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AN AUTUMN REVERIE.

In field and wood the purple aster's blooming. Where nodding plumes of golden rod are seen; An I wayside forms their Autumu dress assuming, Have put aside their earlier robes of green.

Cool are the clouds above the regal mountains. Though tree and bush with color are aglow, And sluggiish brooks, changed into tumbling fountain O'er rock and root in rapid currents flow.

From tree to tree the thrifty squirrel's leaping, Hunting the walnuts and the winter-store; While through the fields, amid the stubble reaping, A myriad host of roaming insects pour.

On shaded walk the colored leaf is falling. The pasture lands are turning brown and sere. And from the sky the chattering crow is calling, And not a bird of summer singeth here.

The summer days have come and have departed. The flush of health is changing to decay, And earth to les back the life that it imparted. To hold it for her resurrection day.

What if gray clouds now take the place of golden. What if all nature suffereth a change, Still beauty files the eyes that are not holden. Where e'er they lift, wherever they may range.

To clearer beights the hills their peaks are lifting The valleys open to a broader reach, and changing lights and shades are o'er them, drifting Weaving the gold or purple robe of each.

The wind from out the azure west is stealing. The cool, pure sky is wondrous deep and fair, And rhythmic movements of poetic feeling

The misty heats have left the upper spaces, The missing stars brought back their glittering fire Night unto night, from out the heavenly places Prolongs the gladness which the day inspires.

These are the days and nights of peaceful pleasure, The rarest, not the saddest of the year, And though their music beats a minor measure. No sweeter strains can fill a listening ear.

. **11**I. And nature dying touches still the living -The benediction of her closing days
And fuller life, and quickened hope is giving To hands that labor, and to lips that praise

of the seed die not, how shall it be raised? Out of this death a future life shall spring: Once more, O Lord, Tt y holy name be praised, For the great truth these hours of Autumn bring.

I take the lesson from the fading beauty, The hope of life now promised in decay; And cheerful turn to meet the waiting dut With added strength and courage for the way.

No more the lotes lures me into dreaming. Afar the city's beckoning lights are gleaming,

At'on my hearth the embers fast are dying. -The leaping flame went out an hour ago-And in the pines the rising winds are sighing,

A crowning blessing, Lord, on me bestow.

POSITIVE CONVERSION.

- The personal conversion of Robert Newton

was thoroughly scriptural and strongly marked. It began with conviction of sin; that conviction produced "godly sorrow, bitter and agonizing. In this state he continued for several weeks, as miserable, as he often expressed himself at the time, as a man can well be who is not in perdition. As in the case of the Psalmist, " the pains of death and the sorrows of hell gat hold upon him." He attended the means of grace; he wept and cried earnestly to God; he requested the prayers of good men in his behalf : yet for a long time no deliverance came. He was bound as by a chain of adamant, which no human power can ever dissolve; a dark cloud rested upon his spirit, and in vain did he seek relief by his own devising. "Before faith came " he was "kept under the law, shut up unto the faith which should be afterward revealed." He felt himself to be powerless for all purposes of spiritual and moral good, and in the bitterness of his grief he exslaimed. "O wretched man that I am, who shall deliver me from the body of this death?" In the anguish of his soul he sometimes expressed a desire to die, that he might know the worst of his case. The day of liberty at length arrived. Under the guidance and aid of the Holy Spirit, he exercised an appropriating faith; of that faith Christ, as a sacrifice and a Saviour, was the object, and, in the very act of believing, the God of hope filled him with all joy and peace. The happiness which he then felt was too rich and permanent to be the effect of any merely natural cause. It was a "peace" which " passeth all understanding;" it was a "joy" that is "unspeakable and full of glory;" and it remained with him to the end of life in undiminished freshness and elevation. From this time the bias of his nature was changed. The law of God was written upon his heart. He loved God. for he felt that God loved him. He abhorred sin, because it is hateful to God. He was free from guilty fear which " hath torment," for the chief witness of his personal adoption enabled him to cry, "Abba, Father." He had power over sin : he delighted in acts of religious worship and evan. suffering upon large populations, the Dominion gelical obedience; he loved the children of has hitherto been spared any loss of lile on God for their heavenly Father's sake; and so large a scale, as was occasioned by the burnhe loved all mankind as God's offspring, and ling of this single building. The details of this the purchase of Christ's redeeming blood,

yond all that words can express, at what | sick, helpless dependents upon public beneplace. It is a preparation for all the duties | night, by the outbreak of a fierce conflagration and trials of the present life, and it is no less beneath them, which speedily becomes una preparation for death and eternity. To controllable and, before help can avail them, Church. This is equally true with respect to the two Wesley's and Whitefield. And the painful mental process through which Robert Newton passed, prepared him to sympathize with guilty men in all their misery; and the heavenly consolation which he obtained through faith in Christ impressed his mind with the efficacy of the atonement, and the perfect adaptation of the Gospel to the spiritnal and moral wants of the world. In this manner he was trained to be what has been not unaptly called a " salvation preacher."-From " Life of Dr. Robert Newton."

RIDING A HOBBY.

Of all hobbies which, even in the present day, meet with little sympathy from society at large, perhaps, the "hobby scientific" is the most notable. And yet on grounds not far to seek or difficult to find, such hobbies may be justified in a fashion and by arguments of a very convincing kind. A personfrom sheer love of nature, and impelled by tastes, of the origin of which he himself may perchance be unable to give any clear account, begins to cultivate some branch of science. At the root of his studies there is no desire to make gain by his pursuits. He employs his leisure time in the study, it may be, of chemistry, or in that of plants or animals; or hammer in hand, and bag on back, he explores the quarries, and returns laden with the records of the life of past worlds, which, in the shape of "fossils," he has gathered from the rocks. A science lesson at school may have struck the keynote of a longing desire to penetrate Nature's secrets, and to learn the story which, to the earnest mind, Nature is ever prepared to tell. Or a chance an impossible occurrence. - Toronto Globe. attendance at a lecture may have given an impetus to feelings already kindled in favor of a science study as a profitable way of spending an idle hour. Thus day by day and year by year, the patient observer of Nature finds ever-increasing delight in his study of the world around him. To him nature is like an illustrated book, the pictures and language of which, he has, in part at least, learned to understand, and which afford him new delight at each fresh perusal.

Common experience shows that it is for few persons who, at some period or other, have not heard comments unfavorable and sarcastic passed upon the student of Nature, who, finding delight and joy in the observation of the world of life around him, plods patiently onward-his toil apparently meaning less, and his labors a mystery to his fellows. It is the reflection of such popular criticism upon the science studies of the few, that is inimitably rendered in the Ingoldsby Legends where the student of nature is described

Still poking his nose into this thing or that, At a gnat, or a bat, or a cat, or a rat, Or great ugly things, all legs and wings.

With nasty long tails armed with nasty long stings. Whilst a still more succinct description, from the popular side, of the untoward tastes of scientific persons, is contained in

the lines: He would pore by the hour o'er a weed or a flower, Or the slugs that come crawling out after a shower Black beetles, and bumble-beez—blue-bottle fike, And moths were of no small account in his eyes; An "industrious flea" he would by no means despise While an "old daddy-long leggs," whose long legs and

Passed the common in shape, or in color, or size He was wont to consider an absolute prize. -Chambers' Journa

THE HALIFAX HORROR.

The destruction of the Poor Asylum at Halifax, recently, entailing a loss of life, estimated at not less than thirty-one persons, is the most terrible and heart-rendoccurred in Canada. There have been many fires on a large scale, such as the St. John conflagration, and the successive visitations which have repeatedly laid waste the suburbs of Quebec; but though the destruction of property on these occasions has been very great, and the loss of home and employment has entailed more general and widespread calamity are appalling in the extreme. No A conversion thus strongly marked and circumstance that could add to the horror of

ever period of human existence it may take ficence, are suddenly aroused, in the dead of every Christian, and especially to every perish miserably in their beds, or are scorched Christian minister, it is a mighty advantage, and suffocated, despite their frenzied and especially in seasons of temptation and dis. futile attempts to escape through the sea of couragement, and even of spiritual declension, flame which surrounded them on every side to remember the time when he indubitably No strength or courage on the part of the 'passed from death into life." Luther's crowd below, many of whom stand ready character as a reformer was greatly affected to peril their own lives to rescue the victims by his religious experience. He had felt the | can avail when once the flames have obtained sentence of death in his conscience as a con- the mastery, and they can only look on in victed Christian transgressor of the law of pity and horror as the wretched and despair-God, and obtained effectual relief by ac- ing inmates, one by one, fall back into the quiescence in the doctrine of justification by encircling flames. The lack of foresight or faith; and hence his resolute fidelity in the provision against the danger of fire is pain maintenance of that great truth in opposition fully apparent. In the first place it was a to the unscriptural teaching of the Papal particularly ill-devised arrangement to place has given power of self-government to the Zulus. A large body of men assembled to the sick and the incapable in a hospital six storys high, just under the eaves of the building. Instead of being located where a case of fire was impossible to helpless and bed-ridden creatures, the hospital should have been in one of the lower storys, readily accessible from the outside. The headway made by the flames, which was facilitated by the shaft of the elevator, the fatile attempts to check them, the ladders which were found to be too short to reach the windows, all show a want of preparation and an absence of the requisite apparatus for extinguishing fire entirely inexcusable, considering the special danger to which a large and crowded building

of this kind is constantly exposed. This fearful catastrophe is a warning which should not be without its results, in directing serious attention to the question of the safety of other large public institutions throughout the Dominion. It presents a strong argument in favor of the cottage system, by which the inmates of asylums are housed in small separate buildings, in place of being massed in one large, lofty structure, subject to increased risk in proportion to its size and height. It may be worth consideration whether, in view of this, and similar holocausts in the States, the usual plan of housing the beneficiaries of the Province should not be completely revolutionized in this important respect. The first and most exigent duty enforced by this terrible lesson. however, is to see that the asylums, hospitals and other public institutions are arranged with a view to the safety of these institutions, to take prompt and effectual measures to render another such catastrophe

THE WIFE OF A SOLDIER.

Among recent deaths was that of Ladv Havelock, who passed away at the age of seventy-three. Her father was the Rev. Dr. Marshman, one of the most celebrated of the Serampore missianaries, who have been justly described as the "pioneers of Christian civilization in the north of India." She was the loving, faithful wife of General and fame are resplendent with undying studies and hobbies of such a nature that the lustre. By her noble fortitude, by her stupid world has least sympathy. There are Christian patience and resignation, she aided her husband to a wonderful degree, and he was not slow to appreciate her worth. Gen. Havelock died on the 24th of November, 1867, of disease "brought on by exposure and anxiety." On the assembling of Parliament Mr. Gladstone, then Chancellor of the Exchequer, proposed that an annuity of £1,000 should be granted to his widow for life, and one of equal amount to her eldest son, Sir Henry Marshman Havelock-Allan, who served in the recent campaign in Egypt. The letters patent, conferring a baronetcy on General Havelock, bore date, as it proved, two days the first Baronet. By a royal order, however, his mother was given "the same style. title, place, and precedence to which she would have been entitled had her husband

survived and been created a Baronet." There is no doubt that Havelock's religious activity made him more enemies, and was used by them in efforts to prevent his promotion. On one occasion he made ap plication, through his Colonel, to Lord William Bentinck for the Adjutancy of the Thirteenth Regiment, and Mrs. Havelock ventured to second her husband's request in a letter to Lord William, who was then both Governor-General and Commander in Chief. Requested to call at Barrackpore Park, she was received, we learn, with the cordiality are "abapansi" (subterranean). The Zulu of a friend. The Governor General held in term "abaltwetu" applied to departed relahis hand a number of letters, some of which contained complaints of Havelock's "strong people," as used by the Irish. All the ing calamity of the kind that has ever religious views," and one affirmed that these would prevent him from acting with impartiality; but, perceiving his visitor's perturbation, Lord William had, fortunately, prefaced his observations with the kind words: "Before I refer to this correspondence, I give you the assurance that I have bestowed the Adjutancy on your husband." His reason for so doing, he said, was the fact that he was "unquestionably the fittest man in the corps for it." He had found from enquiries, he said, that the men who had come under his influence were "the most overruling Providence. In Kaffirland, originsober, orderly, and best behaved; but," ally the natives used to say, when they home suffering great pain, and I was sure many minds of the highest talent and culture, added he, pointing to the letters with a coriptural in its character is a blessing be- the situation was wanting. The victims, smile, "the Adjutant musn't preach."

than Havelock, and when wars have ceased call on the spirits to regard them with favor, drinks locked up. But, say all I can, I canto the ends of the earth and the reign of the Prince of Peace-the Captain of our Salvation-is inaugurated, the reward of the cans become entirely divested of the notion me." Christian hero, who dared to be the true | that ancestral spirits have something to do Christian as well as the true soldier, will be rich and lasting. Of his eternal reward we | Remove their deep seated veneration for the may say:

" His honors are Not for his might in war, Not that he used asword, at eserved he Lord."

THE IRISHEPISCOPAL CHURCH

It has often been remarked that in Ireland where the Protestant Episcopal Church is surrounded by exhibitions of popery, High Church ministrations of Romanism do not quake took place in the vicinity of my misflourish. Since the Disestablishment, which sion station, which greatly terrified the Church, it has not grown in the direction of debate as to the cause of the fearful phenoconformity to the Church of Rome, as may menon. Many reasons were given. One was be seen from the following extracts from the that Tyaka, a noted Zulu king, who died "Constitutions and Canons Ecclesiastical, about fifty years ago, had rolled over in his agreed to and decreed by the Archbishops grave, and that his spirit had caused the clergy and laity of the Church of Ireland, at | the men agreed to leave the solution of the General Synods, held in Dublin, in the years problem to their "Umfundisi," or teacher. find Satan cast out. "that he should de-1871 and 1877." For example:

his public ministration of the services of the a lecture on "geology," with some theology Church, shall speak in a distinct and audible mixed with it, I dismissed them, and never at the end, there shall be no more pain, nor voice, and so place himself that the people may conveniently hearken unto what is said, and in no case when he is offering up Public | the Zulu king, now on his way to Africa, is to | gression, is cursed with thorns and thistles : Prayer shall his back be turned to the con. be allowed to return to Zululand, where he at the end, "there shall be no more curse : gregation."

"No minister or other person during the the Cross, save where prescribed in the Rubric; nor shall he bow or do any other harm, and that they are afraid to do otheract of obeisance to the Lord's Table, or any. | wise than to send the king back to his own thing there or thereon: nor shall any bell be rung during the time of divine service."

Canon 12. " Sponsors must be persons of discreet age, and members of the Church of Ireland, or of a Church in communion there-

Canon 35. "There shall not be any Lighted Lamps or Candles on the Communion Table, or in any other part of the church during the celebration of the Service, or the Adminis and dilapidated looking, and which Arabi tration of the Sacraments, or any other of | was represented as having fitted up in a luxthe Public or Common Prayers or Rites of the Church, or during Public Preaching, except when they are necessary for the purpose of giving light."

Canon 36. " There shall not be any Cross, ornamental or otherwise, on the Communion | the chief rooms, but I must add that if Table, or on the covering thereof: nor shall Cross be erected or depicted on the wall or other structure behind the Communion Table in any of the churches or other places of worship of the Church of Ireland."

Canon 37. " In the Administration of the Lord's Supper, the elevation of the Paten or ornaments were photographs of him in black | world which he has made, and the Church Cup beyond what is necessary for taking the wooden frames, and one larger photograph of same into the hands of the officiating minister, the use of wine mixed with water Havelock, the Christian soldier, whose name or of wafer bread, and all acts, words, ornaments, and ceremonies other than those that table, and an inkstand covered with stains, are prescribed by the order in the Book of His wife was ready to receive us, having river as that flows from an island. That Common Prayer are hereby declared to be unlawful and are pronibited."

Canon 38. " No incense or any substitute therefor, or imitation thereof shall at any time be used in any church or chapel, or other place in which the Public Services of the Church are celebrated."

Canon 89. " It shall not be lawful to carry any Cross, Banner, or Picture through any church or churchyard in any religious service or ceremonial. Nor shall any Procession take place therein as a Rite or Ceremony in connection with any part of such Service, unless prescribed by the Bishop, or after his death, and Sir Henry is, in fact by the Rubrics of the Book of Common Prayer."

ANCESTRAL WORSHIP AMONG THE ZULUS.

It is interesting to observe the coincidence of thought among the Zulus of South Africa, and among both the Irish and Scotch Highlanders in reference to ancestral spirits, their influence on surviving relatives, and on mundane affairs. For instance, the latter regard sneezing as an indication of good health, and while in the act utter ejaculations of thanks | we left I went again to see his wife. She to the spirits which enable them to speeze. The Zulus do the same. Moreover the Irish say that the spirits live "underground." Zulus say that the ancestral shades or spirits tives is equivalent to "our folks," or "good natives of South Africa (and perhaps I may add the African race generally) offer propitiatory sacrifices to the spirits, and also thank-offerings of sheep and oxen. In every large kraal, fat oxen with immense at daybreak, and has only time to say his land upon its fifty years of Foreign Missions, horns, and sheep also, are kept with pions prayers before there are people waiting for care, and looked upon in a measure as the him with petitions, and he has to attend to Church, the last annual Report of the Amersine qua non of security and happiness, for them and then go to his business, and often ican Board, the volume of papers presented without them they say, "How shall we propitiate the favor of our friends in the other world?" Jehovah, not being in their thoughts, of course they have no idea of an sneezed, "Tixo [or preserver] of our peeple, then he had been poisoned, but I got him a bridge's "Around the World Ton of Christian look on us!" Now, having been enlightened hot bath and remedies, and he grew better, Missions."

But soldier never bore a brighter name in regard to the Supreme Being, they still and since then I keep even the water that he but not on the "Preserver."

It will be long before even educated Afri-

either in securing prosperity or averting evil. spirits, and you take away the keystone in the arch of their religion. I once had occasion to discipline two men, church members of ten years' standing, for uniting secretly with their heathen friends in sacrificing to the spirit of their father, which, they were told, would take one of their number out of the world unless the sacrifice was offered Soon after I came to Africa, a severe earth-So ten or twelve grave men (the savans of Canon 5. "Every minister, at all times of their tribe) came to me for my opinion. After heard from them again. It has been decided by the English Government that Cetewayo, natives say, I judge they will now infer that will not allow the English to do his son any country.-Rev. Josiah Tyler, in Observer.

ARABUS FAMILY.

Lady Gregory sends to the London Times an account of Arabi Pasha and his family. She says: "It was not until the end of February that I went, with Lady Anne Blunt, to see Arabi's wife. They had moved, some little time before, to a new house, large urious style-in fact, at that time the crime most frequently alleged against him was that he had bought carpets to the amount of £120. I must confess that there were some pieces of new and not beautiful European carpets in table with a crecheted antimacassar thrown the Sacred Stone at Mecca. In the room where Arabi himself sat and received were a similar hard divan, two or three chairs, a covered the river Orinoco, some one said he heard an hour or two earlier of our intended visit. She greeted us warmly, speaking in Arabic, which Lady Anne interpreted to me. She has a pleasant intelligent expression, but having five children living out of fourteen that have been born to her, looked rather overcome with the cares of maternity, of the divine purpose, the revelation of the She were a long dress of green silk. 'My divine will. God help us to receive it, to husband bates this long train, she told me afterward. 'He would like to take a knife and cut it off, but I say I must have a fashionable dress to wear when I visit the Khedive's wife and other ladies.' " An old woman with white bair, dressed

in the commer country fashion-a woollen petticoat and blue jacket-came into the room and occupied herself with the children. Presently we found that she was Arabi's mother. She spoke with great energy and vivacity, welcoming us and talking of her son with much affection and pride. 'I am only a fellah woman,' she said, 'but I am the looked a little sadder, a little more anxious, than when I had last seen her. She seemed troubled, poor woman, because the Khedive's light of perfect observation. wife, who used to be kind and good to her, Pasha?' 'No,' she said, 'we were happier in the old days when we had him with us until he comes I cannot rest. I can do look in Mexico by a late Methodist Bishop, nothing but pray for him all the time. There are mary who wish him evil, and they will from leaflets to volumes, showing that in try to destroy him. A few days ago he came this department the Church is employing

not frighten him or make him take care of himself; he always says, 'God will preserve

INSPIRATION OF THE BIBLE.

God's Word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made, and the Church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ : and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world; "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At and Bishops, and representatives of the shaking. There being a diversity of opinion, the beginning, we find Satan entering to deceive and destroy; at the end, we ceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; sorrow, no sighing, and no more death. At the beginning, the earth, for man's transwas taken prisoner. From what I hear the but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree time of Divine service shall make the sign of the spirit of Umpandi (Cetewayo's father) of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end we find the tree of life again " in the midst of the paradise of Ged," and the blessed and blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was beneath the dominion of death and the grave; at the end, " the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and holl, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this Book, you find that it is something more than a Arabi paid £120 for them he made a very bad book of detached sentences, good maxims, bargain. The sole furniture of the reception and comforting words. It is a book which room of Arabi's wife consisted of small, hard unfolds the divine purpose, and reveals not divens covered with brown linen, and a tiny only the way of salvation, but it marks the pathway of the people of God through this over it. On the whitewashed walls the only | wilderness, and reveals the destiny of the which he has redeemed.

> When we look at these facts we see that this is no man's book. When Columbus dishad found an island. He replied : " No such mighty torrent must drain the waters of a continent." So this Book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love, and grace. It is the transcript of the Divine Mind, the unfolding beheve it, and be saved through Christ our Lord.-H. L. Hastings.

MISSIONARY LITERATURE.

There is no literature fuller and richer that the missionary literature of our age. Nor is it a heavy mass of unattractive dates and statistics. It is leavened all through with the most thrilling and instructive incidents of human life. It is full of history, geography, philosophy, ethnology, zoology, botany, mineralogy, painting, and sculpture, architecture and civil engineering, music and fashion, political economy and international mother of Ahmed Arabi.' She took me law. A large portion of the missionary twice into another room to see an eleograph, literature of the Church is stranger than of which she was very proud, representing romance; it is divine poetry, equalled only him in staring colors. A day or two before by that within the sacred volume; nay, it is supreme reality, lifting the reader above the low levels of secular affairs, where things are so often not what they seem, into the clear Missionary literature is commanding to-day

now says, 'How can we be friends when the services of many of the most accomplished your husband is such a bad man?' The old authors, the most successful editors, the mother sat in the corner attending to the most skilled artists, and the most enterprischildren and counting over her beads. I said, ing publishers. The most attractive goo-'Are you proud now that your son is a graphical work we have ever seen is that new and sixth edition of the "Atlas," lately published by the English Church Missionary Society. The fourteenth edition of the Jubi always, and feared nothing. Now he gets up lee Year Report of the Free Church of Scotthe American, Presbyterian, and Baptist magazines, the Easter cards of the Episcopal he is not back here until after midnight, and at the Mildmay Conference, the religious outand many other contributions to our mission ary literature we might mention, all the way

Family Treasury.

BEFORE DAWN. BY ANNA BOTHTON,

Long is the night, and we ride Into the east, it seems, Friend and foe at our side. Through a land of shadows and dreams,

Voices to left and right "Travellers, what of the night?"
—Wayfarers, wanderers, all (

From magical gardens behind, Songs and sweet echoes enthraif: "Lo here are your idols enshrined Return for the flowers you let fall!

Ah. never-forever away

Through the dark and the mist we speed. Borne on to the unknown day, And the echoing songs recede Loometh a watch-tower tall:

"Watchman, what of the night?" For, behold, in the windowed wall Surely there shineth a light.

But dumb is the oracle, cold Is the window empty and high, And the light it seemeth to kold Is a star in the eastern sky.

Prophet, poet, and saint Have said that a dawn will break; But, chilled by the darkness, we faint, Will those who are sleeping awake?

They have alent so long and so deep ! Our hearts are aweary, our eyes Are heavy: we too must sleep. Shall we wake with the Day in the skies? -Lippincott's Magazine.

A SPANISH INN.

All the region for miles and miles around Arcos is thickly planted with olives, which give a pleasing aspect to this hilly country. It was twilight when we came clattering into the ancient town, and were set down at the house where the diligence stopped, which seemed to be presided over by three old women. We were surrounded at once by a curious and helpful population, all eager to seize our pieces of luggage and bear them to parts unknown. The driver, who was our friend, appeared to have been having a conference with the old woman as to whether they should have the plucking of us, or would send us to the regular posada, to which we wished to go. In the growing darkness it was impossible to see where we were, or where the posada was, and it required all our vigilance to keep track of our luggage. After a great deal of confusion, we found ourselves transferred, bag and baggage, to the posada, which was almost exactly opposite, in debt to half the loafers of Arcos for their valuable assistance. The posada, the best in the place, showed no sign of light or life. We entered the stables and made our way up a stone staircase to the hotel apartments. at the factory about \$6,000,000, and a whole No obsequious landlord or landlady welcomed us, but we at last discovered a tall. sour-faced maid-of-all-work, haughty and undertook to get us something to eat. We felt humbly obliged. The stranger in Spain, apartments were furnished with Spartan but no pitcher, and the water given him in kink may not only break the cable, but rip. the bowl is supposed to be quite enough for his needs; but the bed, though the mattress is made of uncomfortable lumps of wool, is scrupulously clean. Our repast was all that we could expect. The person who is fond of tasteless beans will find Spain a paradise. In this land of olives, those served on the table are bitter and disagreeable, and the oil, in which everything is cooked, is uniformly rancid. But it should be confessed that the oil is better than the butter. when the latter luxury is attainable. Something seems to be the matter with the cows. I do not wonder that the Spaniards are at table a temperate and abstemious race. It is no merit to be abstemious, with such food and cooking. The wine at Arcos, was a sort of Manzanille, that made us regard any food with favor. It was a medicinal draught, with a very strong flavor of camomile; a very useful sort, I believe, in the manipulation of the market sherry, and exceedingly wholesome. So long as a man can drink this wine, he will not die. I should recommend the total abstinence society to introduce it into our country.—Atlantic.

YOUNG INDIAN MAIDENS.

Among the north-western tribes of Indians innocence is as marked among the girls as their color. Educated in the faith that she was ordained to work, she trained herself to hard labor, and at sixteen years of age is sturdy and strong, brave against fatigue, and a perfect housewife. She may not possess New England notions of cleanliness, but she takes not a little pride in her personal appearance, and in the arrangement of her lodge she displays some crude ideas of taste, and a certain amount of neatness. If she marries a white man she makes him a good wife as long as she lives with him. His home is her sole comfort and his comfort her sole ambition. She thinks of him and for him, and makes it her study to please him and makes him respect and love her. She recognizes in him one of a superior race, and by her dignity and devotion endears herself to him and struggles to make him happy. At the agencies of the upper frontier thous ands of men are employed, and it is not an exaggeration to say that the majority of them have Indian wives and live happily. They are not sought after by the maidens, for the Indian girls' custom is to remain quiet until after the marriage contract is made and the marriage portion paid over-The husband must have the dowry, with which he must invest his prospective mother in-law before the ceremony takes place. The process is a little out of the usual run, and a description may be of interest. The aspiring bridegroom must be well-known in the tribe before he can hope to win a wife; her people want to thoroughly understand him, and know if he can support not only her but all father of the child which this strange spectral among whose remains they "prayed and

must be a kind-hearted man, with a temper | tory of the woman who had thus wandered | Rome especially are now held in high venerand he must have a good lodge, and at least | ward the kinder and warmer Italian slopes? a half-dozen horses. If he be, and have all Perhaps her husband was with her—and perthese, he can a-wooing go. Then selecting a I haps his body now lies at the bottom of some lady, he makes application to the mother. and at a council the price is fixed upon. If the girl is especially pretty, her mother will demand a gun, two horses, and a lot of pro- prostrate body, seeming to grovel on the visions, blankets, and cloth. - A gun is valued at fifty dollars, and he must furnish the material to bring the amount up from one hundred to one hundred and fifty dollars. Then he tries to beat the dame down, and if lives-going to Switzerland for harvest work for letting the girl go, if not he understands that he is making a good choice. The courtship is left entirely to the mother.

THE CABLE STEAMER.

The cable steamer Minia, which the writer has lately had the opportunity to inspect, lies constantly in the harbor of Halifax, fully equipped and awaiting her calls to service. She is: a staunch craft of some 3,000 tons burden, and with unusual beam for a vessel of her length. Her work consists entirely of repairing, the laying of full length cables being relegated to large steamers like the Great Eastern, the Hooner, or the Faraday, Occasionally, however, the Minia is required to relay considerable portions, and she carries regularly in her tanks, about six hundred miles of fresh cable. The tanks, some twenty-five feet in diameter, reach far down into her capacious hold, and the cables are coiléd in a deep layer around a central core. The larger the core the less capacity of the tank, and, on the other hand, the smaller the core the greater the danger that the paying out cable will kink and foul when it reaches the smaller central coils. To partly avoid this difficulty, a large force of mensometimes as many as thirty—are placed in a circle around the interior of the tank, and each man as the cable lifts before him, holds down the adjacent coils and sees that the cable is free. It not uncommonly happens that one of these watchers grows careless and is knocked by one of the ascerding coils head over heels among his fellows, for the modern cable steamers often pay out the coils with a velocity reaching seven or eight miles an hour. After running from the tanks the cable passes over a series of wheels, fitted with a powerful system of brakes, which can be applied instantly. Then it goes over a wheel at the stern, and is dropped into the ocean. In picking up the cable, the coils pass over a large, wheel, thence to the tanks, where they are carefully relaid. The modern first-class Atlantic cable costs winter is needed for its manufacture. It is made of (1) seven central strands of fine copper wire twisted together; (2) a tightly-fitting dirty, who condescended to show us a couple tube of solid gutta-percha; (3) a wrapping of clean, but utterly bare little rooms, and of jute; (4) a covering of thick wires; and (5) a final wrapping of thick tarred tape several inches wide. The deep-water cable at most inns and elsewhere, is treated as if of these days, when finished, is about an the most acceptable thing he could do would inch in diameter, the shore cable often an be to take himself out of the country. Our | inch and a half. In paying out as well as taking in cable, the utmost care must be simplicity; the guest is allowed a wash-bowl used, and even then at times an unexpected

THE ST. BERNARD MORGUE. The great curiosity of the Monastery of

the Mount St. Bernard is the morgue. If the

day is a little warm the brother who attends

to visitors hesitates a bit before opening the

door of the wooden house just ortside the

chief building. He first drives away the

dogs, who come prowling about, snuffing the

to pieces the wheels, brakes, and other valu-

able machinery .- Evening Post.

air suspiciously, and has them shut into their room opposite the huge refectory. Then he marshals the little company of international tourists in line before the mysterious door, and opens the chamber of horrors. The keen mountain air rushes in, and presently you are conscious of a faint, sickly odor-not strong enough to be repulsive, but eminently suggestive of death. Then, as you stand there, peering with strained eveballs into the darkness, you become vaguely consious that a face is looking at you: I defy any ore who is possessed of the smallest grain of imagination to see that mysterious face growing slowly out of the obscurity without a sudden sinking of the heart and a chill which no effort of the will can suppress. It is the face of a woman -and yet of a ghost; a kind of corporeal presence divested of life, and yet so horribly like life that you are almost afraid the bony and skinny frame to which it belongs will arise and stretch out its dreadful arms, and drag you down into the depths which you so instinctively shun. The good brother does not say anything; he watches the effect of this curious spectacle upon you. Pretty soon you can discern that the face belongs to the body of a woman-and that this woman is clasping to her breast the form of a tiny babe. The mother is seated on the ground and appears to be dazed by the light pouring down into her darksome habitation. But, oh, the herror of her face! Here is death without decay; here, in this wondrous air, on this pass more than eight thousand feet above the sea level, putrefaction is unknown; and bodies found in the snows in winter-or after the white shroud has melted away from the bosom of Nature in the spring-are preserved entire so long as the monks care to keep them. The grimness of the spectacle is enhanced by the fact that nearly everybody found is contorted, twisted, strained, and knotted in fantastic shapes. Now and then one which bears all the appearance of tranquil sleep is brought in; but in most cases there are indications that man and woman in their battle with Nature, fought hard and desperately and refused to be overcome until every particle of force was exhausted. The brethren gather up the bodies with tender care and place them in the dead house in the | The first Christians suffered mob, and in the

of her relatives in the event of a pinch. He mother clasps in her arms? What was the his sang praises unto God." . The catacombs of warranted to keep in any domestic climax, | in the wild winter from the Rhone Valley to- ation; and from the privations of the carly precipice where even the "pious monks of Saint Bernard" cannot find him-or perhaps he is here, in the dead house; perhaps that rocky floor, is his. - The peasants rarely carry any paper "which can completely indentify them, and sometimes the unfortunates found dead in the pass here .. led .. such .. wandering he succeeds he knows there is some reason | in the summer, and to Italy when the winter nips them-that their passports even give no clew to their birthplaces or native villages .-Boston Journal.

"THE NAME JESUS."

Jesus ! How does the very word overflow with exceeding sweet and light and love and life! Filling the air with odors like precious ointment poured forth, irradiating the mind with a glory of truth in which no fear can live. Sorthing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus I the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our sicknesses the supply of all our wants, the fullness of all our desires. Jesus I melody to our ears, altogether levely to our sight, manna to our taste, living water to our thirst. Jesus! our shadow from the heat, our refuge from the storm, our cloud by night, our morning star, our sun of righteousness. Jesus! at the mention of whose name every knee shall bow and tongue confess." Jesus our power, Jesus our righteousness, Jesus our sanctification, Jesus our redemption, Jesus our elder brother, Jesus our Jehovah, Jesus our Immanuel! Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God-thy name shall ever be the richest chord in the harmony of heaven where the angels and the redeemed unite their exulting, adoring songs around the throne of God and the Lamb. Jesus 1 thou only canst interpret thy own name, and thou hast done it by thy work on earth, and thy glory at the right hand of the Father; Jesus, Saviour.-Dr.

A LITERARY WORK-SHOP.

Arranged upon strong deal shelves in

Charles Reade's study, are rows of guard-

books, containing extracts from English,

American, and French journals. These excerpta miscellanea are the collection of many years—nothing of importance has escaped the eye of this literary Argus. The newspaper-cuttings are not pasted in the books in the usual careless manner, but properly classified under different headings. Odd sets of books devoted to reports of curious police cases, under the heading of Curialia," or man as revealed in the courts of law. Another filled with paragraphs about women, and labelled "Femina Vera." Some volumes headed "Humores Diei," or the humors of the day. Several ponderous tomes labelled "Nigri Loci," containing reports of dark deeds perpetrated in prisons, lunatic asylums, work houses, and orphan homes. In these volumes are to be found many heart-breaking stories of wretched prisoners done to death in county jails. The crimes of men "dressed in a little brief authority." Reports of same people shut up for years in private asylums. Conspiracies in which the chief actors were official tyrants and wicked relatives. Husbands who have consigned wives to life-long captivity. Wives who have connived with authority to get rid of troublesome husbands, not because they were mad, but because they knew too much for their guilty partners. Heirs and heiresses shut up to make room for those who thought they had a better right to their property; and accounts of villainous deeds practised upon poor creatures whose minds were really deranged; how their bones were broken and their lives beaten out of them by ruffianly keepers. In this collection are the confessions of escaped nuns, revolting stories of immorality in religious institutions, and many accounts of cruelties practised upon defenceless children in so-called orphan homes. On another shelf are books containing reports of trade outrages and strikes. headed, "The Dirty Oligarchy;" several volumes of mining reports, details of colliery explosions, outrages at sea, and any quantity of official blue books. On the floor of the library are rows of giant folios, containing thousands of wood cuts labelled "Pictura Novelle." A number of yearly volumes of Lloyd's Weekly Newspaper, the Graphic, &c.

THE RIGHT SORT OF MUSIC FOR CHURCH.

The asthetics of divine worship demand for music of the right sort a high place in its celebration. Since God himself is "glorious in holiness" and his dwelling-place, Zion, is the "perfection of beauty," everything in his worship should be pure and beautiful, in harmony with his nature and claims. We cannot with too much jealousy guard against merely sensational worship, for "God is a Spirit: and they that worship him must worship him in Spirit and in truth." But in order thus to guard ourselves there is no need to rush into a morbid spiritualism which holds in contempt everything that acts upon the senses. There is no necessary connection between an ugly barn and " the beauty of holiness," nor between discord use of their forefathers' disabilities and necessities. In every age of earnest spiritual enterprise the preachers and promoters of the Gospel have suffered persecution and the pressure of straightened circumstances. usually vain hope that some relatives may heat of persecution hid themselves in cells

Christians, probably sprang the practice of burying the dead in and around the church. The Reformers suffered disabilities; so did the Puritans; and so did the Methodists. They preached in the open air, in houses and barns, and wherever they could; and accepted such aids in the service as came to them. - Now - it is not difficult to imagine that the dissonance of the singing often grated harshly upon the fine ear of Wesley." Sing on, then, sing on," replied Wesley. And no doubt it was one collateral secret of his power and success that he had rather have his own fine tastes offended than of fend the people who were doing their best in singing to God .- Sunday Magazine.

HOW MUCH SHOULD WE EAT?

How, asks Dr. Nicholls in the Food Reform Majazine, are we to get at the proper quantity of food? Animals living in a state of nature do not over-eat themselves. They stop eating when they have got enough. There are no prize cattle on the prairies. It is the stalled ox, and the pig in his pen, deprived of exercise, that can be fattened into a diseased obesity. Horses escape this process because men do not to any great extent knowingly devour them. The hunter and racer are not over-fed. All animals expected to do their work are carefully fed as to quality and quantity. If human beings were fed as wisely, they would be as healthy.

There are some good rules for feeding as to quantity. When our food is simple and natural in kind and quality and mode of preparation, there is little danger of eating too much. There is little danger, for example, of eating too many grapes, apples, pears, or bananas. Salt, sugar, spices, and luxurious cookery tempt to excess. With men, as with animals, a natural diet is self-limiting, and we are disposed to stop when we have got enough. The more artificial the food, the more elaborate the feast, the more the liability to overload the stomach, overtask the digestive power, and overweigh the forces of life. Simplicity of food is a condition of health, and promotes longevity. The quanty of food which enables a many to do his daily work without loss of weight is precisely what he requires. He sapplies the daily waste-no more and no less. This quantity may vary a little with each individual, but every one can easily ascertain his own measurement of requirement by reducing the quantity of daily food until he finds a balance of force and weight. It is my opinion that the average quantity of water-free ailment required, say by business and literary men, is twelve ounces. Men of great muscular activity may require sixteen to twenty ounces. I have found myself in very good condition for sedentary work on eight or ten ounces. When any one is in good condition for his work and keeps his normal weight, he has food enough. Dr. Nicholl's advice is, find this quantity by experiment, and then habitually keep to it.

NEIGHBORS. There are many kinds of neighbors. There is the variety which we might call the casual neighbor: 'it has nothing special to do. and so is always dropping in to see what you are doing; it does not stay long enough to He did not trade with his master's money as much too often to be welcome; it breaks the thread of the letter you are writing, and statters the seed of the flower you are planting. Then there is the unavoidable kind; it is continually coming with invitations to dine, or to tea, or to drive; it is angry if you do not accept them, and deeply hurt if you do not very shortly return them. Then there is also the inevitable or relentiess, whose coming is like Fate, foretold by note or message. This variety usually lives at some distance, and so comes early in the day, puts up its horses, takes off its hat, and settles down with a bit of work, lest its thrifty fingers might be idle. For this there is no remedy. You may flee from the others sometimes to the fastnesses of the rocky caves, whence no seeking servant can hunt you forth; but here there is nothing to do but give up your walk or drive, let your paint dry upon the palette, knowing that just that study of color would have been the best of your life, and sit smiling, and be as pleasant as possible. A real Utopia would be where the neighbors were neither too near nor too distant; their rules of life should be broad and charitable; their hours should be too precious to waste in futile going and coming; and their hospitality and comradeship should be unvarying and true. I have known some whose coming was a festival, and their going was a grief.

RELIGION IN BUSINESS.

The pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep from him the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palissy, or Buxton, or Budgett, or Perthes, exhibits religion as the right use of man's whole self "-as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mainspring of earnest and successful striv-ings after loftier ends and a purer life—as the power outside of and within man, which, lifting up conduct in the individual, raises the community-and not as a state of mind and devotion. Some people make singular mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, old age and death beds. Every man who is "diligent in business, serving the Lord, is a sermon brimful of the energies of life and truth, a witness to the comprehensivenes and adaptability of Chrst's religion, a preacher of come to recognize them. Where is the and caves, where they buried the martys, preach so effectively or so well.—North Brit. the best, the happiest, the holiest, the most life are those who make confidence? The men who succeed best in preach so effectively or so well.—North Brit.

Good Mords for the Poung.

JOHNNY'S OWN. Two little urchins In nightgowns white Kneeling to pray In the softened light Of the shaded lamp, Make the loving eyes Of the mother damp With a sweet surprise As she catches the words On Johnny's tongue So musical soft, Whether said or sung She hardly knew; But their melody rang In her treasuring ear

After Johnny grew Through boyhood and youth, They murmured "I lay me," And "Dear Lord bless," Then silence fell-And thoughtfulness. And Eisle, the baby, Almost asleep, Could barely creep To her pillow soft But Johnny aloft His fine eyes raised In a childlike faith As if he gazed In the human face Of the children's triend, Divinely sweet. As it used to bend, With the blessing hand On the carly head. Dear Lord," he said, "Elsie, my sister, And Johnny-that's me. We want two red apples, As big as can be! We want them to-more Please send them down here And the biggest to sissy,

And Johnny's "own prayer" Was presently done.

-Congregationalist.

A SERMON TO CHILDREN.

She's such a little dear!"

A fervent "Amen"

BY THE REV. JAMES WELLS.

Read Matthew xxv. 20-30.

The master here is Christ; we received his talents; his coming may be the great day of udgment, or the day of our death; and each of us has to give an account to him. The parable itself has three parts.

I. THE TALENTS.—What are these talents? Everything God gives us; everything we can use for God, and for which we shall have to give an account. Your soul, your heart, and your youth are your greatest talents When the Kent, a ship in the British Navy, was sinking, they called out all the sailors. and put the youngest first, and so they marched out of the jaws of death into the life-boats. The reason they did that was that the youngest had the most time for serving the king. Children have their life before them; their souls are not made hard by sin; and if they come to Christ in their youth, what a bright, and happy, and useful life they may have! God has given the young five talents. That is the reason why Christ makes so much of children, why the Bible has such a wonderful ado with children, and why the Saviour is so anxious to win them and get them fairly started and trained for him in their youth.

II. THE BAD SERVANT.-What made him had interests different from his master's. trading for himself. He was not like the prodigal son who equandered his talents. He was a good man, a religious man in his way. He took care of the talent. He gave himself a good deal of trouble about it. But he did not know his master. He said, "I knew thee, that thou art an hard man, reaping where thou has not sown and gathering where thou hast not strawed." Was that doing justice to his master? Was that like his master's character? When the good servants came he gave them back all their talents. You can never be a true servant till von know God, love God, give your heart to God, and see and feel that there is nothing harsh about him. The doom of this servant was very awful. His talent was taken away, and he was cast into outer darkness. Oh. how sad it is to fail in anything! What shall we say of one who is brought up in the house of God, who has a praying mother, who comes to Church and hears about Christ, and has a splendid chance to live well and die well, and all in vain ? You should pray to God that you may not fail, that your life be not an eternal failure.

III. THE GOOD SERVANTS .- Poor people sometimes think the Bible is on the side of the poor and that it is hard on the rich. That is a mistake which this parable corrects, for it was the men who had the five and the two talents that were faithful. We find differences everywhere; the talents are unequal. You should thank God that whether you have five or two, if you use your two well you shall have the same reward as if you had had five. You are not rewarded for your talents. but for your faithfulness. Whether you have many talents or few, have the spirit of a good servant; make God's service your service; make your good God's glory; make God's people your people; try to live the best possible life you can; begin early and do your best, and you will have a great reward.

You will never be a good servant unless Christ be more to you than your master. He must first be your Saviour. You must first come to him as your Saviour, and then you will get the spirit to serve him as your Master. Unless you come to Christ as your Saviour, you will never have any faith or love to him, and so will never serve him. Come to Christ; put your trust in Christ; come as a sinner to the Lord Jesus, and take the grace and salvation he offers and then ask what you can do for him who has done so much for you. You all have your talents, and should, in return for the love of Christ to you, resolve that you shall try to have useful life it is possible for you to have ; and | wives .- Independent.

coming to him as your Saviour, you will take him as your Master, and do your best to turn his five talents into ten, so that to you it may be said. " Well done, good and faithful servant, enter thou into the joy of thy Lord."

SPRY AND SKULK.

BY BELLE SPARE LUCKETT,

In a small city in Maine, at the end of one of the long, wide streets, lived two dogs. Their names were Spry and Skulk. Spry belonged to an old Welshman who carved ingranite at the great mill. He lived entirely alone, excepting what company the dog was to him. Spry kept house, that is, he slept on the kitchen ficor, and chased pigs and cowsout of the yard. He seldom went away from home, but kept faithful watch until he heard, away down the stone walk, the slow steps of his old master. Then he would bound out to meet him, as happy as any child could have been. Spry was a small bush-tailed terrier, with a black shot on the tip of his nose, and a black ring around his tail. His eyes were sharp and snapping. He always kept his bushy tail wagging and wriggling as though it would come off, unless he were asleep, and then sometimes his dreams got into his tail, and away it would go, up and down as fast as could be. Everybody snapped his fingers and spoke kindly to the friendly white terrier. Now, Skulk was the property of a young

Englishman who boarded in the tall white house with yellow shutters, and a sign-board hanging over the door which said, " Meals at 25 cents, and day-boarders." Skulk, like his master, was a day boarder. He was a big, bob tailed hound with a slit in each ear. He had a fierce way of eyeing you from under his heavy brows. No one thought of speaking to him, but rather preferred being on the opposite side of the street.

The landlady where Skulk's master boarded heartily despised that "yaller dog," as she called him. But his master paid extra for him, so she only grumbled and endured-

Spry's master was a lonely, desolate old man, whose history every one knew. Many years before he had landed in America with a wife and baby girl. Then he was happy and cheerful. But one dreadful summer an epidemic took both his treasures and left him alone. Soon afterwards, one morning, this dog walked into his kitchen and came up to where he sat, wagging his bushy tail, and almost saying, "I have come to keep you company." From that day they were friends. Spry seemed to learn his master's mined so perfectly, that if the old man plodded home with a slower step than usual, he would bound out to meet him livelier and gayer than at any other time. He would spring up and caress his master's hand, and try by every means to divert his atten

Perhaps this dumb animal, with his sunny nature, supplied some of the brightness that had gone out of the old man's life when his bright-haired baby girl was put into her little grave. Certainly he did his very best to make the only friend he had as happy as possible, and I am sure that is a noble mission, even though performed by a dog.

It was different with Skulk. His master had brought him along with a small trunk all the way from England. No one knew what made the young man so sullen and even cross. He made no friends by failing to be be consecutive or interesting, and comes if it were his own, and as if he had been friendly, and so, of course, was left quite alone, excepting the company of the dog, who was as unlovable as himself. Like Spry. Skulk had learned to watch his master's face, but he put his knowledge to a very different use.

> When his young master returned home in the evening with a more downcast, sullen look than usual, Skulk would drop his stub of a tail, and hang his heavy head, and look fiercer even than was usual to him. They would sit together for hours in gloomy silence. Instead of being a cheer and comfort to his master, Skulk only added to his unhappiness by the sullenness of his own

> Which of these two dogs would my young readers rather own?

> > OUTSIDE AND INSIDE.

The Rev. Mr. Barnum, of Illinois, once preached a most delightful discourse on temperance, to children, taking for his text the words, "My son, if sinners entice thee, consent thou not."-Prov. i. 19.

And having made the children repeat the text and analyze it by well-put questions, he drew a bottle from a package and asked the children to describe it. A bottle, a glass bottle, a round bottle, a corked bottle, a clear bottle, finally | they hit his designs, a clear bottle, it they have recented exother. "clean bottle;" then he presented another which he asked them to describe precisely as they had the other, but when they came to "clean bottle," they all laughed out, "A dirty bottle." "Dirty—well, let me wash it;" so he plunged the vial into a pail of water, carefully wiping it, and held it up as cleansed! "But you haven't washed the inside," shouted the children. "Just so now about the hearts of some people that look very nice outside, but have be n entired to be very bad within. How shall they be cleansed?" "The blood of Jesus Christicleanses from all sin." We must remember that the contents of the bottle, however, often have very much to do in making hearts

A WOMAN'S WIT.

A woman's advice is generally worth having; so, if you are in any trouble, tell your mother or your wife or your sister all about it. Be assured that light will flash upon your darkness. Women are too commonly judged verdant in all but purely womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal there is no cat there. I advise a man to keep none of his affiairs from his wife. Many a home has been saved and many a fortune retrieved by a man's full confidence in his wife. Woman is far more a seer and a prophet than man, if she be given a fair chauce. - As a general rule, the wives confide the minutest of their plans and thoughts to their husbands. Why not reciprocate, if but for the pleasure of meeting confidence with confidence? The men who succeed best in

Onr Sunday School Mork.

STUDIES IN THE GOSPEL ACCORDING

TO MARK.

Sunday, Nov. 26, 1882. INTERNATIONAL BIBLE LESSON .-Lesson 9.

(FOURTH QUARTEE.) HIS DEATH ON THE CROSS.-Mark xv. 27-37.

GOLDEN TEST.

"Who his own self bare our sins in his own body on the tree."-1 Pet. ii. 24.

CENTRAL TRUTH.

Jesus Christ, the atoning sacrifice for our

HOME READINGS. Monday.—Mark TV.17-37. Tuesday.—Matthew xxvii, 34-50. Wednesday.-Luke xxiii. 33-46. Thursday.—John xix. 25-30. Friday.—Isaiah liil 1-12. Saturday.—Hebrews x. 1-29. Sunday.—Pealm Exil. 1-31.

TIME.—Friday, April 7th, A. D. 30, from nine a.m. to three p.m.

PLACE.—Calvary (Golgotha), just outside the city of Jerusalem, on the north-west.

PARALLEL ACCOUNTS. - Matthew xxvii. 89.50. Luke xxiii. 83 46. John xix. 25-30. Scenes During the Crucifixion .- Christ spoke seven times during his crucifixion, and these sayings are called "the seven

words from the cross." : 1. The first word from the cross, while he was being affixed to the cross, "Father, forgive them." (Luke xxiii. 84.)

2. Mockeries by the crowd, continued till

3. Conversion of the robber, toward noon (Luke xxiii. 89-43.) 4. The second word to the penitent robber,

"To day thou shalt be with me in Paradise," (Luke xxiii. 43). 5. The third word, committing his mother

to John. (John xix. 26, 27.) 6. Darkness over the land for three hours, beginning at noon.

7. The fourth word, toward the close of the darkness, " My God, my God, why hast thou forsaken me?" (Mark xv. 84.)

8. The fifth word, "I thirst." (John xix.28. 9. The vinegar offered, while some bid them wait and see if Elijah will come to his

10. The sixth word, "It is finished." (John xix, 80.)

11. The seventh word, at three o'clock p.m., "Father, into thy hands I commend my spirit." (Luke xxiii. 46.)

HELPS OVER HARD PLACES .- (Verse 27) "Thieves "-Robbers, perhaps of Barabbas' band. (Verse 28) "The Scripture"-Isa. liii. 12. (Verse 82) "And they"-Spoken in a general way; probably only one reviled him; or both did at first, and one soon ceased. At this time one robber was converted, and Mary was given in charge of John. (Verse 33) "Sixth hour"-Noon. (Verse 34) "Eloi," etc.—Words in the Aramaic language. Jesus felt forsaken. (Verse 85) " Elias "-Elijah. (Verse 87) " Gave up the ghost "-Spirit, soul. He yielded up his life voluntarily.

Learn from this lesson-

1. What a great evil sin is. 2. The worth of our souls.

3. The love of God.

REVIEW EXERCISE.

" How was Christ insulted in his death? Ans, he was crucified between two robbers. What blessing came to one of the robbers? Ans. He was converted on the cross.

What took place at noon? Ans. There was darkness over all the land for three hours.

What did Christ say toward its close? Ans. "My God, my God, why hast thou for-

At what hour did Christ die? Ans. Three o'clock, Friday afternoon.

IN THE LONG RUN.

"Fret not yourself because of evil-doers, was the wise advice of a wise king and poet, who meant thereby that the soul of the righteous man should not be vexed when he sees others, by crooked ways, gaining material prosperity, while things seem to go against him. Good, honest, thorough work counts in the long run. It builds up the worker himself and makes him of more worth, even if he does not amass much worldly gain-and it will bring that, too, in the long run, if there are not other things about the man or his circumstances to prevent it. But the wind-bags are pricked, sooner or later, and nothing is left of them but the transparent fabric that held the gas. -Saturday Evening Post.

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heart to give it. Love is like honesty-much talked about, but little understood.

Samuel Johnson says: "Nothing can be great which is not right."

Life is as a morsel of frankincense burning in the hall of eternity.

A man without enemies is like bread with out yeast-he never rises.

Counterfeit coin never succeeds in spoiling the character of gold; it only compels one to ring every piece on the counter. So pretenco never harms religion; it only makes men a little more watchful.

"Few mercies," says Rev. J. Hamilton, call for more thankfulness than a friend safe in heaven. It is not every one that over cometh."

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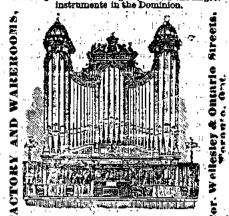
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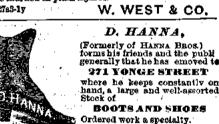
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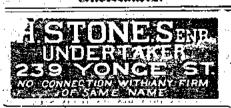
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A RUN TO MANITOBA.

No. 4.

AN UNPLEASANT MIGHT. I purposed remaining all night at Moosomin, and going east to Brandon by the morning train; but as the accommodation in the way of lodging was very primitive-I have no reference to Eden or Paradise in more comfortable in the "caboose" of the freight train, which was to get into Brandon at 11 p.m., where I could get a comfortable moment I determined to try the "caboose," which added much more to my experience of to the train, did not accommodate at all. It was kept unbearably hot, and all night was thick with the fames of smoke from a number stretch one's self, as the night advance I and alcop asserted its stupifying and relaxing power. thirty eight empty cars returning from the west, and it waited in every siding it came to, and, evidently, would have waited at more if they had been in existence. Once, at least, it stopped two hours at a station. Instead of getting in at 11, it was between 4 and 5 in the morning when we got to Brandon. Overcome with sleep and fatigue, found every available thing in the shape of a bed was occupied. I took off my overcoat, and putting it under my head, tried to sleep 0.1 pretext of seeking health and pleasure, we submit to things that would be unbearable if imposed on us by others!

THE TOWN OF BRANDON.

Brandon is finely situated on a high plateau, sloping down to the Assinaboine on the north, in a way that affords ample facilities for draining, such as are rarely met with in the towns of this prairie province. Indeed, I may say, this is the only town I saw out here, that has a pleasant site, suitable for a large town. Considering that it began to be, a year ago last spring, it has a town-like appearance that is wonderful. Streets of shops, well filled with goods of every kind, make it difficult to realize the newness of the place. A number of fine warehouses and dwelling houses are approaching completion. The streets are being graded at heavy expense to the municipality.

B. andon has a fine country on the south of ... it. Millford, the Elliott Settlement, the Plum westward, must all look to Brandon as their market town. Whether it will ever compete with Winnipeg in commerce or not, it will be the commercial centre of an extensive range of fine farming country, and a place of resi. Church and ritualistic tendencies in English dence for wealthy people, who will seek a pleasant and healthy locality. I was surprised to see the Post-office placed about three-fourths of a mile from the natural centre of the town, and really outside of it. Has the Post-master or somebody else, lots in the West end? and are they trying, by and sacramentarianism, we were surprised keeping the Post-office in this out-of-theway place, to force the town westward? I wonder the people do not rebel against such an imposition.

During my brief stay, I received the court eous attentions of Bro. Lawson, our minister in Brandon, who is " holding the fort " faithfully here. The Methodist Church, though commodious, is no longer equal to the requirements of the place; and must soon be replaced by a better structure. Bro. Lawson and his colleagues have a fine congregationthe best in Manitoba out of Winnipeg-and a very encouraging prospect for the future. Already Brandon is a pleasant and desirable field of labor for any minister. It would have pleased me very much to have yielded to the kind and pressing request of Bro. Lawson and his colleagues to preach in Brandon; but my arrangements would not admit of my doing so.

I am strongly of the opinion that the " beem " and high prices for lots in Brandon and other places out here, caused by speculators, though it may serve the purpose of a temporary advertisement, does not, on the whole, permanently benefit any place. It puts property beyond its natural and fair value; and prevents its ready sale. I can conceive of men of moderate means, with families, who, deeming Brandon a pleasant town to live in, would like to buy a lot, and build a residence there. But they are, at the outset, discouraged and repelled by the artificially high prices asked for every eligible aituation. Whereas, if such persons could buy a lot at a moderate price, such as they would pay in a town of similar dimensions in other places, they would be much more likely to purchase and settle there.

MILLFORD AND VICINITY.

Brother Hall, of Millford, kindly promised to meet me at Brandon and take me to Millford, but being unable to do so, in consequence of his horse being lame, I hired a Millford, where my brother Thomas has resided for over two years. I started late, and it soon grew dark, so I would have had a Mr. Shields, a Scotch settler, riding on an not receil from the thought that He who Indian pony, overtook me, and guided me the ordained these sacraments may make them greater part of the way. In the open prairie, | channels of their own specific grace." "They when one trail gets a little cut up with the are signs and seals of a common charter, entitling them to such reduced rates.

right and left; and a stranger is greatly perplexed to distinguish between branch trails which lead to the same point, and trails that lead to some place else. The thus declared to be free from the condemna pace that Scotchman's little shagannappy kept up with a man upon his back was a surprise to me. These Indian ponies are very capital travellers. There is some fine land in this Souris country, the Elliott settlement being regarded as one of the finest agricultural settlements anywhere to be found. As you approach Millford and the Souris from the west, the land for miles light and sandy, so that those who go no further than Millford are apt to think unfavorably of the agricultural resources of this part of the country. But immediately east of the river, there is a fine district of farming land, and apparently a thrifty and industrious class of farmers. The village itself, of which Mr. Rogers is the founder, is pleasantly situated in the valley of the Souris, a few miles from this remark-one or two told me I would be the junction of this river with the Assinaboine, and about twenty-five miles from Brandon. On the bank, overlooking the town, a new school-house has just been finished; bed for the rest of the night. In an evil and a neat Methodist church was opened a few weeks ago by Rev.Dr.Young. On the Sunday afternoon I preached there, for Mr. Hall. railway travelling than to my comfort. The | to a good and attentive congregation. I "caboose," a rough accommodation car added found my brother and his family well, and very hopeful as to the future of that part of the country. He went out there two years ago last summer, and was one of the first of tobacco pipes, which were plied vigorously settlers. Now, from his own house, he can and persistently. There was no room to count in sight ten farm houses, representing as many cultivated farms; and he refused \$2,000 for the 160 acres which he got as a And worse than all, the time was protracted free homestead. This season he and his beyond all endurance. It was a train of boys, all but one of whom are quite young, in addition to putting in and taking out a crop on twenty-two acres, have twice plowed above 100 acres for next spring's crop; though haveing no horses, and only two yoke of oxen. Facts like these show Manitoba is a good country for a poor man, who is willing to work. All the settlers I met out here were hopeful and contented; though under I made for the "Grand Central Hotel," but | niably there are some serious privations for those who have lived in towns and old settlements; but the chance of getting a good farm free balances a good deal. The the floor till morning. How often, under the crops in this district were excellent. I could not resist the temptation to bring home in my trunk a specimen of the fine large potatoes which I saw my brother's boys drawing in from the field. I never saw their equal A few miles up the Souris is another village, Souris City, lying near the Elliott settlement. As my time was limited, I was not able to visit it. A railroad crossing the Souris anywhere in the neighborhood of Millford or Souris, would enhance the value of property, and prove a great convenience to the people, who are impatient at the hindrances and delays, in cases where railroads are so much needed. The coal-fields of the Saskatchewan in England of which we believe to retain and Souris are the great sources of fuel for this country; and until there are railroads to distribute this coal, many parts of the country must suffer serious inconvenience, because of the great scarcity of wood.

METHODISM AND RITUALISM.

The whole teaching and tendency of Meth - Creek Settlement, and other fine localities odism in this country have been so fully your work, both in English-speaking counopposed to ritualism of every kind, and to tries, and in the missions which your coneverything approaching the dogma of Baptismal Regeneration, that when we saw in English papers references to alleged High Wesleyan Methodism, we regarded them either as unmeaning, or slanderous. But in the debate that occurred at the last Wesleyan Conference, on the revision of the Book of Offices, so as to omit expressions which savored of Baptismal Regeneration at the earnestness and tenacity with which several leading ministers contended for the retention of these expressions, and against what seemed to us the more safe and scriptural language of the revised form. Though the revised forms recommended by the committee were ultimately adopted by a large majority, those who prefer to do so were left at liberty to use the old forms. Though outnumbered, the supporters of the old forms are not disposed to accept the situation, or submit in silence. The last issue of the London Quarterly Review contains an article. by one of the opponents of the revision, which has attracted much attention and comment in England, because of its strong leaning towards Baptismal Regeneration and sacramental grace. A marked feature of this article is that it suggests more than it asserts. We deem it neither necessary nor expedient to criticise the teaching of this article; but a few selections from it showing how strongly the writer (who is probably a theological tutor) leans to a theory of sacramental grace, and exalts baptism will, no doubt, be read with interest, by many readers whe do not see the Review. In the doubts the writer expresses respecting the favorable reception of the newforms, he appears to encourage opposition to it. He thinks it a serious fault in those who supported the revision that they would have it that the Lord has not. in the course of his ministry, connected regeneration with baptism in any way whatever." He declared also that the words of Christ, John in. 3, certainly refers to the sacrament of Baptism. In this country, no Methodist minister that we have met, is prepared to endorse all John Wesley's views on Baptismal regeneration. This reviewer, however, mentions as a serious point against the revisionists, that " John Wesley's sentiments on the sacramental grace of baptism were freely handled." Some had expressed the hope that the new forms will prevail over the horse and conveyance to take me out to old. He says, "that is a vain hope." Witnesses it is claimed, of the rite of baptism must perceive " that the sacrament is supposed to be attended by its appropriate grace, whatserious difficulty in finding my way, only that lever that may be." " But surely we need

teams passing over it, new trails are formed | which pledge, convey, and make over to the soul the blessings of which that covenant speaks." The Christian parent, we are told. rejoices in the assurance that his child is tion of the race, to be adopted into the household and family of God, and to be accepted on the altar of consecration as hardy and tough; and some of them are holy," Again: "The universal blessing guaranteed to the children of the race is as it were appropriated by man, and sealed and conveyed by God through the rite of bantism, which is the formal union of these children with Christ." "There in an adoption into the household of faith which is secured to the child in its baptism, but the conscious possession of Christ and the growth into full life of the old man while the old man dies, has yet to come." The reviewer further pleads that in many cases where the doctrines of sacramental grace and Baptismal Regeneration were held, it did not prevent the soul-saving power of the ministers who held and taught them. Though this writer repudiates the High Church dogma of Baptismal Regeneration, he endorses ideas of sacramental grace which it is hard to distinguish from it; and he ealogizes men who held baptismal regeneration in a very suggestive way. It is hard to read this article without concluding that it indicates a tendency to exalt external rites, in a way that is out of harmony with the simplicity of the Gospel.

CHRISTIAN FRATERNITY.

There can be no doubt that the sectarian ill-feeling, which has too often existed between different sections of the Church, which professed to hold the same faitha nd to aim at accomplishing the same result, has hindered the growth of religion, and gratified the enemies of the Gospel. All true Christians should condemn and discourage every: thing that is marked by sectarian ex clusiveness and intolerance, and approve and rejoice in every manifestation of a catholic spirit. Un a former occasion, we felt it to be our duty to express our disapproval of the declining to go to a Bible Society meeting in

a Presbyterian Church, lest he should offend those of his own Church, who would be annoyed at anything that appeared to recognize the Christian character of other Churches, or their ministers. An affair of a different kind has recently occurred in England. We refer to the graceful and brotherly act of a number of Church of England clergymen of Bristol, in presenting a cordial fraternal address to the members of the Congregational Union assembled in that city. It was indeed a new departure, a hopeful sign of better times, and a better spirit in future. In the course of the ad dress, which was signed by fifty-eight clergymen, they say :- " Heartily attached as we are to that historic branch of Christ's Church institutions derived from the Apostolic ages we nevertheless willingly recognize the work which you are doing in spreading the fundamental truths of the kingdom of God, We acknowledge with gratitude the piety and zeal, the learning and eloquence of members of your ministry, and the abundant blessing with which it has pleased God to prosper gregations assist in some of the most remote quarters of the globe." All this is only as it should be. It is a pity that such an ex pression of brotherly feeling should be so nnusual as to excite surprise and special comment.

But there are some who make a virtue of the exclusive assumptions of superiority, of which they ought to be ashamed. In connection with the opening of the new theological hall of the Protestant Episcopal Church, in this city, Dr. Castle, of the Baptist Church, expressed his sympathy with the sentiments expressed by the Principal. Dr. Sheraton, in an address, in which the latter pointed out the difference between the evangelical principles which were to be taught in Wycliffe Hall, and the Sacramentarian views, held and taught by the High Church wing of the Church of England. Some one signing himself "Fixed Principles" criticised Dr. Castle in the Globe. for endorsing Dr. Sheraton's views; though it was not clear whether the writer meant to charge the Baptist divine with recreancy to his Baptist principles, or to suggest that Dr. Sheraton must be false to the Church of England, when a Baptist could endorse his teaching. Dr. Castle replied in the Globs, maintaining that he was consistent with his own principles in endorsing the scriptural doctrinal statements of Dr. Sheraton, with regard to central truths, though he differed from him on the questions of Baptism and Church government. Mr. "Fixed Principles" returned to the charge, and places it beyond doubt that there are some among us who really think it a fault, that ministers who hold different views on some points of doctrine and Church government, should fraternize in a friendly Christian way with think it a crime to be punished by the judges that some ministers of the Church of England should have been present at the opening of McMaster Hall! We had always supposed that liberality of sentiment consisted in maintaining a friendly attitude toward those from whom we differ, as there is no particular virtue in approving of the opinions of those who think as we do. But t is evident that there are some people whose views of right and wrong are so warped by sectarian prejudice, that they call evil good, and good evil. They condemn things laudable, and are proud of a narrowness of which they should be ashamed.

The Committees appointed by the several Methodist Churches to prepare a Basis of Union, will meet (D.V.) in the Primitive Methodist Church, Carlton Street, Toronto, on Tuesday, November 28th, 1882, at two o'clock p.u. Arrangements are being made to secure reduced fares for members of the committees, on all the railways; and certificates will be forwarded to the delegates CHURCH LIBRARIES.

Happening to be in a large and well-assorted Sunday school library, in one of our churches the other day, we noticed several shelves devoted to books of a character suitable to the senior scholars and teachers, as well as to adult members of the congregation. Among them were Stevens' History of Methodism, Exeter Hall Lectures, Punshon's Sermons and Lectures, Life of Gideon Ouseley, and many other interesting and valuable works of history, biography, etc. We asked the librarian if there was much of a demand for this class of reading and we were surprised to hear that these books were scarcely ever taken from the shelves. There is reason to believe that the same state of things exists in other churches; either such books are not provided at all, or if so they are entirely neglected by those who would be expected to take most interest in them. This is very much to be regretted as many of the young people, and in fact many of the older members of our congregations, are lamentably deficient in Methodist history, biography, and other subjects of very great value and interest which would be included in a well-selected library. A Church library of good books, open to

all the adult members of the congregation.

might be made a very valuable auxiliary in

carrying on Church work. Mechanics' Insti-

tutes and Young Men's Christian Association Libraries are well patronized, by a large and growing class of the community, and there seems no good reason why the idea of a library of religious literature should not be hailed with delight by Christian people. The most intelligent and most devoted Christians in our churches are three who read most, not the Bible only, but who make themselves acquainted with the history of the Church; become inspired by the biographies of sainted men of God who were eminent for usefulness and piety; and who keep up with the thought of the age on topics of ever-increasing interest in the religious world. The great difficulty is, too many of our young action of Bishop Sweatman, of Toronto, in people are allowed to grow up without cultivating a taste for reading, so that in later years it becomes an irksome task instead of a source of delight. Every home should contain a library, however small it may be Nothing can be more dreary and uninterest ing than a bookless house. No investment can possibly be more satisfactory in its results than the purchase of good books and periodicals to make the home pleasant, and attractive. It is certainly as much the duty of a parent to feed the intellect of his child as to provide for his physical wants. In country places especially, the long winter evenings afford many opportunities for mental and spiritual improvement. How can these best be utilized? Every family may not be able to purchase a sufficient number of books and papers to supply the needs of all their members. A number of families might unite and form a small circulating library among themselves, or better still, let the Church take hold of the matter and establish a library entirely independent of the Sunday school. Let it be of such a character as to meet the wants of the young people, as well as the more advanced members of the congregation. Our the part of parents and teachers, in regard publishing houses have on hand any number of works, exactly suitable for a library of this which prevents, in many cases, wise and kind. Of course it would be useless to faithful counsel to the young, which if given attempt anything like this, unless a taste for books of a high class could be developed among the neople. There is too great a tendency to indulge in what is called "light reading" where there is any love for reading at all. Many people will read nothing, unless it is given to them in the shape of a story. Many such persons would be surprised if informed that the History of Methodism, the Life of Peter Cartright, the Life of Gideon Onselev, and other similar works were as interesting as any novel. Such literature is slighted by many, simply because they think it dry and uninteresting, which is far from being the case. The number of bad books placed within the reach of our young men in these times is really alarming. Something should be done to counteract their evil influ-

every church who allow their denominational preferences and prejudices to warp their judgment from the line of strict impartiality. The impression which things make upon us depends largely on the medium through which we look at them. But, doubtless, we can all recognize this weakness in others more readily than in ourselves. One of the most striking illustrations of this partial method of looking at things has been furnished by Professor Newman, of the Baptist College, in this city. In a letter to the Globe he recently made the extraordinary assertion that "it requires no great stretch of imagination for him, (the American Baptist,) to believe that the United States are to be those who differ from them. He seems to essentially Bantist, and that right speedily." And again: "Immersion is almost universally recognized as the Apostolic form of Baptism." . In making such statements Mr. Newman is like the Irishman's horse, "he travelled faster in imagination than in fact." The Methodists have a larger membership in the U.S. than the Baptists. Correspondents in both the Globe and the Mail have shown that the actual facts do not warrant Mr. Newman's sanguine conclusion. It is the large membership, among the colored people of the South, which swells the Baptist numbers. In other parts of the country, Baptists have no special superiority in numbers. However gratifying missionary success among the negroes may be, it can hardly be enlightened communities. From the Globe's summary of a lecture, by the same gentle-

ence. Every pastor should seek in his

preaching, as well as in his pastoral work, to

awaken in his people a desire for that kind

of reading which will not only interest but

It is probable that there are persons in

instruct and inspire.

who passed muster was Gluckmeyer, and the | Toronto, Treasurer, Toronto Conference Branch only reformers who remained untarnished were the so-called schismatics of Zurich both they and Gluckmeyer of course objecting to infant baptism." It should be said, however, that the title of the lecture was 'The Reformation from a Baptist Point of View." The "point of view" accounts for the partial conclusions.

NOTES AND GLEANINGS.

Most readers will remember Ecce Home which called out Dr. Parker's Ecce Deus, and many criticisms the time of its publication. While displaying much admiration for Christ and his work, it studiously ignored the Divine in Christ, and the supernatural in Christianity. Though published anonymously, it was soon known to be the work of Prof. Seeley, of London University. He has recently published another book, entitled Natural Religion, which goes still farther from the Christian Revelation, in the direction of skeptica rationalism and unbelief The last London Quarterly, in a review of th work, presents the following trenchant londemnatory indictment of Professor Seeley's method in Natural Religion: "The method is, in brief, to assume as proved all that is held by the so called advanced school, whether in theology or science; to accept as truthful portraits any caricatures that these may have given of the views and principles of more moderate men; to generalize upon the widest assemblage of facts, from some accidental feature of one among the number; to pass rapidly from point to point, carrying captive the imagination by brilliant pictures, rather than by convincing the judgment by sound argument to conceal personal predi lections under the guise of impersonal statements, for the value of which floating rumor is thought to be a better security than the weight of Individual names; to appeal everywhere, directly or indirectly, to whatever prejudices against settled belief may have been kindled by the abuse of authority in times past; and go to stir up in favor of change and novelty feelings that are easily mistaken, especially by the youthful and inexperienced, for the promptings of heroism, and the birth-throes of a glorious reform."

The shooting of Wentworth Day by Eva Wood, at Jerseyville, is one of those tragic events that for the moment places in a strong light an existing moral condition of things that had previously been concealed from public notice or comment. The affair teaches forcibly the oft-taught lesson, that one sin leads to another. Every course of wrong-doing not only breaks down the barriers of resistance against temptations to other forms of sin, but creates a greater liability to fall into such temptations. How often in some quiet neighborhood, for want of careful moral and religious training, proventible forms of sin and wrong develop outside of the influence of moral and reformatory agencies of the Church, and the first we know of their strength and heniousness is by the outbreak of some dark crime that shocks the community. There is a false delicacy on to all reference to the relations of the sexes. in time, might prevent the first steps in the way of sin and shame. The greater leniency with which transgressions of the laws of purity on the part of men are regarded by society, compared with the way in which the unfortunate victim of the seducer is dealt with, is neither sound nor right. In the present case, in spite of her terrible crime, there will be strong sympathy with the guilty and unfortunate woman, on account of the brutal and selfish indifference of the man Day. " The way of transgressors is bard."

The removal of Dr. H. M. Scudder, from Brooklyn to Chicago, because he deems his strength unequal to the strain of continuous preaching to the same congregation, furnished the occasion for an approving reference by the Globe to the Methodist Itinerant system. The Globe says :-

That a minister of Dr. Soudder's calibre should have voluntarily made such a change rather than run the risk of gradually losing his hold on his congregation by repeating himself and falling into the old familiar ruts of thought and phraselogy, is an argument in favor of the Methodist system of rotation. It may be ques-tioned, however, whe her the Methodists do not go to the other extreme and insist upon too requent changes. There is no question that transfer to a new aphere is frequently advantageous to a minister, by giving an opportunity or mental recuperation and preventing that in tellectual exhaustion resulting from a continuou outpouring of original thought. The mistal that too many make is in continuing to labor in the same charge, regardless of the indications of waning popularity and interest. Were they to follow the example of Dr. Scudder and seek a new field as soon as they become conscious of a loss of power, they would frequently avoid the humiliation of finding themselves preaching to empty pews in place of their former crowded

We sive on our first page the appropriate comments of the Gobe on "The Halifax Horror." It is a terrible and distressing event. There are several circumstances painfully suggestive. The place which these unfortunate people occupied was one from mutter as that, but Mr. Fawcett made his which even strong and healthy persons would have found it difficult to escape. After the showed that peasant and peer and artisan fire had made considerable headway, they were told there was no danger, and sent building society) would be alike expropriated back to be reasted alive. The age and help- by such a scheme; and that if all were to be lessness of the victim- make them objects of compensated, it would cost between two and special sympathy. How many other public institutions are there in the country in which national debt. Moreover, when this had the outbreak of a fire would reveal grave been done, the State would probably prove deficiencies of construction?

WOMAN'S MISSIONARY SOCIETY NOTICE .-- In consequence of the change recently made in taken as a pledge of predominance in more the organization of this Society, Treasurers of Auxiliaries are, for the future, requested to make their remittances to the Treasurers the Protestants \$1,381,041 and the Catholica man, recently given in the McMaster Hall, of their respective Conference Branches, and we learn that he strongly condemned the not to the General Treasurer as heretofore. charged in the Church building account, the great leaders in the Reformation. Luther, Auxiliaries within the limits of the Toronto gross amount expended by Churches of all Calvin, Zwinglins, were all unsparingly criti. Conference will send their Quarterly Reports denominations is \$6,500,000.

cised. "The only Reformation character to Mrs. Richard Brown, Jarvis Street, London Conference Auxiliaries to Miss H.M. Spencer, Paris, Ont., Treasurer, London Conference Branch.

> It is sometimes said by those who defend the doctrine of Baptismal Regeneration that those who represent them as believing that baptism produces a real change in its subject do not fairly represent High Church views. The well-known High Churchman, Mr. J. G. Hubbard, of London, recently answering a correspondent of the Christian World, savs : "The child in its whole being, body and soul, is changed from being a child of wrath into being a child of God." "Does this change," asks Mr. Munroe, "refer to moral state or legal state?" "To both. The change affects the legal state, for the child being, through Adam, alienated from God, is by baptism taken into covenant with God and made an heir of his kingdom. It affects the moral state because the inherited sinfulness, though not wholly destroyed, is counteracted by God's grace, which is thus imparted, and which operates wherever it is not quenched or silenced by neglect and wilful sin. As, however, a moral change implies the consent of the human will to the Divine influence, the immediate effect of baptism is to change rather the spiritual than the moral state. Yes, I do conceive it to be in harmony with God's justice that a child's deliverance from a state of condemnation should be the reward of the obedience of his parents."

The population of the earth has long been a fascinating study for statisticians. Behm and Wagner have just published an amended edition of a former work in Germany. They give the total as 1,493,887,500 -- which is almost 22,000,000 less than their estimate of two years ago. They have concluded that China has 50,000,000 less than they formerly supposed. There has thus been an actual increase of about \$8,000,000 in the population of the globe-an increase, however, which must spread over ten years, as many of the recent censures are decennial. For Europe the present population is rated at 327,743,400. showing an increase of about 12,000,000 over the previous figures by the operation of the censuses. In Asia, making allowance for the readjustment of the population of China, there has been an increase of 20 000,000, the present population being set down at 795. 591,000. Of course the estimates must sometimes be little better than guesses, for example, for such places as Africa. For this continent Dr. Rohlfs maintains that an estimate of 100,000,000 is quite enough, while Behm and Wagner retain the old figure of 200,000,000 with considerable hesitation.

It seems extraordinary that so much oppo sition should be called forth in the British Parliament to so simple a proposal as the bringing of a debate to, a close by the vote of the majority. No one presends that the cloture is intended to stop fair and free discussion. In referring to this question Mr. Gladstone recently said that the public did not trouble themselves about the details of the measure, but only the desire for less talk and more work. The public were unable to reconcile the redundancy of our talk with the paucity of results. He believed a complete, effective system of rules essential was no subject in which the felt a more protound interest than local government for Ireland, but it was a mockery for the Irish members to come to the House and tell the Government to establish a local government in Ireland, when they did all in their power to narrow the time for the discussion by which alone such legislation could be enacted and given to Ireland.

Spain makes slow progress in the way of civil government. Castelar who has shown bimself the most liberal and progressive Spanish statesmen, will shortly publish a manifesto to the constituencies advising the Democrats to take an active share in the legal struggle to be recommended as the best means for developing the political education of the democracy. Castelar states that ex-. perience has taught him to prefer the evolution to revolution. He envies the orderly Parliament of England and the United States, and proclaims republican connections and aspirations. He and his friends will pursue their way towards a steady solid republic. He would like to place amidst the confusion of parties one defined, steady, rallying point for all the democratic schools, He repels all idea of coalition with the extreme republicans, even for electoral purposes. The manifesto is signed by eighteen Deputies and

It can hardly be denied, that some of the proposals for the relief of Ireland, repudiate the rights of property, which are at the base of our modern civilization; and others are fanciful and untrustworthy. A recent speech by Mr. Fawcett, the British Postmaster-General, was notable for its courage in dealing lucidly with a rather abstract subject-the socialistic scheme for the nationalization of a the land. To an audience of 4,000 persons it is not easy to speak effectively on such a speech both popular and convincing. He (with his house purchased by the agency of a three times the amount of the existing the most inefficient of landlords.

Ir cost \$2,092,785 per annum to maintain the Protestant, churches, and \$1,125,000 the Catholic Churches of New York city. There are contributed annually for benevolent purposes by \$1,125,000. With the addition of the sums

LITERARY NOTICES.

Preparatory Greek Course in English. By William C. Wilkinson. New York: Phillips & Hunt. Toronto: Methodist Book Room.

This book belongs to a series, four in number, which aim at enabling persons, who have not had a classical training, to obtain some knowledge of Greek and Latin literature through the medium of their own language. This volume has an interesting description of Greece, the people, their writings, etc. It also contains Xenophon's Anabasis, and Homer's Riad and Odyssey. A number of Grecian fables are also given, and other valuable information concerning the Grecian literature and people. It is beautifully illustrated with views of Corinth. Athens, the Parthenon, Acropolis, etc. We can heartily recommend it to those who desire to ebtain some acquaintance with Greek literature without going through the drudgery of learning the language.

The Biblical Museum. A collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, especially designed for the use of ministers, Bible students, and Sunday school teachers. By James Comper Gray.
New York: A.D. F. Randolph & Co. Toronto: Methodist Book and Publishing House.
15 Vols. \$1.50 per Volume. The title of this valuable work scarcely con-

veys a correct idea of its contents and character. It is not a mere collection of illustrations of Scripture. It is a condensed but suggestive and comprehensive commentary upon the Old and New Testaments, in fifteen handsome and handy volumes. It does not by claim to special originality; but the best thoughts of ancient and modern expositors of the Bible are gathered up with great research and presented here. Reference lesters refer to the name of the authors in the margin. It is pre-eminently adapted to Sunday-achool teachers; and young ministers wit find it full of valuable expository truth, and suggestive illustrations. We do not know where so much can be found in the same space. The Bible student who has this work will not fee! much need for a more elaborate commentary on the Bible. The results of a vast amount of reading and research are given here at a comparaively small cost. The character of this work, and its value to all students of the Holy Scrip ture will be best understood by presenting the plan and method adopted in these excellent volumes :- To every verse, or small group of closely-related verses, are appended notes in the following order:-1. Notes Explanatory, in which -- laying many competent authorities under contribution-both the letter and the spirit of the sacred text have a very brief and careful elucidation. To these are added-2, Notes Houseric, original and selected, in which are suggested the subjects of sermons for the preacher, and of lessons for the teacher, that may appropriately be founded on the words of the text. These homiletic outlines, including heads of discourses, or suggestive bints to aid in the pulpit, or in the Bible-class, are followed by

aneodotes, or an illustrative quotation from standard authors. In addition to these, and arranged down the side of each, page, are-4 Notes Marginal, comprising, in addition to other matter, notes of the following description:-(1) Chronological; in which, as nearly as can be Proceeds of quilt \$113; total proceeds, \$167 .ascertained, the date of each event is given. (2) Com. Analytical; wherein, by means of antique type, a alue is furnished to the contents of the adjoining page, and a digest of the chapter may at once be seen. (3) Biblical; supplying not only the ordinary references, but references also to other texts of Scripture, in the notes on which the meader will find additional illustrations of the subject under consideration. (4) Literary; as etymologies of old or peculiar Bible words; names of authors and books referred to : select. elassical, or other, to serve the purpose of secular, or theological side lights, which sometimes, in the way of contrast or in other instances, in the way of exegesis or of various readings, may assist in explaining, or in suggesting ideas on the passage under notice.

We announced some time ago that J. M. Hirschfelder, Lecturer in Oriental Literature. at University College, Toronto, was about to publish, in numbers, an important expository and critical work on the Old Testament. We have just received the first number of this series, and have been much gratified by a perusal of its contents. Though this number is merely introductory, it gives promise that the whole work will be one of great value to Biblical atn dente. Mr. Hirschfelder unites in a rare degree a thorough familiarity with the Hebrew lan guage and literature, with a devout and reverent treatment of the Holy Scriptures. The fact that our author's work is designed to scunteract the rationalistic criticisms of skeptical German writers will invest it with special interest.

UNION AND THE SUPERANNUATION

I have just read the article on the financial aspect of the Union Question, in this week's GUARDIAN, by Bro. Ross, and am constrained to offer a word or two upon it.

1st. I must challenge the figures - the figures representing the endowment of our Superannuation Fund, are more than 15 percent, above the facts in the case, and certainly the not assets of our Book-Room are not \$120.000.

These errors cast a doubt, at once, on the whole tables before us.

what the securities are.

2. If the figures were correct, we ought to know where the money, making up the endowments, in every case, is invested. Is it in good debentures, or loaned to bankrupt churches, or held in other doubtful securities? Let us know

3. "Dollar for dollar" does not simply apply to ordinary income and endowments, it applies to resources also. Our Book-Room alone, as a resource of the Superannuation Fund, is greater than all the resources of all the other bodies of Methodism together. We must have closer calculation on this "dollar for dollar" line to get at the fair thing.

4th. Bro. Ross proposes, in the event of union, a pro rata division of the Common Fund, according to present condition of the several bodies, and the payments they make now; this to last four

This proposition, I am sure, will appear too awful to be thought serious. It is simply this, we may have our fair proportion of the Common Fund for four years, and then hand over onethird of our honest, hard-earned capital, income, and resources to others. It will be hard enough stice and suffering on our superannuated brethren. If union does take place, and I do not oppose it, justice to all parties relative to tained, by carrying down through the whole boat for Mission purposes, and the amount transformed into lives of those who enter the union, the per-realized in various ways more than reached that Church and School. the Superannuation Fund, can only be main-

centage claim which their Church would have to the United Church, at the time of union. It would give to us nothing more than we will have if we go on without Union, and to the

others nothing less.

I will return to this question again in closer examination, but in the meantime thank Bro. Ross for the labor of his long article, and the excellent plan on which it is got in .

T. M. Campbell.

[We do not understand why Bro. Campbell demands to know where the money of the Superannuation Fund is invested? or throws doubt upon the securities? The securities are all good. But it was no part of Bro. Ross's business to give that information. -Ed. C. G.]

BRIEF CHURCH ITEMS

TORONTO CONFERENCE.

GRAVENHURST.-An oyster suppor was held in the Town Hall last week, in aid of the new Organ Fund. Programme good. Attendance good. Results satisfactory .-- Com.

WESTON .- A very pleasant time was spent at the tes-meeting in this place, on Wednesday, 1st inst. The tea, served in the basement of the church, was first class in every particular. The programme consisted of music by the choir. a solo by Mrs. Tonkin, a reading and solo by Mr. Gould, reading by Mr. Clarke, and an address by Rev. A. C. Crews. The proceeds were in aid of the Sunday-school.

TORONTO. Sherbourne Street Church .- On Thurs. day evening last, a very pleasant and successful social was held at the residence of Rev. Dr. Dewart, Sherbourne Street. About one hundred persons were present, and everybody enjoyed themselves thoroughly. A very interesting programme of readings, and vocal and instrumental music was provided. Quite a sum was realized which will augment the funds of the Ludies Aid Society.

MARKHAM .- The anniversary services of the Sunday-school were held here on Sunday and Monday, 29th and 30th ult. Elequent and appropriate sermons were preached on Sabbath by Rev. I. Tovell. On Monday evening the anniversary meeting was held. Dr. Crowle, the Superintendent of the school occupied the chair. Interesting addresses were delivered by Revs. I. Tovell and A. C. Urews, of Toronto. The singing was good.

Warlace. - Rev. R. J. Husband writes :- We are at present engaged in a series of revival services, at our Mount Pleasant appointment, having begun with a four days' meeting. Over a dozen persons have presented themselves as seekers of salvation, several of whom have found peace, and others are still seeking. The membership of the Church has also heen greatly blessed. To God be all the glory.

ALTON.—The anniversary services at Charles ton, on October 29th and 80th, were a splendid success. Appropriate sermons were preached by the management of the subject when treated in Rev. G. M. Brown, of Orangeville, on Sabbath, the 29th. The fruit and tes festival on Mon-S. Notes Liaustrative, containing one or more | day evening surpassed any ever held in our church here. The Alton Methodist choir rendered very excellent music. Rev. Messrs, Brown and Reid gave good addresses. An autograph quilt, the work of the Ladies' Aid at Charles ton, containing 725 names, was on exhibition.

> TORONTO, Berkeley Street Church.-This church has a report of progress to make. The Sabbath congregations are steadily increasing in numbers, and in their contributions to the regular funds. Thirty-three new members have been received into the Church since the 1st of July. The young people have been organized C.B. Armstrong, and Mr. and Mrs. J. Menten. into an Association, and have begun their wor with vigor. The most marked enterprise of the Church, of recent date, has been the purchase of a lot, and the erection of a very suitable parsonage at a cost of over \$4,000, and which has been furnished throughout by the ladies. Three socials have been held in private homes, and one tea-meeting in the church since Conference all of which have been an advantage to the parsonage interests. A subscription was started at the tes-meeting, on Tuesday last, to provide for the cost of the parsonage property, which in a few minutes amounted to over \$600. This amount will be increased.—Com.

LONDON CONFERENCE.

BISMARCA CIRCUIT .- The anniversary tea-meeting was held on October 25th, at Muirkirk, and was very successful. Amount realized, with collections on Sabbath, \$70, liquidating the debt which remained on the church - Cox

WESTMINSTER. - The Methodists of Westminster Circuit appreciate good music, and do not fail to show that appreciation in a tangible manner. A short time ago the congregation at Lambeth went in a body to the home of Miss Woodhull, the organist of the church, and presented her with a very elegant tilting silver water pitcher and set. On the evening of the 8th met the young people of the North Street Church surprised the leader of their choir, Mr. Ezra Hunt, by presenting him with a very beautiful guitar. On the evening of the 10th, Mr. Samuel Sutton, organist of the Gore congregation, was presented with a valuable goat-skin robe and gold pencil. Short terse replies, plenty to eat, plenty of talking, plenty of amging, was

the order of the evening .- London Advertiser. LONDON, Dundas Street East.—The thanksgiving festival, in London East Church, was, probably, the best ever held in the building. The tables tastefully decorated, and the display of celery, cut flowers, plants, etc., would have done justice to a horticultural show. W. K. Atkin son acted as chairman in the intellectual portion of the entertainment. Able speeches were delivered by Mayor Anderson, Squire Jarvis Rev. J. S Ross, and the pastor. The choir received a hearty vote of thanks for their selections of choice and new pieces. Ray, Mr. Ross' address was itself worth the whole price of admission, and every one went away well pleased The ladies certainly performed their duty thoroughly, and received a crowning vote of thanks. The church was well filled, and the

best of order prevailed.—Advertiser. LONDON, Dundas Street Centre.—The concluding concert in aid of the Crosby Mission Boat Fund, was held at the res dence of Mr. James Duffield, Queen's Avenue, recently, and proved very successful, the attendance being large and the programme interesting. It was the intention of the Crosby Mission Boat Class, which is composed of the young people of the Dundas Street Centre Methodist Church, to raise \$50 for the purpose of assisting Mr. Crosby, the British Columbia Missionary, in his efforts to build a

amount. A lountiful supply of refreshments was served, and the intellectual part of the entertainment was inaugurated when Rev. J. S. Ress. rastor, assumed the chair. The programme comprised vocal selections by the class under the direction of Mrs. John Mc-Mechan; a piano solo by Miss A. Bradford, and a violin solo by Mr. Pecock, and sougs by Mr. Skinner, and Mesdames Craig and Edwards. The programme closed with the singing of the

National Anthem. London East .- The Thanksgiving tea-meeting, on Thursday night, in the Hamilton Road Meth. odist Church was, financially and otherwise, a fine success. In addition to the excellent tea provided, the pastor, Rev. George Daniel, was prevailed on to deliver another of his popular lectures, the subject chosen being "George Whitefield." This is the third time Mr. Daniel has lectured in this church. Mr. Wm. Crittle. of London East, ably presided at the organ. In addition to the several members of the choir present. Mrs. (Rev. G.) Daniels, Miss Kitty inations. They are fore armed against incidious Hoover, Miss Nettie Hoyt, and Miss Annie E. errors and all proselyting." English took part in the programme. G. Mc-Lelland, Esq., occupied the chair. Large praise is due the ladies of the congregation, who worked so indefatigably to make the entertain- the southern part of that State is settled by ment a success,-Advertiser.

Rockwoop. -- While other parts of the work in our mite. The Methodist church in this village being somewhat out of repair, the trusand out, the ceilings and walls kalsomined, and windows frosted. The work was done by Mr. Builey, of Georgetown, and the church now pre' sents a nest and new appearance. On Sunday, 27th ult., Rev. William Chapman, of London, preached re-opening sermons to large and delighted audiences. A social, given in the parsonage, on the evening of September 29th, netted upwards of \$21, to be applied on purchasing furniture for parsonage. Nearly all the appointments were represented, and a pleasant evening spent. We need the baptism of revival. over this entire mission. May it come !- Com.

London, Queen's Avenue Church -The officers, teachers, and scholars of the Queen's Avenue Methodist Church Sunday school celebrated their ann versary with special services on Sunday. By the exercise of an interesting, conversational style in connection with the opening Scripture lessons, Rev. George Brown, who preached at the morning service, arrested the a tention of the young people. His text was : From a child thou hast known the Holy Scriptures.' He had laid down Christian love as the primary qualification of the teacher, and advanced many excellent reasons in advocacy of the training of children in religious truth from early youth onward, instead of allowing their minds to become like an uncultivated garden. At this and the following services of the day the scholars, under the direction of Mr. Arch Screaton, led in the singing. In the afternoon a public meeting was held in the Lecture Hall, where addresses were delivered by Revs. L. W. Crews, George Daniel, Leo. Gaetz, and Mr. Geo. Webster. Mr. John Green, superintendent, ocupied the chair. An interesting meeting was held in the Lecture Room on Monday night .-

London WEST .- An audience as large as the building was capable of containing crowded the London West Methodist (hurch, on Thursday evening, the occasion being the annual Thanks giving supper, under the auspices of the Ladies Aid. The church was elaborately decorated with fruits of the field and products of the soil. delightfully festooned with green and artistically mottoed, the whole reflecting much credit on the Decorative Committee, Mr. and Mrs. palate. The ladies of this church regard their Thanksgiving supper as the chief event of the year, in connection with the social work of the Church, and never fail to do themselves honor and delight the public. The literary and musical programme was of a high order. The addresses of Revs. D. Ryan, D. McGillivray, of St. James' Presbyterian Church, and A. E. Russ, of Simcoe, were full of light, graceful humor, and practical, vigorous thought. The choir of the church, led by Miss Spence, and assisted by Misses MoBride, Morgan, and Wilson, abiy sustained a well-earned reputation. both in the rendition and selection of the various numbers on the programme. The report of the Ladies' Aid, read by the pastor, Rev. Dr. Fowler, during the evening, gave the total receipts of the year at \$205.98, the disbursements at \$193.86; eash on hand \$13.12; outstanding liabilities, \$94.47. The chair was genially occupied by Mr. John Green. The proceeds were in the neighborhood of \$80.-Advertiser.

WINGHAM.-Rev. George H. Cornish, pastor. Ladies' Aid Society, consisting of eighty-seven members, has just been organized in connection with the Minnie Street Methodist Church. They hope in a few days to report one hundred members .- On Thankegiving Day there was ser. vice in nearly all the churches in our town. Business generally was suspended, and everybody seemed bent on having a day of enjoyment. In the Minnie Street Methodist Church a large congregation met to offer up praise unto God for the year. At the close of the sermon the pastor had the pleasure of extending the right hand of fellowship to twelve persons, whom he publicly admitted to the membership of the Church. We are pleased to learn that this church has, during the past four mouths, had an addition of thirty-five to its members, and that the congregation is constantly increasing. This must be encouraging to both pastor, and people. -A very successful harvest-home entertainwas held in the Miunie St.Church on the evening of Thanksgiving Day. The day being a public holiday, a large congregation assembled to enjoy the fruit social provided by the ladies of the Church. A great deal of taste had been displayed in the decorations. The beautiful plants, the excellent cereals, and choice evergreeus were tastefully arranged, and added much to the interest of the evening. The choir rendered some choice selections of music and excellent addresses were given by Rev. Mr. Saer, H. Mc-Quarrie, and Williamson, of Wingham, and Rev. A. G. Harris, of Teeswater, Mr. Gracey gave an excellent reading with his characteristic ability, and Master Fred Cornish gave an amusing recitation on the "Origin of the White Man." The proceeds, amounting to \$58, were in aid of the funds of the Ladies' Aid Society connected with the Church .- Wingham Times,

THE old slave market at Zanzibar, where 30,-600 staves were formerly sold annually, has been trausformed into mission premises, with a

NOTES

ON AMERICAN METHODISM. THE Methodists of Evanston, Ill., held a debt-

aising supper last week and raised \$16,000. CINCINNATI Methodism is in the best condition that it has been for a number of years, financially and spiritually.

Saginaw District, in Michigan, is going to hold a special conference for consultation and prayer for a general revival. It is estimated that there is one member of

the Methodist Church for every nine persons in the white population of Nashville, Tenn. This is a better showing of Methodism than at the Methodist publishing interests in New York and Cincinnati. THE Nashville Advocate very truly says: "In

a Methodist family where the best Methodist literature is taken and read, you will not see the children split into a half-dozen different denom-

THE Southern Methodist Episcopal Church has extended its work into nearly half of the counties of Illinois. A considerable portion of people from the South,

THE revival spirit seems to be largely abroad are reporting progress we may be allowed to cast in Virginia. Many religious meetings are attended with extraordinary results. At an outdoor meeting recently, in one of the Methodist tees met and decided to have it painted inside circuits, one hundred and thirty conversions were reported.

DR. S. HUNT, of the New York Book Concern, said, at a recent Conference : "Methodiste have no more right to put other than Methodist litera. ture in their Sunday-schools than they have to put other preachers in their pulpits," and he was loudly applauded.

THOSE were hard times for the Methodist preachers fifty years ago. During the semi centennial services held at the Ithaca Methodist Conference recently four divines who had been in the ministry for fifty years and upwards gave an entertaining account of their experience. Among them the Rev. James Erwin, formerly of Oswego, stated that he began preaching in 1831. on a circuit covering 856 miles, and that for his first year's labors he received the then munificent sum of \$60, of which \$4 was in cash. At the present prices of necessities his salary would scarcely fill his potato bin.

THE Kansas Methodist says " From every part of the State we are receiving encouraging news with reference to the advancement of Methodism. New houses of worship are being built, homes for the pastors are being provided. In many localities the revival spirit has prevailed during the entire summer. New classes have been formed, and thus the borders of Zion enlarged-The children are being brought into the Sabbath. school and many of them into the Church Methodism is aggressive, and especially so in

OTHER CHURCHES.

With a population of 250,000, Rome has 7,500 CARDINAL NEWMAN has more Protestant readers

than Roman Catholio. In Madagascar, out of a population of 2,500,000

there are 70,000 Christians. The first missionary visited the island less than sixty years ago. THE Baptist Churches in Germany have suffered a serious depletion from emigration

during the past year, 1,897 members having left

the country during that period. The aggregate number of members now does not exceed 28,000 in all the sections of that Church. ALL the signs of religious movement Germany go to show that that country is being fast prepared for a genuine evangelical awakening. Not only are evangelists springing up over

Germany to carry on the work already begon.

more and more importunate. Accompine to the Year Book of the Young Men's Christian Association, 779 organizations exist in the United States and Canada, comprising 82,-375 members. Property valued at \$8,830,000 is 000 per annum.

THE General Convention of the Universalist Churches of the United States, which closed its Position. session in Philadelphia last week, not believing in punishment in the tuture life, seek to abolish it in this life. They " resolved " in favor of the abolishment; of capital punishment in all our States and recommended that " a more humane and effective penalty be substituted."

THE number of "certified ohapels" in Great Britain at which Nonconformists are allowed to hold religious services, has increased within thirty years from 14,662 to 21,366, or nearly fifty per cent. It is claimed that the number of attendants at Nonconformist services is nearly as large as that of the worshippers in the Estab. lished Church, although the accommodations for the former are only a third of those provided by the Church.

THE Society of Friends, in Canada, seem to be making as little progress as elsewhere. The last yearly meeting was the smallest that has vet been held. In the reported account of the meeting it is said that " the report shows continued activity but no increase of membership;" a result which will lead many to wonder what sort of activity it could have been.

In furnishing the new Epworth Independent Methodist Church, a new departure in church furniture will be made in the main portion of the building; chairs similar to those used in the theatre, which close up when not in use, being used justead of pews. A hat rack will be placed under each chair, doing away with the old method of placing a bran new Sunday hat upon or under the seat, or in the aisle, where it is often swept aside by the flowing skirts of the female portion of the congregation.

has instructed a Bible class for twenty-two years. The original class numbered sixteen. The sum of all the scholars is five hundred. Of these three hundred became members of the Church. They are mostly poor, yet her class supports a native missionary in Burmah, a theological student in the South, and aids a poor church in Iowa. The secret of her success is, first, piety; second, personal devotion to her scholars; third, social influence. Her scholars are her friends and associates, and she is their spiritual guide.

In Germany, Drs. Baedeker and Ziemann are attracting attention through success in evan. gelistic work. Dr. Baedeker was recently offered ordination by the Lutheran Church, but declined on the ground that he was more free as he was to carry the Gospel wherever he was called. Dr. Baedeker and Dr. Ziemann conque in thinking Publishing House, Toronto

that a great change has come over the German spirit within the last few years. There is less indifference among the people, and even in the unbelieving circles there is much less patience with rationalism than formerly. In some of the villages a kind of Salvation Army, not differing much in its methods from the English Army, has been formed by the younger Chris-

tian workers.

The curious denomination known as Dunkers has had so serious a division of opinions among its members as to render an appeal to the Equity Court of Franklin county, Pa., necessary in order to decide to whom the Church property shall belong. The progressive party wants modern dress, musical instruments in their homes, educational institutions, Sunday-schools and a paid ministry. They deny the authority of the Annual Conference and insist that the Bible is their only guide. Yet they claim that they have not departed from the faith of their

PERSONAL ITEMS.

Canon Liddon is about to resign the post of Professor of Exegesis of Holy Scripture in the University of Oxford.

Plymouth Congregational Church, of Chicago, has extended a call to Rev. Henry M. Scudder, of Brooklyn.

The very lowest caste in India is the cobbier caste, and William Carey, an English cobbler, carried to them the first tidings of the Gospel. Rev. Dr. Henry M. Storrs, of Brooklyn, has lecided to accept the call of the First Presbyterian Church, of Orange, N. J.

General Sir Garnet Wolseley is a fee to war correspondents of newspapers. He calls them newly invented curses to armies."

President Arthur will vote at the State elecion next month. The other day he registered at the office of his voting precinct in New York sity, which was a smutty little tobacco store.

Dr. John Hall thinks that instead of preaching special sermons to children, the ordinary service should be made level to children as well as adults.

The silver wedding of the Crown Prince and Princess of Germany will take place on the 25th of January next, and great preparations are being made to celebrate the event.

Something for the clergy to remember. When Phocion was asked if he were engaged in meditation, he replied, "Yes; I am considering whether I cannot shorten what I have to say to he Athenians."

Sir Samuel Wilson is about to place a stained class window in the north sisle of Hughenden Church, in commemoration of the Queen's escape when McLean fired at ber, last March.

The Rev. J. B. Buttrick, one of the five young nen who arrived here about two months ago from England to supply vacancies in this Province, has been appointed, by Rev. Dr Rice, President of the General Conference, to the Nappan Circuit, Cumberland Co.

When the Empress of Germany travels dur ing the summer, her railway carriage is protected against the heat in a very ingenious manner. Its roof is covered with a layer of turf, which is watered frequently during the day.

A wealthy Armenian, of St. Petersburg, has et apart \$250,000 to found a College for his sent seven young Armenians to Germany to be educated, as a preliminary step.

The wife of the notorious Tichborne claimant | -Mr. Herbert Spencer, the great philosopher, stands as such on the workhouse register.

Rev. Father Stafford, of Lindsay, died last week. He was one of the most zealous temperance workers in the country, and accomplished but the cry for more of such workers is becoming much good in various directions. He was highly respected by Protestants as well as Catholios.

We are pleased to know that Mr. J. J. With. row is out as a candidate for the mayoralty of held by them, the current expenses being \$600. the City of Toronto for 1883. He is a man of rare executive ability, and unquestionable integrity, and if elected, will do honor to the

Rev. I. B. Howard has been in the city for a couple of weeks. His many friends will regret mite. to hear that he is in very poor health. He left last week for Southern California, in the hope that the milder climate there might benefit him.

Mr. Joseph Cook says, in one of his lectures that in conversation with an eminent German Professor, the latter remarked, "Unless you destroy the use of that word 'smart' among your people it will break the neck of your great Republic." The Lord save us from the whole tribe of "smart" men,

Rev. William Taylor, says the Indian Witness, has made sixty long voyages in the prosecution of his great work as an evangelist. He still speaks confidently of returning to India, but cannot fix a date for his coming. He believes that God has given him "an additional lease ' of twenty-five years to his life.

Dr. Buckley refused an offer from Manhattan Beach of transportation and board for himself and wife from Saturday to Monday, with \$50 for a sermon on Sunday, on the ground that he was not willing to participate in "an attraction to Sabbath breaking excursions." In this he sets an example worthy of being followed.

The famous work of Miss Whately, daughter of Archbishop Whately, who for years carried on her work in Cairo, at her own charges, is a very interesting branch of Egyptian missions. The Khedive presented Miss Whately with land for her builddings, and her Cairo schools number 300 boys and 200 girls, more than two thirds THERE is in Troy, New York, a teacher who of the girls and half of the boys being Moslems. She has a branch school of ninety pupils at Damietta.

ACKNOWLEDGMENTS.

Acknowledgments of donations for religious eading for hospitals, etc :

John Macdonald, Toronto Wat. Gooderham, Smith & Fudger, & Fudger, Withrow, W. H. Witness, John Me ares, Dennis Moore, Hamilton. Dennis Moore, Hamilton...
John Skinner,
Stewart Wilson, Picton
Kev. 8. Might, Prescott
R. Wilson, Cooourg
Isaac simpson, Kingston
S. Le.can, Port Hope...
W. H. Austin, Prenton
A Frieni, Fignal

Further donations will be thankfully received by Rev. W. H. Withrow, Methodian Book and Publishing House, Toronto Canadana and the best of the property of the best of the bes

NEWS OF THE WEEK.

-A great falling off in the emigration from Liverpool for October is shown in the official re-

-By a railway accident in Algeria, on Thursday, ten persons were killed and thirty-six in-

iured.

-A fresh Socialist outbreak in Lyons is feared owing to the great activity displayed by the

-Spain has politely, but firmly refused to surrender the Cuban refugees handed over by the Gibraltar authorities. There is great excitement at Beston, where s

test oil well is being sunk. The indications are reported very favorable. -The powers have protested against Great

Britain granting France an exceptionally favorable position in regard to Egypt. -Rev. Dr. C. O'Brien, of Indian River, P.E.I.,

has been appointed by the Holy See to the vacant Archbishopric of Halifax, N.S. Recent returns from the Post-office Savings

Banks of the United Kingdom show deposit accounts to the amount of £36,200,000. -The extra expenses for the government of

Ireland are £450,000 for police, £150,000 for

land courts, and a small amount for the military. -The foundering of the British steamer Austra in the harbor of Sydney, New South Wales, is

reported at London. No particulars are yet to hand. -Richards, the Sutton murderer, is to be hung

on the 25th inst., the prayer of the petition in favor of a commutation of the death sentence having been refused.

-The Sheriff of Annapolis county, N.S., has been committed for trial in the Supreme Court of the province, for shooting a man whom he was attempting to arrest for debt.

From Sants Anna Oal. comes the shocking story of the sacrifice of their 14 year-old boy by his parents, under the belief that they had been commanded to do so by the Lord.

-The Minister of Justice has decided that the law must take its course in the case of Richards, the immigrant convicted of the murder of a companion in the Eastern townships in 1881.

-A syndicate of New York and Chicago capitalists have been formed, in the interest, it is believed, of the live stock trade, to start an opposition to the new Western dressed beef enter-

-Heavy rains have caused great floods in England, and in certain parts traffic has been carried on in boats. The rains have also prevented the sowing of autumn wheat. Sheep rot has also appeared.

-An embankment on the Canada Atlantic Railway, collapsed Thursday evening, delaying a passenger train for some hours and necessitating the transfer of its passengers, but doing no other material injury.

-The United States cutter Coron reports that the Hostsno Indians in Alaska are very troublesome and aggressive. Before leaving, the Corwin shelled their village in reprisal for an outrage upon the whites. An explosion took place at noon on Wednesday

last, in a powder mill at Windsor Mills, Quebec by which one life was lost. Had not the emcountrymen at Erzercom. Ten years ago he ployees been at dinner a terrible bolocaust must have ensued, as the various buildings were blown to atoms.

and two children are inmates of a workhouse at sailed from New York for England on Satur-Southampton, England. She still persists in day. It is thought that, while no marked improvement in his health has been observed, the beneficial effects of his trip will be felt when he reaches England.

-With a largely increased vote polled, Prof Foster has been re-elected in King's N.B., by 286 majority. His previous majority was 71. A. protest is again talked of, but it is intimated. that whatever the result his opponent, Mr. Domville, will retire.

-A revolutionary manifesto, which has been seized at Paris, reminds the people that all is fair in war that weakens an enemy, and that this holds good in the struggle between the proletariat and the bourgeoise. It also gives minute instructions for the manufacture of dyna-

-On Friday evening, 10th inst., the ceremony of installing the new Professor of Physics at. Queen's College, Professor Marshall, was performed by the Vice-Chancellor, Dr. Grant, in the presence of a large assembly. The new Professor delivered his opening lecture on the

-Great excitement was caused in Dublin. Friday last, by a heated discussion in the City Corporation upon a revived proposition to confer the freedom of the city upon General Wolseley and thank the British troops for their gallantry in Egypt. The proposition was ultimately de--In the Imperial Commons, last Thursday,

Mr. Gladstone said that the object of Lord Dufferin's visit to Egypt is to conduct the necessary negotiations with the Egyptian Government. No machinery exists at present by which the Egyptian people can be consulted in regard to their future government.

-Notwithstanding repeated warnings, teamsters and others show the greatest carelessness in handling dangerous explosives. The latest victime are a father and son, who were terribly injured by the explosion of a waggon load of gunpowder, near Jackass Mountain, B.C., which they were conveying to the rarlway works.

-Owing to the success of the fisheries there is not likely to be any distress on the coast or at . the Magdalen Islands this winter. The total catch of salmon is said to be an improvement on that of the two preceding years. Specimens of the principal batt fishes and of merchantable fish are to be forwarded to the London Exhibi-

-A curious feature of the craze for speculating fostered by the recent oil discoveries in the Pennsylvania district is the hold which the speculative fever has obtained upon the fair sex, who crowd the gallery of the Exchange at Titus. ville eagerly watching the fluctuations of the market and gambling with more or less saucesa, in markins.

-As a rule the result of the Lower St. Law. reace fisheries has been satisfactory this year, and no fears are entertained of the prevalence, of the disasters among the fishermen during the coming winter. The Government stammer La

COUNT THE MERCIES. BY MRS. MARY D. JAMES.

Count the mercies | count the mercies Number all the gifts of love; Keep a daily faithful record Of the comforts from above. Lo at all the lovely green spots in life's weary desert way; Think how many cooling fountains Cheer our fainting hearts each day. Count the mercies! count the mercies See them strewn along our way!

Count the mercies, though the trials Seem to number more each day Count the trials, too, as mercies, Add them to the grand array. Trials are God's richest blessings. Sent to prompt our upward flight Makes them fly to lottier heights. Count them mercies, count them mercies, That bring heaven within our sight.

Let us number all our jewels, Let us estimate their worth: Let us thank the gracious Giver Strewing blessings o'er the earth; Let our hearts o'erflow with gladness. Let us tell the wonders o'er. Till our multiplying treasures Seem a countiess, boundless store. Then let praises, grateful praises, Be our language evermore. 🧬

SERMON

BYREV. T. DEWITT TALMAGE DELIVERED IN THE BROOKLYN TABERNACLE.

THOMAS GUARD. "How are the mighty fallen in the midst of the battle!" 2 Samuel, i. 25.

An outburst f grief and sulogium from David because of the death of his dearly-beloved frend Jonathan, at the battle of Gilboa, but as appropriate an exclamation for all those who heard that two weeks ago, at six minutes of 1 c'clock on Sabbath morning, Rev. Thomas Guard, pastor of the Mount Vernon Methodist Episcopal Church, of Baltimore, breathed his last. Mighty in eloquence, mighty in sympathy, mighty in influence, mighty for God, mighty for the Church, mighty for the world's betterment. "How are the mighty fallen in the midst of the battle!" The providence comes to me with the more solemnity because he sent me a salutation of love, warmer and more generous than I ever received from any Christian minister—a salutation which reached me a week after his death, coming with the proposition that we change pulpits, he to preach here and I to go there. Oh, how glad I would have been to have him confront this assemblage and on this platform unfurl the crimson banner of the cross | Who was this Thomas Guard? I remark in the first place, he was a grand specimen of what the religion of Jesus Christ can do for a man. Whether in Ireland, or in South Africa, or in America, on the Atlantic coast, or on the Pacific coast, or in the cities between, he was ever trying to make the people good and happy. I challenge you, amid all the ranks of those who have despised Christianity during all the ages, to show me a soul so unselfish, so self-sacrificing, and I will give you from now until we meet at the bar of God in the day of eternal judgment to fetch up your first specimen. It is only the grace of God that can make a character like that. Who was he? He was a contribution from Methodism to Christianity. He was in that apostleship of which Wesley was the chief and Alfred Cookman the modern exponent. I warrant you. that when this man of God, two weeks ago went up to the gate of heaven, there was at that shining gate a group of the chieftains of that heroic set to greet him. How it makes one fee; for the helmet and the sword to give rever-ential salute, as I call the names of Asbury, and Emory, and Cope, and Watson, and Fletcher, and Whitefield, and Bishops Jones and Scott. But no fence of sectarianism could wall in Thomas Guard, any more than you could fence in the fragrance of a grove of magnolias in full bloom. He was with us in the attempt to annihilate bitter sectarianism, a work so nearly done that while in all our denominations there are narrow-souled bigots running around with are narrow-solied bigots running around with rails, and post and shovel, trying to rebuild the unbrotherly separation, the distinctions will scon all vanish in the overwhelming answer to Christ's prayer, "Father, that they all may be one." Who was he? He was the contribution of foreign nationality to America. Born in of foreign nationality to America. Born in McClintock died before he had completed his Galway, Ireland, in 1831. Died in Maryland, United States, 1882. Take away from the history of the American forum, the American laboratory and the American pulpit, all foreign talent, and you have obliterated more than half of it. Scotland grows great metaphysicians, England grows great philosophers, Germany grows great dreamers, Italy grows great painters, Sweden and Norway grow great singe s, and Ireland grows great orators. Thomas Guard came from the land of Edmund Burke, and Robert Emmet, and Daniel O'Connell, and he showed it. The fire of eloquence was in his eye, in his hand, in his foot, and quivered in his whole body, with every tone, with every atti-tude, with every gesture he defied all the rules of rhetoric as laid down in the books. He made many bright days halted at noon. Oh, yes, it his own laws. Unlike all others, he was like was with Thomas Guard's 12 o'clock meredian! himself. Electric, thunderboited. Irish elo-quence sanctified. When America has received nine at South Africa, struck ten at San Francisco, quence sanctified. When America has received for the last half century such a large donation of great souls from Ireland, she can well afford to return her sympathy. Bread when there is famine, and world resounding protest when there is political oppression. Who was he? He was a preacher of the Gospel, natural and untrammeled by the way other people did their work. His church was thronged. A building holding 1,500 or 2,000 people and thronged. He did not use what is called the pulpit tone. He spake out of a symvathetic heart to the hearts of the people. In all denominations there is discussion about the decadence of church-going. I will tell you why people do not go to church. They cannot stand the humdrum of ministers resolved to preach like all their predecessors and like everybody else. The fact is that some thoological seminaries in this day take all the fire out of a man and send him in to the pulpit cowed down. They tell him how many heads he must have to his discourse, and how long the introduction must be, and what kind of an application must befastened on at the end, and how he must plant his foot, and how he must throw out his hand, and there are thousands of Presbyterian, and Methodist, and Bantist and Congregational Churches to day dying by inches through intolerable humdrum Thomas Guard threw body, mind, and soul against these frigid conventionalities of the Church, and they cracked and gave way under his holy impetuosity. Elequence is not attitude, it is not gesture, it is not voice; it is being possessed with some important thought and making others feel as you do. I wish that the young men of our theological seminaries could have heard Thomas Guard preach. The trouble is that in many theological seminaries young men are taught how to preach by professors who, themselves, never could preach. You can no more get people to church doing things now as they did a century ago, than you can get them to discard the limited express train to Washington and go with the stage coach. The old Gospel, the same Gospel from century to century, but having its adaptation to each age. What a farce is being enacted in many of the cities. A church holding a thous-and people with 250 folks in it, scattered around in great lonesomeness, and going there from year to year because it has been decreed from all eternity that they should go, and they some how cannot help it. Who was Thomas Guard? He was a man of large sympathies. The earth could not fill him. He took in heaven as well. All time, all eternity, all heights, all depths, all lengths, all breadths. Thorough manliness. No whining out of the Gospel. No whimpering about the world as going to destruction when it is going to redemption. No patience with men, it side or outside the ministry, built on a small scale, five feet by three, trying to pull others down, hoping out of the debris to build them-

music hates discord and as the sunshine hates | earthly home and at the right time take his darkness. He was full of the gospel of good loved ones to the still better country? But he cheer, the gospel of geniality, the gospel of practical help, the gospel of spring morning, the gospel of carnation, rose, and pond lily. I think gospel of carnation, rose, and pond lily. I think that to him the blooming orehard was a burning censor swinging before the throne I think that to him the sky was a gallery and the clouds were pictures done in water colors. Great soul, gentle soul, sympathetic soul, suffering soul, triumphant soul, transcendent soul. I do not know through which one of the twelve gates in heaven he entered when he ascended two weeks ago but if there be one gate with larger pearl than another and with hinges of more ponderous gold than another, and with such more triumphal than another, and with waiting chariot of swifter wheel and snowier coursers than another, I think that was the gate at which Thomas Guard en-

While I consider this providence which affects all the Christian Church, I am struck first with the mysteries, and then with the alleviations. Mystery the first: Why should so good a man be called so terrifically to suffer? There came all those years of domestic anxiety because of his wife's invalidism, moving from Irelend to South Africa, for the same cause moving from the Atcause moving from San Francisco to Oakland. The honeymoon lasted from the time when at 27 years of age he took ther hand at Dublin, on down until when four or five years ago he put her away for the resurrection. Ah, that hus-bandly affection is of but poor fibre which lasts only when the eye sparkles, and the cheek has in it the flush of the sunrise. He held that hand as tenderly and as lovingly, after it was wasted and sick, as when it was round, well, and strong, the ardor of affection increasing all the way from Dublin to Oakland. Then came those four or five years, when at any moment he was liable to paroxysms of physical suffering; post-poning the surgeon's knife until he could postpone it no longer; with a nervous horror approaching the crisis, until he had no strength to meet it; passing out of life with physical agon ies, which anodyne and hypodermic appliances only partially assuaged; suffering, suffering. Tell me why. I cannot tell you. I adjourn the mystery until the day when Kidley shall have exlained to him the fiery stake, and Hugh McKail shall have explained to him the scaffold, and Margaret, the martyr Scotch girl, shall have ex-plained to her the wave with which she was frowned, and James A. Garfield shall have explained to him the bullet, and that suffering woman up the dark alley shall have explained to her the cancer, and the rainbow of God's bright and beautiul explanation shall be hung on all the departed showers of earthly grief.

Mystery the second: Why should he be taken at 51 years of sge, and at the very height of his power and influence? Why not wait until he was worn out with old age? Why, after the batteries had been loaded for a new campaign and were about to be unlimbered, must a gun ner drop? Why should he be taken before this Austerlitz, this Sedan, this Waterloo between Infidelity and Christianity is undisputedly settled in behalf of him who is the rider on the white horse? Why should this fearless and mounted captain of the Lord's host be slain while the feet of many weak Christians are by terror being shaken out of the stirrups? should this man die when to rally the courage of the Christian Church we want more sed warriors at the front? It is the last part of my text that sounds like the roll of a funeral drum. "How are the mighty fallen in the midst of the battle!" It is as though Blucher had been slain while coming up at night-fall with reinforcements. It is as though Garnet Wolseley had fallen half way between Alexandria and Tel-el-Kebir. How demoralizing to have the riderless horse of the chieftain careering and snorting across the battle plain. Why was it when Thomas Guard had gathered up so much knowledge, and so much experience, he should be taken away just as his best work was about to be done? Tell me. I cannot tell you. I adjourn the mystery to that day when we shall find out why Henry Kirk White expired at twenty-one years of age, just as he was giving intimation to the Christian Church that he had in him the song power of Isaac Watt and Charles Wesley, writing with his boyish hand:

When marshalled on the nightly plain, The glittering hosts bestarred the sky; One star alone of all the train Can fix the sinner's wandering eye.

Hark, hark to God, the chorus breaks, From every host, from every gem; But one alone, the Saviour speaks, It is the Star of Bethlehem. cyclopædia of biblical, theological, and ecclesias-tical literature; and until the day when we shall know why last year, at 57 years of age, William Moriey Punshon closed his lips forever, while on his shoulder rested the interests of the English Missionary Society, and there were yet so many words of fire waiting for him to speak; yes, until that lay when we shall find why Beethoven was struck with complete deafness so that he could not hear the loudest organ crash rendering his own music, and that day when we shall find out why so many authors never finished their manuscripts, and why so many artists dropped their pencils just as they were making the out-line of a great masterpiece, and why so many poets stopped midway the rhythm, and why so struck eleven at Oakland, struck twelve at Balti more. High noon and the sun eclipsed. But that last word, thank God, passes us on from the shadow of mystery into the glorious alleviation of this providence. Eclipsed, not extinguished; something rolled between us and him, doing no damage to him. When Jupiter hides one of his satellites it is occultation. No one has any idea that the satellite is destroyed when the earth casts its shadow on the moon, it is lunar eclipse, but no one has any idea that the queen of night is dethroned. When Mercury partially hides the face of the sun, we call it a transit, but we have no idea that any damage is done. When the moon hides the sun it is solar eclipse, but no one has any idea that the king of day is dead. I pronounce this departure of Thomas Guard to be occultation, transit, eclipse! When the sun was eclipsed in 1842, and in 1868 and 1869, all the astronomers gathered in the observatories and all the telescopes were turned heavenward, and now, as this effulgent nature is eclipsed, we do well to come up in the watchtowers of the church and into the observatory of Mount Zion and stand like the men of Galilee gazing into heaven. If you have any idea that Thomas Guard lies lacerated in Green Mount Cemetery, I have no share in your wretched agnosticism. Alas I for that sepulchre which has a knob on the outside the door to let us in, but ne latch on the inside the door to let us out. This man of God has only moved on and moved up. He passed out of a room where the air was heavy with opiates into an atmosphere exhilar-ant, and from a body pain struck into conditions rubicund with health immortal. He has become one of the atbletes of heaven—deathless as God is deathless, never to know pain, or sickness, or suffering, or sorrow, except as a vivid reminiscence. His mission is widened out. He has come to higher appointment, not to this church or to that church, or this denomination or that denomination, or this city or that city, or this world or that world. He has the universe to range
What velocities! What circuits! What in. What velocities! What circuits! momentum! What orbits in which the stars shall be as silvery as before the occultation, and the sun shall be as radiant as before the eclipse! You could not understand fully Thomas Guard here. You cannot understand Thomas Guard there. More difference than between an eagle n an iron cage and an eagle pitching from Chimburazo towards the sun. His work on earth is not done, it is not a fourth done, it is not a thousandth part done. He resumes it now under better auspices. How do
I know? "Are they not all ministering
spirits sent forth to minister to them that shall
be heirs of salvation?" The lines of telegraphy
and of rails treak connect no two certains

and of railt-track connect no two earthly cities

so well as earth is connected with heaven. Oid Thomas Guard, after he was established in

shall not come alone. The twain shall come, they who were side by side for so many years, bending over the same cradle, weeping over th same grave, now coming side by side, wing by wing to hover over those children when they sleep, and to escort them heavenward when they die Father and mother coming to help; father and mother coming down to comfort; father and mother coming down to defend. The air this autumnal day, so darkened with the flocks of birds flying south ward seeking a summer clime, is not so full as the air is full of ministering spirits. Angels are hovering round. Flocks of immertals sweeping this way and that. Earth no more an orphaned world, but a suburb of heaven. Blessed is that earthly home, where Christian parents preside, but more mightily defended is that home which a glorified ancestry canopy with their benediction. Elisha saw the mour tains full of horses and chariots of supernatural aid, and so they are yet. Which way are they driving? Her horses head this way. How the chariots rumble down the sky steeps! Sent forth to minister. Is yonder a soul in great excruciation of pain, and shall Thomas Guard refuse the ministry when he knows about suffering? Is yonder a soul awfully bereft? Surely Thomas Guard cannot refuse his ministry, for he knows what it is to be bereft? Shall we have revivals of religion in our churches and Thomas Guard not join in the hallelujah? Shall there come a great Armageddon in which all the good are on one side and all the bad on the other side? Earth, and hell, and heaven drawn out in battle array, and the gallant spirit just ascended not mingle in the fight? Not draw his sword? Not hit his battle shout, passing on to fatigueless service ! Perhaps he will preach the Gospel to some other world that needs a Saviour. Perhaps he will carry quick despatch from the throne of God to some empire of which the strongest telescope has yet made no revelation. Perhaps he will take a special part in the chorals before the throne. Perhaps he will help to compose some new doxology for the blest, Perhaps he will tell, while all the galleries of light listen, of that grace which strengthened him through all the earthly struggle, the closing words of his recital drowned out by the outburst of ministrelsy that can halt no longer, the surges dashing to the tops of the throne, while the archangel rising, beats time with his sceptre.

When a good man was dying he said he saw

written on the sky three letters, and they were all alike. The letter "V." Some one said to this man dying what he thought the livering addresses, according to pre-arrangement letter "V" was for. He said, "I think it or discussing the important questions which oc stands for victory." So over all this scene there is written congratulation for the departed, comfort for the bereft, and encouragement for usall Three "V's." Victory! Victory! Victory! Three "H's." Heaven! Heaven! Heaven!

On a catafalque of flowers Thomas Guard lay under architectural grandeur hung with symbols of sadness; the air throbbing with the Dead March in Saul, and beautiful, cultured, and queenly Beltimore preaking her richest box of alabaster and pouring it on those weary feet as they halted in the journey, and the American Church, north, south, east, west, sobbing out in sympathies over that great loving heart silenced forever. But this day I open on all sides doors of consolation, doors of hope, doors of resurrection, doors of reunion for his bereft sons and daughters, Reginald, and William, and Percy, and Porter, and James, and Charlotte, and Jessie, and for the Mount Vernon Church that for two terms stood with him on the Mount of Transfiguration, and for the denomination which still vibrates with his magnetic utterances, and for the Church universal which now sits watching this wonderful sunset. Until we meet again, farewell, my dear brother. Thou wast very pleasant to me. Thy salutation came so late I could not return it. So to-day I throw thee this kiss of warmest brotherly affection. Honored in life, triumphant in death, blessed in eternity. I could not be present to put even one flower on thy casket, but to day I sprinkle over thy new-made grave this handful of heather from the Scotch Highlands, in the hymn which thy people in that land of Andrew Melville and John Knox are apt to sing on their way to the grave of some one greatly beloved:

Neighbor, accept our parting song, The road is short, the rest is long; The Lord brought here, the Lord takes hence, This is no house of permanence.

On bread of mirth and bread of tears, The pilgrim fed these checkered years Now landlord world, shut to the door, Thy guest is gone forever more,

Gone to the land of sweet repose, His comrades bless him as he goes; Of toil and moil the day was full, A good sleep now, the night is cool.

Ye village bells ring softly, ring, And in the blessed Sabbath bring; Which from this weary work day tryst Awaite God's folk through Jesus Christ

Corresvondence.

DR. DUFF'S LIFE.

Will you please permit me, through the columns of the Guandian, to express my deep sense of gratitude to the gentleman who, out o the overflowing fulness of his good and generou heart, has donated to us, the ministers of the Methodist Church of Canada, the admirable volumes of "The Life of Dr. Duff."

It will be a valuable addition to our libraries and, doubtless, generations yet unborn will ai under their vine and fig-tree reading thes identical books, who otherwise would never have heard of them. May they be the means under God, of inspiring us with the spirit of that holy man, and so with the spirit of Christ May God bless the unknown denor, and grant him length of days! is the prayer of, yours sin-carely.

S. Salton.

A WORD TO FRIENDS, THROUGH THE " GUARDÍAN."

I have been written desiring a continuance of the "Hot weather Readings," saying that it is "too long to wait till next summer;" and that if the name is now unseasonable, I might sub-stitute "Winter Evening Readings" (a nice stitute "Winter Evening Readings" (a nice conception I couless); and if I could afford any pleasure or profit by recollections so slight and gossipy, it would afford me gratification, as it would be a recreation also to my own mind, rather than otherwise. But I fear I shall not be able to comply, and execute at the same time a task which I have on myself that will absorb all my time and thoughts for the next six months. It will also, I suspect, relieve entirely for the mission cause. In all about \$100 was those who think I appear too often in the GUARDIAN from any annoyance during the period increase of \$20 or more when collected.

indicated.

If I should abstain from any discussions of the subjects which will occupy the dear brothers of the Union Committees, it will not be for want of interest in their doings. They Ehall have an interest in my prayers. God bless and guide them!

JOHN CARROLL. and guide them!

THE UNION QUESTION.

Many of those who are not honored as legis-lators for the Church, and are excluded from her Legislative Councils, are, nevertheless, interested in her welfare, and anxious for her future pro-They can rejoice that they are not degress. They can rejoice that they are not de-barred from her spiritual privileges, from her active service, or from the luxury of contribut-

ing to her support.
As the contemplated Union has raised the question, What will be done in the event of Union with the surplus ministers who, by the consolidation of circuits, will be left without an appointment, permit me, through the GUAR-DIAN, to suggest a plan for their support. It is very simple, viz. : Let each one who comes into the Union contribute the sum of one dollar to form a Union Fund. Now, admitting that the united Church will number 200,000, including ministers, one dollar from each will be \$200,000. which, invested at seven per cent., will secure an annual income of \$14,000, which would enable a Committee, known as the Union Committee, to pay thirty-five families \$400 each. It is not likely that more than that number will require to be located at any time. Now, to make this suggestion practical, I will give two dollars for myself and Mrs. Dowler, three dollars for three selves up. Hating cant with as much emphasis this land, go to South Africa to get his family children, who are membeers but who are not as Thomas Carlyle hated it, but for an apposite and bring them to this better country? and vet of of age, in all, five dollars, to commence reason; not as the tiger hates the calf, but as shall he not now come back some time to that the above Fund.

J. A. Dowler.

Our Church Mork.

ADELAIDE-LONDON CONFERENCE.

The trustees of the Ebenezer Church, on this circuit, having recently repaired and improved the church and grounds, the re-opening services took place on the 22nd and 23rd October. The church has had a new brick foundation built under it, painted inside and out, entirely plastered with a white hard finish, new corpeting and matting for the pulpit, altar, and aisles, eave-troughs and drains for carrying off water from the church and grounds. The lot which before was low and wet has been raised by new earth and gravel, and surrounded by a new fence. These improvements have converted a dingy and rather dilapidated looking building and surroundings, into a comfortable and cheer ful looking sanctuary. The sermons were preached morning and evening by the Rev. J. W. German, of Petrolia, and in the afternoon by the Rev. W. C. Henderson, M.A., Chairman of the District, to large, delighted, and profited

The tea-meeting on Monday evening was a grand success in every particular. William Millar, Esq., occupied the obsir—and addresses were delivered by the pastor, Wm. T. Turner, and by the Revs. C. Barltrop, J. W. German, and W. C. Henderson. The Rev. Jasper Wilson, B.A., of Camlachie, with ability, perseverance, and humorous tact took charge of the subscription list. Amount required nearly \$300. Amount raised by collections, tea-meeting, and subscriptions, \$329, leaving a balance for improving the church shed. The choir, ably assis ed by Salem choir, of Kerwood Circuit, rendered very superior music throughout the services.

WALKERTON DISTRICT CONVENTION.

At our Financial District Meeting we arranged for a Convention, to promote the spiritual wel-fare of our work, and for the advancement of Sabbath-school interests. We held a meeting, according to this plan, in Paisley, on October 31st and November 1st. A sermon, on the gift of the Spirit, as the indispensable qualiication of working for God," was ably delivered by the Rev. Joseph Galloway, on Tuesday even-ing, followed by a love-feast and Sacrament of

the Lord's Supper.
On Wednesday morning, the Chairman, Rev. E. S. Rupert, M.A., occupied the chair, and most of the ministers and several is ymen from differ ent parts of the District took part, either in de cupied our attention. W. S. Clendenning, Esq., of Walkerton, School

Inspector, not being able to be present, sent a paper on "How to Get Children into the Sun-day-school, and How to Keep Them There." Dr. Dumble, of Tara, gave in the evening a lecture to the children, illustrated by pictorial illustrations of the lessons. He taught the advantages of speaking to the hearts of boys and girls, not only through the ear, but more especially, and with greater success, through the eye The attendance was very good, and altogether the meeting was a great success. All were highly pleased, and I believe very much profited.

It is an encouragement to us not to miss the opportunity of holding a convention every autumn. Joseph Edge. JOSEPH EDGE. BRADFORD DISTRICT.

God is with us in our work on this district. OUR DISTRICT MEETING,

Dr. Sutherland presiding, was one of rare spiritual interest. Many a minister carried home with him a memory which will be an inspiration for work and an incentive to success.

SCHOMBERG SABBATH-SCHOOL ANNIVERSARY was most enthusiastic, and throughout glorious ly spiritual. The people said it was the best anniversary they ever had. Bro. Stewart is extending and consolidating Methodism in and iround Sinoniber

STROUD REVIVAL MERTING.

For honest hearty amers, and for a rare combination of Yorkshire and Cornish fire, commend me to Stroud and the men and women thereof The communion rails crowded with penitents strong men crying aloud for mercy, and the people of God shouting for joy, was something to make even a Lacdicean get hot again. Revs. Scott and McGregor are soul-saving men. The Lo. d increase the number! BRADFORD QUARTERLY MEETING.

The Lord came down among us. Those witnesses for Christ who never spoke for him before, and the people of God are praying and lcoking for a revival-it will come on the old Bradford Circuit.

Bros. Campbell and Wilson are laboring for Newton Hill is about pushing on the building of three new churches on Bond Head Circuit.

Bro. E. Hill has wrought a miracte at Mount Albert in raising over \$3,000 to pay an old debt. Bro. Keam, at Sharon, is about completing a parsonage, all paid for. First the cage, then the ird, is a wise order of things. A. Browning.

MORRIS MISSIONARY MEETINGS, MANITOBA.

Recently I had the privilege of attending my first missionary meetings in this country. Bro. Robinson, of the Morris Mission, had fine weather for his meetings, and encouraging results. Brother Morrison, of Plympton, was the other member of the deputation, and gave rousing addresses, bristling with facts concerning our missionary fields.

We drove in all about one hundred and twenty

miles, some of it across the open prairie guided by compass. This class of road is rather hard on buggies—in fact, we broke both springs of Brother Robinson's velic. However, the people were very glad to see the preachers, listened attentively, and entertined them royally. Especially in the McCurdy settlement, near the river, with the "odoriferous name," were we cordially received. Brother McCurdy dewe cordially received. Brother McCurdy declared that, only for the Guardian and his little boy named Wesley, all the Methodism would have been "washed out of him" during the three years he has been without divine service. If there were no other reasons, it is worth a long drive to see the joy with which the isolated people hail the advent of a Methodist itinerant Owing to the floods last spring farming opera-tions were somewhat retarded, especially in that settlement : but, notwithstanding that great drawback, their hearts and purses were open

I think we are safe in concluding that not many years will elapse before this great land will return to the Missionary Society all she has drawn out. Our Church is making a good investment. Let the people of Ontario learn that a hundred dollars spent here now will return them a thousand in a few years.

H. PETTON COOPER. ONTARIO LADIES' COLLEGE.

The annual meeting of shareholders was held in the college on Friday afternoon, Oct. 20. The attendance was larger than usual. The principal question that came up for consideraton was the issuing of preferential stock. After considerable discussion it was decided to make an effort to secure a loan at a lower rate of interest that at present paid, and, if unsuccessful, to call a second meeting of shareholders, in about two months, to consider the advisability of issuing

preferential stock. The following were elected directors for the ensuing year: Mesars. G. Y. Smith, H.B. Taylor, J. Rice, J.B. Powell, S. Hatch, A. Ross, S. H. Janes, M.A., W. M. Matthews, J. N. Lake, Jas. Patterson, Geo. A. Cox, Revs. J. J. Hare J. H. Starr, and J. Nott.

At a meeting of the directors, G. Y. Smith, Esq., of Whitby, was elected President; S. H. Janes, M.A., of Toronto, Vice President; and H. B. Taylor, Esq., of Whitby, Secretary and The following committees were appointed:

Teachers .- Messrs. Smith, Taylor, Hare, Janes and Dewart. Supplies and Finances .- Messrs. Smith, Taylor, Hare, Rose, Mcdowell, and Rice.

House and Grounds .- Messrs. Powell, Hatch. Smith, and C. Shaw.

The present attendance of the college is large and the prospects for increased patronage are encouraging. We congratulate the directors and teachers upon the marked success which is crowning their efforts, and hope that their

orightest anticipations may be realized, and that

the college may long continue, as it is at present a credit and advantage to the town. We understand the young Ladies' Literary Society intend giving a public entertainment on Friday evening, November 3rd, and that Mr. Bayley, the leading violinist of Toronto, is expected to be present .- Chronicle.

FRENCH METHODIST INSTITUTE, MONTREAL,

The receipt of the following subscriptions, between June 1st and November 1st, 1882, is acknowledged with thanks :-John Macdonald, Oaklands, Teronto.

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HEROES.

Our world has battle-fields where truth and right Find heroes nobler, greater in God's sight, Than they who fall foremost in gory fight

Great hours bring forth great souls, but bugle call Summons a host, poor, impotent and small, To that God sends forth in His cause to fall

Beyond the smoke of battle lies the prize,

The need of strife and toil and sacrifice ;-Some gain it here, but others in the skies The man who braves the world's neclect and score

To lift the lowly, succor the forlorn, Who conquers self—he is the hero born

His name may die, forgotten by his peers, But yet the seed he sowed in care and tears, But yet the seed ne sowed in value and seed from Shall bear rich harvests through immortal years.

—Advance.

House and Farm.

PROTECTION FOR GRAPES.

BY HENRY SLIGHT. I am very frequently asked, "What is the

best way to keep grape vines in the winter?" My answer is: The very best way to guard against the dangers arising from the extreme and sudden changes in the spring and late winter, which is more trying to young vines and trees than constant freezing weather, because the warm days and hot sun causes the sap to flow and the buds to swell, and thus they are easily injured by the sharp frost at night, and our prospect of fruit for the season is partially or entirely spoiled; so that it will be seen, if we can keep the vines from being exposed to the sudden changes in the weather, and let them remain in one unchanged condition, they will be brought through a very severe winter without much harm.

This can best be accomplished with the least possible labor, by first closely pruning the vine late in the autumn, and then only having the naked canes, they are easily protected in the following manner: Carefully bend down the vines in the way they will lie most readily without breaking. Make a shallow opening in the ground, place them in it, and cover them lightly with eaves, and then throw a few shovel fulls of earth over, so as to keep the leaves from being scattered by the wind. If leaves are not available, just simply cover them lightly with soil.

Do not cover them too heavily, or in the early spring they will commence to grow too soon, and the buds will be white and tender. The few leaves gives a chance for circulation of air, and the vine will not smother. By leaving them thus lightly covered late in spring, the fruit buds are injured by late frosts, and you have an abundance of lucious fruit.

Never use fresh stable manure, as that bark of the vines.

It is a good plan to leave the vines lying before tying them up to the trellis. Thus they suffer less from the late frosts, and the fruit will be finer. Do not be in too much hurry to uncover them, but try to keep them back as much as possible; and, by keeping the ground in a good state of cultivation, you may rely on having a good crop of grapes to beautify your table and please the taste. And, as grapes will grow in a very small place, by a fence or shed, nearly everybody can grow this delightful fruit for themselves.

A BIT OF EXPERIENCE.

I shall never forget that day-no, not if I live to be a hundred years old-when I lay on the bed and cried for something to eat. You might imagine that I was in a starving condition, but if you had seen the tray which the nurse had just placed beside me you would have been undeceived, and would probably have thought, as Charlie did, that I had taken leave of my senses. He looked first at me, and then at the tempting piece of broiled chicken, the delicate rolled bread, and the strawberries, and said in a tone of sheer amazement: " My dear child, what in the world do you want better than that?"

"I just hate it!" I said, "I would rather have a plain potato, if it was only boiled in somebody else's kettle, over somebody else's fire." And spite of the nurse's scolding and Charlie's pleading the tray went down again with its contents untouched Yet I really was hungry with convalescent's appetite, but I had come to the point when it seemed as if I could not eat another mouthful that was cooked in my own

We were strangers in a great city; and on

Printing .- Mesers. Powell, Hatch and Hare. | ill to care for anything, but now with returning health came the usual irritability. and, though conscious how utterly silly I was, I didn't seem able to be anything else. If Charlie had siven me a good scolding, it might have been better for me; but to all his coaxing I turned a deaf ear, and the poor fellow was at his wit's end, when there suddenly appeared in the door of the room a ministering angel in the form of a little woman dressed in black.

"The nurse told me to come up," she said apologetically, "I am a neighbor, and I brought this," she went on, uncovering a plate she held, "because I knew you were angers, and, perhaps, had no one to remem-

you; and I have been sick myself." The plate was a lovely bit of old china, and

on it was a tiny mold of jelly, half a dozen hite grapes, two wafers, and a slice of white sponge cake. I sat up with a strength that a moment before would have seemed in. credible, and never did I think it possible to cat anything with such real enjoyment as those things gave me. When people are sick. trifles assume importance; a bowl of broth poorly cooked is enough to make one miserable, while a little bunch of flowers sent by a friend will brighten a whole day; they are always acceptable, except those that have a strong fragrance, which are often disagreeable in the sick room.

A friend who had been confined to the house for five years told me that of all the flowers that were sent her the ones she rej membered with the most affection were some garden blossoms of the commoner kind. Hot-house bouquets had grown to be an old story, and those seemed to bring the very essence of the fresh out door air to her verv senses.

I have never forgotten that sickness in a strange city; and now if I have a sick friend or neighbor I try to send some remembrance, even if it is nothing but bread and butter, provided it be of the best quality. It can be made to look tempting by spreading the butter on the loaf, cutting the slices very thin, and, after taking off the crusts, rolling them up. With practice and a sharp knife one can soon learn to do it deftly, and, though it is nothing but bread and butter after all, yet to an invalid the appearance is very attractive.

Wine jelly is a safe thing so send, as it is allowed in almost all sicknesses, and it can be varied in several ways; tiny squares of sponge cake through it, or white grapes hardened in it, make an agreeable change. Bavarian cream is very nourishing and acceptable to most people's palates; if that is too rich, there are plainer creams and blanc manges. Even simple corn starch may be made a much nicer dish than usual by flavoring with cholocate or coffee. An apple charlotte made by Miss Parloa's receipt is delicious, and sponge cake is generally acceptable if the invalid has a sweet tooth, and I never saw a man that was not fond of it. The feeling that though shut in one is not forgotten is so cheering that jellies gain from it a sweetness of flavor and flowers. a more lasting fragrance. - Christian Union.

THE LAWN IN AUTUMN.

The lawn is usually well manured when first seeded or sodded, and the gradual decay of vegetable refuse on the surface secures desirable dressing of carbonaceous matter or humus. The house littering that is caught and retained, and even the dust blown over in from the road, supplies a continuous increment of food, and the application of a disfiguring, scalding and smothering coat of rank stable dung is, therefore, in the opinion. of one correspondent, " a wasteful and worsethan useless imposition." What is wanted in order to maintain an even sward is a good base of strong roots, and this can be secured by allowing, at some period of the growing season, a free growth of blades to supply the material for root formation. For it will be found, on examination of different pieces of grass dug up that the roots correspond in development to the growth made above is not good for the vines, and fresh straw is ground, and that a sod from the commons likely to attract mice, and they will eat the continually nibbled close by animals, or a sod from the lawn repeatedly clipped by the lawn mower, or heavily shaded by taller on top of the ground a few weeks in spring, growths, will have roots short and weak. Instead, then, of depending upon manure to restore the strength of the grass, try allowing the October growth to remain and growsix or eight inches long. It can be left as a support and shelter for the grass roots during winter, and then cut close with the scythe in spring to make all easy for the lawn-mower .- New York Weekly Tribune.

SWEET BREAD. Having said something about sour bread,

perhaps I should write about sweet bread and how to make it. There is more than one way, but among these ways we ought not to include any that use soda or saleratus as a necessary ingredient. Neither should one depend habitually on artificial sweetening, as sugar and molasses. These are only makeshifts. For sweet yeast bread, sweet lively yeast is necessary. Fresh home-made yeast is probably the very best. The labor of making this is small, compared with the bother of watching it, and renewing it in time. Yeast-cakes from the factories seem to me less reliable than formerly, as I have found them unnecessarily bitter sometimes, seriously impairing the flavor of the bread. If good, they are very convenient. In setting the sponge over night, there is less danger of souring in hot weather if the flour is scalded with boiling water for the sponge. This may be less in quantity than is needed for the bread, and in the morning more warm water may be added, and the whole either stirred thickly and very thoroughly with flour (warmed in winter, if you would avoid delay), or, in making white bread, kneading well, and left to rise in a mass. A very sweet, moist bread is made by scalding all of the flour used for the sponge, and kneading this when light, without dilution with more the first day that we had gone into our house water. It should rise again in the mass (if I was taken sick, and for six weeks was too made of white flour), and be well kneaded

again when made into loaves, to rise the third time, preparatory to baking. The scalded fine flour sponge, when light, may be stirred thickly and thoroughly with either cold blast flour, either wheat flour, or grabam, and kneaded once lightly, and put directly into the bread pans. This will make sweet bread without the use of sugar. provided the yeast is fresh and good. I mean that it will have a decidedly sweet taste. Fresh yeast seems to be more necessary for the brown flours than for the white. The sponge for bread, made of "Entire Wheat Flour," may be made of either the brown or white flour, and so far I like it best with the sponge scalded. But there is danger of scalding the yeast too, in which case the bread will either not rise at all, or rise very slowly and imperfectly, as it does when kept too cool. When the flour is scalded, either let it stand until cool 'enough, or only put in boiling water to make it up into a stiff dough, and gradually thin this with cold water until it is cool enough. Try it with the finger after stirring it up well from the bottom, and do not add the yeast until the batter is not above blood heat .- Minnesota Housekeeper, in American Agriculturalist.

A GOOD CURE FOR COLDS.

Boil two ounces of flaxseed in one quart of water; strain, and add two ounces of rock candy, one half pint of honey, juice of three lemons; mix and let all boil well; let cool, and bottle. Dose, one cupful on going to bed, one-half cupful before meals. The hotter you drink it the better.

A loving heart encloses within itself an unfading and eternal Eden.

It will cost something to be religious; it will cost more not to be so.

The more we help others to bear their burdens the lighter our own will be.

True benevolence opens its heart and money chest, but keeps its mouth shut.

Temperance.

TEMPERANCE ITEMS.

Mrs. J. Ellen Foster and Miss Frances E. Willard have been making prohibition addresses at Cincinnati.

The Cincinnati theatres are growing more bold in their efforts to give performances on Sunday, but Mayor Means stands firm for the enforcement of the law.

During the recent visit of Dr. Fuller to New York, J. B. Cornell gave him \$50 for the Methodist Advocate, because of its position in favor of prohibition.

Hon. Emerson Etheridge, of Tennessee, has taken the stump for prohibition. He says that whisky is the last of the four great evils of the earth-slavery, polygamy, religious persecution, and drunkenness.

The British Women's Petition in favor of Sunday closing contains 159,000 signatures, and is about a mile in length. 5,009 of these signatures were obtained by the Women's Union of the C. E. T. S.

bacco says that \$90,000,000 are annually ex- was remarkable, considering her physical sorrow. pended for tobacco in France. French army surgeons say that a great deal of the sickness among soldiers is caused by the use of tobacco.

Even the Indians are becoming prohibitionists out West. Some of the red men at the Pine Ridge Agency, Dakota, have asked the agent to post notices offering \$50 reward for evidence by which any person is convicted of furnishing liquor to Indians under the law, and the savages will themselves pay the

The great temperance champion, Neal Dow, says in view of the present outlook in the temperance work: "I am so far from being worn out in temperance work that I was never more active in it than now, and so far am I from any intention of retiring that I was never before so full of heart, hope, and confident expectation of success in the near

One Sunday night recently, while Mrs. Foster was addressing the audience at First Christian Church, Louisville, they were greatly disturbed by the applause of the theatre adjoining the church, where a play was going on for the benefit of a Catholic Church. The congregation passed resolutions calling upon the city authorities to protect them in their rights. It waits to see what will be done.

The theory of the healthfulness of beer receives a hard shock from the report of the actuary of a life insurance company, who finds in Ohio-which State is the largest consumer of lager beer and malt liquors—the deaths are annually over sixteen to 1,000 inhabitants, while in Ontario, where whisky is almost the sole liquor used, they are six, and in Kentucky, Tennessee, Illinois, and Indiana, where more whisky than beer is used, they are eleven.

Drunkenness at Harvard, during the commencement season, has become so scandalous that the president and fellows threaten to revoke any degrees that they may have conferred upon those who participate in these disturbances. They have a theory at Harvard that temperance consists in moderate drinking, and not in total abstinence. This

At Davenport, Iowa, Judge Hayes has rendered a decision against the prohibitory amendment. He decided that the amendment has not been made legally a part of the State constitution, because the journals of the Legislature do not contain the act in full upon their pages, and do not, furthermore,

hence prohibited its use for any purpose, even sacramental or medicinal; but, on the other hand, the act that passed the House simply prohibited the sale as a beverage. Hence two different laws passed the two bodies. The requirements of the constitution governing the method of its own amendment has not been complied with. The same act had not passed both branches of the Legis-

Sir Garnet Wolseley says that 90 per cent. of the crime in the British army is due directly to intemperance; that when the men are removed from the temptation of strong drink, crime is practically unknown among them; and that when he was in South Africa his escort had very hard work to do, but did it without grumbling, and behaved better than any other set of men he was ever assisted by for the reason, he believes, that every man in the company was a total abstainer.

The keepers of whisky saloons produce othing-do not earn anything, but support themselves and families, if they have any, on the earnings of others. It would be better for the community to support such vendors of alcoholic drinks and their families by direct taxation, if they will not work, than to permit them to support themselves and amilies by making a large portion of the people poor and miscrable, if not criminals, by the sale of their liquors .- Judge Balcom's Charge to a Chancery Grand Jury.

Edward Hanlan, the great carsman, says In my opinion the best physical performances can only be secured through absolute abstinence from the use of tobacco. This is my rule, and I find, after three years' constant work at the oar, during which time I have rowed many notable match races, that I am better able to contend in a great race than when I first began. In fact, I believe that the use of liquor and tobacco has a most injurious effect upon the system of an athlete by irritating the vitals, and consequently weakening the system.

The Righteons Dead.

HENRY HOOTEN.

This young man was converted a little over a year before his death, at evangelistic services held by Presbyterian and Methodist ministers in Springville. He soon after joined our Church at Fairmount, where his parents and some of his friends are also united with us. For a time he was very devoted and zealous, but from some cause there came a decline in his love. Just about the close, of the past winter he went to Peterborough, with his brother Robert, and returned so sick that he had to be lifted out of the conveyance. It proved to be a severe attack of crysipelas. From the very first he seemed to realize that his end was approaching. Never did we see a youth more earnest in desire for what he had lost. In penitential prayer and faith he looked for meroy. The light of God came once more, and in peaceful hope and joy his spirit fled, after a month of suffering, to the land where they suffer and sorrow no more.
T. CLEWORTH.

MRS. SOULE.

This was a dear, afflicted sister, who moved from the Newtonville Circuit last spring to the Fairmount neighborhood, in Cavan township. She had been a member of our Church for several years. She had been suffering for years from an internal cancer, but was strong in faith and glorified God in the furnace. Her confidence The French society that has taken upon itself the task of abolishing the use of to. "he doeth all things well." Her cheerfulness of his countenance cheered her and she sang:

God of my life through all my days, My grateful powers will sound thy praise. She was very happy on the 26th of Aprilwile communing with her pastor. On the 28th of April, her spirit rose to share the triumph of her Saviour. Glory to him who giveth victory and life to his saints!

MRS. JOHN ARNOLD, OF BROCKVILLE. Cordelia Stone, wife of John Arnold, was born March 7th, 1821. When a girl of only thirteen years of age she experienced the renewing of the Holy Chost, and immediately united with the Methodist Church.

She maintained, through life, a consistent Christian character. While in health she attended regularly the different means of grace. During the last three years of her life she was a confirmed invalid, sometimes suffering intensely from rheumatism. It was during this period the writer became acquainted with her, and regularly ministered to her the consolations of the Gospel. Her illness was borne with unmurmuring

patience, and with full resignation to the will of her heavenly Father. While some are ripened by toil, she was mellowed by suffering. On the 20th of June, 1882, she peacefully fell asleep in Jesus. W. Galbraith.

GEORGE CARPENTER.

The subject of this notice was born in Newry, county of Armagh, Ireland, August 6th,

. With his parents he emigrated to Canada in 1832, and settled in North Chatham, where he remained until removed to the "house of

many mansions." He was converted to God under the united labors of Messrs. Huntingdon and Constable, in 1953, and became a steadfast member of the Methodist Church. For several years he was very useful to the Church as Class-leader and Steward. His house was always an hospitable home for the Methodist ministers.

For three years he was afflicted with dyspepsia, followed by consumption, which terminated his earthly existence on the morning of August 19th.

Brother Carpenter was a very affectionate

husband, and an indulgent father. In the beginning of his illness he cherished a hope of re-covery. This hope was not a selfish hope, but one that grew out of a deep interest in the cause of Christ, and the well-being of his family; and when he understeed that his end was near, he rejoiced in the will of God, and could say, " All

MRS. EMMELINE HAYNES.

The subject of this brief notice was born in Bertie, in the county of Welland, and removed with her parents to West Missouri, at the age of drinking, and not in total abstinence. This four years, where she remained until her narriage with Mr. John Haynes. She was converted at the age of sixteen, and united with the Methodist Episcopal Church, and continued a consistent member of the same until her situation in life became changed, when she united with the Methodist New Connexion, where the greater part of her Christianlife was spent. She took a deep interest in the Church and labored zealously for the promotion of its welfare. Our sister was a dear lover of the class-meeting and contain the yeas and nays taken upon the same. A further ground for the decision is heart was like that of the Psalmist, "One thing heart I desired of the Lord that will I seek after that according to the journals the act, as that I may dwell in the house of the Lord all have I desired of the Lord, that will I seek after passed by the State of the eighteenth general assembly, was in its terms prohibitory of the sale or manufacture of liquor, not only as a beverage, but also to be used, and general assembly the first unshaken.

The cause o death was a violent attack of the cause of the c Was run. The writer had the pleasure of visiting her on the Sabbath as she died the following Wednesday, and found her resting up on the Rock of Ages. Si to Haynes possessed her mental faculties up to the last.

H. BRINSMEAD.

MARY ANN McBROOM.

Mary Ann, wife of Thomas McBroom, of London, Ont., was born November 30th, 1825, in the county of Arthabasca, Province of Que-bec. Her parents were of Irish extraction, and religiously strict Presbyterians. Under their g > 1'y training the subject of this memoir early manifested an interest in religious subjects, and laid the foundation of that character for Christian integrity which she bore so nobly in later

In 1851, she was truly converted under the ministry of Rev. Mr. Pollard, in the City of London. For the past ten years she professed and lived the doctrine of Christian holiness. Sister McBroom hved throughout a most exemplary Christian life, a devout hearer of the Word, and a regular attendant upon the social means of grace. She bore her last severe illness with great Christian fortitude, and died as she

lived, a happy, trusting child of God.
On Sabbath, September 10th, as was their custom, the family was assembled for prayer.
After her husband and children had sung at her request several hymns, she said to them in calm confidence, "I am going home to-day!"

It was true. At 5 o'clock in the afternoon. suddenly but quictly her happy spirit winged its flight to be forever with the Lord. The heart of her husband safely trusted in her, and her children rise up to call her blessed. . L. G.

ALEXANDER C. ALLISON.

The subject of this notice was born in the Township of Winchester, March 25th, 1836, and was converted at a meeting held by Revs. D. C. McDowell, and J. Gordon, at Inkerman, in the autumn of 1859. Brother Allison married Miss Annie E. R. West, in 1863, and engaged in the mercantile business in the same year, at Dunbar, in which he continued until his death. He was, however, confined to his room for some months, during which time he consecrated himself fully to God, and became exceedingly happy, and urged all, in a very effective manner, to live immediate attention to the interests of ting souls, and died in the trumphs of faith il 11th, 1881.

B other A lison took a deep and practical inter st in everything connected with the Methodist Church, and held important and re-spons ble positions, being the Recording Steward the Winchester Circuit for 14 years. He was also elected a member of the General Conference in 18.8, and served on the Missionary Commit-

The funeral service was conducted by Rev. T. G. Williams, Chairman of the Brockville tee at leas `once. District, who preached a very solemn and impressive ser non on the occasion. Ten or eleven ministers attended the funeral, which shows how highly respected dear Bro. Allison was by the ministry, as well as by others; indeed he was always the minister's friend. The departed left a widow and five children, the eldest of whom (James) died in great peace a few weeks ago.

WM. RANEY. few weeks ago.

DOROTHY CLARKE, MOUNT BRYDGES CIRCUIT.

The subject of this notice was born in Adare County Limerick, Ireland, 1801. She was of Palatine or German-Irish stock—the people from whom came the Emburys and Hicks of Methodist history. When only eighteen years of age she was left in charge of a large family by the death of her mother; but so well did she meet these responsibilities, that her brothers and isters have said that they never really felt the need of a mother. About that time, under the ministry of the Rev. Arthur Noble, she was led to Christ, and united with the Wesleyan Church. in 1831 she was married to her now widowed partner, Alexander Clarke; and in 1845 the family emigrated to Upper Canada, and settled in the locality where she died. Her hospital le home was always open to Christ's ambassadors, and the family formed a nucleus for the society and congregation of our church now here. She was a true friend to the interests of the Church, li erally supporting it, and regularly attending to ser ices as long as health would permit. All-rough her last illness continued some eight months, she never complained, but often said, "Thy will be done;" "My Father's hand prepares the cup, and what he wills is best; many similar statements, illustrative of her faith in God. Earnestly, too, did she pray for her family, friends, and neighbors, and on all nating

occasions urged Christ to the acceptance of all who were strangers to his love. Her last words were, "I'm going home." She died in the L rd July 20th, 1882, aged eighty-one years. The writer often visited her in her affliction, and was always pleased with her rich experience in divine things. Her funeral was one of the la gest ever seen in these parts, and the writer

addressed the vast congregation from Rev. vii. 17: "Happy soul, thy days are ended." May G. i bless a l who remain to mourn! EDWIN HOLMES.

HUGH_PUGSLEY,

Son of Samuel and Mary Ann Pugsley, was born June 19th, 1863, and died June 24th, 1882. During his childhood and youth he differed little from other children of the same age, save that he did not run into any excesses. He did not earn to smoke nor drink like too many, nor keep evil company. He was surrounded by religious influence, example, and teachers, which not only restrained him from paths of evil, but moulded him into a moral youth. He did not, however, experience the power of Jesus to save till a few months before his death. While suffering from affliction he became concerned about his soul, and sought unto the Lord God of his father. In a few days his soul was brought out of trouble into the rest of those who believe. He spoke confidently of the change wrought, of being a child of God, and of the peace he possessed in J. sus. From this hour God's Word was his constant companion and counsellor. He took great delight in having it read to him as well as in reading it himself. He never murmured in his affliction, was ever patient, having a desire to live that he might show his love for Christ. For awhile it seemed as if his desire was to be granted. Nature began to rally, his friends began to rejoice in the prospect of his being long spared. Their hopes were full soon blasted. Walking out one morning early, the Master called, all alone he passed from earth, leaving the family to say with the poet—

"A light is from our household gone, A voice we loved is still; A place is vacant in our home, Which never can be filled."

Well beloved by his friends, a large concourse cllowed his body to the burial.

Friend after friend departs—
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end.
Were this Irall world our only rest,
Living or dying, none were blest.

NANCY MUNRO,

Second daughter of George land Ann Munro, was born at Middle River, county of Pictou, Nova Scotia, on the 27th of July, 1837. In company with her parents she left Nova Scotia, in 1850, and resided in London until 1856, when the family removed to Lobo; in the following year, 1857, she was united in marriage to her now sorrowing husband, Adam Lapoint. In the year 1863, she was converted under the ministry of Rev. Mr. Kilty, Methodist Episcopal

On the 1st April, 1869, Mrs. Lapoint removed with her husband to this village, when she united with the Wesleyan Methodist Church.

She continued as a member with us until death removed her to the Church above. Her piety was of an unobtrusive type, but in her own home and among those who knew her beat she ever exhibited those qualties becoming the Christian character.

Her last illness was marked by great suffering, borne with exemplary patience and resigna-tion. She manifested a tender solicitude for the spiritual welfare of all who approached her, entreating one and all to be in earnest about

sp .k, her whole thought and desire seemed con-centrated on winning some of her loved ones to Christ. "Oh I" she exclaimed to one friend,

I never was so happy in my life."

The following day she lay apparently unconscious, and passed quietly away through the night; and we doubt not she is rejoicing before the throne, basking in the effulgence of the Divine glory. The writer preached her funeral sermon to a crowded congregation, many being

unable to get into the church, showing how she was esteemed by friends of all classes. She died September 21st; was buried on the 22nd; funeral sermon preached September 23rd. Text: Num. xxiii. 10. May ber sorrowing husband, and aged widowed mother, and large circle of relatives and friends look to God, "Who is a refuge and strength, a very, present help in time of trouble," is the prayer of

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YONGE STREET CHURCH, YORKVILLE, 1. The Anniversity Services of the Yonge Street Methodist Church, Yorkville, will (D.V.) be preached on Sunday, Nevenber 19th, 1832; as 11 a.m., by Rev. Issac Tovell, of Berkeley Street Church, Toronto, and at 7 p.m. by the Key. Thomas Cullen, of Richmond Street Church, Toronto.

Collections will be taken at each service in aid of the Treat Fund.

Geo. Lerce, Pastor.

HOLINESS CONVENTION.

The Fourth Annual Convention of the Canada Holiness Association will be held (DV.) in Bloor Street Canada Methodist Church, on Wednesday. Thursday and Friday, the 15th, 16th, and 17th days of November, 1948. ervices each day will be after the following order: 8 to 10 a m. Prayer-meeting.
10 to 12 ... Preaching and prayer service.
2.99 to 5 p.m.

1.30 to 19
The public generally are cordially invited to all the services.
Friends from a distance will be accommodated with comfortable homes. To facilitate this matter, will intending visitors notify Dr. Cochran, Yorkville, of that fact at their earnest convenience?
We took for a large attendance, and a very profitable waiting on God at this Convention.
Will the friends of holiness pray for the descent of the Holy Spirit on our services?
REV. T. COLLING, Sec. Association.

EDUCATIONAL MEETINGS.

Anniversary services of the Educational Society, in connection with the Montreal city circuits, will be held, beginning Nov. 19th, as follows:— SERMONS.

SERMONS.

St. James Street—Rev. S. S. Nelles, LL.D., in the morning; Rev. S. D. Rice, D.D., in the evening.
Ottawa Street—Rev. A. Sutherland, D.D., in the morning; the pastor in the evening.
East Eug—Rev. E. A. Stafford, B.A., in the morning; the pastor in the evening.
Dominion Square—Rev. S. D. Rice, D.D., in the morning; Rev. Dr. Nelles in the evening.
West End—Rev. W. I. Shaw, LL.B., in the morning; the pastor in the evening.
Sherbrooke Street—Rev. J. W. Sparling, B.D., in the morning; the pastor in the evening.
Douglas Church—Rev. Geo Forsey in the morning; the pastor in the evening.
On Mon-ay evening, November 20th, a Union Mass Meeting will be held in St. James Street Church, to be addressed by Rev. S. S. Nelles, D.D., LL.D., and Rav. S. D. Rice, D.D., President of the General Conference, beginning at Sp. m.

MONTREAL DISTRICT.

MONTREAL DISTRICT. Montreal Tenth Feb. 21st, Prof. Shaw, Linb.
St. Lambert and Chambly—Feb. 20th, Revs. D. V. Lucas
and John Armstrong.

By Johns—Jam. 15th, Revs. John Potts, D.D., and W. J.
Leiter & C.T. 88. Johns.—Jarr 15th, Reve. John Potts, D.D., and W. J.
Jolliffe, K.C.L.
Lacolle—Feb. 9th, Revs. J. C. Garrett and M. Taylor.
Odelitown—Jan. 2nd, Revs. John Holmes and J. Carr.,
Remmingford—Dec. 18th, Revs. W. Galbraith, LLLB.,
end W. H. Knowles.
Franklin tentre—Feb. 20th, Revs. John Wilson, B.A.,
and B. Longley, B.A.
Huntingdon—Feb. 19th, Revs. J. W. Sparling, B.D., and
Joseph Carr.
Grinstown—Feb. 20th, Revs. J. W. Sparling, B.D., and
John Wilson, B.A. John Wilson, R.A. Hudson-Dec. 18th, Rev. E. S. Shorey, Lachute-Nov. and April, Revs. Dr. Potts and James

Lawrence.

Glasgow Dec. 15th, Revs. Job Roadhouse and
N. B. Topping. E. A. STAFFORD, Chairman. J. W. SPARLING, Fin. Socy.

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Lakehelu-Feb. 19th, Revs. James Watson and John

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BIRTII. On Saturday, the 4th inst, at the Methodist Parson-ge, Hensall, the wife of the Rev. H. E. Hill, of a daughter.

MARRIED.

On the 9th inst., by the Rev. Hugh Johnston, M.A., B.D., at the residence of the bride's father, Amos Pudsey to Aggle R, third daughter of Edward Fawcett, Esq., all of this city. DIED.

On the 23rd September, at her parents' residence, Delano, Minuesota, Clara Maud, daughter of Rev. W. L. Hackett, aged 11 months.

Miscellaneous.

A CENTRAL HOLINESS MEETING.

Meetings for the Promotion of Holiness are held every Tuesday afternoon, at 3 o'clock, at the residence of key, N. Burns, 23 c'embroke street, in this city. All friends of the Higher Life are cordially invited to attend.

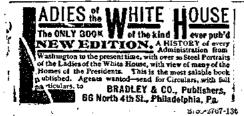
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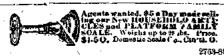
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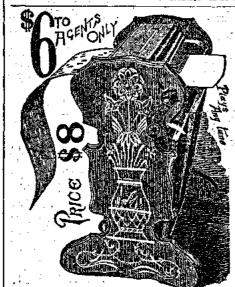
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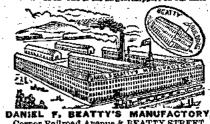
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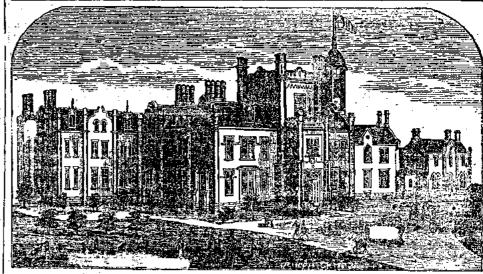
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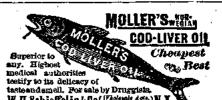
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