good to any of that class whose eye might fall on these lines, to give a few quota-tions on this subject from Christian men of different denominations.

"Ignorance is the mother of bigotry." Knowledge enlarges the mind. You seldom find an intelligent man a thorough bigot; it is the man who thinks he knowsagreat deal, but does not. Look out for a man who sees but one side of a question, and takes but aw of everything. here is any man to be pitied it is the man who has just one idea in his head, no more, to less. Let a man give his life to the discussion of the doctrine of election, free agency, or baptism and he will be an imbecile in body and in mind. Bigotry puts its hand on a man's head, and flattens his skull. Evils of it are: 11 It cripples investigation. 2. Prejudices people against Christianity. 3. Hinders the Church's triumph,"—Dr. Talmage:
"I do not like a Presbyterian who is not a Pres

byterian, nor a Methodist who is not a Methodist. I believe in being attached to one's own denomina-tion; and so far from making you less charitable, it should tend to make you more charitable to see them so. A man who is devotedly attached to his own family will respect his neighbor who is like-wise attached to his."—Rev. Wm. Arthur, M.A. Presbyterian, Methodist, Baptiet, &c., these simply ind cate what regiment of the army we belong to; the army is one and when the conflict is over, and the "ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads," as they pass through the

gates into the city this will be their song : "Let names and sects and narties fall, And Jesus Christ be all in all."--W. J. Hunter, D.D.

ALPHA. TEMPERANCE COLONIZATION

SOCIETY. 1

DEAR SIR, -- If you saw the "piles" of letters that come to me in relation to the above Society. you would justly conclude that no subject is more interesting to your readers just now. add a few words of explanation in addition to my

former communications.

1. It is barely possible that the project may fai through the Government's refusal to ratify our proposition, though we do not anticipate such a result. The promoters of the scheme are meeting all preliminary expenses, because confident of

success.

2. We hope to secure 10,000,000, instead of 2,000,000 acres, as the subscriptions for land are pouring in from all directions.

3. We are making applications to Parliament for a charter for the So lety.

4. Two-thirds of the 2,000,000 acres first proposed as the colony are already subscribed for.

5. The forty sections, of 640 acres each, placed at my disposal for ministers, are all ordered; can now only take subscriptions with choice of land

according to date of order.

6. Several laymen have written me to take their orders. I am now prepared to receive all such orders. No person can subscribe for more than 640 acres. The S ciety will make special terms of settlement with the Government. The colony may be selected from any part of the unsurveyed portion of the North-West. Probable location—between the C.P.R. and the U.S. boundary, and

bout 300 miles west of Winnipeg. Subscribers may sell again at any time. First payment of 10 per cent. when title is ven, which will probably be in the early autumn of next year. I will be glad to send a circular with full information and blank form of order to those who

request it. Taxes—such as may be expected in new municipalities. Toronto, Nov. 4th, 1881. W. J. HUNTER.

LUMBERMEN.

Suitable reading matter for lumbermen's Sundays is much wanted. Will the readers of the GUARDIAN please help in meeting this emergency? second hand copies of the GUARDIAN, British Work man, Band of Hope Review, Northern Messenger, Pleasant Hours, with other publications of this kind would be acceptable. The packages can be sent by parcel post or express, to my address, er that of W. B. McAllister, Esq., Pembroke. Ar-

A few days ago I received a package of the Northern Messenger for distribution among the lumbermen, accompanied by an anonymous note, from which I make the following extract: "We get a great many religious papers in our family, and all are carefully preserved for lending or giving away; and when those lent are returned in a damaged state we make them into scrap-books for hospitals &c. As you do not know my name this is not egotistical.

This suggestion is a valuable one. Many youthful hands in this way may find something to do for Jesus. "Cast thy bread upon the waters; for thou shalt find it after many days." H. F. BLAND.

DEAR BRO, Since my last acknowledgment kind friends (some known to me, and some un-known) have sent additionel donations towards my loss by fire, on the 15th of September last,

HILLSDALE.

viz.:—
Paisley Circuit, per Rev. J. Green
Innisfil J. W. Totten
Stirling R. Walker
Mono C. Shaw ...
Rev. E. B. Harper, and two friends, Barrie
Bev. W. R. Morrison, Manitoba
Samuel Crozier, Esq., Mono
Peter Slator, Esq., Mono
Peter Slator, Esq., Mono
A Friend, per Rev. W. Briggs, Toronto
Rev. G. W. Hewitt Magnetawan
Mrs. J. Palmer, Horning's Milla
Rev. J. W. Young, Mount Albert
J. Bredin, Alliston
J. Power, Adjala
J. W. Stewart, West Essa
Mrs. T. Greenaway, Tottenham J. Power, Adjala 200
J. W. Stewart, West Essa 200
Mrs. T. Greenaway, Tottenham 100
Mrs. A. Totten, 200
W. R. German, Picton 100
A. Western Friend, Ottawa 100
Rev. W. E. Barker, Hampton 200
Rev. W. E. Barker, Hampton 200
Allow me to express my gratitude to each of these friends for their expressions of sympathy, and to say that each donation was an additional surprise to me as it came and, all together, has

surprise to me as it came, and, all together, has been a great help towards restoring comfort to myself and my family. They may be glad also to learn that the trustees have bought a house for a parsonage, and we are now getting settled in it as fast as possible. W. H. Cook.

Our Church Mork.

THE MISSIONARY COMMITTEE OF THE TORONTO CONFERENCE.

The above important Committee held its session last week in the village of Bradford. It was preceded by missionary sermons, delivered by the

President, the Rev. J. G. Laird.

The congregations on Sabbath were larger than usual, the texts were well chosen, and the sermons characterized by perspicuity, directness of aim, and power. It was a day of refreshing, coming down from the presence of the Lord.
On the following Tuesday the ministerial and

ty members of the Committee met at 9 c'clock for the transaction of business. The following ministers were present:—The Revs. J. G. Laird ministers were present:—The Revs. J. G. Lard,
A. Sutherland, D.D., G. Coobran, N. R. Willoughly, M.A., J. Learoyd, W. Jeffers, J. F. German, M.A., J. Shaw, J. S. Clarke, J. Bredin, E.
B. Harper, D.D., J. Woodsworth, C. Fish, W.
Tindall, J. Anderson, T. Crosby.

Laymen: Messrs. W. Foster, Brampton; S.
Washington, Selina; G. W. Webb, Colborne; M.
B. Belvis, D. Bluckle, C. B. Bluckle, C. B.

B. Roblin, Belleville; G. D. Platt, Picton; W. A. Morrow, Peterboro'; Dr. Norris, Omennee; J. J. Pearson, Newmarket; J. Sisson, Crown Hill; A. Hunt, Bracebridge; F. H. Wilmott, Lisle; J. W. Armstrong, Biggins; H. H. Perdue, Eden Grove; E. Biggins, Sault Ste, Marie.

Of ministers there were eight absent, and of

laymen but two. Six of the ministerial absentees, however, are chairmen of far distant missions which satisfactorily explains their non attendance. The President opened the proceedings by calling upon the Rev. J. Bredin to read a portion of Scripture, after which a hymn was sung and prayer offered.

Four members of the Committee rose to their feet simultaneously to move that Mr. Bredin act as Secretary. He was, of course, unanimously chosen. The regular business proceeded harmo-niously till noon, when the Committee was adjourned till two o'clock. At the given time the members were in their places, and the business was resumed at the point reached before rising. Notwithstanding the large amount of work to be done, and the diversified intersts to be guarded and each member to a certain degree a special pleader for his own district, not one hasty or unkind word was beard during the entire session. This was very much to the praise of the Com mittee, yet only what might reasonably be looked for from such a representative body. The laymen were particularly painstaking, and evinced hearty and intelligent interest in the financia affairs of the Church, which must be regarded as intimately related to the spiritual affairs. During the day the Rev. Thomas Crosby made

his welcome appearance, and was introduced to the Committee. At eight o'clock in the evening a very large congregation gathered to the missionary meeting, many being allured by the fame of the speak ers. The body of the house was quite full, and some fifty or sixty persons beside in the galleries. The church is one of the most cheerful and com-fortable north of Toronto. The choir was in full force, and supplied the occasion with several

appropriate selections well rendered.

After the usual devotional exercises the Presi dent called on the Chairman of the Bradford District to read the report, which necessarily was very brief, as the Yearly Report was not yet out The speakers were the Rev. Mesers. Shaw, Buth erland, Cochran, and Crosby. On the whole the speeches were much above the average, quite as good as are to be heard anywhere in Ontario at the time of a missionary anniversary. But the interest of this occasion centered in the Rev. Thos. Crosby—returned missionary—apostle of British Columbia. He had a great deal too much to say (and is it any wonder?) to feel at ease upon his legs. His speech ran out at the tipe of his fingers and through every opening of his face—he was eloquent all over. His graphic report of conversions of red men made us all rejoice anew in those doctrines which cluster around the new The assurance of salvation (conscious deliverance from sin) was gloriously demonstrated in the experience and lives of those once lost sheep of the wilderness; and as the story was being told strong men wept.

The collections and subscriptions taken at th neeting were fifty per cent. in advance of last year. This meeting seemed to bring back to us the old times when enthusiasm characterized all the

meetings of the Missionary Society.

GODERICH DISTRICT.

We have looked for some time for some communication from Goderich District, but seeing that none of the other brethren have taken in hand to write we feel it a duty to do so. The year was inaugurated by a District Camp-meeting, held on the Ashfield Circuit, in the month of June. Owing to various circumstances, the meeting was not as representative a one of the District as was desirable—and not largely attended. Some discouraging aspects presented themselves in the earlier part of the meeting, but it resulted in a gracious work both of quickening and conversion on Bro. Hender's Circuit, and he predicts that a Camp meeting on the same Circuit another year would be extensively patronized by the Circuit. A Union Camp-meeting was held early in

September, on the Holmesville Circuit, and assumed more of a District representative charoter than the former one. Great preparation had been made of it. Some twenty-four tents were occupied. The ground was very le. The congregations were gener-large, and on Sunday immense. The order perfect. The preaching pointed. One day was set apart for Temperance; and the plain, earnestspoken addresses were immediately followed by one of those glorious displays of the spirit in convicting sinners, that used to charcterize the Camp meetings of old. The meeting extended over two Sabbaths, and resulted in much good to the surrounding Circuits. By the sheence of the Chairman in England. the Rev. A. Edwards and William Donagh, had principal charge of the services. Efforts are being made to scoure the grounds and obtain pledges for an Annual District Camp-meeting in the same place.

The Pinancial District Meeting was held in

Golerich, on the 25th of October. This District, which I think is the youngest Methodistic terri-

tory of the Conference, and which was nearly all Missionary territory, a few years ago, has achieved the enviable position of being entirely off the Mission Fund. We say this rather to the shame of some districts on which Methodism was introduced at the beginning of the century, and which to-day still claim large grants. The Chairman of the District having returned from his two months' absence in returned from his two months accence in Europe, gave in the evening a most graphic des-cription of the Ecumenical Council, whose attings he had attended. A very pleasing ex-pression of the esteem his brethren held him in was then given, accompanying an address a cheque for \$200, contributed largely by the ministers, nobly assisted by the laity, was handed to him. Never was a present more cheerfully donated or more feelingly acknowledged.

BRUSSELS CIRCUIT. A Revival is in progress on our Ethel appointment, mainly conducted by my colleague, Rev. Walter Jamieson, who is in labors more abundant, and is very highly esteemed as a preacher and pastor, on the whole Circuit.
Our Brussels Ladies' Aid Society held a Grape

Fruit Social on the evening of Thanksgiving Day, at which they raised \$21.00. The large and beautiful Church in this village is now entirely enclosed by an elegant fence; and a woodshed in the rear—the whole done without any expense to the Trustees, by the Ladies' Aid Society, A more complete Church property it must be difficult to find, in a village of its size, than this now is. On Sunday evening last a Reception Service was held in the Church, at which sixteen of the young converts were received into full membership, making a total of fifty-five thus received, as the fruit of the revival last spring. The village has now a membership of about two hundred, and requires and should have the exclusive pastoral charge of its min-

The son of the Rev. John L. Kerr, of Dorchester, who travelled with me during part of my first year on the Circuit, and was obliged to desist on account of his health, is located here as editor of the Brussels' Post, and renders very efficient help both as a local preacher, Sunday-school superintendent, and choir leader. If instead of entering into the already over-crowded ranks of the ministry, other of our young men could see their way clear to devote themselves and their talents to similar spheres of usefulness in the ranks of the laity—they might more effectually serve the Church of God.

JAMES HARRIS. OPENING OF TWO NEW CHURCHES ON THE CORUNNA CIRCUIT.

During the last couple of months the President of the London Conference, the Rev. A. Langford, has dedicated two new churches for us on this circuit - one at Cole's Corners, on Sunday, September 11th; and one in the village of Corunna, on Sunday, October 16th. In the former case he was followed in the afternoon by the Rev. T. M. Campbell, of Sarnia; and in the evening by the Rcv. F. G. Weaver, of Ravenswood, while in the latter he preached morning and evening the Rev. J. H. Orme, of Arkons, taking the afternoon service.

A festival was held at both the places on the following Monday evening, which, under the management of the President at Cole's, and of our Chairman, the Rev. W. C. Henderson, at Corumna, had the effect of removing the entire indebtedness, and leaving a nice margin for fencing and shed-building.

The church at Cole's Corners (hereafter to be

called Milliken's appointment) is frame, was erected by George Proctor, Esq., of Sarnia, and cost \$700; that at Corunna, frame also, was built by William Beattie, Esq., of Corunna, is of the Gothic style, with tower and spire in corner, stained glass windows, freecoed walls and ceil ing, and cost \$1,400 without furnishings. Beth buildings are painted white, and present a neat and finished appearance.
In addition to the ministers already men-

tioned. We wish to express our thanks to the Revs. T. Clarke, C. Couzens, J. A. McAlmond, and J. McKutcheon; and, as well as the Meth-odist friends of Sarnia, and others, who freely bought tickets, and came to our assistance in a most handsome manner; Brother Palmer zunning his boat at a merely nominal price, carrying all that wished to attend. Moreover, we are pecially under obligation to the Sarnia Methodist choir, for giving us their free and efficient services on both occasions. William Mills.

DEPUTATION FROM THE METHODIST CONFERENCES IN IRELAND TO THE UNITED STATES OF AMERICA.

By the union of the two Methodist bodies in Ireland, so happily accomplished three years ago, a new era in the religious history of that country was inaugurated. It is only fair to state that among the influences which contri-buted to that union the action of the New York advisory Committee in 1867, in urging such a step upon both the Conferences in Ireland, and promising sympathy and co-operation, is worthy of special notice. This union rapidly resulting in general amalgamation; and the best spiritual

results may be confidently anticipated. During the previous five and twenty years both the Methodist bodies had been making special efforts to meet the religious necessities of the country, and from 1853 to 1877 the Wesleyan Conference alone had added 37 to the numher of ministers in the active work. In consequence of these efforts the annual expenditure of ach body at the time of the union was considerably in excess of the annual income. Since then, owing to a succession of scanty harvests, wide-spread social and political agitation, the prevalence of commercial and other depression, and other causes, the annual income of the Methodist Church in Ireland has

been seriously reduced. To meet the exigencies of the situation, the members and friends of the Methodist Church in Ireland have already subscribed liberally; but, unless additional means can be provided, the evangelical agencies of Irish Methodism must be greatly reduced in order to avoid disastrous financial embarrassment.

Notwithstanding the pressure of unexpected difficulties, not a single society or congregation has been abandoned since the union; and the last official census of the country shows that while other denominations, both Protestant and Roman Catholic, have declined in numbers, Methodism has increased. This fact will appear all the more remarkable when it is stated that between the years 1853 and 1877 the Wesleyan societies alone lost by emigration 11,859 memers from a class membership averaging about 21,000. Of course, this represents the loss of two or three times that number of adherents. Ireland can ill afford to have any of her evan-

colical agencies weakened or withdrawn. Bearing in mind the itinerant character of the Methodist ministry, and the effect of disestablishment upon the resources and operations of other Protestant Churches, it is desirable, if not essential for the sake of our common Protestantism, especially in the southern and eastern provinces, where Romanism is largely in the majority, that Methodist agencies should be well

The state of Ireland generally exerts an important influence upon the Protestantism of the world. The Methodism of Ireland is intimately related to the Methodism of the world, not only in the history of the past, but as regards the interests of the present and the prospects of the future. From year to year she is made poor by the outflow of immigration, but in the same proportion she has helped to make other Churches rich. Surely it is not unreasonable that in this crisis of her history she should appeal for sympathy and help to the numerous friends of Irish Methodism and of evangelical

Protestantism in Ireland in other lands.

At the Conference recently hold in Cork, the undersigned were appointed a deputation to visit the United States and Canada in order to appeal for aid to enable the United Church of Ireland to carry on its important work in that country. Recognizing the numerous strong ties which from the beginning have linked the Methodism of Ireland with that of America, and gratefully acknowledging the valuable aid rendered in former times to the enterprises of Methodism in Ireland by the American Methodist Churches. it is hoped that the present appeal will meet with an encouraging response.

WILLIAM CROOK, OLIVER M'CUTCHEON. JOHN KER.

The Righteons Dead.

, NOVEMBER 16, 1881.1

sister was truly exemplarly in every part of her life. She maintained a uniform and consistent profession of religion to the last. Her place in the Sunday school, in the class-room, and in the sanctuary, was scrupulously filled ever Sunday. She drew around her the hearts of all who knew her, and many are the friends who now mourn her death. During the last summer she suffered much from weakness and loss of appotite, and gradually came to feel that her end was near. But she did not fear, for she felt that the Lord was very precious to her. While surrounded by sorrowing relatives, she quietly passed away to join the redeemed before the threne of God.

J. Scanley.

MRS. DAVID HOLDEN.

Jane McFadden, wife of Mr. David Holden, of Pembroke, entered into rest on the morning of Thanksgiving Day, October 20th. For some time she had been satisfied with life, and her language was substantially that of Simeou, "Lord, now lettest thou thy servant depart in peace." She was conscious to the close, and exshanged mortality for life with the tranquility of infant slumber.

Mrs. Holden was born in 1811, in the county alrs. Holden was born in 1811, in the county of Armagh, Ireland. In 1816, with her parents, she came to Canada, and settled in the township of Edwardsburg. When twenty years of age she was converted to God, and joined the Methodist Church. Her father's home had frequently a "church" in it, after the apostolic fashion; and it, and, subsequently, her own, was one of genial hospitality to the "messengers of the Churches."

Mrs. ho den was a mature Christian, and a

Mrs. no den was a mature Christian, and a Mrs. no den 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 ir winning souls. For some years she suffered from physical debility, but "patience had its perfect work," and, as the majestic John Howe on one occasion characteristically said, she "cheerfully waited for a seasonable, unfeared dissolution." Her Christian influence was quiet, but strong and Christian influence was quiet, but strong and abiding. By it," she "being dead, yet speaketh."

H. F. Bland.

CLARISSA B. DOUGHAN.

Clarissa B. Doughan was born at Vestal, in the State of New York. She was converted in 1859, and became a member of the Methodist Episcopal Church of that country. About three years later she came with her now bereaved husband to the city of Toronto, and was reecived by certificate to our Church, where she has since been an earnest and useful member. The care of a large family, together with the infirmity of heart disease, made it impossible for her to show that activity in the work of the Church that she might otherwise have shown; yet she was in deep sympathy with the cause of God, and was always ready to do her part. Her

religious experience was never so demonstrative as silent, true, and lasting.

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 true in Cod was unrevened. trust in God was unwavering. Death, to her, had already lost his sting. She delighted to talk about Jesus, and she found comfort sweeter than honey in the Word of God. It was her rod and staff in the valley of the shadow of death. Her face brightened with the faith view of heaven while we sang at her bedeide. My heavenly home is bright and fair ! And when we sang together, Shall we gather at the river? with remarkable confidence she led the

chorus, "Yes, we will gather at the river," etc. Before she died she commended her husband and children to the Lord, and told the writer to tell the Church that she had gone to be with Jesus. On the 11th October she passed away to be forever with the Lord. The funeral was large, and the church was filled on the Sabbath with sympathizing friends, when the writer preached from 1 Thess. iv. 18, "Wherefore, comfort one another with these words."

J. H. Barkwell.

FRANCES ELLA FERGUSON.

FRANCES ELLA FERGUSON.

Frances Ella Ferguson, daughter of Samuel and Ellen Ferguson, was born in Chinguacousy, near Brampton, March 28th, 1861, and went to her heavenly home, June 25th, 1881, after an illness of four months.

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 Bro. Learoyd, she consecrated her young heart to the service of Christ. As she possessed a very amiable disposition, and had striven from infancy to lead a conscientious life, her conversion brought no conscientious life, her conversion brought no strongly-marked outward change. From this time she was in the constant habit of reading God's word daily; this gave strength and character to her Christian life.

Ella was a loving and obedient daughter, a tender hearted and generous eister, and a lively and cheerful friend. These qualities caused her to be much beloved in her Christian home, and rendered her a favorite in an extensive circle of friends and acquaintances. She possessed a fine musical voice. This she used for her Master in our church choir, and in Sabbath school, temperance, and other work. She tenderly loved her Christian friends and Christian work.

Our special services last winter were specially blest to her good. She trequently referred to them as the source of a deeper and richer experience. When asked by her anxious mother if she was afraid todie, she replied, "What would I fear?" To her pastor and others she gave the most decided and cheerful testimony to her complete trust in her loving Redeemer. We hoped that she might yet be spared to the Church on earth. The ministers will remember the season earth. The ministers will remember the season of prayer, during Conference, in this behalf. But God saw otherwise. The messenger came suddenly at the last, but he brought no terrors for her. She lingered not shivering on the sea's brink, but with the words "I love Jesus" on her lips, herspirit went to be "forever with the Lord."

N. R. WILLOUGHEY.

JOHN; SMITH,

Late of Walford circuit, was born in the township of Beckwith, April 10th, 1826, and died in the triumphs of faith in Warwick township, Lambton county, Ontario, July 18th, 1881. 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. He found its means of grace very helpful to him, and he soon showed that he had talent for usefulness, and was appointed a class-leader, which position he filled with increasing usefulness for twenty-nine years. He felt deeply the responsibility of the position, but did not shrink from the toil it constantly laid upon him. He was also alread on the givenit plan as a local prescher. also placed on the circuit plan as a local prescher and many times in his own and other neighbor hoods did he stand between the people and disap-pointment, and preached unto them Jesus. I have heard the remark made by one of the old men of the appointment, "We considered the place well-filled when Brother John Smith talked to us."

At the time of his death, and for many years, he occupied the position of Sabbath school superintendent. It is with satisfaction that the Sabbath. school workers of this place tell that for twenty-six years he filled this place with honor to himself

and with great benefit to the youth.

I should have said that in 1853 Brother Smith, with many others, left Beckwith and took up his

with many others, left Beckwith and took up his abode in Warwick township, where he spent all those years making a home for his numerous family and living and laboring for God.

His health for some time had not been good, but this last year became worse. The danger was not realized until too late for help from medical treatment. His illness was prolonged and very severe, but he bore it with Christian resignation, and left a good testimony that "to depart and be with Christ is far better." He leaves a wife and large family to mourn his death. He was a fond and affectionate husband and father. It was hard for him to take leave of wife, children, and friends,

but through God's grace he was enabled to triamph. Many were the visits to his bedside by the Sabbath-school children, the members of the Caurch, and friends from different parts of the HARRIET AMANDA,

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

She was converted to God in the year 1871, under the ministry of Rev. William Sheridan, then stationed on the Spencerville Circuit. Our sister was truly exemplarly in every part of her

ELIZA JANE PHIN.

The subject of this notice was the eldest daugher of the Rev. James White, and wife of P. Phin, Esq., Hespeler. She was born in Ireland and came to Canada with her parents in 1842. She was converted to God in 1857, and remained an active and devoted Church member during the rest of her life.

Her death which took place in the city of Toronto, on the 10th of July last, whither she had gone to visit some friends, was unexpected but not unprepared for. Her readiness for her change was manifested by her endeavors to walk change was manifested by her endeavors to walk diligently in the ways of rightcousness. Always ready for her part in any undertaking connected with the Church of Christ, she found joy and gladness in its prosperity. The church greatly misses her, and the Sunday-school, of which her esteemed husband is Superintendent, has lost a deeply-interested friend. The afflicted and the needy have also to mourn the departure of one who was always anxious concerning them and first to minister to their comfort. them, and first to minister to their comfort. Few persons would leave so great a vacancy. In her sudden departure we are again reminded of the Saviour's warning, "Be ye also ready!"

Her funeral, one of the largest processions

ver witnessed, testified to the esteem in which she was held. May a mother's prayers for a family so tenderly loved be speedily answered!

F. E. Nugerr.

HENRY PRING.

Born in 1803, in the village of Sheldon, Devenshire, England; died September 10th, 1881, in the city of London, Ontario. At the age of seventoen, through the infinite mercies of God a desire for salvation was wrought mercies of God a desire for salvation was wrought in his soul, and the Gospel message of our Saviour came to him with its light of truth and hope. Under the strivings of the Holy Spirit he was enabled to exercise saving faith in Christ, and entered at once into the enjoyment of God's forgiveness. Removing, however, sometime afterwards from the scene of these blessed experiences. and being thrown amidst influences less congenial to the development and growth of spiritual life, he lost the clear evidence which he had enjoyed of his acceptance with God. Evil companionship made his "meditation of God" less sweet, and gradually won him from the fervor of love which had made the earlier days happy. He still continued to worship with God's people; still strove to keep within the ways of right, and often enjoyed the communion of the Established Church, but lacked

communion of the Estatished Church, but lacked the abiding power of the true Christian.

In the year 1873 he came to Canada, and in special services held by the Rev. J. S. Ross, M.A., in the Pall Mall Church, in this city, had the joy of salvation fully restored. From this time until his death there was continued progress in grace. He now occupied an official position in the Church, and was, to all who knew him, a bright example of the daily triumph of a Christian soul. of the daily triumph of a Christian soul. He gave a beautiful testimony for Christ. The class-me-t-ing was to him so great a delight that even when his feebleness became extreme he would make his way with suffering steps to the place where he land

"And if our fellowship below,
In Jesus, be so sweet.
What beights of rapture shall we know
When round his throne we meet!

...J. M. H.

Miscellaneous.



Emory's Bar to Port Moody

NOTICE TO CONTRACTORS.

TENDER FOR WORK IN BRITISH COLUMBIA

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the lat day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the West-end of Construction, near Emory's Bar, a distance of about 85 miles.

Specifications, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the lat January next, at which time plans and profiles will be open for inspection at the latter office.

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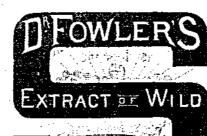
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In answer to several enquiries, we would say that the clubbing arrangements, whereby either Harper's or Scribner's Magazine can be offered with the Canadian METHODIST MAGAZINE for \$3, instead of \$4, the regular price, will be continued for the coming year. The orice of the METHODIST MAGAZINE is \$2 & year MAGAZINE and GUARDIAN, \$3.50; MAGAZINE, Harper's of Scribner's, \$5; Magazine and Guardian, and Har per's, or Soribner's, \$6.50-full price, \$8.

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Connexional Aotices.

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 Cempbell.

MISSIONARY MEETING-GUELPH. Rev. E. B. Harper, D.D., will preach the missionary sermons, and attend the anniversary missionary meeting in Dublin Street Methodist Church, on Sun-day next, November 20th. W.J. Maxwell.

EDUCATIONAL MEETINGS-LONDON

DISTRICT. London South-February. Deputation: Revs. Dr. Sanderson and Leonard Gaetz.
London North-February 19th. Deputation: Revs. J. E. Colling, George Jackson, T. W. Ford, S. Kappele, and T. A. Moore.
Dorohester-February 28th. Deputation: Rev. J. M. Hodson, B.A.

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RIRTHS.

On the 7th inst., at the Methodist Parsonage, Lyne doch, the wife of Rev. Robert Burns, of a daughter. On the 11th inst, at 171 George Street, Toronto, the wife of Rev. Isaac Tovell, of a son.

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

On the 9th 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. C. 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. Yokom, of Houghton, 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 Fuce, Esq., Adam D. Whaley, of Middleton, to Sarah E. Fuce, of Raleigh.

DIED, On September 27th, in the Township of Nelson, assa Burlington, Daniel Freeman Sovereign, aged 78 years

On October 5th, at her residence, Guelph Street, Bur-ington, Eliza, wife of Jams Cottor, aged 56 years and On November 3rd, in East Flambore, near Burlington, Lydia Jane, wife of Charles H. King, aged 38 years and 6 months.

On the morning of the lith inst., at Lyn. after a few days' illness,, of diphtheris, F. Nellis, son of the Rev. W. F. Perley, aged four years and eight months.

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Miscellaneons.

TOTICE IS HEREBY GIVEN THAT an application will be made at the next session the Legislature of Ontario for an Act to incorporat of the Legislature of Onlarton and her a meroperate a Company to construct a Railway from some point in the City of Toronto or vicinity to some point in the City of Hamilton or vicinity, and thence to one or more points on the Niagara River, such Act to contain all the powers necessary for such purpose, and such as are usually embodied in similar Acts. The Company to be called the Toronto, Hamilton & Buffalo Railway Company.

eny. Toronto, Nov. 12, 1981. W.H. BEATTY, Solicitor for Applicants.

NOTICE IS HEREBY GIVEN THAT i. I the Toronto, Grey & Bruce Railway Company will apply to the Legislature of the Province of Ontario will apply to the Legislature of the Frevince of Ontario at the next session thereof, for an Act to amend the several Acts relating to the said Company, and for further power for the issue of Bonds and Debenture Stock, and to re-arrange their bonded debt, and for the repeal of section 12 of the Act, 43 Vic., chapter 65, providing for the appointment of a Commissioner for the purposes therein mentioned, and also to repeal the lith section 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 accommodation, 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 8, 1881.

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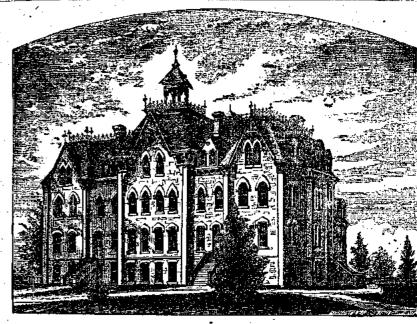
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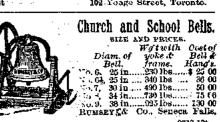
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