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REV. E. H. DEWART, D.D. Editor. REV. WILLIAM BRIGGS Dook-Steward

LABOR AND TRUST. Wearily I sit and weave

The tangled web of life. The pattern which my hands have wrought Is but a bit of color fraught With daily, hourly strife. Longingly I seek to trace The inwove threads I span: To be on how this and that maite. For bringing forth the figures bright

That form the perfect plan. Rapidly the shuttle fles When heart and hope are mine; When on the loom the sunlight pours, The flocks of gold like Summer flowers In wondrous beauty shine.

Gloomily the fingers move. When 'mong the threads an evil knot-Envy and malice-love forgot-

Doth unexpected lurk Patiently, with bowed head, I weave in somow's day, Scarce can I tell what threads I hold;

Hides all but sodden gray. Trustfully I sit and weave; I know 'tis mine to do That which he gives into my hands, Complete in him who wisely planned Shall be the pattern true. -Lydia Newcomb.

HUMANITARIAN THEOLOGY.

There is a mole of theologizing in vogue that wins extensive popularity, but at a heavy cost to the interests of truth. It starts from man as the grand centre, and judges of all things in heaven and earth, actual or possible, by their relation to him. Nothing is to be accounted true which cannot be made out to consist with his ideas of what is reasonable. just and kind. However clear the revelation of truth may be in Scripture, it is not to be believed unless we can satisfy ourselves that it is right. Any sophistry of interpretation is better than the admission of a "repulsive" doctrine. And it is astonishing how many doctrines are repulsive to some men.

This method of dealing with divine things is very different from that of the inspired Two great principles are always assumed by them as cortain, as involved in the very existence of God and his giving a revelation—that God is just and good, and | guage of the Act of Parliament recognizing it, that his ways are unsearchable by us.

It is not a question with prophets and apostles whether God is good and just. They do not make it their business to prove the affirmative. They will not listen to the negative. Instead of arguing that a given course would be right, and that, therefore, it must be God's will, they say, It is God's will, and, therefore, it must be right. Men now seek to prove that a statement is true or reasonable fit is astonishing how much men abuse that word), and thence infer that it is the word of God. Paul says, "Let God be true though every man should be proved a liar." According to the Scriptures God rules in righteousness, and requires that man should have faith in the righteousness of his will. Abraham might have said. "It is cruel to saerifice my son, and it cannot be God's commandment." The old priest might have denied that the ceremonial law came from God, on the ground that it degraded the sacred office to the level of "common butchers." Both would have been quite in the modern

The inspired writers equally assume that the will of God cannot be judged by us, because of our insufficient knowledge. If we knew all that he knows we might be qualified to try the rectitude of his determinations. But we are wholly incompetent for such an inquisition. A day is coming when the secrets of men shall be judged, when the arrears of time shall be settled. It is called "the day of the revelation of the rightcous judgment of God." Then it will be seen and acknowledged how just his judgment is. Then "the heavens shall declare his righteousness, for God is judge himself."

Not only is the current humanitarian logic discordant with the tone of Scripture teaching, it labors under a burden too great for it to bear. Every attempt to establish religion upon that basis is a failure. A sermon which we lately read, starting with the proposition that God is good, argues that one of the doctrines of grace must be untrue, because it does not make benevolence to man the highest and controlling principle of the divine administration. The doctrine of atonement, as a satisfaction of divine justice, is denied also on the same ground. God must not be supposed to have any higher reason for his acts taan a regard for our benefit. Perhaps such men see, and perhaps they do not, that this principle is equally decisive against the doctrine of eternal retribution, Perhaps they see, and perhaps they do not

reasonable possibility of any religion what-

That God is perfectly good is abundantly evident from the revelation he has made. Enough is made known to leave no rational doubt of this. It is reasonable to believe that all acts are done in the exercise of benevolence. But that is a matter of faith, not of knowledge. Abraham knew that God would command him to do nothing that was wrong, and therefore he surrendered Isaac to sacrifice. Paul saw, as in a mirror, obscurely, but was willing to wait until he entered on a higher sphere of existence before he should see "face to face." "What I do," said Jesus to Peter, and he says the same to us in many a season of doubt and perplexity, "thou knowest not now, but thou shalt know hereafter." Now clouds and darkness are round about him. Who, by searching can find him out? There every eye shall see him. Our God shall come, and shall not keep silence."—Caristian Weekly.

PROTESTANTISM AND HENRY VIII.

But I cannot conclude without a word upon Henry's claim to rank as the founder of the Protestant Church, upon which Mr. Froude loves to dwell. To me the claim seems utterly without support. That he was the most dogmatic of Romanists during the twenty years of his reign which preceded his quarrel with the pope over the annulment of his marriage, his controversial writings upon the German Reformation, as well as the policy of his government, sufficiently witness. Henry, when he quarrelied with Rome because it would not do his bidding, did not destroy, or pretend to destroy, any of the obnoxious authority which the Church had claimed to exercise over the consciences of men. but only transferred that authority from the pope to himself; and if it could have been held and exercised by himself and his successors, as he designed it should be, the transfer would have been an unfortunate one. Henry claimed, and endeavored to exercise over the beliefs and consciences of his subjects, as well as over their outward conduct, an authority as absolute as that ever claimed by any pope -and far more arbitrary, for it knew no limitations of usage or precedent. It was one moment a deadly offence to believe what it was the next moment equally fatal to doubt. Conscience and religious belief had to shift with every whim of the monarch.

The authority assumed and most extrava-

gantly exercised by Henry was, in the lan-

to visit and repress, redress, reform, order, correct, restrain, or amend all errors, heresies, abuses, offences, contempt, and enormities which fall under any spiritual authority or jurisdiction." The title given him was "Only Supreme Head on Earth of the Church of England." To doubt even secretly the legality of this authority or this title was high treason. Silence was no protection, for any person might be arrested and cross-questioned as to his opinions at the will of the king or his ministers, and if entrapped into an unsatisfactory answer, be sent to the block or stake. One Act of Parliament authorized Henry or his successors at will to annul any law enacted before he was twenty-four years equal force with Acts of Parliament; another authorized him to dispose of the crown by will. The six articles passed at Henry's dictation during the latter part of his reign represent the progress which Protestant belief had made. In them the denial of the real presence in the communion bread was made punishable by the double penalty of burning, as in case of heresv, and forfeiture, as in case of treason, without even the poor privilege of abjuring. The perpetual obligation of vows of chastity, private masses, the celibacy of the clergy, and auricular confession were enforced by imprisonment at the king's pleasure in the first instance, and by death if this did not prove sufficient. Even this arbitrary law was strained to adeucharist. Not a very alvanced state of Pro-

exist for the glory of God, but that God exists nim as that of a dutiful husband, a by living streams, and led us over celestian prayer, if we do not seek him in our whole Canadians, who have lost all confidence in opening the mission, and (D.V.) will visit him for man's sake, and we have denied the tentle father, tor a bonign sovereign, holds, he seemed carried away by his subject, conduct.

Throughout his reign England was ahlaze and his face beamed as if it reflected heaven's with fires in which her true Protestants were own light; and this was the man who, but an roasting, while her scaffolds were repeatedly hour before, had lain down on the ground in dripping with the blood of those who had the excess of his agony, and who, from his the strongest and tenderest claims on his pro- earliest years, had constantly endured the tection, sympathy, and love. - International Review for February.

WHAT IS RITUALISM?

This is a question which has a variety of answers. The following letter from the Bi shop of Worcester, in the case of Rev. R. W. Enraght, one of the imprisoned clergymen of arm lying on the Bible, and his left hand the Church of England, will show for what he slightly raised with the palm towards the was condemned:

HARTLEBURY, Kidderminster, Nov. 2, 1880. undertook, in compliance with my direction and desire, to desist from certain observances of ritual in the administration of Holy Communion in your church, viz.:-

From the use of lighted candles upon or near the communion table when they were not wanted for the purpose of giving light; From wearing a chasable and alb:

From the caremonial mixing of water with the wine; and

From making the sign of the cross towards the congregation. There are other matters of ritual which

have been determined to be contrary to the law of our Church, but which I have received information that you are in the habit of cb-I think it necessary, therefore, to order

and direct that you shall desist, not only from the above-named observances, but from the following also, viz.:--

From using in the administration of Holy Communion waters not being, and instead of, bread, such as is usual to be eaten;

from standing, while saying the Prayer of Consecration, at the middle of the west side of the communion-table, with your back to the people, so as to prevent them from seeing you break the bread or take the cup into your hand;

From not continuing to stand during the Consecration:

From elevating the cup and paten more than is necessary for compliance with the

From causing the hymn, or prayer, commonly From standing, instead of kneeling, while saying the Confession in the Communion

Service; and From kissing the Prayer-Book.

I shall be glad if you will assure me that you will undertake to comply with the directions which I thus feel it my duty to place

H. WORCESTER.

PULPIT LIGHTS.

We need no more hesitate to refer again and again to Robert Hall than the admirers of classical times refer again and again to Demosthenes. The descriptions of the potency of the sceptre he wielded are amazing. Let us take one: "The services preliminary to the sermon had been nearly gone through, and of age; another made his proclamations of the last verse of a hymn was being sung, when Mr. Hall ascended slowly, and as I thought, wearily, the pulpit stairs. No one looking at his somewhat unwieldy and rather ungraceful figure, would have been predisposed in his favor; and as he sat down in the pulpit and looked languidly around on the congregation, I experienced, I know not why, a feeling of disappointment. He rose and read his text, . The Father of Lights.' . At first his voice was scarcely audible, and there appeared some slight hesitation; but this soon wore off, and as he warmed with hissubject he poured forth such a continuous stream of eloquence, that it seemed as if it flowed from some inexhaustible source. His tones were, although low, beautifully modulated; but, owing to some affection of his throat, ditional severity in the execution. Torture his speech was, at short intervals, interruptand burning by slow fire were inflicted in the ed by a short spasmodic cough. During the delivery of his brilliant paragraphs, the most testantism certainly! But Henry broke up breathless silence reigned throughout the the religious houses, it is said. Yes, some of vast assemblage; but his momentary cessation them; among them some of the best and some | was the signal for general relaxation from an of the worst-not from principle, for he not attention so intense that it became almost only continued the system, but inflicted the painful. It was curious to observe how every heaviest penalties for resistance to it. These neck was stretched out, so that not a word houses had large possessions and large revel that fell from those eloquent lips should be nues. These possessions and revenues were lost, and the suspended breathings of those appropriated for the king's personal uses, and around me evinced how intensely all were the many who were dependent upon them hanging on his charmed words. Mr. Hall's were robbed of their only support. Heavy fluency is wonderful; and his command of andoubtedly broke down some barriers language unsurpassed. I will not mar the which stood in the way of the Reformation, beauty of his discourse by attempting to debut it was as barriers to the gratification of scribe it; but as I followed him whilst, by his some personal waim that he laid his hand | vivid imagination, he conveyed his hearers upon them. If we had to choose between through the starry skies, and reasoned from hving under the spiritual administration of those lights of the universe what the Father the Pope of Rome and that of Henry VIII., of Lights must be, I became lost in wonder I think many of us would prefer the Pope. | and admiration. But the crowning glory of Great in many respects Henry undoubtelly his sermon was his allusion to the heavenly was, or no could never have ruled English. world, whose beatific glories he expatiated on see, that when they go to the extreme of men with an absolute despotism; but the with almost the eloquence of an angel. He their principle we assume that man does not praise of a reference as ill becomes seemed like one inspired, and as he guided u

most excruciating torture which man can be called on to hear. I have myself heard him say that he had never known one walking hour free from extreme pain." Mr. Hallused very little action in the pulpit. His favorite -or rather his usual action—was to stand and lean his chest against the cushion, his left audience. His tones were almost uniformly low; and he rarely raised them. Ideas seem-My Drag Mr. Enraght,-You will not ed to be accumulated, whilst he was preachhave forgotten that on July 11, 1872, you ing, that they flowed forth without effort on his part. Never did he hesitate; and so pure were his oral compositions, that the most elaborate efforts of the pen would rather have impaired than improved their structure.-E. P. Hood, in Sunday at Home.

LABOR OMNIA VINCIT.

We have recently had brought to our notice remarkable example of the truth of the adage that labor conquers all things.

In 1866 a young man who had been blind

from his birth applied for admission to Columbia College. After passing an excellent examination he was admitted. He took at once a good rank in scholarship, which constantly improved, till at the close of his four years' course he was adjudged worthy of delivering the Latin salutatory at Commencement, the second honor in his class. He conquered his position by the most assiduous labor, under circumstances that might have appalled even a couragoous man in the possession of all his faculties. He had prepared under his direction, or prepared himself, upon card-board, in raised letters and diagrams, the text of the every-day lessons in classics and the necessary mathematical figures, such preparation often costing him three hours' labor for one lesson. With his raised letters and diagrams he could, by his delicate touch, read and demonstrate with great facility. His mind was eager and whole time of your saying the Prayer of incisive, and his recitations became models of clearness and accuracy. He took high rank in every study, but excelled in mathematics. Difficulties in this seemed to delight him. His fine mind and unflagging spirit never rested until all difficulties had been overcomeknown as Ageus Dei, to be sung immeland he was muster of the subject. After graduation, he taught private pupils, and in such intervals of leisure as he had be continued and extended his studies in mathematics. Some two or three years ago, he found that the satisfactory solution of a problem upon which he was engaged required a knowledge of the calculus of variations-an abstruce branch, to which he had paid little or no attention. He immediately, sau more, began a thorough investigation. He gathered, by purchase and from private and college libraries, all that was to be had upon the subject. He found that nothing of importance concerning it had ever been published by an American author; that the only systematic work upon it that had ever appeared in English, published in England thirty years ago, was out of print, very difficult to obtain, and that since its publication the subject had been greatly extended and improved by the labors of English. French and German mathematicians; that the result of these labors were inacces sible to the general reader, being contained in communications to mathematical journals and learned societies, or in certain special works. He thereupon undertook the preparation of a treatise which should present in a simple manner everything at present known concerning this branch of mathamatics. He knew nothing of the French and German languages; he had translated to him, often by people who could simply translate the words and not the sense to him, the French and German essays; and thus, in physical darkness, but in the clear light of his own mind, he wrought simplicity out of complexity. The only amanuensis accessible to him was a person ignorant of mathematics, which increased the embarrassment under which he labored. To this amanuensis he dictated his work, which is now complete I, and is believed to be the only thorough, simple, and systematic treatise on the subject in the English or,

> New York. He has one more difficulty to overcome in connection with it, and that is in its publication. His publisher requires subscriptions for 800 copies before he will undertake it, and these Mr. Carll, besides giving away his labor of years, has courageously undertaken to procure. There can be no doubt that he will succeed, for surely labor, properly directed, conquers all things.

perhaps, in any other language. The name

of this work, which would be a credit to any

man, and which, under the 'circumstances, is

A frontise on the Unlouise of Variations, by

LEWIS CARLE, of Flushing, Queen's County,

A Roman Emperor said that he could not relish a happiness which nobody shared in but himself.

In vain do we pretend to seek God in

MISSION WORK.

INDIAN MISSION CONFERENCE.

The following by Bishop Pierce is extracted from the advocate of Missions:

It has fallen to my lot to hold this Conference six times in the last twenty-five years. I always came with pleasure. I was very much impressed on my first visit, in 1855, with the visible tokens of the Divine presence and approval. On each successive visit I have seen the signs of progress and improvement. At first the Conference was weak in all respects-but few preachers, membership small and scattered, school ten tative-mere experiments. Now it has grown strong-is growing stronger in all the elements and agencies for good. On two occasions I held the Conference in connection of himself and family, their faith, hope, with a camp-meeting. The crowd was great, the order unsurpassed; the results most gracious. By the way, my judgment is that the brethren make a great mistake in carrying the Conference to the towns so often. The moral effect of the occasion is lost to the people. They will not attend where the white element predominates. The Church in these nations needs the help—the impression which a Conference of preachers and laymen can make. An Indian has great veneration for office—authority, councils. To him, these embody or express power. The gravity of the assembly, the solemn ordinances, the preaching of strange men who have come to teach him, the men of his own tribe honored before his eyes-all these things impress him, and incline him to go and hear the men sent to serve him and his people.

At Fort Gibson, two white men, and three Creeks, and one Euchee, were admitted on trial. Three were received by transfer, and one other employed as a supply, who will likely join the next Conference. The work was enlarged by seven new appointmentstaking in new territory. Forty-two preachers, including supplies, were appointed to work. I expect marked results the coming year. The schools at New Hope and Asbury -the first for girls, and the last for boys-are both doing well. Another school for girls, gotten up by the Seminoles, was offered to the Conference, accepted, and contingently provided for. I hope to get the man soon. These schools are invaluable auxiliaries to our missionary work.

The Sun lay-school work grows in interest and importance-86 schools, 352 teachers, and 2,411 scholars. Is not the leaven spreading? May we not hope to have the next generation of adults in the Church?

The work of church building has fairly begun. One district reported ten new churches: another, a "district parsonage"-think of

The Indian Mission Conference is a success. It has paid, does pay, will pay. Let no man doubt any more.

One venerable man, the Rev. David Cumming, a missionary among the Indians for fifty seven years, has passed away. He rests from his long labors.

SIGNS OF IMPROVEMENT.

The Rev. L. N. Beaudry says in the Misionary Ouitook:

There has recently been reached a happy turning point in the history of mission work ing up new ground, or meeting peculiarly rabid and dangerous characters. In places where, some time ago, Bibles were burned, Catholic, residing in a notably Roman Catholic parish, sent to me some time since for a redemption.

Families that a short time since would have driven us with violence from their door, now receive us with respect, listen with attention to our words, and weep as we pray with them. Young men, in much larger numbers than ever, are flocking to our services. A young gentleman, a stranger, called on me on one occasion. On sitting down, he climate; but to-day the converts to Christisaid: "I heard you preach a few days ago, and then felt that you could advise me. Two uncles of mine are Jesuit priests. All my relatives are devotees of the Roman Church but I can find no rest to my soul there. Carefully I have sought it in the Confessional in penances, fastings, pilgrimages, and evangelistic and educational work among various ceremonies. But I am still vile and themselves and in the surrounding county wretched. I have given up all hope of find tries. Our native ministers, catechists and ing what my soul needs in the Romish teachers are a noble band of men whose Church: but I know that if I were to become hearts the Lord hath touched, and I look. a Protestant all my friends would forsake forward to the time when, in this part of the me, and cast out my name as an evil thing. field especially, the Africans shall carry the What can I do? Oh! do advise me what to tidings of the cross to their fellow-countrydo." I went and prayed with him in his men in their own tongue wherein they were distress, and told him to trust in the Lord, born. Kumasi has been closed to mission; Jesus Christ, read the Bible, and pray. This effort since 1862. I am in treaty with young man represents a large class of French, the King of Ashantee just now as to re-

persecutions of their old friends, hesitate and

In view of all these facts, the question will naturally arise, What is our duty to this mission work?

We should think more seriously, feel more deeply, pray more earnestly, and give more liberally than we have ever done. This appeal should come with great force both to the patriot and the Christian. The patriot knows that no country can be great and prosperous without general intelligence, perfect freedom of thought and action, and sterling virtue among the people. These elements of national life have never yet been secured by a people under the rule of Romanism, as Italy, Spain, Mexico, the South American States, Quebec, etc., testify.

The Christian realizes that the well-being charity, are God's gifts as revealed in the Holy Bible, which is the only and sufficient ground and rule of his creed and life. He knows that the Bible is the inestimable gift of God to man, as are all the perfect gifts of providence and grace; so that, as every man, whether Gentile or Jew, bond or free, may exclaim, on seeing the light of day, " That is my sun," every man should also be able to say, "The Bible, that sublimest of all philosophies-that 'Magna Charta' of human rights-that palladium of our liberties-the Bible is mine!"

Never, therefore, shall the duty of Christians in this land be performed until every French Canadian, so long denied his divine right in the divine Book, shall be led to cry out, in the joy of his redeemed heart.

"Holy Bible, book divine! Precious treasure! thou art mine!"

MISSIONS IN INDIA.

The Rev. E. W. Parker, of the Methodist Episcopal Church, gives the following account of a District Conference at Shajahanpore, India, which followed a successful campmeeting in the same place: "Ninety-one members answered to their names. Six of these were missionaries: seven were active members of Conference; three were ordained local preachers, two of whom were in the regular work; thirty-eight were native preachers in the regular work—men whose only business is preaching the Gospel. yet who are technically local preachers; three were local preachers not in the regular work; fifteen were horters employed in the regular work of preaching; and the remainder were exhorters, Sunday school superintendents, stewards and class-leaders. There were, therefore, six missionaries and sixty three natives who devote their entire time to the preaching of the Gospel. As our converts, and hence our native preachers, are called from all classes and grades of society, are being well educated. some partially, and some not at all, it has been found best to employ in our work exhorters, giving them one course of study to pass: also local preachers with their course of study, and from these men are received into the Annual Conference. We thus train up a large band of efficient men throughout our work, and our Conference will soon be well filled with men of the best training and ex. perience. At our District Conference the entire work of the district was thoroughly canwassed, each man giving a report of his work. in Onebec. Persecution is not as violent as Our growth is very encouraging. The assistit used to be, except in a few cases of break ant missionaries also held a district meeting. with all their Bible women and teachers, in the same grove. The laborers in the women's department number more than in the men's now the people buy them. During the month department, and the native women are carof February one colporteur sold twenty-seven nest, intelligent and faithful in their work, Testaments. A gentleman, himself a Roman | Bishop Bowman was utterly astonished when he beheld such a company of educated Hindoo women together." What we have here given dozen Testaments, to be distributed among is not a record of startling facts, but it is a his Roman Catholic friends. The spirit of most important summary and review of the awakening seems to be abroad among the forces now at our command in a certain dipeople. The want to know for themselves vision of the field. Who can fail to discover what the Holy Bible has to say about human in this yearly increase of native laborers the marks of great progress and future triumph?

Rev. J. Fletcher, of the Wesleyan Mission at Cape Coast Castle, Africa, says: "The Lord's work in this part is as wonderful as it is deadly. You will know that on this coast, within the last forty years, more than 120 missionaries have fallen victims to the anity, very many of whom are true disciples, number at least 30,000. In this district alone (the Gold Coast) we have over 6,000 in church membership, and about 3,000 scholars ... in our schools; and though our people are poor, yet last year they raised over £5,000 for the Romish Church, but who, for fear of the in his capital about the end of January.

The Family Treasury.

"THE LORD IS MY SHEPHERD."

BY REV. HOBATIO BEAVIS. O Christ, Thou art mf all t I fear not Satan's thrall When Thou art nigh. Thy wisdom giveth light To guide me through the night; Thy Spirit's power and might I daily try.

My Shepherd now Thou art: Thou dost Thy grace impart: I cannot want. By waters still I'm led, In pastures green I'm fed, The path of peace I tread; No dangers daunt.

My soul Thou dost restore, And on my spirit pour Healing divine. Thou doet supply my need ; From sorrow I am freed: Thou dost my footsteps lead. The praise is Thine

Though in the Vale of Death With pain I draw my breath, I dread no foe. f will no evil fear. Thy rod and staff will cheer Where'er I go.

Thy gifts so rich and free A bounteous store. Thy house, my Shephord, King, Shall lack no needful thing. Let me Thy goodness sing El Pago, Illinois.

AN ENCOURAGING VIEW.

The remark was recently made in a morn ing paper that "Christianity is not a dying faith while a thousand men can be found in a church at the head of Wall Street in the middle of the day, as was the case yesterday." No. it is not a dying faith, much as we hear said about it-much as some who do not possess it would like to convince others that it is, in order thereby to convince themselves and secure company in their unbelief. It can hardly be dying, when it is religious questions that are pressing to the front in Great Britain; that are shaking France out of a prolonged lethargy; that are agitating Germany, and are, indeed, prominent in nearly every European nation to-day. So far from being a dying faith, it may safely be said that never was Christianity so aggressive and forceful and pre-eminent in its place among the affairs with which men have to do.

Still, Christianity is not the power in the world that every Christian should live and pray to make it, and hope to see it become. Agnosticism and Skepticism lay claim to an ever-increasing number of victims. A falsehearted and perhaps more destructive liberalism charms many from the sober-hued truth. This is called the careless age in religious matters, and that they "cared for none of these things" must be written of many more. So that Christianity does not make its saving way among men without the most bitter and unceasing and effective opposition; and many hearts grow despairing because the divine mills grind so slowly.

The need of the Church to-day is deeper consecration, greater zeal for the conversion of souls, a more active, determined, Christlyminded membership to carry forward its work. Let us make the resolution that we will do our share to supply that need, that we will strive to do our part in making Chris tianity the power of God unto salvation to all men. Such a resolution, made and lived up to by every Christian, would bring the bless ing from heaven until there should not be room to contain it. We may not hope that every Christian will do this, but every one ought to and at any rate, let us be sure that we do it A year of sincere, devoted, yearning, consecrated Christian endeavor-if we make it that, only God can foresee the blessed and rich results both upon the lives of others and our own. And we shall realize by gracious experience that Christianity is not a dying, but a divinely-inspiring and immortal faith.-Exa-

· PICTURES AND THEIR LESSONS.

Read "Boswell's Life of Johnson," "Lock hart's Life of Scott," and "Lord Macaulay's Life and Letters," and you will have a compendium of all English literature. The reading of those three books have been to me the most delightful pastime of my ministerial life. And I shall never forget my feelings as I looked at Johnson's old haunts in the Temple, London; Macaulay's grave at Westminster Abbey; and especially at all those striking reminders of Scott in his old home at Abbotsford. The fact is, Abbotsford shows the unconscious influence that Scotch history had upon the mind of Scott, for, as he said himself, it is a "romance in stone." He had strolled so much, and written so much, about the old abbeys and castles of Scotland, that the built remnants of copies of those old buildngs into his own house. But now look at those faces and see what you think of those men. Do you know that the faces of men show the qualities of their minds and hearts? Look at Scott, his jolly, jovial, merry face, the industrial training of girls in the wealand you could see that he was brimful of fun. And then at Wilson-Christopher North, as he signed himself when he wrote: "Noctes Ambrosianæ." It seems to me that he was better suited for that than to be professor of moral science. Look at Ferguson, said to have been one of the most humorous men that ever lived. Can't you see that in his face? And Jeffrey, the keenest critic that ever wrote for the Edinburgh Review. And Tom Moore, what a jolly-looking Irishman he was! And Campbell, who wrote the "Pleasures of Hope." And then look at Words. worth, with his sad, pensive, but beautiful expression, and you can easily see that he de- luded woman! She did it all herself inlighted in nature.

with genius, and nearly every one of whom is almost idelized by the lovers of English lite-

that flashed like diamonds, and the genial household. And the foolish way in which hearts that had so much of human love, and mothers themselves sometimes talk about human joy, and human passion! Are those this, even in the presence of their children, minds expanding in the presence of the great God that made them? Are those hearts, washed in the blood of Jesus and sanctified by his Spirit, casting their crowns at his feet, and using all their glorified powers to crown him Lord of all! If not, it is fearful to think | belonged to a superior order of beings, and of minds, with such powers of memory, and must not soil her hands or ruffle her temper imagination, and fancy, amid the objects and persons of the lost. "He that increaseth knowledge, increaseth sorrow," if he does not know him, whom to know aright is life everlasting." - Rev. M. Hooper, D.D., in Christian at Work.

WOMAN'S INFLUENCE ON SOCIAL LIFE.

Men, as a rule, are easily attracted by a beautiful face, but it is an internal beauty of character by which a woman can exert the greatest amount of influence. A true-minded man, though at first enamored by the glare of personal beauty, will soon feel the hollowness of its charms when he discovers the lack of beauty in the mind. Inestimably great is the influence that a sweet-minded woman may yield over those around her. It is to her that friends would come, in seasons of sorrow and sickness, for help and comfort. One soothing touch of her kindly hand would work wonders in the feverish child: a few words let fall from her lips in the ear of a sorrowing sister would do much to raise the load of grief that is bowing its victim down to dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cozy sittingroom, and sees the blaze of the bright fire, his slippers placed by loving hands in readiness, and meets his wife's smiling face, he succumbs at once to the soothing influences which act as the balm of Gilead to his wounded spirits, that are wearied with combatting the stern realities of life. The rough schoolboy flies in a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with its own large trouble, finds a haven of rest on its mother's bosom; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected .- St. James' Mogazine.

SCOTCH PROVERBS.

We have often thought that if we were called upon to give the proverb which reflects most completely the Scottish character. we should go to that old house in the West Bow in Edinburgh, if it be still standing. over which was inscribed, "He yt tholis overcummis"-" He that tholes," that is, he that endures, "overcomes." It is a fine proverb; it is not found in all collections. even of Scottish proverbs; but scarcely any could more appropriately represent that steady and indomitable tenacity of purpose, that power of holding on against odds and difficulties-that power of holding out, and against hope believing in hope, which has done so much, on so many shores and in so successful and invincible. It is a fine lesson, too, for every order of life, and especially for youth-the power of enduring, the quality attributed to Moses-the tholing, the enduring, "as seeing him who is invisible;" the quality enjoined by the old soldier Paul, upon the young soldier Timothy-the tholing, the enduring "hardness." It seems such an eminent Scottish virtue; and the old lettering on the house to which we refer, when Robert Chambers, with difficulty deciphered it, he thought could not be more recent than 1530. The characteristic has descended from an ancient line. And there is another proverb like it, thoroughly Scotch, a cheerful reproof of despair, "When ae door steeks anither opens"-when one door shuts another opens. The whole fleet of life is not lost in one ship—the wealth of life is not in one venture—is a faithful expostulation with an innate disposition to give up and to be downhearted; it seems to reason that the very spring which closes one door may touch that which opens another; and the proverb might be illustrated from many a brave life which has gone forth to wrestle with untoward elements from the hardy northern land .- Lei-

sure Hour. THE IDLENESS OF GIRLS.

Another great mistake that many of our girls are making, and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness or in frivolous amusements, doing no work to speak of, and learning nothing about the practical duties and serious cares of life. It is not only in the wealthier families that girls are growing up indolent and unpractised in household work; indeed, I think that more attention is paid to thier families than in the families of mechanics and people in moderate circumstances, where the mothers are compelled to work hard all the while. "Within the last week," says one of my correspondents, "I have heard two mothers, worthy women in most respects, say, the first, that her daughber never did any sweeping. Why, she wants to say to her companions, 'I never swept a room in my life,' and takes comfort in it; let her say it; and yet that mother is sorrowing over the shortcomings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor, destead." The habits of indolence and of help-But when I look at those faces, so radiant lessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishiness that it fosters is the rature, there is a sad feeling that comes in worst thing about it. How devoid of conmy heart. I look at them and think of all science, how lacking in a true sense of ten-

they are now. Where are the bright minds is bearing all the heavy burdens of the rebel skirmishers.—Detroit Free Press. is mischievous in the extreme. "Oh, Hattie is so absorbed with her books, or her crayons, or her embroidery, that she takes no interest in hosehold matters, and I do not like to call upon her." As if the daughter with necessary housework. The mother is the drudge; the daughter is a fine lady for whom she toils. No mother who suffers such a state of things as this, can preserve the respect of her daughter, and the respect of her daughter no mother can afford to lose.

The result of all this is to form in the minds of many gifted girls not only a distaste for labor, but a contempt for it, and a purpose to avoid it as long as they can live by some means or other.

There is scarcely one letter I have received which does not mention this as one of the chief errors in the training of our girls at the present day. It is not universal, but it is altogether too prevalent. And I want to say to you, girls, that if you are allowing yourselves to grow up with such habits of indolence and such notions about work, you are preparing for yourselves a miserable future .- St. Nickolas.

A HIDDEN DANGER.

The following passage is from a discourse by Buckminster, in the year 1811, at the burish of a clergyman. The important thought, here so strikingly expressed, must sometimes have occurred, we may presume, to most clergymen who have been long in the ministry. The danger is the more to be feared, because it is insidious. Its approaches are so guarded and imperceptible that we may fall under its withering power ere we are aware of it:

"The succession and variety of joys and sorrows at which we are called to be present in our profession, tend to make our hearts rather a highway of sentiments than a fruitful soil of good affections, and leave us talking much of the last things, and yet thinking little of them. It is one of the infelicities, or at least one of the dangers of our employment, that we, who are constantly engaged in impressing sentiments on others, come at last to imagine that we feel their power, and believe those to be practical principles of our conduct which are the most familiar topics of our discourse. The rapid contrasts, also, of life and death, funerals and births, sick-chambers and joyful occasions, which are continually claiming our attention, and this, too, in public, if they do not harden our hearts, often leave them strangely unaffected, and we become as sounding brass and tinkling cymbals, which sound, as they are struck, the tones of joy or the knell of mourning."

UNDER FIRE.

Wherever you can find a soldier who, under fire, aims low and shoots to make every bullet wound or kill, you will find fifty men who are nervously throwing away ammunition, seeming to reason that the reports of their muskets will check or drive the enemy. And yet this nervousness need not be wonand death.

At Malvern Hill, seventeen soldiers belonging to an Ohio regiment took cover in a dry ditch, which answered admirably for a rifle pit. A Georgia regiment charged this little band three times, and were three times driven back. The fire was low and rapid, and the loss in front of their guns was more than one hundred killed in ten minutes. Regiments have been engaged for an hour without losing half that number. The fire of these seventeen was so continuous that McClellan forwarded a brigade to their support, believing that an entire regiment had been cut off.

At Mine Run the writer was just in the rear of a New York regiment which was suddenly attacked. A single company of Confederates, cut off from the regiment and dodging about to rejoin it suddenly debouched into a field and found itself face to face with the Union regiments. Fighting commenced at once. A regiment fought a company, both lying down for cover. I lay so near a third sergeant that I could touch his heels, and I watched his fire. Every time he pulled the trigger he elevated the muzzle of his gun at an angle of forty-five degrees fantastic story of Gulliver. instead of depressing it for the enemy lying down. I saw him repeat this operation fourteen different times. The man next to him his front, and the man on the other side shot into the ground about ten feet away. Others must have been wasting bullets about the same way; but that little company was shooting to kill. In that ten minutes of fighting, the New Yorkers suffered a loss of thirty-six killed and wounded, and then a bayonet the ground and found one dead and one wounded Confederate. Not a gun, blanket or canteen had been left behind.

Any old soldier will no doubt fight better under cover than he will in the open field, but cover does not always insure good fighting. At Pittsburgh Landing, five thousand Union soldiers skulked under the river bank. safe from the enemy's fire, and many of them threw their guns into the river rather than fire a shot. Again, at Yellow Tavern, five of Custer's men dismounted, and lying behind a fence, held five companies of cavalry at bay for twelve minutes, and killed twenty four men, and this without getting a scratch in

At Mine Run a Union regiment went into the fight with sixty rounds of ammunition per man, making a total of perhaps four thousand bullets. This regiment was placed to act as a check to any advance of the enemy in a certain direction. They did not see the good they have done, all the pleasures derness, or even of justice, a girl must be and yet it was twice more supplied with am-

they had, and all the pleasure they have who will thus consent to devote all her time munition. It fired away at least twelve given to others, and then I wonder where out of school to pleasuring, while her mother thousand bullets, and yet only killed two

READING MANUSCRIPT.

Suppose our boys and girls were taught to read manuscript a little? They are taught to read print, but manuscript is not print, or for six months to manuscript reading. If they did it would be easier to them all their lives, and they would learn to believe in legibility as the greatest or most useful quality that writing can display-an immense improvement if our experience can be trusted, in the usual youthful ideal on the subject. The business of life, no doubt, soon teaches children to read manuscript, but many of them never read it easily, and retain through life an unconquerable aversion to the fatigue and vexation which it causes them. We have known men so conscious of this defect that they always have important letters read aloud to them; and others who would refuse any work, however anxious on other grounds to accept it, if it involved the frequent perusal of long manuscripts in varied handwritings. No doubt the tendency to a broad and coarse, yet beautifully legible handwriting, which has conquered the upper class and slowly filtering downward, is diminishing this reluctance, but it would be more rapidly removed if a little trouble were taken to teach children to read handwriting. They hardly see any till they begin to receive correspondence, and are never compelled to read any, and consequently learn to write what they cannot read without intelligence and without pleasure .- N. Y. Observer.

DANGEROUS COMPANIONS.

When a young man has made up his mind to walk on the edge of a precipice for the sake of seeking prospects, he always finds plenty of company. There are abundance of people with strong heads, who, having walked these paths until they are quite certain of their foothold, are ready to go out with new beginners. If they accidentally lose their heads and fall over, whose fault is that? Not theirs, of course. They never fall. They look where they step, and their heads do not turn. It is not the drunkards and thieves who are dangerous companions to the green boys just in from the country. Oh, dear, no! It is your respectable young men that have learned to sip discreetly in all sorts of forbidden fountains, and nibble here and there carefully of the forbidden fruit. They are held up as patterns. They drink, but are never drunk. They have exactly the knack of seeing and knowing all that is to be known in the ways of wickedness, and yet keeping every step with the righteous. Some of them are Church members and Sunday-school teachers; some are regular shrewd business men. They are never going to hurt themselves, they tell you, but they believe in a certain freedom. They could never see the sense of temperance pledges. For their part they don't need them, and if there is anything they abominate it is your radical, strait-laced people, who keep always in the dusty turnpike for fear of the precipice.

A FANTASTIC PAIR.

The Figure states that two phenomenal specimens of humanity are now in Paris: one is a giant and the other a dwarf. The giant, named Nicolai Simonoff, seven feet five inches high, is a young Russian of twenty-four, who served in the body guard of the Emperor of Russia during the Turkish campaign. He is one of the one hundred and seventy men who forced a passage across the Danube, near Semnitza, on the 15th of June, 1877, and was rewarded with the Saint George medal for his bravery. During the war many of his companions fell around him, while he escaped unhurt, and, as some people expressed their astonishment at the fact, "It is very simple," he said; "all the shots passed between my legs." Nicolai Simonoff began to grow so enormously only when he was about twenty: until eighteen he was of ordinary stature. He had married before joining the military service, and on his return his wife, much astonished to see a giant enter her house as her husband, refused to recognize him. Prince Paulina, the dwarf, is Dutch; she measures only one foot two inches. The combination of the two recalls to mind the

A CURIOUS FACT.-Bands of music are forbidden to play on most of the large bridges fired as many bullets plump into a stump in of the world. A constant succession of soundwaves, especially such as come from the playing of a band, will excite the wires to vibration. At first the vibrations are very slight, but they will increase as the sound-waves continue to come. The principal reason why bands are not allowed to play when crossing certain bridges-the Suspension Bridge charge doubled them back and opened a gap at Niagara, for instance-is that if followed for the little band's escape. I walked over by processions of any kind they will keep step with the music, and this regular step would cause the wires to vibrate. At suspension bridges military companies are not allowed to march across in regular step, but break ranks. The regular trotting gait of a dog across a suspension bridge is more dangerous to the bridge than a heavy loaded waggon drawn by a team of large horses.

> We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the

> These six-the peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others' means—are for ever unhappy.

Love to our neighbor assumes divers forms. In a family, it is tenderness and care; in a neighborhood, courtesy; in friendship, sympathy; in business, integrity; in distress in a certain direction. They did not see mercy; to our country, patriotism; to the thirty Confederates during the whole day, world, benevolence; to the Church, brotherly

Good Mords for the Poung.

· HONESTY REWARDED.

George and Harry worked in the same shop; but as the working season was almost over, and there would be little work to do during the summer months, their employer very little like it, and they are left to pick informed them as they settled up on Saturup the power of reading it the best way they day evening that he could only give one of can; they never devote half an hour a day them work hereafter. He said he was very sorry; but it was the best he could do. He told them both to come back on Monday morning, and that he would then decide on the one he wished to remain. So the young men returned to their boarding house a good deal cast down; for work was scarce, and neither knew where he could obtain a situation if he fore us to consider how to be courteous in sowere the one to leave.

That evening, as they counted over their week's wages, Harry said to his friend: "Mr. Wilson has paid me a quarter of a

dollar too much." "So he has me," said George, as he looked

"How could be have made the mistake? said Harry.

"Ont he was very busy when six o'clock came; and, handling so much money, he was careless when he came to pay our trifle," said George, as he stuffed his into his pocket-book,

"Well," said Harry, "I am going to stop as I go to the post-office, and hand the money to him." "You are wonderful particular about a

quarter," said George. "What does he care about that trifle? Why, he would not come to the door for it if he knew what you wanted; and I'm sure you worked hard enough to earn it."

But Harry called and handed his employer the money, who thanked him for returning it. and went into the house. Mr. Wilson had paid them each a quarter of a dollar too much on purpose to test their honesty.

So when Monday morning came, he seemed to have no difficulty in determining which one he would keep.

He chose Harry, and entrusted the shop to iis care for a few months while he was away on business, and was so well pleased with his management, that when work commenced in the fall, he gave him the position of superintendent.

Five years afterward, Harry was Mr. Wil son's partner; and George worked in the same shop again, but as a common laborer.

BEING COURTEOUS AT HOME.

The first essential for learning to be cour teous to others is to pay a loyal courtesy to one's own self. This duty implies the traits of high-mindedness, purity and unblemished self-respect. And the conclusion is certain that our companions will be apt to gauge the degree of politeness they treat us with by that which we display toward ourselves.

The best of all places for acquiring the graces of true courtesy is in the home circle. Whenever the close and sweet intercourse of family life does not teach one the desirable virtues that adorn companionship, the vap d gaieties and airy nothings of modern society will fail in the task. One of the most precious and sacred rela

tions Providence has arranged for human guidance and happiness is the family. Wise philosophers agree in naming it as one of the breefold divisions into which humanity mus organize itself, by the law of its very being. The family they praise as the foundation of the State and the bulwark of the Church.

The whole teaching of relative home duties seems to be admirably summed up in the word family" itself. If my young friends will look up its derivation in the dictionary, it will no doubt surprise them to find that it gets its birth from a Latin word meaning servant. And yet is not the idea it indicates the truest ideal of what family life ought to be?

In most households of our land, father and mother, husband and wife, are the faithful and loving servants of the household. How about the sons and daughters, whom they cherish in their hearts as their darlings, and whose shortcomings, even if passed over in silence, pierce the parental nature like a stab?

that beautifies home-life. I find on my pen the words considerateness, kindliness, selfforgetfulness. Yet they are all merely shades of meaning of this one powerful word-Service. It sums up in itself the obligation of brother and sister to one another for kindly sympathy and forbearance, and the sacred

vice, there will be no real or false claim for duty that will fail to reveal itself in its true nature. And besides, we will thus acquire that very opposite quality to a high selfappreciation which will in turn heighten and purify the manifestation of the latter.

The duty of being respectful to our elders is one of the native impulses of all rightminded youths and adults. And in no direction does a thoughtful courtesy give better results. It is impossible for a buoyant, strong body to appreciate the failing energies and growing decrepitude of a grand-parent, or old family friend. But this very failing of the hold on life is apt to make the aged heart more tender to the gay spirits of the young, and gladder to have the recognition of signs of sympathy and affection from them.

Whenever it is possible to do any kindly act that will lighten the steps of an aged or infirm person, and bring out a smile again on the face so wrinkled by the stormy cares of a long life, be quick to seize the opportunity. This may mean to give up cheerfully one's seat at the dinner-table or in a car; to shut off a brisk draft of air, so pleasant to the strong but so harassing to the weak; to run an errand unexpectedly at the cost of breaking up a game. But try to learn early in life this fact-that a deed which has in it an element of self-sacrifice lies away green in the memory, and comes to mind again very fragrant in the hour of sickness or bereavement.

What can I say, my dear boys and girls, to lead you to act reverently and frankly to

your parents, if their own self-denying love does not prompt you to that already?

When parents have the means, and desire to give their children some accomplishment, such as music lessons, drawing, etc., a willing spirit of service on the latter s part will give far more pleasure to their elders than they can conceive of, and be fruitful of good to themselves in the mysterious future. They will thus be prepared to add to the pleasure of companions in society, by gift of song or instrumental playing, and so avoid the drawback of receiving without returning in kind.

By thus harmonizing the qualities of a pure and high manliness, or womanliness, with a sweet spirit of kindly self-forgetfulness for the good of others, a fair opening now lies beciety .- Golden Days.

THREE TRAVELLERS.

One day, Freddy, Minnie, and little Tot ame into the house together.

They went up to nurse and told her that they were three great travellers. "Indeed!" said nurse: "are von?"

"Yes, we are," said Tot; "and we want an ocean."

"Please make an ocean for us," said Min-

"We have boats," said Freddie. "We would like so much to sail them about on an

They held up their boats. When nurse saw then she said they certainly ought to have an ocean.

So she made them an ocean.

She made it in a large wash-tub. There were six pailfuls of water in this

"But," said Minnie, "we want a blue ocean.2

So nurse made the water blue.

She made it blue with indigo. Then Tot said she wanted a salt ocean.

So nurse put some salt in the tub. When the ocean was finished, Fred said the ocean down at Rowe's Wharf was not blue. He said it was green.

Nurse was sorry the ocean was not the right color, but she thought the boats would sail just as well.

When she had gone in, the three great travellers laughed and clapped their hands. "Look at our deep blue sea!" they shout-

Minnie sat on the east side of the tub. She said she lived in England. Fred sat on the west side. He said he

lived in America. Minnie said there had been so much wet

weather in England that the wheat crop was Fied said he would send her some flour.

He said there was plenty of wheat in America. Flour is made of wheat. So he loaded his boat with barrels of flour.

Then he sailed it over the ocean to Minnie. The barrels were empty spools.

It was great fun to play that the spools were barrels, and to fill the holes with flour. Tot loaded her boat with red and white clover. She called it hay.

Minnie sent a very funny load back to the United States. Her boat was loaded with little china dolls.

Some were white and some were black. She said they were immigrants. Then the bell rang, and the three great travellers went

What do you think little pussy did while

they were gone? She saw the little boats move, and she wanted to play with them.

She put her paw on one. Over in she went. Splash ! The travellers heard her and ran out.

"Man overboard!" cried Fred. Tot's hay was tipped over. She said it was

a shipwreck. Tot pulled pussy out. Then pussy ran

away to tell her mother.—Little Folks' Reader BOYS AND CIGARETS.

The Philadelphia Times makes a vigorous assault on eigarets, and tells the boys who indulge in them: "The cheap cigaret is a In attempting to select the sweetest grace modern invention, and a peculiarly vicious one. Twenty years ago, when the cigarets all came from Cuba, and were wrapped in rice paper, smoking them did no great harm. Moreover, being made of Henradez, or some brand of equally strong tobacco, only a boy of stout stomach could smoke more than two or three of them at a time. But to meet the duty of son and daughter to father and boyish demand cigarets are sold now-a-days mother for personal honor and willing service. both cheap and weak. They are made of If we will use this touchstone of loyal scr- mild, often bad tobacco, and for the most part they are wrapped in ordinary white paper. Rice paper wrappings necessarily increase the cost, and the boy who wishes to prove by the ordeal of smoke that he is not a boy but a man, much prefers the article that he can get the most of for his money. Moreover, the boy does not know the difference apparent to the sight between the rice paper and the ordinary paper; any more than he knows that while rice paper burns away with scarcely any smoke at all, common paper burns with a foul smoke that cuts like a saw into the chest and throat. So he spends his pocket money on cheap cigarets, and makes everybody around him uncomfortable, while he smokes himself away into an untimely

> The other morning a gentleman and his wife were in such haste to reach a railway train that they were obliged to omit family worship. The next time they sat down to read the mother remarked that the first chapter of Ephesians was the place. "No, mamma," said one of the little girls, "it is the second chapter; we read the first chapter after you were gone." The children were all under ten years old, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances!

> A good Christian is not a grave to bury God's mercies, but a temple to sing his praises

Our Sunday-school Mork.

STUDIES IN THE GOSPEL OF LUKE.

Sunday, February 13th, 1881.

INTERNATIONAL BIBLE LESSON .-Lesson 7.

(FIRST QUARTER.) THE PREACHING OF JOHN THE BAP-TIST.—Luke iii. 7-18.

HOME READINGS.

M.—The preaching of John. John iii. 7-18. T.—The coming of John. Mark i. 1-8. W.—Jesus baptized by John. Matt. iii. 13-17. Th.-John's testimony concerning Jesus. John 1. 25-37. F.-The humility of John. John iii. 23-36. S.—The death of John. Mark vi. 7-29. S .- The disciples of John. Acts aviil. 24; xix. 7.

GOLDEN TEXT.

"Bring forth therefore fruits worthy of re pentance."-Luke iii. 8.

CENTRAL TRUTH. True repentance will make men live better

lives, and lead them to Christ.

TIME.—Summer and autumn of A.D. 26; eighteen years after the last lesson.

PLACE.—The wilderness of Judea, the hilly and thinly inhabited region west of the Dead Sea and the lower Jordan. John's ministry extended as far north as Enon, near Salim. two-thirds of the way up the Jordan from the

RULERS. - Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea, first year; Herod Antipas, of Galilee (80); and Herod Philip, of Perea, etc. (30.)

PARALLEL ACCOUNTS .- Matt. iii. 1-12; Mark

INTERVENING HISTORY .-- For the eighteen years following our last lesson, nothing is said of the life of Jesus. We only know he remained at home at Nazareth. He learned the carpenter's trade of his father. His father probably died during this time. The history is silent concerning John's life for thirty years, except that he lived a solitary life in the deserts, growing strong in spirit by meditation and prayer (Luke i. 80).

CIRCUMSTANCES.—John the Baptist had now reached the age of thirty, and he came forth . from his retirement, and began to preach the coming of Messiah's kingdom, and repentance as the preparation for it. His prophet's mantle of camel's hair, fastened by a girdle, and his method of preaching, reminded the people of Elijah. Great crowds came to hear him.

Helps Over Hard Places. - (Verse 7) Came forth to be baptized of him "-Why did "they" come? (1) On account of the general excitement and interest; (2) from a secret consciousness that they were not right, and needed to have a better religion than they had; (3) from curiosity, to learn what was going on. "Generation"-Brood. "Of vipers"—A small, poisonous snake, a symbol of deceitful, venomous, malicious people, who poisoned the minds and hearts of the nation. "Wrath to come"-The punishment that must come for sin. (Ver. 8) "Fruits"-Worthy of repeutance. Adapted to, the proper result of, repentance. The fruits worthy of repentance are the renunciation of formerly-indulged sins, and the performance of formerly-neglected duties. "Repentance"-Not mere remorse, but conversion and reformation, or turning away from sin and unto God. "Abraham to our father" -Do not think you will be saved because you are the children of Abraham, to whom the promise was given. "These stones"pointing to the pebbles on the shore. (Ver. 9) "Axe unto the root"-i.e., the time has come to destroy all who are wicked, and the means are ready. "Good fruit"-The Beatitudes (Matt. v. 3-10), and the fruits of the Spirit (Gal. v. 22, 23). "Cast into the fire" -The reference is stll to Malachi's prophecy (iv. 1), utterly and terribly destroyed. (Ver. 12) "Publicans"-Those who collected the taxes under the Romans, usually very bad, dishonest men. The Talmud classes them with thieves and assassins, and regards their repentance as impossible. (Ver. 15) "The Christ"—The expected Messiah. (Ver. 16) "Latchet"-Thong, or leather thing which fastened their sandals. "Shoes"-Sandals. This was the work of the lowest slaves. "With fire" - The symbol of the Holy Spirit, cheering, enlightening the good, but consuming sinful dispositions. (Verse 17) "Fan"-Winnowing fan, a kind of broad shovel for throwing up the grain into the wind, that the chaff might be blown away. "Wheat"-The good people. "Chaff"-The wicked, of no use to the world, or to

BIBLE DICTIONARY.

Jordan-" Descender." "The one river of Palestine. It has a course of a little more than two hundred miles, mostly lying in a remarkable valley, or ravine, from six hundred to thirteen hundred feet below the level of the sea. It has several sources, the chief near Banias, and in its steep descent passes through the lakes of Merom and Gennesaret, or Sea of Galilee. It descends three thousand feet in its whole course. It has two principal fords-one over against Jericho, where Joshua led the Israelites across; the other higher up, probably over against Succoth. During the rainy season it be comes much swollen, and impassable.-Josh, iii, 15; 1 Chron xii. 15. It was in this river that John and the disciples of Jesus baptized.—Luke iii. 21; iv. 1."

Publicant.-Men who were employed to collect the taxes in the provinces. "They were the actual customhouse officers, and were commonly natives of the province where they were stationed. They were super. vised by the sub-magistri, who made the returns to the magister at Rome. Zaccheus was a sub-magister, or chief of the Publicaus.'-Luke xix. 2. Levi, or Mat thew, was one of the portitores, or tax-gatherers."-Freeman. "The term was odious, because these men were the agents of the hated Romans, and because the system of letting out the collection of tuxes to the highest bidder led to great abuses. The obnoxious office would soon be filled by a disreputable class."-Schaff.-S. S.

A friendship that makes the least noise is very often the most useful; for which reason I should prefer a prudent friend to a zealous

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CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, FEB. 2, 1881.

THE OUTLOOK.

When somebody like the Roy. Mr. Darling informs us that it is a matter of conscience with him to deny that other denominations are true Christian Churches, or their ministers true ministers, it is gratifying to note that men of greater gifts and higher position in the Church manifest no sympathy with this narrowness. The Archbishop of Canterbury is the chief minister of the Church of England, and ranks next to the Royal Family in social status. On a recent occasion, he gave usterance to sentiments that must be unpleasant to those who exclude all from the communion of the Church of Christ. His Grace of Canterbury said: "The Church of Christ throughout the world would, it must be remembered, be deprived of a vast proportion of its worshippers if we left out of sight our Christian brotherhood with non-Episcopal congregations at home, and the overwhelming mass of such congregations in the United States of America."

The United States Government sent a commissioner to China to negotiate a treaty between the two countries. He has completed his work, and the treaties arranged have been given to the press, contrary to the wish of the Government which is now endeavoring to discover the party guilty of a breach of trust. However, they are out, and the impression of many is that the Celestials have out-witted the Yankees and made the best of the bargain. The first treaty deals with immigration of laborers, giving the American government the right to limit, regulate, or suspend, but not to prohibit, if it should appear detrimental to the country. This applies to laborers only. The second treaty prohibits the importation of opium into either country from the other, and regulates the customs duties. All cases arising botween America and China are to be tried in China, which seems a peculiar and awkward arrangement.

The Irish question has during last week occupied the absorbed attention of the British Parliament. The Ministry has a very difficult task to satisfy so many widely different views. The Parnell party pursue a policy of persistent obstruction, and threaten that they can prevent the Coercion Bill from becoming law. But they have not thus far been so suceessful as they expected to be in retarding business; and the public sentiment of England is strongly against them. Some notably powerful speeches have been delivered in the ever, are not, in the technical sense, pastoral House of Commons. Mr. Cowen and Mr. Labouchere, extreme English Liberals, have delivered eloquent speeches againt the Government measure. Mr. Forster's speech on introducing his Bill was very forcible, showing clearly that some measure of this kind was necessary, in consequence of the lawless effects of the Land League agitation. John Bright and Mr. Gladstone also defended the course of the Government in characteristic speeches.

Mr. Gladstone closed the debate on the burning question of Ireland with an eloquent speech. Hereviewed the whole case, denying that he intends to legislate against the land agitation, but against the abettors and perpetrators of outrages, who care nothing for remedial measures, and are sensible only to fear, being political successors of the Fenians and Whiteboys. Replying to the objections of Mr. Labouchere, whom he complimented on his clever speech, and to other ingenious criticisms, he said that Mr. Forster's figures only confirmed the conviction of their substantial accuracy. He drew a careful and most effective comparison between the simultaneous increase of the League's doings and outrages, showing that the outrages increased in steady arithmetical proportion with the League meetings, while where League meetings were few the outrages were few. and where meetings were numerous outrages were numerous; evictions which the Parnellites allege are the real cause of viclence, having in the meantime almost ceased. He contended that with fatal and painful precision the steps of Crime dog the the steps of the League, but even this established connection he said, is not the basis of the present policy, which rests above all things on the failure of administration of justice, which was so great thus far, that of every 83 persons guilty of agrarian crimes 82 escaped unpunished. What the Government seeks, he explained, is a remedy for the utter break down of law in Ireland.

Legislature that Mr. Lander has moved for fuller information respecting University Col lege, Toronto. This is not unnecessary. The whole business of the University has, in past years, been conducted too much as if it were a close corporation that belonged to its managers, rather than an institution belonging to the country, and existing for the people, and not merely for members of the Senate and professors. There was also a mysterious intimation given by Mr. Mowat, that Upper Canada College was to be placed in a position future. What does this mean? It has been petted and favored enough already. What claim has it for patronage and favor depied to do in looking after the spiritual interests to the Toronto Collegiate institute or other of his charge, and he should not be unfitted bribe, made to influence the voters of the efficient schools? There is at present a for his work by the worry and distraction of county, and he prayed that Thornton should healthy competition between the High financial interests. When he has to plan and be declared ineligible, and that he should be

Christian Guardian, A cthodist Maga- would result from placing one, not exception- only loses his time, but he is unfitted for the recently decided against Thornton, on the toins some notable faults. In a few instances ally efficient, on a vantage ground above all others.

Montreal has been rather noted for sometime for its unlicensed groggeries. No city in the Dominion has had more drunkenness. In tion in the Christian Guardian should 1874 the Recorder stated that nine-tenths of the cases that came before him were caused by drink, and last week that official publicly stated that in four years 45,350 persons were brought into the local criminal courts through drink, and 95 per cent. of all cases coming before the Superior Court for separation by wives from their husbands was caused by the same evil. The members of the Police Committee have had their eyes opened to the extent of the evil, and when the Chief of Police asked for an addition to his force they replied that a decrease in the drinking saloons would be the best addition to the strength of the force; and they were unanimous in the view that the authorities, including themselves, should do their best to suppress the slums this year. The whole city seems to be be waking up to the necessity for a strong effort against this evil. French Canadians and English-speaking citizens, Protestants and Roman Catholics, have united in an organized attack upon the enemy.

THREE SPECIAL REQUESTS.

In view of the importance to every department of our work of the extensive circulation of our Church paper among the adherents and members of our Church, we make three special requests: 1. That every minister arrange for the canvass of his circuit, either by himself or some suitable agent to whom he can allow commission. 2. That every subecriber show this number of the CHRISTIAN GUARDIAN to, at least, one neighbor who does not take it and ask him to subscribe. 3. That no old subscriber give up the paper; but that every subscriber who has not renewed his subscription for 1881 do so at once. At the present juncture, when the paper comes out in new type, at considerable expense, this is a reasonable request. No pains will be spared to make the paper increasingly interesting to all classes of readers. We are thankful for many kind and encouraging words of approval in our work.

We give one out of many such testimonies: One of our ministers writes that a gentleman, not a Methodist, but a man of more than ordinary intelligence, in renewing his subscription said to him, "If I could see the Editor, I would congratulate him on his ability and success as an editor of a religious paper, steering clear of all partyism, he treats with a masterly hand the various questions which agitate. His selections are admirable. The whole paper is full of stirring and instructive matter for young and old. It ought to be in every family in the Dominion." This may be too favorable; but it is the voluntary testimony of an unknown, but probably impartial, reader.

PASTORAL VISITING.

The value of faithful pastoral visitation is indisputable. All visits of a pastor, howvisits. We recently met with the following instance. In some of the American cities it is customary for some person to act as guide for the new minister until he becomes acquainted with his people. One of these guides remarked to the new pastor that they could easily call on all the friends in a month—that that was about the usual time it required. After three months of faithful visiting the round had not been quite completed, and when the minister appealed to him for a reason for the apparent tardiness, as compared with former years, he confessed he had "never seen it done in this style," nor had he "ever seen it done so well." There is pastoral visiting, and there is pastoral visiting. The first may be much better than nothing, and may give a good degree of satisfaction to the majority of hearers, who do not care particularly for anything more than a friendly visit. It will help to keep up the congregations, and in thus bringing the people under the influence of the gospel, it accomplishes a good work. But it may not always have such a good effect. If a person is troubled about salvation, when the minister calls he expects words of counsel from him, and if the subject of salvation is not broached, the effect may be very deplorable. Such neglect has before now created unjust but injurious doubts, in the minds of unbelievers or seekers concerning the sincerity of professors and the reality of

Pastoral visiting never fails of doing good. A pastor who endeavors to make his visits tell on the spiritual life of his people by personal conversation, finds that visiting is one of the most effective forms of Christian work. A minister who never learns the feelings and state of the people by personal conversation is very apt to preach over the heads of his congregation; and if he does not them.

People frequently make complaints against their ministers because they do not visit which applies here. A Mr. Thornton was more. Sometimes, however, the complain elected County Judge in 1878. During the ants are the scantiest supporters of the canvass, Thornton announced that he would church, seldom at the social means of grace, and niggardly in their givings. But they do though the salary was \$2,500. Mr. Thornton not all belong to this class. Do the good people, however, who complain, ever consider since January, 1879, and, true to his promise the Church? A minister has plenty of work Thornton's agreement to serve for \$1,200 per

unfortunate that this kind of work so largely them the reputation of caring more for money than for souls, and their influence thereby injured. Many duties now put upon the pastor might be borne by the laymen, and the result would be more efficient pastoral work, with no deterioration in pulpit

In no other respect, however, are some people so unreasonble as in this matter of visiting. They expect the minister to carry the burdens of the church, and yet want him to be ubiquitous as a visitor. If they are sick for a few days they think he should know it, and call on thom, although they take no steps to make their sickness known to him. A gentleman complained to his pastor that he had not visited him when he was sick. "I was not aware of your sickness," was the reply. "But," answered the gentlemen, "Mr. B. was sick at the same time, and you visited him. How did you know he was sick?" "Mr. B." he replied, "is"a regular attendant at all the means of grace, and if I ever miss him from the prayermeeting, I know that something must be wrong, and I inquire about him; but you are so irregular in your attendance that your absence never suggests that anything unusual has occurred." Some people never make allowances. We heard recently of a pastor who is engaged in special services, proaching and conducting the after-meeting himself, night after night for weeks, against whom the complaint was made that he was not visiting. These complaints are exceedingly painful to a sensitive man who is earnestly laboring for the salvation of souls, and must be a source of discouragement. The pastor should visit his people as a pastor, and the people have a right to expect this of him; but there is reason in all things, and the circumstances of every case should be considered before condemnation is pronounced. It is unreasonable, for example, for anybody to expect the minister to be running in an out constantly, simply because some other minister had done so under different circumstances. We would arge the faithful discharge of this duty upon all pastors as a work that will make large returns; and we would ask the members always to remember that their pastor generally has a great many calls and duties that steal away his time, and that if he is to be a useful expounder of the word of God he must have time to spend in his study.

OUR PUBLIC SCHOOL-TEACH-ERS.

The teachers of the young are engaged in an important work, the intimate relation of which to national well-being is not generally fully understood. They are, for the most part, silent workers, building the part of the pier which is under water-on which the whole structure of society rests. All the people of the country pass through their hands, at the time of life when they are dent than the revival upon the faithful minismost susceptible of receiving impressions try of God's Word and the presence and hat will permanently affect their character. Anything that elevates the moral, social, and intellectual status of our teachers, must tell for good on the character of the nation. Anything that lowers them in character or efficiency is an injury to the community, that will affect its future. And yet the real dignity of the teacher's work is not generally rightly appreciated by parents; and there is not the effort made to raise the character of the profession that might be expected. The common disposition to employ the cheapest teacher, tends to lower the standard in all respects. In this, as in other departments, you cannot get first-class brains and character for thirdclass wages. If a farmer wants a horse, he will not stick at a few dollars more, in order to get a good one. The same principle comes into play in other purchases. But in securing a teacher, to instruct, inspire, and mould the young immortals, there is a widespread tendency to take the cheapest; although the salary paid to a bad teacher is worse than thrown away.

There is something very significant in the way that advertisements for teachers in country sections are frequently framed. The candidates are requested to send testimonials, and "state salary." This request to the teacher to "state salary" is practically putting up the school to auction, to be knocked down to the lowest bidder. This is not right. The Trustees of every school section must have a pretty clear idea of how much they can afford to give. Why not state the salary, and let the teachers who are willing to teach for that amount apply? The candidate, if from a distance, is in the dark as to the character of the school, or the amount it has been in the habit of paying; and until he is fully tested and has taken his rank as a teacher, he can hardly be a judge of what he is worth. We have heard even of an inspector suggesting to some candidate, to whom he was personfollow up his sermons by personal applica- ally friendly, to underbid another teacher: tion, he leaves his work incomplete. No This whole business of letting the success of doubt what we have said will be endorsed by an applicant depend upon his underbidding most ministers, and all would willingly dis- all others is unspeakably mean, and it is charge this duty more fully if they could; tempting each candidate to do a mean thing We notice in the reports of the Ontario but they are prevented by the imposition of towards his fellow-candidates. This offering many duties which should not be laid upon to teach for less than some one else is little less than bribery. A decision occurred recently in the Supreme Court of New York, serve the county, if elected, for \$1,200 a year, was elected, and has served as County Judge annum, if elected, was in the nature of a

All Letters containing nayment for the Schools of the country; and no advantage | work to bring up the finances, a minister not | installed in the office. The mather has been | very important, the Authorized Version con- | ledge would make the Sunday-school teacher's proper discharge of his spiritual duties. It is ground that his offer was a bribe. Is not the offer of a candidate to take \$50 less than the devolves upon ministers. It frequently gives school has been accustomed to pay really of miliar use; but most readers will be thankful fering a bribe of \$50 to get the school? Let that the old Saxon for the most part retains school trustees offer the highest salary they its predominance. can afford, and then make the best choice they can out of those who apply. If they offer a decent salary, competition will be keen enough | Matthew vi. 1.—Take heed that ye do not your to secure them enough to choose from.

DEARTH OF REVIVALS.

It is not only in Canada, or within the bounds of our own Church, that reports of revivals are few. The same complaint is made by the religious press of the United States. The year thus far has been distinguished by a great dearth of extensive revivals. This has led many to infer that there is a prevailing want of spiritual power in the Church. There can be no doubt that God has in the past largely extended the bounda. Luke xvi. 23.—And in Hades he lifted up his ries of his kingdom in the world by means of seasons of refreshing, which have quickened the religious life of communities and gathered many newly-converted sinners into the fold of Christ. As Methodists, we can never afford to disparage revivals, which have been so potent an element of progress in our past history. No news is more welcome than the report of those aggressive movements, by which many of those who have been aliens to the commonwealth of Israel have become reconciled to God.

At the same time, it would be a hasty judgment to conclude that the temporary paucity of revival intelligence is a sure sign of wide spread spiritual death. There may be growth of religious character, increasing completeness of organization, and even steady accessions to the Church, with few revivals on an extensive scale. This is largely a question of method, rather than of results. Other Churches have their ingatherings in different forms, without anything that could be called a revival. Indeed, it may be that the different branches of Methodism have sometimes depended too much on occasional special services of this kind; and, as a consequence, have failed to use as effectively as they might have done faithful pastoral visitation, carnest individual effort, and other unobtrusive but fruit. ful methods of leading the young to enlist in the service of Christ.

Neither should we make the number of conversions reported in any particular year the standard of comparison as to success in another year. There is always some degree of reaction after an extensive religious awakening. In a year that has no special revivals to report, there may be steady growth in religious knowledge, the adoption of comprehen: sive plans for future usefulness, and extensive seed-sowing for harvests yet to be. It is well said in a recent article on the subject by the Northern Christian Advocate: "There are other fruits than mere accessions to the Church which must be considered in estimating the Church's spiritual life and efficiency. There is a work of moral and spiritual culture which, though not less depenpower of the Holy Ghost, is not so manifes in results which may be published to the world as reported in the columns of statistics." However glad we are to hear of extensive revivals, we would not underestimate the fewer accessions by faithful preaching and work in connection with the ordinary services. The great object should be to lead sinners to a saving knowledge of the truth, and then to build them up into devout, intelligent; and zealous Christians. In whatever way this is done we rejoice, feeling that the mode is a matter of altogether secondary importance.

We should not be rigidly bound to any one mode of procedure. Every way in which sinners can be won for Christ is justifiable. A wise adaptation of methods to present requirements is an important element of success.

THE NEW TRANSLATION.

The new revision of the New Tostament is now completed and printed. Though not yet | peater is purely memoriter, and inno case can offered to the general public, advance copies have been sent to leading English journals. This is an event of profound interest to the knowledge does not fit a man to be a teacher; don Record of January 7th has a review of the work, from which we condense some par- | truly his own, wrought out in the fresh perticulars, as we know that the readers of the sonal activity of his own mind. The entire Guardian are anxiously looking for the benefit of personal instruction is that thereby, earliest information. The Record commends with pleasure the evident desire of the translators to show respect in great extent to the wording and rhythm of the old version; and and warm heart communicates the glow of its expresses the decided judgment that "the own feeling. The teacher should enter his work has been executed with judicious class, not full of prepared thoughts or words cautiousness and conscientious care." The desire to be faithful, honest and conservative vading desire. The volume appears in paragraph form. The margin contains copious notes of much interest. The arrangement in giving spirit; and the keen bright eyes, the paragraphs renders necessary the omission alternate smiles and tears, and the eager. of the headings of the chapters, which many searching questions of his thoroughly awakenwill regret.

Of course, the changes in the text are very Record materially alter the meaning in the Authorized Version. The grand and fundamental truths of the precious gospel are unassailed. As far as we can judge from the examples given, the new revision presents strong evidence of the substantial accuracy of Version will retain its hold on the confidence and affection of the majority of readers, and that they will be content to place the changes forced. Care is shown to preserve consistency in the renderings. When the best and sanctification. This may seem an am, meaning of a word has been adopted, the bitious programme, but we hope the day will

some expressions which may be regarded as obsolete are supplied by terms in more fa-

We subjoin a few specimens of the more striking changes which occur in the work:

righteousness before men.

Matthew vi. 9-13.—Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one. (The Doxology is omitted.)
Matthew ix. 19.—And wisdom is justified by her

Mark viii. 36-37.—For what doth it profit a man to gain the whole world, and forfeit his life? For what should a man give in exchange for his Mark ix. 44, 46.—(These verses altogether omit

ted.) eyes, being in torments.

John v. 39.—Ye search the Scriptures, because,

etc. Acts ii. 47.—And the Lord added to them day by day those that were being saved. Acts viii.—Verse 37 entirely omitted. (The Eunuch's profession of faith in Christ.) acts avii. 23.—To an Unknown God. What therefore ye worship in ignorance, this declare

I unto you.

Acts xxvi. 28, 29.—And Agripps said unto Paul With but little persuasion than wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, day, might become such as I am, except these

Rom. v. 4.—And patience, probation; and proba tion, hope. Eph. vi. 24.—Grace be with all them that lov

our Lord Jesus Christ in uncorruptness. Philip. iii. 20, 21.—We wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory.

WHAT A S. S. TEACHER'S CLASS "SHOULD DO.

A few weeks ago we referred to the impor tance of normal classes for the training of Sunday school teachers. To complete the purpose of that article, we would add a few words as to the specific work to be accomplished in such classes. As usually conducted, the work of such classes is a rehearsal of the lessons of the following Sabbath. With the aid of one or more "Lesson Helps," the teachers prepare the particular subject in hand; and by the recitation conducted by the superintendent or the pastor, their memories are stored with the materials which are to be reproduced before the children. The style or model of teaching, as well as the subject matter, is also furnished by this same process. No doubt this method does good service. Such preparation of the lesson is likely to be far superior, both in thoroughness and accuracy, to the crude and often hasty work of many individual teachers. It gives uniformity both of matter and manner, and concentrates the whole work of the school on the teaching and impression of some particular portion of truth. But while serving these purposes, it is still far from being the most excellent way.

The most important objection is that this me

or in form. To discover this is the rare privilege of very few men. In religious truth especially, there may be new forms, but there can be no new substance. But by original knowledge we mean that which one has made thoroughly his own. Mere memoriter knowledge is never original. The subject must be thought out for oneself, and the conclusions arrived at must be the result of personal exercise of reason and judgment. Of such knowledge its possessor is perfect master; in its use a man feels quite at home; and with full consciousness of the power it gives him, a man can follow it out in all its varieties of particular application. Secondary knowledge, on the other hand, is that which a man has not investigated or thought out for himself, but has received just as he has it from another, and in the transmission of which he is merely a repeater. The work of such a rehe go a single step beyond the book. Now, it would seem to be self-evident that secondary whole English-speaking world. The Lon- or, conversely, that no man is prepared to teach that of which he has not a knowledge whether in religious or secular education, mind comes in contact with mind, soul with soul, living thought quickens living thought, to be repeated just as he has received them. but full of living, burning truth, which will translators has evidently been their all-per. pour itself out in just such form as the case requires. Before his class such a teacher is a living spirit, and, so far as man can be, a lifeed pupils will draw out all the treasures of truth of which he is full, just in the form that numerous, though few of those given by the | will satisfy the needs of their souls. A few ounces of such knowledge are worth to the teacher more than tons of mere memoriter lore. We believe, therefore, that the primary object of the teacher's class should be the acquisition of thoroughly original knowledgea mastery of the great fundamentals of Chrisour present translation. Indeed, the Record tian truth. Among these we would reckon a goes so far as to say: " We feel, then, that we clearly connected view of the events of our may express the opinion that our Authorized Lord's life—of his miracles, parables, and dis. courses; also of the steps of growth of the apostolic Church, and of the life of St. Paul; a knowledge of the contents, argument, de. that the reason why a hard-working paster to the people, has only taken \$1,200 a year, to which they attach importance in the mar- sign and occasion of each of the epistles; a (we have no excuse for any other) does not though the Board of Supervisors raised the gin of the dear old Book." In every instance clear knowledge, from God's Word and from that would make it more truly provincial in wisit more, is because of cares laid upon him usual salary. The unsuccessful candidate in which the Authorized Version contains an personal experience, of the fundamental elewhich should be borne by the members of brought a quo warranto suit, setting up that inaccurate rendering, the true meaning is en- ments of religion, repentance, faith, justification, the witness of the Spirit, regeneration,

desk a centre of power in the Christian Church, and a training school for the Church's future ministry. No "Lesson Helps" or special preparations can take the place of this fundamental preparation; and if to any extent they supplied it, or lead to its neglect, they are a source of serious mischief rather than of good. The normal class, partly by systematic instruction and study, partly by guiding the private studies of all the members, should aim first of all at laying thorough foundation in all these fundamentals. Another important work of the normal class is the study of methods of teaching. The world to-day enjoys the advantage of very wide experience in the art of teaching. Experiments in almost every form have been tried, and improved methods devised. The best thought of wise and experienced men has been employed in the collation of results. and the deduction of broad and certain principles; and the literature of the science of teaching is becoming rich and varied. Surely our Sunday schools should have the advantage of the important aid thus placed within reach. But we have not space to extend this topic. Above all, the Normal class should infuse into all its members the spirit of the work. There must be cultivated the love of truth for the soul's sake, and the love of souls for Jesus' sake. The teacher must love his work and delight in it. He must love his class. Love will be the mainspring of his power, and will assure him of success. A few moments spent in interchange of teachers' experience, the sorrows of failure, the trials of patient effort, the joys of success, will be time well spent, and will prepare the way for that union of faith and prayer which cannot fail of

QUESTIONS AND ANSWERS.

QUESTION.—Is it part of the ministers' duties to make pastoral visits without invitation from the members of their churches? If so, what would you suggest to pastors who are reserved and diffident in this matter, but who at the same time are losing members?

Answer.—It is universally assumed by min sters and people, that a paster is not to wait. for an invitation. If any minister, through diffidence, has neglected to do his duty, he should devote himself more faithfully to this part of his work. A little forethought, and reading books on judicious pastoral visitation, will help him. Diffidence can scarcely be considered a disqualification for this work, as when a man whose heart is in the work braces himself, in spite of his diffidence, to speak soul to soul with his people about their spiritual condition, he is likely to be more effective than one who can speak flippantly on such themes without feeling it to be a cross.

QUESTION.—How many constitute a quorum in Crustee and Quarterly Boards? Answer.-We think there is no law covering

this point, though in some other Church Committees a majority is required.

Question.—Should a Methodist minister trade orses, and how is it viewed by the public?

Answer.-Certainly, he has as good a right to exchange a horse for another as he has to dispose of it for cash. If it is a fair, honorable and necessary transaction, we suppose thed does not furnish original, but only seconthe public would regard it accordingly. Of dary knowledge. By original knowledge we course, for a minister to make a ha do not mean original truth, either insubstance | trading horses is a very different thing.

QUESTION.—Have trustees the right or power of llowing a Temperance Hall to be erected on church property without receiving permission from Conference?

Answer.-If this means the cession of the ground, it would be illegal without consent of Conference; but if it means simply the erection of a building on Church property, we know of nothing to prevent. We suppose the trustees could allow a building to be erected and used for the purpose of a temperance hall; but the deed of any land includes all buildings upon it.

Question.—To what division or section of the Episcopalian Church does Bishop Sweatman be-

Answer.—Our correspondent must apply to the Bishop himself for the desired information. as we are quite unable to answer his question. QUESTION.—Is itright for Christians to take the ewards offered for restoring lost articles? Do

they give value for the money received? Answer.-A good deal depends upon the circumstances of loser and finder. If the finder was a wealthy man and the loser not a rich man, to take the reward would be, to say the least, mean and selfish. On the other hand, if the finder was a poor person and the loser rich, and gave the money freely, there would be no moral wrong in the finder accepting the gift. A good deal depends upon whether the reward is freely tendered as a gift, or exacted by the finder as a right. To claim the reward as a legal right seems to us a doubtful thing. To accept a gift freely ... given, where the circumstances of the parties make it a proper thing, seems to us' to have nothing morally wrong in it. The value of the service rendered, in this or any case, cannot be measured by the sacrifice made by him who renders it.

vho renders it.

Question—Should ministers and others who speak in public give the authors when they have given something which they have not thought out for themselves? Is it wrong not to do so?

ANSWER.-No man should quote another man's eloquence designing to make the impression that it is his own. But there are many cases where it would be stiff and combersome to formally name the author of sentiments that are perhaps common property; and which do not depend upon any one's name for their weight. A man of extensive reading would find it utterly impossible to tell where he got many of the thoughts which - n spring up in his mind; and if he has made these thoughts his own by mental assimila. tion he is not bound to tell the way in which he reached them. There is a right and a -wrong use of other men's thoughts.

QUESTION.—Some Superintendents of Circuits send the Connexional Collections direct to the respective Treasurers, while others send them through the Financial Secretary of the District, which is the more proper way?

Answer.—There is no law on the matter; but the Financial Secretary is the Treasurer of the District, and we think it would be better same meaning retains its place throughout the soon come when every teacher will be perfect. to have all collections, except for Missionary volume. In this particular, though it is not ly at home in these subjects. Such know- Fund, pass through his hands.

ALCOHOL DESTRUCTIVE.

The deleterious effect of alcohol upon the human system has been established by the most unimpeachable scientific testimony. It has not only been condemned as useless as a food, but medical testimony proves its continual use to be incompatible with good health and physical soundness. It causes degeneration and prepares the system for disease, so that Dr. Sewell asserted that "from a careful observation of this subject during many years, I am persuaded that tens of thousands of temperate drinkers die annually of diseases which the abstemious would pass in safety." Dr. Willard Parker, an eminent practitioner of New York, declares that "one-third of all the deaths in the city of New York are the result, directly or indirectly, of the use of alcohol; and that within the last thirty-eight years 100,000 persons in that city have died of its use, either by themselves or their parents." Hundreds of such testimonies to the injurious effect of alcohol upon the system could be quoted. Its value even as a medicine is seriously doubted by many eminent men, and stoutly denied by others. But whatever its value may be in the hands of a skilful practitioner, all are agreed that in its promiscuous use by the laity there is great danger.

The latest testimony on this point comes from France, where the drink problem is coming to the front because of the increase of drunkenness in that country and throughout Europe. At a meeting of the Academy of Sciences, last month, M Desjardin-Beaumetz gave the results of an experiment he had been trying on twenty pigs. He gave each of them a regular quantity of alcohol, according to their weight, varying from 1.75 to 3.5 of a pint. The result is thus described:--" The swine which received absinthe became very wicked, and when alcoholized fell into a state of brutishness more and more profound, and finally they slept without intermission. The injuries inflicted upon their organs were the alteration and thickening of the mucous coating of their stomach, the fatty degeneration of the kidneys, and pepatization. In proportion as the alcoholization increased, fat developed, appetite diminished, and at last ceased altogether, so that it became necessary to put the swine upon milk diet so as to render them fit to un lergo the experiments. During the intense cold of last winter he had to suspend the administration of alcohol to prevent the pigs from dying of cold, for they were quite incapable of protecting themselves against the loss of caloric."

The description tallies, in all important particulars, with the descriptions given by scientific men of the effect of alcohol on the human system. A saregue to the

The Book Steward desires us to say to friends who are impatient at not receiving NESTLETON MAGNA, that the first edition is exhausted. They are now working on the fifth thousand. The work will be forwarded to all who have ordered it as early as possible.

We are glad to learn that the revival in Brampton is extending in interest and power. A paragraph from a Brampton paper, in another column, shows the work to be very extraordinary. May the flame extend throughont the whole country!

Revival services have been in progress in the Metropolitan Church for several weeks with very encouraging results. The pastor, Dr. Potts, is conducting the services himself.

The Missionary Secretary's appointments will be found on the last page.

LITERARY NOTICES.

Choir Anthems: A Collection of New Anthems, Chants, etc. By T. Martin Towns.

This is the latest and, in some respects, the best anthem book of the season. It seems to be admirably adapted to the wants of ordinary choirs, and will undoubtedly supply a longfelt need. The author has aimed at furnishing anthems enitable for the ordinary choir, and, as far as we can judge, he has succeeded. This is a book of 160 pages, well bound in thick manilla cardboard, and excellently printed. Price \$3 per dozen; or 35 cents for a single copy, postpaid. Published by David C. Cook, 137 Madison Street, Chicago.

A Book of Rhymes and Tunes. By Margaret Pearmain Osgood; Translations by Louisa T. Cragin. Price \$1.50. Published by Oliver Ditson & Co.

This is a nursery singing book, acceptable not only to mothers and children, but to Kindergartens, and to all of the new faith who believe n making school children happy. There are about a hundred songs, many of them retaining the original foreign words, but also furnished with special translations for this book. Many songs are already known at school and home; but, with their new accompaniments, will have a new term of popularity; and a great many are quite new.

Spiritual Struggles of a Roman Catholic : An Autobiographical Sketch. By Rev. Louis N. Beau-dry. Toronto and Montreal: Methodist Book

This is a Canadian edition of this work, which was published some years since in the United States. Mr. Beaudry gives the story of his conversion from Romanism in the course of a series of conversations with his family. One of the striking features of the book is its charitableness. The errors and evil practices are faithfully portrayed; but it is entirely free from the bitterness and severe invectives of most books on this subject. The sincerity of the mass of the Roman Catholics, who have been educated from infancy in the beliefs of the Church, is strongly emphasized, while no excuses are made for the system itself. Of all the books written on this subject, this seems to us to be the best to put into the hands of a Roman Catholic. There is none so likely to be read. Its spirit will attract and command attention to truths which the reader would otherwise instantly reject. And its spirit will do Protestant readers good, for we are prone sometimes to be too sweeping in our condemnation. -It shows the difficulties that prevent a conscientious Romanist from coming

BISHOP HARRIS (Methodist) declares Mexico to

NOTES AND GLEANINGS.

The Population of Utah.

The Philadelphia Public Ladger points out: that the census returns of Utah show what is superficially at least an unexpected result. Notwithstanding the polygamy practised there, which allows any male Mormon soveral wives, there are more males than females in the territory. More than two-thirds of the inhabitants are natives of the United States. There has been an increase of nearly seventy per cent, in the population of the territory since 1870, when the sexes were nearly equally divided. The females have increased at the rate of sixty per cent. and the males at about seventy per cent. This is probably the result of opening up mines of precious metals, which first attracted an almost exclusively male population.

Medical Missions.

At the last meeting of the Guild of St. Luke (England), a paper was read by Dr. Alfred Meadows (the Provost) on Medical Missions. The medical element, he said, was a necessary adjunct in any properly organized missionary enterprise. In subjects so vast, so important, so diverse, and yet so related as medicine and theology, it was far better, for the sake of scientific completeness, that their respective professors and teachers should, while working together for the common need, he kept separate and distinct. It was better that the priest and the physician should not be united in the one person, but that each should do his own work. The practical work of any profession was best and most thorough. ly performed by those specially taught trained, and commissioned to it. What was required, then, was a body of well-educated and trained medical men, who would regard worldly advancement as of secondary importince, and be ready to devote their whole energies to missionary enterprise; and many such were to be found among the students of the present time.

A Sign of the Times.

It may be taken as a sign of the times, that the Guardian (High Church) has thrown open its columns to a discussion of the question of Disestablishment. Its correspondents are singularly unanimous in maintaining that Disestablishment is the only remedy for the Erastianism by which, in their opinion, the Church is now afflicted. One writer contends that Churchmen will do well to have the question settled as soon as possible." "We are more likely," he says, "to obtain better terms for the Church now than at any future period. Why? Because (1) we have now many loyal sons of the Church in high places. (2) There are at present only 150 members in the House pledged to Disestablishment; but when the franchise is extended to the counties is this likely to be the case in any future Parliament? I think not. The farmer, in these bad times, feels the pressure of tithes; the workman is taught that the Church oppresses him; both are told that when the Church is disestablished their burdens will be lightened, and they believe it."

gregation in Westminster Abbey on the 15th January, the second of his series of sermons in defence of the Establishment. Taking as his text the precept of Peter, "Fear God, honor the king," he reviewed at some length the relations of Church and State in the past, and maintained that at present these relations in England had arrived at an almost ideal state of excellence. Holding such a conviction he marvelled exceedingly that Church clergymen and pious Dissenters should combine with cynics and secularists, infidels and enemics of all piety, to disestablish the Church. It might be that they would succeed. In that case he feared that the consequences would be terrible. "When nations seil their immortal birthright for an imaginary mess of pottage, it is not long before the fingers of a right hand are seen writing on the wall the message of doom, and before there is heard those fatal words, Too late!

Then it is that they hear the voice of the great guardian angels, crying, Depart : let us by the members of the church. go hence. They hear also all the murmurings of the destroying angels as they speed on their fatal mission. And they hear, too, the still small voice across the centuries of him who wept as he gazed over the doomed

which belong unto thy peace! but now they are hid from thine eyes. Education in Japan.

city of Jerusalem, "If thou hadst known.

even thou at least, in this thy day, the things

The report of the Japanese Minister of Eduation shows that there are now in Japan 25. 459 elementary schools, with 59,825 teachers and 2,066,566 scholars, out of a school population of 5,251,807, being a percentage of about 89.8. The schools of a higher grade number 389. with 910 teachers and 20,522 scholars. There are 96 normal schools, with 766 teachers and 7,949 scholars. The total of the school exequal to 4s. 2d.), of which 2,640,629 yen were paid in salaries, the average of each salary being 44.72 yen per year. Free libraries have taken root in Japan, one of them, at Tokio, having already 70,000 volumes. Medical education has also largely advanced with the increese of general education. Within the last ten years a medical college has been estab. lished at Tokio, and all the local or Ken Governments have opened hospitals, with a foreign surgeon for each, and a class of modical students. In the province of Kanagawa, in which Yokohama is situated. there are 659 practising physicians, of whom 41 are students of the new schools and hospitals, and 106 of the old Dutch school, a system that started up in the 17th century, and struggled for many years for supremacy with the Chinese school. Of the latter there are 512 now in practice. There is about one physician to every 760 persons in the pro- ult. The Rev. J. R. Gundy, of Exeter, presched

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

Tween.-Rev. R. Walker sends this good news We have a most glorious revival of God's work going on at the Bethel appointment on this circuit. The altar is crowded every night with those who are anxiously inquiring, "What shall I do to be saved?" This is the third week, and it seems to increase in power and influence every SPADINA AVANUE (Toronto).—Anniversary ser

rices of the Spadina Avenue Methodist Sunday school were held on Sunday, January 30th. The Rev. G. Brown, of Hamilton, preached both in the morning and evening. There was also a large meeting of the Sunday school scholars in the afternoon, when they were addressed by Mr. James Hughes, Inspector of Public Schools, and others. The attendances at all the services was large, and the interest taken in the services was gratifying to the management.

BRAMPTON REVIVAL .- The revival services in the Methodist church during the past week have, of anything, increased in interest, and people of all Churches flock there every evening to witness for themselves the good work that is going on. Hundreds every evening, among them many new seekers, go forward to the front to testify of the good they are receiving through these servicesnot only Methodists, but attendents of other Churches. During our twenty years' sojourn in Brampton we have never before witnessed such an awakening in any Church, and believe that a large amount of sterling good is being accomplished. The singing each evening is beautiful indeed, and adds much to the enthusiasm of the ccasion.—Brampton Times.

Uppingron Mission .- Bro. Marvin writes: We have just closed our two months' revival here-As a result, ten persons have professed conver sion at Stamp's appointment; twenty at Bush's, and twenty at Uflington. A number of them are children of Presbyterian parents, and, of course, they joined the Church of their fathers. A greater number, however, cast in their lot with when the Rev. R. Duke, of Gravenhurst, de-

us. We held our annual tea-meeting in the Uffington church the evening of the 12th ult., livered an able lecture on "The Prote Martyr of been converted to God, most of whom have the New Testament." The proceeds, including joined the Church on trial, and are meeting in subscriptions, amounted to \$111, and were applied to the debt on the church. At a social last summer we raised \$11.24 for the same purpose. The church at Stamp's is now inclosed. The great need here is more funds.

RICHMOND HILL.-Bro. Addison writes: According to announcement, the church-opening at Victoria Square came off on Thursday, January 13th. In the afternoon the Rev. Dr. Potts preached an excellent and much-enjoyed sermon. lid nobly. In a short time sufficient was subcribed to clear the debt, so the church was de-At 7 p.m. we had a platform meeting, addressed by the Rev. J. Herbert Starr, Chairman of the city. His sermon delivered in the evening was a Collingwood District, and Rev. Wm. Hicks, of Thornhill. This meeting was full of the pleasant. the profitable, and the instructive. On Sabbath, handsome sum of \$259.—Ottawa Citizen. January 16th, sermons were preached by the Rev. Geo. Cochran, the Rev. C. Watson, and the Rev. W. S. Blackstock, giving the people a Sabbath of rare enjoyment. October 23rd, sermons at 10.30 a.m. and 6.30 p.m. by the Rev. J. E. Canon Farrar delivered to a crowded con. p.m. Each service a service of blessing. The a decided success. Tos was served to the chilstyle with tower and bell; also a very fine new organ. Altogether it is one of the most beautiful country churches in the county of York.

LONDON CONFERENCE.

ARRONA.—The President did us grand service on Tuesday evening at our church anniversary. For nearly an hour and a half he held that large audience in Vahay's Hall in rapt attention. Revs. Henderson, M.A., and Ferguson rendered timely and afficient help in the exceedingly appropriate and excellent sermons on Sunday. Miss Coulter, of Kerwood, and the large choir of the church rendered the solos and anthems in grand style; and notwithstanding the many calls made on our people here this season the proceeds reached the handsome sum of \$43.45,— The Ladies' Aid socials are becoming very popular, and, of course, are becoming an institution of the village. The last was held at the residence of C. M. Eastman, Esq., when Mr. G. Holden was presented with a cilver card-receiver

GUELPH.-In the Norfolk Street Methodist church, Guelph, anniversary services were held on the 23rd and 24th of January. The Rev. J. H. Robinson, of London, preached both morning and evening on Sabbath, and the people were greatly delighted and edified by his deeply-interesting and impressive discourses. The annual supper on Monday evening was, like the Sabbath services, largely attended. Addresses were given by the Rev. J. H. Robinson and Dr. Wardrope. A series of musical selections was splendidly rendered. The Secretary of the Trustee Board Mr. W. G. Smith, in reading the report, stated that nearly \$4,000 had been subscribed and paid toward the church debt within the previous halfyear, and paid a high tribute to the popularity and financial management of the pastor. Proceeds of anniversary \$110.

Welland,-Bro. W. W. Shepherd sends the following note of progress: Welland has satifacpenditure amounted to 5,364,870 yen (1 ven torily settled the vexed question of a site for a new church by the purchase of what is allowed to be the most central and suitable spot in the town. Our Ladies' Aid bazear during the holidays was a very gratifying success, and the ladies are now on the alert for some new enterprise which will be even more remunerative. After spending nearly \$100 on parsonage improvements. the ladies have placed to the credit of the new church fund the handsome sum of \$300. We were favored with a visit from the President of the Conference the last of December, who preached missionary sermons to large and delighted congregations, and addressed the annual platform meeting. The proceeds for the Missionary Fund, including promises, was over \$200. which is in advance of the liberal giving of last year. We have just entered on union special services with a fair prospect."

> St. Marts.—The anniversary services in conwere held on Sunday and Monday, 23rd and 24th

and refreshments. From the financial statement we learn that the new church cost \$12,716.63. Before the erection of the church was undertaken \$7,850 had been subscribed, which was to be paid in four instalments. Of this sum \$3,-445 has already been paid. In addition to the latter sum the ladies of the congregation have raised \$1,082.41. The income of the church for pew rents amounts to something over \$800 annually. The total income of the church, from all sources, reaches \$3,000 annually, which includes minister's salary, connexional funds, etc., but exclusive of subscriptions or the Ladies' Aid fund. This statement was highly satisfactory to the congregation. Practical addresses were afterwards delivered by the Rev. W. J. Maxwell, of Guelph, and Rev. J. R. Gundy, which were listened to with attention and profit. The musical part of the anniversary was conducted by the choir of the church.

MONTREAL CONFERENCE.

Kineston.- A very successful musical and literary entertainment was given in the Williamsville Methodist church by the Ladies' Aid Society on the 17th ult.

MATILDA CIBCUIT .- During the past four weeks we have been holding special services at the Wesley Church appointment. A number have been forward as seekers of salvation, and several have been converted to God. The congregations are large. and the work appears to be increasing in interest and spinitual power.—Com. ...

FITTER HARBOR.—The annual tea was held on Christmas night in the Ninth Line Church, and passed off successfully. Bro. Bond and Bro. Shorey were with us, and did good service. And on the evening of the 24th of January the young people from the same appointment unexpectedly visited the parsonage with a good supply of things necessary for preacher and pony. A pleasant time was spent. All things in connection with the mission are moving on smoothly.

Spencesville. - Bro. J. Scanlon writes; The blessings of God bestowed upon us on this circuit during the last six months call for public thanksgiving. In connection with ordinary and special means, the church has been kept in a healthy and prosperous state, and over fifty persons have class. Our missionary meetings, just over, were very interesting and succesful. The Revs. A. A. Smith, D. Winter and J. H. Chant did the mis sionary cause good service.

OTTAWA .- The anniversary services of the Doninion Methodist Church were held on Sunday, January 23rd, and were attended by a far larger concourse than could find room within the walls, many having to turn away. At both services the Rev. Dr. Hunter, former pastor of the Then came a call for subscriptions. 'The people' church, and who was mainly instrumental in the construction, conducted the services, and preached his discourses on both occasions, showing that diested to the service of God free from incum- he had lost none of his old vigor; and the crowds berances. The ladies of the congregation gave a that flocked to hear him proved that he had lost first-class dinner to about 400 people or more, none of the love and respect which was univers. ally conceded to him during his pastorate in the masterpiece of logical Christian cratory. The collections at the two services amounted to the

MONTBEAL DISTRICT. Lachine, Rev. W. J. Jol. liffe pastor. An interesting educational meeting was held on the 20th ult., at which the amount raised last year was more than trippled. The annual meeting of the Lachine Metho-Canon Farrar on Disestablishment. Howell, and by the Rev. John Pickering at 2.30 dist church was held on the 18th ult., and was dreh and Lachine people at 6.30 p.m., and to the for school-room and class-rooms, finished in good city friends on the arrival of four of Sharpe's teams from the city. The programme was good, consisting of recitations by Miss Swift and the Rev. J. B. Saunders, and choruses, anthems, &c., by the choir of St. Joseph Street church. Miss Swift's "Mary Queen of Scots" is worthy of particular mention, and elicited a round of applause from the audience.-St. Johns .- Rev. W. J. Crothers, A.M., pastor. The annual tea-meeting held in the Town Hall on the 20th ult. was a suc cessful one. A carload of visitors from Montreal were present. The St. Johns ladies are noted for their ability to supply the wants of hungry guests, and their effort on this occasion was a notable success. So tempting was the display of good things that the table had not time to ntter the very fashionable "groan" before the process of depletion began. After the substan ial supper, the pastor of the church took the chair, and after a few appropriate words introduced in turn the speakers of the evening-the Rev. Dr. Mark, of St. Lambert, and the Rev. Mr. Rogers, of Granby, both of whom made brief and forcible addresses .- Daily Witness.

NEWS OF THE CHURCHES.

THERE were 105 new Congregational Churches organized in the United States during 1880, and 205 ministers ordained or installed.

Burnin stands third in the list of donors last ear to the American Baptist Missionary Union. Massachusetts gave \$41,312; New York, \$39,469: and Burmah, \$31,616.

Tun Episcopul Register states that the Endowment Fund of Christ Protestant Episcopal Church, Philadelphia, has reached the amount first contemplated, \$50,000.

THERE is no section of the world in which Preshyterianism has made more rapid advance during the last twelve years than in the State of Kansas. Within that time the 43 churches have grown to 290, and the 34 ministers have increased in number to 185.

LORD RIPON, says the London Truth, fancies himself a Roman Catholic; as a matter of fact he is an English Puritan, believing very strongly in certain truths of revealed religion, and thinking that he can only live up to his ideal of faith by strict submission to the laws of the old doctrinal ode of Christendom.

The Unitarians, while claiming the historic honors of old Puritan Churches, and reaping the harvests of seed sown with prayer and faith, are not holding their own in Boston, the citadel of their strength. Them more earnest disciples drift in two directions -- the one toward orthodoxy, and the other toward radical unbelief .- Christian Advocate.

MESSES. MOODY AND SANKEY have decided to revisit England during 1881, and have already so cepted invitations to attend the next Christian Convention at Dublin., Besides his school for nection with the Methodist Church in this town girls at Northfield, Mr. Moody is to start a school for boys at his Massachusetts home. He has bought three hundred acres of land for a farm. vince; but in the interior generally the pro- on both occasions on Sunday to good congrega. and he purposes work and play and study for the be the hardest mission field in the world, and he portion is about one to every 1,500, and the tions. On Monday evening a tea-meeting was boys whom he undertakes to educate. The new has visited nearly all the fields of the world. I old ignorant Chinese method preponderates, held in the lecture of the church, at farm-school is to be on the family plan. My

which nearly five hundred people partock of tea plan is," says Mr. Moody, "to take boys of unfortunate parents who are not able to educate them; but the boys shall be promising ones, and such as, if educated, would make good preachers and missionaries."

> THE Bishop of Manchester, preaching at Hulme on a recent Sunday evening, remarked that where churches were needed he wished they should be built, and that wherever there were churches, in God's name let them be filled. It was not, however, merely by reading prayers or preaching sermons, or even administering sacraments, that the work of winning souls would be accomplished. One of the most urgent needs of the present day was ministers of the Gospel who were not afraid of contact with the poor and outcast and who had the courage to speak plainly to the rich and high-born. As long as there was in their parishes drunkenness, licentiousness, profane swearing, dishonesty, or any of those thousand sins which disfigured life in the midst of all our proudly-boasted civilization, there was need for ministers to be imbued with as much prophetic power and evangelising grace as in the days of the Apostle Paul, in order to do the work that was to be done effectively.

FROM THE MISSION ROOMS,

"MISSIONARY OUTLOOK."

Sample copies of our new Missionary Periodical have been sent to all our ministers preachers, Sabbath-school superintendents, and missionary collectors (the latter to the care of the superintendent minister). The General Secretary will be most happy to forward copies to any persons desiring to examine before subscribing. Many kind and encouraging words are tion, and she will act in harmony with the other coming in from various quarters in relation to it. and it is hoped that a large subscription list will hortly be relied up. Please send on the names print of the forthcoming February number.

JUVENILE COLLECTORS' PRESENTS. In answer to numerous requests for these to be sent immediately, we beg to say that until the requisitions which have been sent to every circuit shall have been returned to the Mission Rooms duly filled up, it is impossible to know how many books of each grade to order; as soon as we are placed in possession of the necessary in formation, we hope to be in a position to commence filling orders almost immediately. Brethren who have ordered for the collectors of last year, will kindly send a second order as seen as the work is complete for the current year, as we are desirous that the youthful collectors shall not have to wait a year or longer for the books promised them. In filling up the requisitions, please indicate how many collectors in each class are entitled to receive rewards for both years.

MISSIONARY REPORTS.

According to promise last week, the parcels of sion Rooms on or before the 27th ult., freight prepaid in every case. Should there be any failure in the receipt of any parcel, brethren will kindly intimate it to the General Secretary, that ence Reports are enclosed. The special notices on the last cover of each Report, will show who are entitled to receive each,

EXTRACTS FROM LETTERS.

GUELPH DISTRICT (London Conference). — "Galt Elora, and Fergus are likely to go ahead of last year. "WM. WILLIAMS."

St. Thomas, Grace Church (London Conference).—
St. Thomas, Grace Church (London Conference).—
Our subscriptions and collections this year are now
largely in advance of last year when all was collected.
We have risen up to date from \$120 to \$150, and we ex-

"JAMES GRAY." Madoo (Toronto Conference).—"Our missionary anniversaries are just closed. We will be in advance or last year e givings.

"James Macraglane."
Castleton (Toronto Conference).—"I am gled to say that our missionary meetings have been very successful. We have more subscribed now than all that was collected last year, and we have two meetings yet to hold.

collected test year, and we have the we will front 20 to 31 per cent. ahead of any former year.

"J. A. McClune."

LECTITION (Toronto Conference).—"Our missionary angested 1 The mostocets are that meetings were very successful. The prospects are that Lloydtown Circuit is good for botween 20 and 30 per cent increase over last year.

"R. McCulloch." New Crept, Indian Mission (London Conference)

"Missionary meetings over; a great success. Far in
advance of last year. "WILLIAM CROSS."

CASH RECEIPTS-ORDINARY FUND. Paisley
Castleton, per Rev. J. A. McClung Alliston, per Chairman
Kirkton, per Rev. W. Henderson
St. Thomas Second, per Chairman
Wallace,
Dundas,
Williamsford Station, per Rev. W. T. Hicks.
Yonge Street South, J. Thom.

CASH RECEIPTS-RELIEF AND EX-

TENSION FUND.

Port Stanley, per Rev. J. Whiting.

Rev. James Whiting, 2nd inst.

Sarnis, per Rev. T. M. Campbell.

Chesley, per Chairman

St. Thomas Second, per Chairman

Milton, per Property. St. Thomas Second, per Chairman Milton, per Rev. Jas. Preston Grimsby, W. Hawka Grinsby, W. Hawke
Ballyduff, T. B. Wilson
Brantford (Brant Avenue), per Bev. T. Brock Rev. Samuel Teeson, 2nd Inst.
Kingston First, per Chairman.
Rev. Wm Hall, M.A., 2nd Inst.
Rev. F. Delong, 2nd inst.
"H. T. Crossley, per Chairman.
E. S. Rupert, M.A., 2nd inst.
Walkerton, per Kev. E. S. Rupert
Rev. A. F. Weidon, per Chairman, 2nd inst.
"F. H. Wright, 2nd inst."
"F. H. Wright, 2nd inst."
"Wm. Purvis, 2nd inst.
"Advocate Factors and Inst.
"And Inst.
"Advocate Factors and Inst.
"Ext. Advocate Factors and Inst.
"Ext. Advocate Factors and Inst.
"And Inst.
"Advocate Factors and Inst.
"And Inst.
"Advocate Factors and Inst.
"Advocate Factors and Inst.
"And Inst.
"Advocate Factors and Inst.
"Advocate Fa Amherst, Advocate Harbor, Advocate Harbor,
Hamilton (Wesley Church), per Rev. L. Guetz
Monkton, per Lev. C. Deacon
Rev. Churles Deacon, 2nd inst.
Fitzroy Harbor, per Rev. G. H. Squire.
Rev. D. Chapman, 2nd inst.

PERSONAL ITEMS.

The Hon. Luc Letellier St. Just. ex-Lieut. Governor of Quebec, died at his residence a Riviere Onelle, P.Q., on the 28th ult.

The London Methodist says: "Rev. W. Arthu is said to be much better than he has been for some years." Nevertheless, he has thought it prudent to spend the winter in Cannes—it is to be hoped on the principle that prevention is better than oure."..

Everybody will regret to learn that the latest intelligence from London is that Mr. Spurgeon has had another relapse, and is confined to his bed. It is seriously to be feared that he will prove to be another illustration of the folly of two or three men."

upon his brain until it suddenly and unaxpected and y gave way, and delirium, soon en ling in spinal paralysis, terminated his career."

330,000. The associate justices of these courts get from \$25,000 to \$30,000.

NEWS OF THE WEEK.

-The King of the Sandwich Islands has arrived at San Francisco, on a tour to the Eastern States

-The Boer losses in the engagement with Sir George Colley's force are reported to have amounted to 500 killed and wounded.

-Six of the indicted Oka Indians have been discharged, the Crown having entered a nolle proseque in each case. The other seven will be tried in

Germany to exercise her influence at Constantinopie to prevent a rupture between Greece and Torkey. -The damage done in many districts of Spain

-It is stated that the Powers agreed to request

is said to exceed that of the Mureian disaster some years ago. The snow-fall is the greatest for thirty years. -A Montreal Court of Oneen's Bench gave a

judgment yesterday which virtually asserts that the American edition of the Encyclopædia may be imported and sold in Canada.

-Two hundred Indians are said to be on the war path in Arizona and New Mexico, in band, of from ten to thirty, and forty people have been murdered within the past fifteen days.

-A report has been received from Singapore that a trading steamer was capsized. The builet of seventy of the drowned were recovered, and many more were carried away by the current. -A correspondent at Constantinople says England has assured the Peete that she does not wish to obstruct the negotiations on the Greek quest

Powers. -England has accepted the proposal for nego: tiations at Constantinople on the Greek question. at once, that we may know how many copies to on condition that the decisions of the Berlin Con. ference and Treaty will not be considered a: dropped.

-King Kalakahua states that he is about to visit the Asiatic and European nations to discover the best means of obtaining desirable immigrants to supply the place of the Sandwich Island native; who seem doomed to extinction.

-The trial of James Carroll, the murderer of the Donnelly family, has been going on during the week. The evidence is substantially the same as at the former trial. "Johnny Connor" has stuck to his first story all through.

-After a protracted debate in the House of Com. mons, the terms with the first Syndicate for building the Canadian Pacific Railroad have been. adopted by large majorities. The divisions in every case showing a stricty party vote.

The failure of last years' harvest in Russia has prevented the peasants from buying cloth to the usual amount, and many of the cotton mills are closing down or running on short time. One Reports, etc., were all despatched from the Mis-St. Petersburg manufacturer dismissed 1.500 em ployees at a stroke.

-The Paris Temps says that Chili demands the oession to be of Autofogasta, the surrender of the allied fleet, and the payment of \$30,000,000 as the proper inquiry may be instituted. It will, of conditions of peace, the Chilians to occupy Callao course, be noted that both General and Confer- and work the guano beds and copper mines until the indemnity is paid.

-A shocking affair occurred last week near Whitevale, a small village in Ontario county. Mrs. Shephard, a woman whose unhappiness has apparently made her insane, shot one of her little children and cut the throat of another, after which she shot and stabbed herself fatally.

-A Constantinople despatch says that in the event of war the Porte intends exercising its right as a bolligerent at sea. Instructions for the guidance of the naval commanders will be based on the English and American precedents. A Commission has been formed for considering the projected naval prize law.

—A force under Sir George Colley attacked the

Boers in their position in the Drakenberg Pass but were repulsed with heavy loss, and both sides now maintain their former positions. General Colley will have to await reinforcements, now on the way, but these have a march of two hundred miles ahead of them.

—The Irish "Boycotters" have achieved another success. No one was found willing to expose himself to their anger by nominating a candidate to oppose John Redmond for the representation of New Ross, in Parliament. And he has accord. ingly been elected by acclamation. He proclaimed himself a member of the League, and a de termined enemy of the British rule in Ireland.

-The Times says: The Dublin trial is sufficient to show the helplessness and inadequacy of the ordinary law to represe an illegal organization and agitation of large dimensions, but the perplexity of the Dublin jury will not prevent Englishmen from forming their own conclusions with regard to the real character of the agitation. If no supplementary legislation is forthcoming the miscarriage of the Dublin trial will be hailed in some quarters as establishing and sanctioning license, -A despatch from London says: Either the

Government is in receipt of information which forecasts an immense Fenian uprising, not alone in Ireland, but in all of the principal towns of England, or else it wishes the people to believe it has such information. The most remarkable stories are told all over the kingdom of the impending insurrection, and the acts of the Govern. ment tend to aggravate the public alarm into a public panic. Any unusual gathering of men, or the appearance of any considerable number of strange faces in town, now suffices to spread the wild tale of the coming of the Fenians. -A writer in the English Cotemporary Review

states that " there are more Jews in Berlin than in the whole of England, or in the whole of France. The Mayor of Berlin is a Jew, so was the late President of the German Parliament. Two-thirds of the Berlin lawyers are Jews; the whole of the so-called Liberal press is in Jewish hands; and the bankers, financiers, and leading shopkeepers of the capital are of the same race. In the watering places and health resorts of Germany the people who live in the best hotels and most luxurious villas, drive the finest equip. 3.8 % ages, and wear the most extravagant raiment, are Jews."

-English judges are so well paid as to be able to lay up something for their families. Of the three who have recently died, Lord Justice Thesiger any one man's undertaking to do the work of left \$400,000; Lord Chief Baron Kelly, \$300,000; and Sir Alexander Cockburn, Lord Chief Justice, Mr. George B. Carpenter, formerly one of the \$200,000. Lord Coleridge, who succeeds the editors of the Interior, died in Chicago on the 7th latter, is fifty-nine years old, and a peer of the ult., aged 35. The Interior says concerning his realm. The salaries of the principal judges are. death; "It is startling that a hearty, vigorous, Lord Chancellor, \$50,000: Lord Chief Justice of fine young man like Mr. Carpenter should be England, \$40,000; Lord Chief Justice of the smitten down so suddenly. The cause of his Common Pleas, \$35,000; Lord Chief Baron death was overwork. He maintained the strain of the Exchequer, \$35,000; Master of the Rolls.

SERMON

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

STRUGGLE AND VICTORY.

"Let me go, for the day breakoth."—Gen. xxxiii. 26. The dust is rising from a travelling herd of cattle and sheep and goats and camels. They are the present which Jacob is sending to appease the anger of his offended brother. That night Jacob haits by the brook Jabbok. No rest for the weary man, no shining ladder to let the angels down into his dream; but a fierce combat until the morning with an unknown contestant. The two-Jacob and the strangerseize each other, each trying to throw to the ground the other. The stranger, to show his superior power, touches Jacob, and the thigh-bone springs from the socket, and Jacob goes limping and a cripple all his days. As on the morning sky the custors of purple cloud begin to ripen, Jacob inds out it is an angel with whom he has been wrestling, and not one of his brother's coadjutors. As the angel stretches himself up into the rising day, he cries out: "Let me go, the

First of all, I learn from my subject that God lets his children go into terrific struggle. Jacob loved God, God loved him; but there Jacob is left atone in the midnight by the brook Jabbok to struggle with this tremendous influence. So all the way down through the ages. For Joseph a pit; for Daniel, a wild beast's den; for David, dethronement and exile; for Peter, a prison; for Paul, a shipwreek; for John, desolate Patmos; for Vashti, insulting cruelty; for Josephine, ban ishment; for Mr. Burns, the outrage of the Mon-treal populace; for Catherine, the Scotch martyr, the drowning surges of the sea; for John Brown, of Edinburgh, the pistor-shot of Lord Claver-house; for McNail, a scaffold; for Hugh Latimer, a stake: for Christ, a cross. Some one said to Christian reformer, "The world is against you," and the Christian reformer replied, "Then I am against the world." So it has been struggle all the way through the ages. But why need I go to those memorable instances, when I can come into the life of a thousand persons in this house to-day, and find illustrations of the truth of what I am now proclaiming? You have found life a wrestling, a midnight wrestling, by the brook Jabbok. This man found the struggle in Wall Street, this one in Broad Street, this one in Atlantic Street, this one in Fulton Street, this one in Chestnut Street. What you bought you could not sell. Whom you trusted fied. Holp you expected did not come. Some great financial trouble, with long arms and grip like death, took hold of you and tried to throw you into the dust. It was midnight wrestling by the brook Jabbok. It has been all the way up to this time a question as to whether you would throw it or it would throw you. Here is some one else who had a wrestling with evil appetite. It came steatthily upon him. He did not know the force of that appetit uptil he hearn to reforce of that appetite until he began to resist it, but some day he woke up and said.
"Now, for God's sake, and for the sake of my soul, and for the sake of my wife and children, I

must stop this." Oh, what an hour that was! What a solemn hour it is when a bad appetite rises up determined to destroy a man, and man rises up and swears in the strength of the eternal God that he will destroy it! Then the angels of light look down in sympathy, then the angels of darkness look up in spite. Oh, what an hour it is, and how many a man, biting his tears, cried out by the brook of Jabbok in the midnight, "God held me!" I have seen a man in that contest completely flung, completely wrestled down into the dust without any appear to God for help, and, depending on his own force of resolution, he went into the combat, and he fought well for a while. It seemed as if he were going, by sheer force of earthly resolution to throw the bad habit, and he struck strongly, and he struck decisively, it seemed, for a while; but his arm got weaker and weaker until it fell palsied by his side. First of all, I saw the auctioneer's mallet come down on the pictures, then on the musical instruments, then on the fine upholstery of the parlor. Then I saw him drop into the ditch. Then I saw him shrink away from all kindly associations; I saw him fall away from the house of God, where he had been an ornament; I saw him fall away, and fall way for ever. He was contending with his own him. Blessed be God, I have often seen the him. Blessed be God, I have often seen the other result, a result just opposite to that which I have been depicting. The evil habit came on regaling with cups of dissipation, and the two clenched—the giant of habit and the man who wished to be disenthralled—they clenched, they struggled. The giant of evil habit began to waver. ecame weaker and weaker and it fell, and when the triumphant wrestler put his heel on the neck of the overthrown habit, the shout was heard, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ." a midnight wrestle by the brook Jabbok, and it was a triumph, as it will be for every man who puts his trust in the Lord and does his best Then I saw the struggle going on, and the sorrows of widowhood came, the sorrows of struggling for a livelihood. It is a sad thing to see man contending for a livelihood amid many disadvantages; but to see a delicate woman, with a group of helpless little ones at her back, fighting the giants of poverty and sorrow—that is a scene overwhelming to any sympathetic heart. People passed by. They saw it was only an humble home, but they did not know that between the

four walls of that plain house there was a courage greater than Hannibal scaling the Alps.

greater than was seen in the pass of Thermopyies, greater than when at Balaklava "into the jaws of death rode the six hundred." She fought for

bread, she fought for shelter, she fought for cloth.

ing, she fought with aching head and weak side and exhausted strength. Midnight struggle by the brook Jabbok. Perhaps she said: "Hath

the Lord forgotten to be gracious; must I fight

this battle alone?" No, no; in the darkness of the midnight, and in the sough of the wind, and

in the ripple of the brook Jabbok were heard the

them alive, and let thy widows trust in me.

Victory again by the brook Jabbok. Midnight

wrestle again triumphant. A weak woman's

arm infused with the strength of the Lord God

Omninotent.

Thy fatherless children I will preserve

But I learn again from this subject that often God's people are trying to throw down their best blessing. Jacob thought it was an enemy he was fighting with that night. Oh, no! it was an angel of mercy that had come to promise blessing to him and to his children afterward. So it has been with you and with me. How many times we have tried to throw down our greatest blessing. Your greatest misfortunes in life have turned out to be your greatest advantage. Come now, be frank and tell me, is it not true that through the sorrows of life you have come to the highest Christian experience? What were you before you lost that child? What were you before that great financial calamity came? All wrapped up in this world. But I think if you would calmly to-day sit. down and count the things that have turned out to your greatest advantage, you would find out they were those things that you thought were sent for your destruction. It was a midnight the brook Jabbok with something you wanted to put down, but God had sent an angel of mercy to your soul. David, pursued into the wilderness by his recreant son, becomes the sweet singer of Israel. Through scourging, and shipwreck, and imprisonment Paul come to be the great apostle. The hurricane that struck the tent when Job's children were queting, and slew the children, turned out with other misfortunes to make Job write that magnificent poem which has been the astonishment of the age. I know of no way of getting the wheat out of the straw except by thrashing it. I know of no way of parifying the gold except by putting it in the crucible. Go among en and women who have accomplished most for God-go anywhere, and you will find they have had the baptism of tears. Oh! there is something beautiful about baptism on sacramental day, when the water is sprinkled on the face of the child : but there is a more solemn baptism than that, and that is the baptism of tears. Just look at the consolation which comes to God's children. See how often those things which seem to have been full of disaster turned out to be full of blessing. See the difference between the experience of those who trust in this world and those who trust in God. Rossini, after he well, He will fold you had played "William Tell" the five hundredth self the Light eternal.

time, was serenaded by a band of musicians. Then they came up and gave him a golden crown of laurel leaves, and put it upon his brow, and when he was in that great triumph he said to a friend, aside: "I would give all this brilliant scene for one hour of love and joy and comfort." Compare that man amid all his artistic triumphs, his melancholy, with the feeling of Isaac Watts, sick again and again with dire sick-nesses, tired and annoyed and persecuted and perplexed, yet writing this as his experience:

"The hill of Zion yields A thousand sacred sweets, Before we reach the heavenly fields, Or walk the golden streets.

Then let our songs abound, And every tear be dry; We're marching through Emmanuel's ground To fairer worlds on high."

Oh! it is prosperity that kills, and it is trouble that saves. As long as the Israelites were half starved in the wilderness, and going from hardship to hardship, they behaved quite well; but after a while they wanted meat, and the Lord sent a great flock of quaits that darkened the sky until they foll all round about the encampment and they took of these quaits and ate and ment, and they took of these quails and ate and ate, and stuffed themselves until they died. The hardship they endured; the prosperity was destroyed. It is not the vulture of trouble that eats out the life of the soul; it is the quails, it is the quails. Ah! don't fret about your misfor-tunes and about your trials, and do not fight against God—do not be rebellious against painful providences. You are trying to wrestle down an angel of mercy—you are trying to overthrow that which came from your blessing. Behold Jacob in the midnight by the brook Jabbok.

the midnight by the brook Jabbok.

But my subject also impresses me with the fact that while we may triumph over our troubles they leave their may triumph over our troubles they leave their mark on us. Jacob prevailed over this angel, but the angel touched him, lamed him for life, and he went limping on his way. What so prematurely ploughed those wrinkles on your face? Why has your hair turned gray before it was time for frost? What has hushed the hilarity in your dwelling? You have been trouble-touched. Any reactions that was can see our touched. Are we stoics, that we can see our cradle rifled of the bright eyes and the sweet lips? Must we stand unmoved and see the garden of our earthly delight uprooted? Will Jesus, who wept himself, be angry with us if we weep over wept himself, be angry with us if we weep over a grave that swallows what we love best? Ohl no. We must weep. You shall not drive back the tears that scald the heart. Thank God for the strange and mysterious relief that comes in tears. Under this gentle rain the flowers of comfort put forth their bloom. God pity the dry, the withered, the parched, the all-consuming grief which wrings its hands and grinds its teeth and bites the nails into the quick, but cannot weep. Jesus want. Blessed be God, there is weep. Jesus wept. Blessed be God, there is comfort for all our sorrows, and that there is comfort in tears; but do not blame those who do not come out of their despondency very quickly; do not chide them because they are not as gay as they once were. Do not think they are weak. They have been trouble-touched.

My subject also kindles with a great joy when it prophesies the dawn. No one ever wanted to see the morning more than Jacob did. And what an announcement! "The day breaketh!" What a cry for philanthropists and for all Christians! The world is brightening. The Church of Calles just been planting its batteries. It is oing forth "fair as the moon, clear as the sun, terrible as an army with banners." It is a mighty church, and it is to become the church universal. It is and it is to become the church universal. It is to bring all nations under its sway. "The day breaketh! The day breaketh!" The bigotries of the earth are falling. Some of us remember when we thought that if a man would get to heaven he must believe in the perseverance of the saints, or in their falling from grace; that he must be an Arminian or a Calvinist; that he must believe in liturgy or no liturgy. Those times have passed, and we have come to believe that if a man loves the Lord Jesus Christ and trusts him he will get to heaven without any doubt at all, whatever else he does believe or does not believe. So I one Sabbath during the summer vacation went into a Presbyterian church, and it was communion day, and I took the sacrament, and my soul was strengthened. The very next Sabbath I was in a Methodist church, and I sat at the lovefeast and my soul was strengthened. The very next Sabbath I was at Sharon Springs, New York, in an Episcopal church, and when the invitation was given to those who desired take the sacrament to kneel at the altar, I knelt, and I cannot tell which service, which communion service was the most to my I could not tell then. I cannot tell now. "I believe in the communion of saints, and the forgiveness of sins, and the life everlasting. Amen." The bigotries of the earth are giving away be-forethe doctrine of Christian brotherhood. "The day breaketh! The day breaketh!"

I look off upon this audience this morning, and I see many who are going down into the waves of trouble that have come clear above the girdle. I want to tell you of the cessation of hostilities. God is going to let you free after a while. The grave will break, the dead will rise. The morn grave will break, the dead will rise. The indifference ing star trembles on the brightening sky. The gates of the East are swinging open. "The day breaketh!" When Philip Melancthon and Martin Luther sat down in discouragement, and talked over the gloomy state of the Church, they got more and more gloomy; but after a while Martin Luther got up and said to Philip Melanc-thon, "Come, Philip, let us sing the forty-sixth psalm: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah."

When we go out of this world our departure may be a struggle. We have a great many friends here whom we may be sorry to leave friends with whom we played in childhood, or counselled with in manhood. The lattice may be turned to keep out the sun, or a book may be set to dim the light of the midnight taper, or the house may be filled with the cries of widowhood and orphanage, or the Church of God may mourn our departure; but if Jesus calls, all will well. It will not be told in the last hour that we cried for help and could not get it. The hours of the night of death will go by. It will be 1 o'clock in the morning, 2 o'clock in the morning, 3 o'clock in the morning, 4 o'clock in the morning, 5 o'clock in the morning. "The day breaketh!" So I would have it when I

die. I am in no haste to be gone. I have no grudge against this world. It is a very bright world to me. The only fault I have to find with it is it treats me too well. But when it is time for me to go, I want to be ready—my worldly affairs all settled. If I have wronged others, in that last hour I want to be sure of their forgiveness. If there are hands stretched out from this world to hold me back, there will be hands stretched out from the other world to draw me on. Then, Lord Jesus, help me, and help me up. Unfearing and undoubting, may I step right out into the light and be able to look back to friends and kindred who would detain me, saying: "Let me go, let me go; the day

breaketh!

Since I last stood here, the waves have gonover us. Have you lost a chiid? Then you understand the grief. Have you not lost one? You cannot understand it. I would not dare to trust myself very far in this reference or al lusion. I only make reference to it that I may thank you for your deep, wide, magnificent sympathy. First of all, God helped us, and next you. When, last Sabbath afternoon, we were riding to Greenwood, I said, "I cannot understand this composure which I feel, and this strange peace," and it was suggested then and there, "There is a vast multitude of people praying for us." That solved it. Again I thank you. God bless you all in your persons and in your homes. I gave that one to God in holy baptism just after his birth, and God has only taken that which was his own. I stand here too day to testify of the comforting grace of God. Religion is a tremendous reality. God will wipe away all tears from our eyes. There shall be no more sorrow or sighing; neither shall there be any more pain. "The day breaketh!"

Meditate long, meditate humbly, on what it is to have a Creator, and comfort will come at last. If broad daylight should never be yours on this side the grave, He will hold your feet in the twilight that they shall not stumble, and, at last, with all the more love, and all the more speed as well, He will fold you to His bosom, who is Him-

Our Missionary Mork.

FROM THE MISSION BOOMS. JAPAN.

Letter from Rev. C. S. Env. B.A., dated Kofu Yamanashi Ken, Dec. 21, 1880.

Since the work opened again in September, we have had large congregations. During part of October and November, for seven weeks, we had preaching every night, with crowds of listening people—changing crowds, however; and although the meetings were noised abroad, and abundance of good seed was sown, no special immediate fruit is to be seen, excepting, perhaps, the conversion of one fine young man.

After closing the series of meetings, I started on a visit to Shidzuoka and Numadzu, to hold on a visit to Shidzhoka and Numadzi, to hold Quarterly Meetings, &c. On my way I stopped at Nambu, where, if you remember, I opened the work in this Ken more than three years ago. Many causes, some of which I have mentioned in my letters, have prevented our gathering much fruit there; but the little fire kindled is glowing on, and promises yet to result in something. Young Koudo's school is increasing in size and reputation Young boys are being sent to his care from both Yamanashi and Suruga provinces, and his aim is to make it a Christian school. He is now looking for a teacher who will help his lads learn English, and who will also teach them and the villagers the truths of the Bible. I hope we may find a young man for him. Then, in neighboring villages, there are more anxious inquirers,

Arriving at Shidzuoka, I held first the Quar-terly Business Meeting. They are doing a little financially. But Japan is going through a terrible financial ordeal just now—paper money a 68 or 70 per cent. discount, and prices vastly in creased, while wages and salaries have not ad creased, while wages and sataries have not warvanced accordingly—so that quarterage cannot be over-pressed. The disadvantageous position of the meeting house acts still as a great drawback to our work. But the little Church lives cheerly on. I had the privilege of baptizing one promising young man. promising young man.

On the way to Numadzu, Bro. Yamanaka and stopped overnight at Iwabuchi, where Bro. Meacham had preached, but was compelled to coase. The father of one of Bro. M.'s converts, though not a Christian, now opens his house for preaching, and quite a fine congregation meets egularly to hear the Word.

At Numadzu, Bro. Miyagawa is doing very well. I do love to meet the little Church in Numadzu in love-feast. Bro. Meacham and his Mulhauzh in love-least. Dro meachain and me household seem to have left an atmosphere of Methodist home-feeling behind them, which doesn't wear away. Here, too, I baptized a bright, clear-headed lad of sixteen. On my way nome I had to cross a limb of old Fuji and an other mountain pass, walking—part of the way in face of a blinding storm—over forty miles of the road. Reached home at last, foot-sore and weary, but well and thankful for strength to do the

Just before I started, I gave a young man who wished to become a colporteur a supply of por-tions of Scriptures—enough, as I thought, to keep him busy till I came back. But I had carcely gone, when he came with empty pack ... a fresh supply. And again I had scarcely reached home when he came for a third stock During nine or ten days he sold about seven dollars' worth of portions of Scriptures—averaging about eight cents per portion. Bibles and Testaments are selling at a surprising rate all over the country. The "rising generation" will see wonderful changes in this country, and no mis-

I see you are going through trying times financially; but it was hardly to be expected that the ordinary income would be quite up to the mark the same year as the great effort was made. I hope, however, that from now there will be an mprovement. We see by the GUARDIAN that we are to have the new houses-as, indeed, it could hardly be otherwise. Unfortunately your official notice has not yet arrived, and the crection of Dr. McD.'s house is sadly delayed. When I go in in February there will be no house for my family but we will manage to stow ourselves away until the new houses are built-part in Bro. M.'s house and partly in Dr. McD.'s and the little chapel I am making arrangements to begin to build at once on my getting to Tokio, so as to be able to get into safe quarters before the heat begins to be intense, until which time mission work proper will be considerably interrupted; but after we are once settled we can work with a zest. Of course, we are looking for official notice and funds by next mail. Any further delay will cost the Society more money than interest on the required funds would come to.

We think it a little strange that nothing from

all our communications should see the light in print.

BRITISH COLUMBIA. Letter from Rev. E. Robson, dated New Westmin ster, B. C.

Though I have nothing sensational to report from this region, yet you will be glad to hear from us in reference to God's work on this field

My congregation suffered somewhat during the summer by the departure of several mem bers thereof to the railway works and mines in the interior. They are now returning, and some of the vacancies are filling up. Those who should know say that the spiritual tone throughout the congregation is as good as it has been years past; but we are greatly in need of a deep and powerful revival of religion. That would set all right. Some of our good people are hopeful as to the supply of this long-felt want. For my self, I have procured "Revivals of Religion," by Dr. Porter; "Lectures to Professing Christians," and "Lectures on Revivals," by Rev. C. G. Fin. ney, and a good supply of tracts from our Toronto Book Room, and am reading, preaching, praying and working for a revival. Ob, that it may soon come! Meanwhile, we are gleaning where we can. The Sabbath-school is growing, and a few new faces are to be seen in the social means of

We had another gathering in aid of furnishing the parsonage, which netted us \$39. On Thanks giving Day the Prosbyterian congregation and ours held a union service, which was well attended

and interesting.
On the 13th and 14th of last month I assisted Rev. C. L. Thompson, of the Sumas and Chilli-whack Mission, in his missionary anniversary services, having preached the sermons on the orevious Sabbath. I was much pleased with the ttendance both on Sabbath and week-nights at each meeting Bro. Thompson stated that the financial outlook was much better than last year. It was a pleasure to me to see in the Sab-bath congregations the two men in whose houses I had preached the first sermons ever delivered on these two prairies, over fifteen years ago. Mr. James McFarland, who has been for year

the mainstay of the Indian work at New West-minster, has gone to supply the Indian work at Chilliwhack. He visits and ministers to the Indians at seven neighborhoods, assisted by our efficient local preacher—Captain John. The natives have great confidence in Bro. McFarland, and it is hoped that his self-denying labors will

be crowned with the Divine blessing.

Bro. Tate and his good wife are very busy at our new mission on the coast—Bella Bella. The natives there have contributed between three hundred and four hundred dollars already to wards the erection of a church, and express their readiness to remove to the vicinity of the mission, so that they and their children may derive the largest possible benefits from its operations. Bro. Crosby is still "in labors more abundant" at Port Simpson, where he now has for an im-mediate neighbor the English Bishop of Caledonis. The sea voyages which Bro. C. makes in cances in all sorts of weather are spoken of by men from that region as full of difficulty and danger. It is a saying which I have heard more than once, that if Bro. C. ever backslides it will be out of a cance when mounting some monster

wave. The Indian mission at Victoria is again placed under the care of our venerable Brother Pollard. At Nanaimo, Burrard Inlet, and here, it is connected more immediately with the white work. From among these poor Indians we are privileged to gather one here and another there into the aviour's fold.

As to the general work upon the district, I may just say that encouraging reports come from all the missions. Bro. Smith, our esteemed Chair-man, writes that there are evident signs of good in Victoria. Bro. Bryant informs me that the of erection, to be used by all denominations. Supper being ended, His Honor Judge Jones, of man, writes that there are evident signs of good

of singing and praying men, on whose ship (from China, and returning to that country) he held

many glorious meetings.

Nanaimo, now that they have two men, is being planned and worked as a circuit. Maple Ridge and Langley is supplied by a Mr. Hewitt for the year. I had the pleasure of a day with him this week, and though his difficulties are great, he finds some hopeful signs among his

and hope.

And now, dear brother, I hope our dear friends in the east will not fail to pray earnestly for the success of our work. At their bidding we have come to this distant country, and are occupying these remote and comparatively isolated mis-sions in the name of our common Saviour. On several of our fields special efforts will be put forth shortly for the conversion of sinners. "Brethren, pray for us." Our one longing desire, written in every letter, spoken in every conver-sation, and upbroathed in every prayer is, "O, Lord, revive thy work." May the answer come, and come with power to this sin-stricken land!

Correspondence.

NOTES FROM THE NORTH-WEST.

BIRTLE, N. W. T., Jan. 7th, 1831. DEAR MR. EDITOR,—It may seem presumptuous on my part to say anything in reference to the great North-west, after the masterly sketches which have appeared in the Guardian from the facile pen of Dr. Sutherland. And yet, in giving a few particulars of the Birtle Mission and its surroundings, am I not following the example of the great painters, whose outline pictures were often filled in by pupils unknown to fame?

Leaving Toronto on Wednesday afternoon, I reached Winnipeg the following Saturday evening. The scenery along the Chicago & N. W. R. R. was very fine. The woods, touched by the early breath of autumn, were

"Dressed in robes of gorgeous hue, Brown and gold, with crimeon blent."

Ravines through which meandered silvery brooks, precipitous mountains, at whose rocky bases the railroad wound its wandering way, and now bursting on the view.

"A waveless lake in the forest, By the hills encircled round,"

diversify the scene, and relieve the monotony of a long and weary ride. I may here remark, en passant, that the most timid need not fear travelling by these railroad lines to the North-west, so obliging, so kind, and so attentive and particular are all the railroad officials. At every doubtful point men are placed, whose sole business it is to give information and directions to travellers. Listening to Dr. Rice twice on Sunday, as I

felt his energy, zeal, and fire, I was forced to ask. If this is how the fathers work, how much must be expected of the young men! Tuesday afternoon saw me facing westwards, mounted on a democrat, and driving a roan "shaganappy." For three long weeks did I journey west and north. My ponyt on discovered to be almost good for nothing. Now halting three long days with Brotage. Firston and Mr. Arnston, of High Bluff, then hiring a horse to bring myself and pony forward a few miles; now sleeping in my "rig," then spending hours to get my waggon and pony out of a "sloo" (corruption of slough). and pony out of a "sloo" (corruption of slough).
On, on I "plod my weary way"—walking a good deal, driving a little, and hiring help frequently, till, when within ten miles of Birtle, my poor pony lay down to die. On a careful examination, the beast proved to be diseased, and was really dying when I bought her. The man from whom I bought I believe to be free from blame, however, for I think he must have been as ignorant of the condition of the animal as I was myself. Let me say here, that I don't be. was myself. Let me say here, that I don't be-lieve any native pony will do a Methodist mis-sionary's driving. There may be exceptions, but I have tried another good one. I never knew the meaning of the word "harses" till I drove her.

meaning of the word "hartess" tall I drove her. Sitting in the waggon, I could count the spokes of the wheel as they turned up.

On my way up, I stopped over Sunday with Brother Hall at Milford, and at night with Brothewson at Rapid City. I met Brother Hewitt Lawson at Rapid City. I met Brother Hewitt on the way, and Bros. Mears and Adams at Rapid City. I thus got acquainted with every missionary in the district save Bro. Walton.

Regarding the country—I have seen a good of it, and, as I came slowly along, I had ample opportunity to make inquiry and take notes. My most sanguine expectations have been more than realized respecting the country. The soil is fertile beyond anything I ever saw in Ontario. This I say after consulting with men like Mr. Arnston, who came from such a county as Simcoe. This is not the country for lazy men; further north may suit them—there is no place for them here. But an active man, with moderate means, and having a family of boys, can do much better here than in Ontario. I am not ignorant of the difficulties and privations which a settler has to contend with seen them all, except mosquitos; and I say, emphatically, they don't begin to compare with what our fathers had to meet and overcome in the old provinces. No other disability affects the people so much as the odd sections of land not being open for settlement. We wait anxiously the policy of the Syndicate in regard to these lands. As it is now, we can have no settlements, no schools, and very slim congregations for church services. Only when the land was taken up previous to the present regulations, are there anything like settlements. Leaving out of conideration the Province of Manitoba, the Souris and Birdtail sections of country carry off the palm. (I have not seen the land westward from Emerson.) Had the Souris the wood of the Birdtail, it would be unrivalled; had the Birdtail the climate of the Souris, it would be equally peerless. There is a good deal of wet land-a great many "aloos;" yet in some localities these are few and far between. At present, a settler does not like to take a section with many of these ponds on it; yet, if a settlement goes on as it has lately, in a short time these too will be occupied, and the "sloos" drained. Late springs and early frosts we are very likely to have every now and then. Against this, ample provision can be made by fall ploughing, and putting the grain in as soon as the snow is off. There is no better spring wheat and oats than some grown on the Birdtail last year, notwithstanding the unusually unfavorable season. True, there are grumblers who came out here expect-ing the Golden Age had returned. Such perons were of little use where they came fromthey are of less here. They, and they alone give a bad character to the country. If a liberal land policy be decided on, the future of the country is un fait accompli.

The rapidity with which the country is filling

up may be seen from the fact that 18 months ago only one habitation stood between Shoal Lake and Fort Ellice (Bro. Morton's). To-day there are scores of houses. I preach to seven different congregations within these precincts; and there are two other settlements I have not as yet been able to reach. 'Tis true, that the weather is cold—very cold at times; but the very cold weather is not at all so disagreeable. I drove, on Christmas-day, twenty miles—the temperature 43° below zero in the morning at 9 'clock-and was quite comfortable. 'Tis the severe winds, when the mercury ranges from 10° to 20°, which are felt the most. And yet I have been out in very severe storms, and have not been frozen. Sunday, December 12th, I drove sixteen miles directly facing a strong,

that very cold trip, good friend Haines, seeing how I suffered from a slow pony, lent me his own horse, till I could do better. We have a cause on the Birdtail Creek, which in a few years will make, at least, two self-sustaining cir-

agricultural section of his mission is growing in interest, while he has lately been cheered by the ing to and from appointments averages at least duced the business of the evening in a few well-presence of a converted sea-captain and his crew seventy-five miles. I cannot decide to give any chosen words, which, while not concealing the up; and there are some places as yet not sup-plied. We had Watch night service at Rossburn, in Brother Ross' house. What memories it called up! We had a good time, for the Master was with us. O. Lord, revive thy work! Ah, these memories of ours, where do they not take us! Sitting reading in a friend's house, I heard a good mother (Mrs. Peden), as she put her little ones to rest, teaching them the child's people. From Bros. Turner, of Nichola, and prayer, "Now I lay me down to sleep." The Sexsmith, of Cariboo, there are also notes of cheer page of "Wesley's Perfection" was soon a blur, and hope.

I saw other little hands folded at a mother's knee—I heard other little lips lisping, "God bless papa." Thanks be to God for praying mothers, and thanks be to the God of all grace for praying children. I can assure you it is no little comfort to me, out here, to know my chi-dren pray for me. I think it is Dr. Boyd, in "Recreations of a Country Parson," who says at the commencement of one chapter: "Reader put down the book, and don't attempt to read this chapter except it be spring time." Following out that same thought, when and where, Mr. Editor, should that familiar hynn, "Heaven is my home," be sung? Not in prayer-meeting, nor yet on the camp-ground, is its power fully felt. Ah, sir, if you could but feel its power as I have felt it, out on the lone prairie, canopied by the blue vault of heaven, no habitation near, friends and family far, far away East,

"While the Eye that never sleeps Looks down in love, from the heaven above," you would think it a new hymn, and discover it a wealth of meaning you never saw before.

The brethren in the land of sunrise have no idea how much encouragement it would be to us in the far West were they to write oftener. Letters are luxuries. We have very kind chairmen, who reply promptly to any question we may ask and whose counsels and encouragements cheet us; but if Paul felt he had reason to thank God and take courage, when he saw the brethren at Appli forum and the Three Taverns, how much more do we weaklings need some words of en-couragement. How much cheer a letter from Brother Thom or Brother Richard Clarke would give me here. I often think of Mr. Clarke's first sermon at Norwood, 2 Tim. ii. 15: Clarke's first sermon at Norwood, 2 Tim. ii. 15:

"Study to show thyself approved unto God," &c. I suppose it would be too much to expect even a note from brethren so busy as Mr. Willoughby, Dr. Harper or Dr. Potts, Mr. Parker or Mr. Bland? Yet, I think of them all very often. The Lord has helped me wonderfully since I came out here. How often, as I approached what was to me a sealed sepulchre, have I found

the stone rolled away.

Earnestly praying that the Great Head of the Church may use even such feeble seedsowers as as precursors of a glorious harvest for Christ, am yours, &c., S. H. Dewarz.

MR. HAMMOND'S VISIT TO NEWMARKET.

DEAR SIR,—Will you allow me room to say ew words in reference to the recent visit of the Rev. E. Payson Hammond to this town? He only tarried with us one week; but, thanks to the following blessing of the Master, and accompany-ing benediction of the Holy Ghost, his labors promise to result in lasting benefit to this neighborhood, as well as to the souls who have come to Christ. The work among the children has been powerful; there is no reason to question its genuineness. The different denominations uniting in this work have been brought to feel that there is but "one Lord, one faith, one baptism," and that we are all members of one Church, of which Christ is head. The spirit of conviction has taken hold of the town, especially among the young men, many of whom are foreaking sin. The conversions have been somewhat nume rous. Nor is the end yet. In humble dependence upon the Holy Spirit, we mean to continue this good work, looking for still larger manifes-tations of the power of Israel's God. Mr. Hammond's methods are, for the most

part, peculiar to himself, and may excite critipare, pecuniar to nimself, and may excite criticism—not always of a friendly character. But his peculiarities are part of has strength, and increase rather than retard the progress of his labors. He is thoroughly loyal and courteous to the pastors with whom he labors. He calls them the shepherds, and himself the "shepherd's dog." Perhaps it would not be hard to point out imperfections are expensed. be hard to point out imperfections or even faults in his methods; but when God uses them, man should be careful how he judges and condemns. We have all come to love Mr. Hammond in with which he labored thank God that he came to our help, and many who knew not Christ a follow this good brother with their prayers and affectionate regards.

I cannot enter into particulars now. All the Churches uniting in this work will have added to them such as shall be saved. To God only be S. P. Rose.

Our Church Mork.

CHURCH DEDICATION IN PRINCETON.

The old rougheast church in Princeton, erected during the summer of 1856 under the superinten-dency of the late Rev. O. H. Ellsworth, has been superseded by a larger and more substantial brick church. For several years past the need of such a building has been felt, and two years since a considerable amount was subscribed towards its erection, but for some reason the people said." The time is not come, the time that the Lord's house should be built." Twelve months ago a new subscription list was circulated, when several new subscriptions were secured, and most of those whose names appeared on the former list signed again, some increasing the amounts. Hersee, Esq., generously promised one-fourth of the contract price; and besides a handsome subscription, two valuable village lots were of-fered by M. Freeman, Esq. The subscription list amounted to more than three-fourths of the proposed cost, so that the voice of the people seemed to say to those in authority, therefore, and build ye the sanctuary of the Lord God!" Building was commenced early in spring, and the dedication services were held on Sunday, January 9th.

The church, in its principal features, is built in the Roman style of architecture. Length, includ-ing alcove for the choir, 67 feet; width, 36 feet; neight to ridge of roof, 45 feet. The seats, which will accommodate about 450 persons, are of pine stained and varnished, having cherry tops, castiron ends, and slides for the aisles. The windows are of enamelied glass with stained borders. The church is heated throughout with hot air from one of Gurney's Harris furnaces, which gives complete satisfaction. The furnishings, includng the furnace, cost about \$500, and have been provided by the Ladies' Aid Society. The dedication sermon was preached by the esteemed chairman of the Brantford District, Rev. E. B. Ryckman, D.D. A congregation which tested the seating capacity of the new church listened with profit and delight to a masterly exposition of that good old text, "For the Jews require a sign, and the Greeks seck after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Cor. i. 22-24. While the Church stands, may the uplifted, crucified Christ be the chief attraction of

its pulpit! The evening sermon was preached by Rev. W. W. Ross, of the Centenary Church, Hamilton, to a still larger congregation, many being compelled to stand throughout the service. The text, "Be-hold, O God our shield, and look upon the face of drove sixteen miles directly facing a strong, thine anointed. For a day in thy courts is better keen, cutting North-west wind, over a trecless than a thousand. I had rather be a door-keeper prairie, the glass showing about 15°, and had a splendid meeting that night. If I was cold, it was due largely to the fact that the pony I drove was so slow that I, walking, had to whip her to keep her out of my way. keep her out of my way.

At all points the people hear the word gladly.

At all points the people hear the word gladly.

In every family I get a very kind welcome. My daily prayer is that I may ever hold high his isters of the New Testament . . . in doctrine showcross, and be worthy of the people I have been ing uncorruptness, gravity, sincerity, sound sent to. Only last week, when I came in from speech that cannot be condemned."

A Sabbath-school meeting was held at 3 p.m. The scholars were addressed by Dr. Ryckman, the teachers by Bro. Ross, while a few earnest words were spoken to all by Bro. Kilborn, of Plattsville.

was served in the basement by the ladies of the congregation, and shared by about 500 persons.

chosen words, which, while not concealing the wisdom of the judge, more clearly showed the godly spirit of the Methodist class-leader. Our obliging neighbors, Bro. Russ, of Paris, and Bro. Robbins, of Richmond, followed, speaking briefly and to the point. The report of the Building Committee was presonted by the superintendent, about the characteristics. showing the church to have cost \$4,000, including furnishings, and that \$700 was the balance re-quired to be raised at the opening services. Rev. Dr. Ryckman conducted the appeal for the subscription with admirable tact and perseverance, the result being that the debt was fully provided for, with interest added. The Sunday collections were \$60, and the proceeds of the supper amounted to \$160. "Ebenezer; hitherto hath the Lord elped us!

On Sunday, January 16th, the dedication services were continued. Rev. A. E. Russ, M.A., preached at the morning service, the subject being "The union of believers with the Church."— Isaiah lav. 5. Rev. John Robbins preached at night a sermon to young men, on "Samson." Both sermons were words in season, and appreciated by our people.

Our own painstaking choir furnished the music

for each service. The ministers of the Presby-terian, Methodist Episcopal and Primitive Metho-dist Churches withdrew their services and attendby the station-master of Princeton, Mr. Jos.
Beamer, a member of the Methodist Episcopal Church. The first social in aid of church furnishing was given by a member of the Baptist Church, Mr. L. Green. Several subscriptions were given by members of neighboring circuits.

The trustees, amongst whom are two whose names stand on the original deed of the old church, Bros. Mott and Crosby, worked in perfect harmony with each other, and relieved the min-ister of a large share of responsibility which usually falls to his lot in such enterprises.

The ladies of the congregation worked heartily and successfully, raising nearly the whole amount required for furnishing the church. May those who have so cheerfully given time and labor and money for the building of this house receive the return promised the builders of the Second Tem-ple. "From this day will I bless you, and may the glory of this latter house be greater than of the former."

An event occurred in the village on the morning of the dedication, which, while not sad, was admenitory. Miss Christina Galbraith, a much esteemed member of the Presbyterian Church, while in the act of preparing to attend our open-ing services, was taken suddenly ill, and in about-fifteen minutes she had drawn her last breathshe was one of the excellent of the earth; a-teacher in the Methodist Sabbath-school for a number of years; a womanfull of faith and good works. Without doubt her happy spirit spent the dedication Sabbath in the temple not made with hands. As an helper in the Lordshe "ceased at once to work and live."

"Let us go speedily to pray before the Lord, and to seek the Lord of hosts," and elet us work while it is day, for the night cometh when no man can work."

J. C. STEVENSON.

CAPE CROKER.

DEAR Ms. EDITOR,-As we have been favored. ere with gracious influences, and as your valu-

able paper is open for the spread of religious knowledge, we forward you a few line.

This mission is large, compared with most Indian missions, and when properly attended to requires a great deal of hard work. When first formed, there was one church, and all the people lived in sight of it and could be called together with the bell. But the land at the centre proved to be poor, and as good land within bounds of the Reserve was found, the people scattered, and as the population from various causes increased, they formed three villages beside the central one first formed. The inhabitants of these villages still loot to the old church premesis (a new church has been built) as the centre, and many of them come regularly to the church every Sabbath morning. Here there is a store, post-office, school, &c. But these other villages have each a school-house and school, and as they are, one of them seven miles from the church, another five miles, and another four miles, they require to have services. So that this is a heavy field of labor for one man to care for, and especially as no horse is allowed. Our number, too, if the cencus be correct, is between 500 and 600. But our people are faithful in attending Protestant.

(Methodist) worship.

Here we have a mission house and about ten acres of land fenced in; here, too, about five years ago the Indian Department, by our people's direction, paid for the building of a new church. The missionary, directed by the people, and also by the agent for Indian Affairs, secured the building of the new church, and also by the good-will of the Methodist Mission Board obtained the mission premises and prepared them for use.

These outer signs of prosperity seemed to affect the people marvellously, so that there was for two years almost ceaseless prayer and crying to God, and constant revivals, and the Society nearly doubled in that time. Then there was a change of ministers, and though all went well for a time, yet after a year or two discord began, and the kindly Christian spirit greatly died out. But now again for above a year there has been a strong effort made by the missionary to get old differences buried. So the ressult has been for a length of time more prayer, till the church for two weeks past has been crowded night after two weeks past has been crowded night after night, and also Sabbaths, and on some weekdays. Now, all is kindness and love again; a goodly number have joined the class, and we expect "greater things than these."

I must not fail to speak of two good brothers of Saugeen or French Bay—Bro. Walker, native pastor at French Bay, and Bro. Kegenegona, a most excellent prayer-leader. These brethren, under God, helped us very greatly. Let God alone be praised.

Last Sabbath, 16th inst., was a love-feast and sacrament day. Our church was too crowded to be comfortable; but God was with us. A large number testified their love to Jesus, and in the sacrament pledged themselves to his holy service. The evening, too, was a time to be remembered. We are striving to raise the people socially and morally, and not less is the effort to lead them o a higher spiritual state.

Among our new converts are several Catholics. We are lessening their number here. Our-people are slowly but surely improving. They are very ambitious to be like white folk. May God help us to be more worthy of being imitated!

W. Bawrinesians.

SALISBURY, N. W. T.

DEAR SIR,-Our mission has not been heard from since we were divided from the Little Saskatchewan Mission. It is comprised of that section of the North-west known as the Riding Mountain country—immediately west of the boundary of Manitoba.

Last year we had with us the Rev. J. Walton. The last Conference sent us the Rev. G. K. B.

We have just organized our Official Board, the first meeting having been held on the 10th inst. The meeting was of a very satisfactory character, several of its members having occupied positions of trust in the Church in Ontario, and are evidently men of the right stamp to lay the foundation of a successful circuit.

Brother Adams has worked hard since coming here, and has got his work well in hand. But there is a great deal of steady, plodding labor to be done in the building up of societies and churches in this North-west; and we hope our friends in Ontario will not expect too great things of their missionaries here. While there are advantages, there are also difficulties, known only to those actually in the work.

It has been the custom of correspondents to

ase very glowing terms in describing our future : other way than the one we have indicated. The people, on the whole, are willing to contribute to the support of the ministers; but many are not able, and, in the majority of cases, a very little financial difficulty leaves them without the means. But, with the help of the Missionary society for a while longer, and with the right class of men for the work-and here we would say, Don't move them too often-we have hope that in a very short time we shall become, what our Chairman is arging us to become self-sus-

M. E. BOUGHTON, Rec. Steward.

FEBRUARY 2, 1881;]

House and Farm. HOW SHEEP ARE FED IN ENGLAND.

Sheep in England are not given the run of the entire pasture, as in America; but by the use of movable fences or hurdles, are given a bit of fresh ground daily, in addition to the run of a couple of days back. This necessitates the use of a good deal of fence and some trouble; but English farmers seem to believe it pays. Care is taken that there is no waste in feeding. The crop in spring is generally winter rye and vetches (a leguaminous plant of the genus Vica) moved and fed from racks. Later on, spring-grown crops are followed by a second crop of clover; and by the time this is exhausted, early sown white turnips are ready to feed, and a succession of these is kept up till Christmas and New Year's; weeds are fed until May. Hay is always fed twice per day when turnips are given, and is cut from the straw-thatched "rick" or stack in ready to feed, and a succession of these is the field; but no more is ever fed than the sheep will consume at one time. The turnips are cut in slices before being put in the feeding-racks, and some "extra-nice" sheepowners order the roots washed before cutting. The sheep are thought to fatten much more rapidly because of the regularity with which they are fed and the variety of food which is furnished them. Oil-cake is frequently fed to the fattening sheep, and the whole system is thought a great improvement upon the method of soiling in barns .- Michigan Farmer.

WINTER BUTTER.

How difficult it is to get good winter-made butter. Often I know by the taste just where the difficulty lies. Butter-makers sometimes let the cream stand too long before skimming, and one can hardly believe, from the taste, that their butter is really fresh. Sometimes a butter flavor comes from lack of care in keeping the rising cream undisturbed. The pans are dipped into, and in skimming for butter the second rising over a part of the pan which has a somewhat bitter flavor, goes in with the better cream, and spoils the taste of the whole. Then the cream may be kept in the jar too long before churning, while the buttermaker waits for enough cream to accumulate to make it worth while to churn. It would be better in this case to bring the butter by stirring it in a jar with a ladle or puddingstick, if enough cream cannot be gathered within a week (at longest in cold weather) to fill the churn so as to work it well. In this case, skim the cream off very slowly, or free from milk, and if you stir each skimming in with the others as you put it in the jar (this should always be done), and then warm the cream moderately before churning, it is no difficult matter to bring the butter by stirring. I have eaten excellent butter made in this way. Some persons never make good butter in winter, because they keep their milk among bad odors, as in a cellar with turnips and other vegetables.-Cor. American Agriculturist.

WARM FOOD FOR FOWLS.

The Poultry Monthly says: "After an experience of several seasons we have adopted the system of warming the food all through the winter and cold weather, both morning the winter and cold weather, both morning faltering endurance of very many ills and trials and evening, and we attribute the excellent incident to the life of a missionary's wife, which sure, to doing this. The food, whether whole or broken, grain or other food, either dry or moistened, should be warmed well before feeding. Some breeders, as well as farmers, make a practice of parching their whole corn, and are assured it is beneficial. Where new, unseasoned corn is used for chicken-food, this parching is a decided benefit, for it makes it equally as good for feeding as old seasoned corn. Quite a number of poultry ailments are caused by feeding the new crop of corn, and parching will effectually prevent any trouble from that score. Wheat, which is no doubt the best kind of grain for the laying fawls-much better than so much corn, which latter fattens so quickly as frequently to stop the production of eggs temporarily, is much improved by being heated well before being fed, and then given to the fowls while yet warm, not hot. In feeding wheat, only about two-thirds as much, by measure, should be fed as of corn, and when fed in that manner is very little, if any more expensive than corn. Good, sound wheat only should be used, for, while we see no objection to screenings on the score of unhealthiness, screenings give but little available food."

SUNLIGHT.

The sun, if you will only open your house to him, is a faithful physician, who will be pretty constant in attendance, and who will send in no bills. Many years ago glass was something of a luxury, but now we can all have good-sized windows, and plenty of them, at moderate cost, and there is, no excuse for making mere loopholes, through which the sun can cast but half an eye, and from which one can gain only narrow glimpses of the beautiful

If bay-windows are too expensive, a very desirable substitute can be had by placing two ordinary-sized windows side by side, with a capacious ledge at the bottom for seats or for plants. A room with a window like this cannot fail to be cheery, and its effect in a simple cottage house is quite sumptuous. There is likewise in its favor the fact that it is less exposed than the deep bay-window to outer heat

In a kitchen, or in a child's bedroom, or in an attic where the walls are low, two halfwindows set side by side and made to slide or to open on hinges, admit a broad, generous light, and give an apartment a pretty and pleasing rustic air.

Let the builder endeavor to have all rooms in daily use, especially bed-rooms and sitting. rooms, well lighted by the sun. " To sleep on ansunged beds in unsunged chambers, and to work day after day in unsunned rooms, is the unrepented sin of half the nation," vigorously affirms a prominent writer.

The Righteons Dead.

MARGARET HAZLEWOOD.

Margaret Seney, wife of Bro. James Hazle-wood, was born March 3rd, 1850, in the township of Clark, Ont. She was converted to God at the early age of thirteen, and maintained her spiritual life to the end.

When twenty-three years of ago she was mar-ried to her now sorrowing husband, and removed to Young township (Lyn Circuit), where she lived a cheerful and happy Christian life. About a year before her death she caught a heavy cold, which caused the loss of her voice, from which he are a secretarial to the control of the from which she never recovered.

The writer visited her frequently during her illness, and always found her trusting in Jesus, and wonderfully patient, notwithstanding her great suffering. Sometimes she would say "Brother, I do not enjoy what I believe it is my privilege, but then I have every confidence in my Saviour." Before her departure she realized the Spirit's power in its fulness, and desired to be

HENRY DUNNETT,

Youngest son of Robert and Mary Dunnett, was born at their beautiful Christian home in the township of Cramahe, in March, 1862. Being early instructed in the principles and duties of the Christian life by pious parents, and being naturally of a mild and amiable temperament, he never seemed far from the kingdom. Notwith-standing his naturally amiable disposition, he felt his need of a change of heart, and under the ministry of the Rev. G. Brown, now of Streetsville, at the early age of twelve he was led to the Saviour of sinners, and the kingdom of righteous-ness, peace and joy was set up for ever in his

About two years ago his health began to show signs of failing, and all that parental love and medical skill could do was done to save a life so young and so beautiful from what appeared an untimely grave. But it was God's time, and it was best. It soon became evident to all that consumption had poised its fatal dart at Henry, and that he must fall, as far as he was mortal its withered victim. On the 25th of October 1880, he died in the triumphs of the faith, sur-rounded by kind friends, and he was no more upon earth, for Jesus had received him unto

The writer had several conversations with him The writer had several conversations with him during his illness, and was gladdened by noticing the steady growth of his faith as the end approached. His father, just a few days before his death, said to him, "Henry, it is not very likely that you will be long with us; but I believe when you go the Lord will take you to himself." Henry's calm reply was, "I know he will." This suggested to his pastor the words, "I know that my Redeemer liveth," as appropriate to preach to the people on the day of his funeral. A large circle of friends and neighbors met on the aftercircle of friends and neighbors met on the after-noon of the 27th, and we laid his remains in the Shiloh burying ground, just in sight of his earthly home, awaiting the resurrection of the just. J. A. McClune.

HARRIET MARIA HURLBURT,

Who departed this life January 7th, 1881, in the sixtieth year of her age, was the daughter of Major Jacob Schagel, of Chatham, in the Province of Quebec. In her early years her advantages were good. She obtained a very fair education at a female academy in the State of Vermont, at which her mind was well trained and developed, which in after years, when brought under the in-fluence of the converting and sanctifying grace of God, more fully prepared her for the great and responsible duties of her life. In the year 1851 she became united in marriage to the Rev. Erastus Huriburt, when she devoted hersolf to the work of a helper with her husband in the cultivation of the vineyard of the Lord. She was of a retiring spirit, not demonstrative but devoted, and in all her duties was very faithful and cheerful. She felt a deep interest in the cause of Christian missions, and was for many years an earnest worker in the Sabbath-school and every department of the Master's work in which sh could be useful. The influence of her character and example was always in favor of all that is noble, good, true and virtuous. Nearly thirty years of her life were spent in this work, most of them on Indian missions, in patient toils, in unnone can know without their experience. While she felt unccasing solicitude for the salvation of the souls of those around her, she felt a very tender regard for her husband and children, and was deeply distressed by any reflection on his abilities as a servant of the Church, while her cheerful spirit shed sunlight and mellowness around her. She possessed a "meek and quiet spirit, which in the sight of the Lord is of great

In her last illness she was stricken down with extreme nervous prostration, by which she be-came deranged, and from which she never recovered : but in the midst of all her distress and leep depression her soul breathed out its earnes supplication, in broken accents, midst her words without wisdom; and without a doubt, our dear sister rose from that couch of distress and anguish to the bright abode of the blessed. Thank God our eternal wellbeing is not marred or rendered doubtful by any accidental state of the body when dying! "Mark the perfect man and behold the upright, for the end of that man is

peace."

She is interred in the Thames graveyard, where rest the bodies of the sainted Mrs. Ezra Adams, Rev. James Musgrove and Mrs. Musgrove in sure and certain hope of a glorious resurrection.

MRS WILLIAM HALL, LENNOXVILLE, QUEBEC.

Sarah McCurdy, wife of William Hall, of Lennoxville, died Tuesday morning, October 25th, 1880, aged 59 years. She had been suffering for some months from a dropsical tumor, but retained such strength and spirits that confident hopes of her recovery were cherished. The day before her death, however, the disease took a fatal turn, and it became evident that her mortal pilgrimage must soon terminate. Towards evening she got a brief respite from suffering, and having sent for the writer, she conversed calmly of her departure expressed her unfaltering trust in Christ, and entire resignation to the will of her heavenly Father During her last hours she suffered intense phy sical agony, but spiritually she appeared to be in perfect peace. Going down into the "Valley of the Shadow" she feared no evil, for He was with her; His rod and his staff did comfort her. To her; His rod and his staff did comfort her. To ward nine o'clock she was again attacked with severe spasms of smothering, and these continued with brief intervals till exhausted nature suc cumbed in the terrible struggle, and to the weary spirit was ministered abundant entrance into verlasting rest.

Sister Hall was converted about forty year ago, under the ministry of the Rev. Mr. Botterell, then stationed at Sherbrooke, Quebec. Shortly afterwards she was married to Bro. Hall, and moved to the village of Lennoxville, where she continued to reside until her death. During all this time—aperiod of more than thirty years, extending through the successive pastorates of Revs. Douglas, Dorie, Flanders, Slight, Brown, Hansford, Barrass, Ray, Hall, Borland, Wakefield and Con-nolly—the house of Brother Hall was the regular home of our ministers preaching at the Lennox ville appointment, and a place of rest and refreshment for many a Christian wayfarer besides. In this hospitality Sister Hall delighted. Every year for thirty years she made the missionary deputation her guests. For the first year after the great Lennoxville fire, which swept away the Methodist church and the greater part of the village, her rooms were occupied by the congregation every Sabbath, and by business com-mittees continually during the week. To all there was ever a hearty welcome, and the kindest attention; and for this loving ministry and self-sacrificing devotion. Sister Hall, far and wide, will long be held in grateful remem-

During the last five years, Lennoxville has been a separate mission, and owing to the heavy debt on the church and parsonage, the ladies of the congregation have been compelled to main. tain a constant succession of public entertain ments. In the management of these Sister Hall

took a very active part, and rendered the church timely and invaluable service. Her long experience, her extensive acquaintance with the community, her energy and force of character, peculiarly qualified her to organize and direct; so that in her removal we realize an almost irreparable

Sister Hall's piety was eminently practical. She was not demonstrative, though none the less the subject of deep religious feeling. Not by any means without infirmities of life and character, she was herself most keenly conscious of them, and in humility before God, continually felt her need of the atoning blood, and claimed her interest in its redeeming and reconciling power. Her funeral was among the largest ever seen in the village, and she will long be remembered as one honorably distinguished for unwavering loyalty to our beloved Methodism, for jealousy for its honor, and zeal and labor for its prosperity.
G. H. Porter.

MRS. SARAH SMOKE.

Died, at her residence, East Flamboro', near the city of Hamilton, Jan. 12th, Mrs. Sarah Smoke, widow of the late Peter Smoke, Esq., in her 81st

Sister Smoke was born in Philadelphia, Sept Sister Smoke was born in Philadelphia, Sept. 9th, 1800; was the oldest daughter and only remaining child of David Kirkindall, Esq., one of the pioneers of Canada, and one of the early Methodists of the country. At his residence the Methodist preachers found a hearty welcome, and in him a faithful Christian and a true friend. Revs. Wm. and Egerton Ryerson, Rev. Samuel Rose and Rev. Wm. Philp are among those who enjoyed an intimate acquaintance with him.

consoler the second research to the control of the She raised a family of eleven children, who

leeply mourn their great loss.
What changes she witnessed in her lifetime! Now there is a city of thirty-five thousand, where all was forest when she first knew the place.

Sister Smoke was convorted when comparatively young. She was a member of the Methodist Episcopal Church previous to the Union, and since that event she has been connected with the Canada Methodist Church, until about four years ago, when she united with the Methodist Episcopal Church at our Burlington Plains appointment. A more devoted and consistent Christian I have seldom met. Her testimony in the class-room was always beneficial and encouraging. She was always calm, yet confident. It was a pleasure to visit her as she neared the river. She was thankful for everything, satisfied with everybody, and ready for life or death.

Her joy knew no bounds when, a few days before her death, she was permitted to see one of her sons who had not previously made a pro-fession of Christ seeking the pardon of sin; and as we all joined with her in partaking of the Lord's Supper it seemed as if heaven was very

On the 14th inst., at the old homestead, I chose for discourse the text, "If a man die shall he live again?" Then we buried all that remained on earth of Mother Smoke, in the Burlington Cemetery, in sure and certain hope of a glorious resurrection.

J. S. Williamson. resurrection.

—C. C. Advocate.

MR. ROBERT WILSON, LATE OF THORN-HILL

Our deceased friend, who was born in the county Tyrone, in the north of Ireland, July, 1796, and died at his residence at Thornhill, or Sabbath, the 25th September, 1880, owed his moral and honorable character before conver-sion, and his fifty-three years of equable, exemplary Christian life after conversion, to the con-currence, under God, of several favoring circum-stances: such as, first, an even, natural temper of mind, which kept him from extremes and made him agreeable to his family and friends even amid the infirmities of age; sound religious views and good moral habits, due to the example of a high-minded though not professedly reu-gious father, joined to the sway exerted over his susceptible young mind by a pious Presbyterian mother; and the demonstrative energy of early Canadian Methodism, through its outspoken min-

istry and impressive means of grace.

He arrived in this Canada of ours in 1825, then twenty-nine years of age, and married I believe, intending to devote himself to agriculture, which he followed as long as he continued in active life, ettling himself for a time in the township of Markham. During his first sojourn in that place a succession of annual camp-meetings of great power were held for several years in the neighporhood of Cummer's Mills, every one of which from 1825 to 1829, I had the unspeakable privilege myself of attending. The one for 1827 was made the birth-place and instrument of Robert Wilson's conversion. My own acquaintance with my friend began in connection with that event, and at that interesting time, which acquaintance was renewed from time to time till within the the last four or five years, during which I was often his hospitably treated guest

and that of his kind family.

Six or seven years of his life, after his becoming a Methodist, were spent in the township of Tecumseth, after which he returned to Markham, within the Yonge Street Circuit, where, first and last, he spent in all twenty-nine years—mostly, I believe, on the farm on which his son Samuel now resides, on the town line between the township above named and Scarboro'. For many years there was preaching in his own house, where what used to be called "the German Mills" class, of which he was long the leader, was collected. He continued a member of the Quarterly Official Meeting because of some official relation, till he "ceased at once to work and live." In 1868 he re moved to Thornhill, where he proved himself 'pillar of the Church." He possessed the attrioutes which would make a person such: his house was a ready "lodging place for wayfaring men;" he was stable and sound in the faith, serious but cheerful and amiable, peaceable and peace-loving, liberal without estentation, and duly attentive to

all the means of grace, domestic, social, and public. He never missed his class-meeting.

His last piece of activity was to walk to the house of God in company with friends, on Sabbath, the 18th of September, at the door of which he was seized with paralysis, which ended his earthly life on the following Sabbath morning. That week, between the two Sabbaths, was one of very considerable suffering, not unassuaged by the best medical skill and the most lively sympa thy and attention of his family and friends, which the continuance of his mental faculties enabled him to appreciate and reciprocate to the last. He evinced no fretfulness, impatience, or fear,

Christian man, who accumulated property, earned a good position, "served his generation by the will of God, and was laid on sleep," much respected in life, and regretted in death, leaving three sons, Samuel, William and Johnson, two with rising families, all of whom are members of their father's church, and who, I trust, will now endeavor to emulate his virtues more than ever before. May the present generation of active Yonge-street Methodists have grace to more than supply the places of the old-style members, who are now nearly all extinct, and whom we sadly loath to JOHN CARROLL.

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Yours truly,

JOSEPH C. DODGE,

Superintendent Globe Job Rooms.

JOSEPH C. DODGE, Superintendent Globe Job Rooms. 157 King Street East, Tobonto, September 9, 1960.

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LEYROY, ONT., August 10th, 1880. Thomas J. Mason, Esq.

Dear Sir.—The poor old man concerning whom I have previously written you was attacked some four years ago with Typhoid Fever, which seemed to have sattled in his spine, rendering him so helpless that he could not even turn in bed. On writing to you, you could not promise a cure, but were satisfied that he might be helped. Your promise has been fulfilled most satisfactorily, and though still to some extent crippled, he is able to get about a good deal and cultivate a nice little garden. I have great pleasure in thus hearing testimony to the benefit derived from your Belt in this case, which had resisted every other remedy resorted to by the most skilful physicians. You may make any use you please of this letter; and as I have seen the old man every day, and am in no way interested further than to perform the part of neighbor. I am not likely to be deceived, or state what is not true. STANLEY SPILLETT, Teacher S. S. No. 8, Innisfil, Simose Co.

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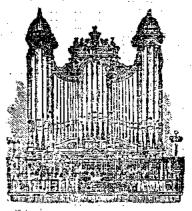


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Connexional Rotices.

APPOINTMENTS OF THE GENERAL SECRETARY.

Bunday, January S. Colourg, 10.30 a.m.—Sermon. Bunday, January S. Cobourg, 3 p.m.—Children's meeting.

10. Port Hope—p.m. Sermon. meeting.

Dert Hope — p.m., Sermon.

Monday, January Sist, Colourg — steeting.

Tuesawy, February 1st, Port Hope — Meeting.

Sumday, February 1st, Go. — Meeting.

Monday, February 1st, do. — Meeting.

Tuesawy, February 1sth, Brockville—Lecture.

Friday — runry lith, Brockville—Lecture.

Sunday — runry lith, Brockville—Lecture.

Sunday — February 1sth, Kingston—Sermons.

Monday, February 1sth, Go. — Meeting.

Tuesday, February 1sth, Kingston—Children's meeting.

Wednesday, February 2sth, Belleville (Holloway Street),

pun 1sy. February 2th, Belleville (Holloway Street),

pun Serman.

Monday February 21st, Belleville (Holloway Street)-Lecture.

Sun 14y, February 27th, Peterboro'—Sermons.

Monday, Fourtury 2-th, do. —Meeting.

Tuesday, Murch 1st, do. —Moeting.

ALVINSTON CIRCUIT. The new Methodist church on the third line of Brooks, Arvinston Caratt, will (D.V.) be opened for worship on Sabbath, 13th. February, 1881. Sermons by the Boy. James Gray, Chairman of the St. Thomas District, and Rev. Charles Couzens, of Courtwight. Usual colections. Tearnseting on the following Monday) evening. Almission, 25 cents. B. Sherbook.

BROCKVILLE DISTRICT CONVENTION. The Brockvile District Convention will hold its next mason, at Spencervile, on Thursday, Fernary 24th, at p.m. The meeting will continue till 3 p.m. on Friday. The subjects are to be treated in the form of decate. A most interesting time is expected.

ANDREW A. SMITH, President
J. SCANLON, Secretary.

CHURCH OPENING.

CHURCH OPENING.

The new Matho list church in New Brighton, London, will (D.V.) be opened on Frincey, February 1sth, 1885, at 23-p.m. Strmmes by Rov. John Potts, D.D., of Toronto. Tea win be served from 5 to 7 o'clock p.m., in the lecture of the proton, by the lands of the compregation. After the piatronn meeting will be held in the church. Choice music by tae choir, and advancess by the Revs. Manry Benson and Dr. Potts. Tickots, 50 conts. Sebbit 1, February 15th. Sermons at 11 a.m. by Rev. G. R. Sandovson, D.D., Chairman London District. The church win be dedicated at the close of the sermon. 3 p.m., chi.drens service, by Joseph Colling; 639 p.m., Rev. John Philip, M.A. Subbash, Eebruary 20th, sermons, 11 a.m., Rov. Bavil Savage; 7.30 p.m., kev. J. A. Murray. Collection at each service in aid of building unal. Ministers and friends from adjoining circuits cordially nvise to be ith ds.

Toronto Markets.

FARMERS MARKET.—STREET PRICES

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Birt Marriages and Deaths.

Notices of Arias and Arriages, to ensure insertion, must be necompanied by 25 Cents each—sent to the Book-Steward.

SIAMMINE. On the 1st Desember, 133), by the Rev. Charles Beason, as the Makandust parsonage, Monton, Mr. Isaac Warren Oscorne to Miss Mary French, both of Logan to manip.

On the 23th uit, by the Rev. J. C. Wilson, at the residence of the mother of the bride, Locust Grove, Tyrone, Ont., Mr. Nashanie, N. Cole, merchant, Cobourg, Ont., to dies A is in a victoria, fourth daughter of the late Wilson Comment Man. On Mon lay evening, the 24th ult., by the Rev. Dr. Countan, of Zion Pres yearian Caurch, at the residence

of the brides prother, Mr. Adam Spence, of Blantford city, Mr. Cornelius Cook, of Brant county, to Miss Jemma

On the 21st ult, by the Rev. William Pearson, at the residence of the oracle fatner, Mr. Edward Marshall to Mass Anna, youngest dangater of Alexander McNairu, Esq., short observable, One. On the 21st uit, by the Rev. William Pearson, at the rest sends of the origin issuer, ist. John S. Rombourgh to Miss Lyains, dauguter of Andrew Duncar, Esq., all of Osnavada, One.

On the 21st uit, by the Rev. William Pearson, at the residence of the bridge father, Mr. Edgar Snaver, of Northmed, Ont., to Mass Frank, daugnter of Thomas Wiggins, Esq., Lumenourg, Ont.

On the 21st uit, by the Rev. William Pearson, at the Mosnodist parson up, Autaville, cut., Mr. James L. Moks to Miss dann a, dauguter of Amus Rupert, Esq., all of Osmarruck, Out.

On the 6th u.t., at Cheskey Jessie, wife of Henry Can neers Bolston, agad 21 years and 10 months. On the 4th Docember, at Oshuwa, at the residence of hor son-maw, alt. Joan Discon, Elizatesta, wife of the lats Thomas Dawson, South Monignan, Ont., age 63

on the 10th of January, suddenly, at Lawrenceville P.Q. Eristis Lawrence, agel of yours.
On Tuesday, the 45th December, at the residence of her soil, Gradial Hower, Reg., Ameliasburg, Catherine Fox, reliet of the late Jacob Howel, Edq., and grand-mission of an iterior. E. Howel, of Aurora, aged 91 years, 11 memors and 21 days.

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