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Titerary and Religious.

URANIA.

From what superior star, Gazing, entranced, afar, Didst thou first look on earth when earth was young Thou whom the singers of all days have sung. Spirit of Song | by many names adored, Whose deep, sweet speech, the music of the soul, Our human utterance cannot yet control, Upon whose dazzling shrine are ceaseless offering

When first thy sun-shod feet Pressed the new verdure, sweet With timid violet, and virgin rose; When first thy rainbow plumage passing by. The shepherd bards discerned, ah! rapturously They sought thy inspiration to disclose. With burning heart and glances raised above, peech overflowed in song, and all their theme was love.

Nor didst thou linger long In vales of pastoral song. Judea's heart thy fervid fingers strung. The groves of palm, the sacred rivers, heard, The cedars upon Lebanon were stirred When David's lips immortal measures sung. And smoke of costliest odors rose to heaven With chorus and response by Hebrew voices given.

On Orpheus' glowing lyre Was laid thy touch of fire; By thine own lips on Sappho's brow was pressed The mystic kiss which woke her soul's unrest. Unveiled by thee, in thy most radiant mood, The palaces that on Olympus stood. From whose charmed portals came, at thy decree, The gods of earth and beaven, the nymphs of air and se

Then was the age of gold, When bards heroic told Heroic legends of primeval days. Then had the singer his full meed of praise, For thou didst touch the laurel with thy wand, And prince and warrior with exultant hand Wove the bright bays around the minstrel's name. Their valor was his theme; his song their surest fame

Yet not by these was seen The splender of thy mien, The full, unclouded glory of thy face. These caught but g'impses of the light divine, And counting thee among the "sacred nine," Groped in the darkness for thy dwelling place. Milton alone o'er elder bards prevailed; Upon the starry heights he saw thy brow unveiled.

Dearer through ages grown, Thou wilt not leave alone The world thy presence has made half divine; Still countless votaries bow before thy shrine. The Norseman's ringing ballad, the soft chime Of Spanish lute to silver sandaled rhyme, The hymn of freedom by the sunset sea, Or Persia's passion lays, all sacred are to thee.

Some are content to reach The still, inaudible speech Of winds and woods and waters' rbythmic flow. These know thee best in nature's whisper's low, And with the hem of thy rich garment pressed To tuneful lips, they are supremely blest. s have caught a more transcendent gleam And greet thee on the heights of prophecy and dream

Stay, thou resplendent one! Not yet thy task is done, Not yet the perfect song of ages sung i A rose unblown, it sleeps upon thy breast Waiting to make some later Eden blest. Still be the halo of thy beauty flung Over dark days, dark years, until afar Above the New Song's birth thou smilest like a star! -F. L. MACE, in Harper's Magazine for December.

ON CIRCULATING RELIGIOUS NEWSPAPERS.

The following sensible remarks from one of the chapters of Dr. Murphy's late work on Pastoral Theology, we take from the Evangelical Churchman:

"In a previous chapter we sought to show that it is for the interests of pastors to keep themselves well informed, through religious journals, of the progress of Christ's kingdom; we would now strongly urge upon them that they should also use their influence to introduce such journals into the families of their congregations. As almost all great enterprises of the day have their newspaper to support them, so every denomination of Christians and every important Christian undertaking has its journal. There are papers adapted to every class of minds and to every drift of religious thought. This subject the minister should look into, and endeavor to have his people benefited by the rich stores of instruction which are flowing

out from the religious press. work from this source. The periodical re- long must the voice of Providence call to unligious press, when habitually perused, will willing ears in regard to the present enerundoubtedly make the people more intelligent, and, consequently, more interested in desire? We have been informed that at the the kingdom of Christ; it will supplement recent monthly meeting of London Wesleyan the teachings of the pastor, which must ministers a decrease for the quarter of four necessarily be limited in extent; it will en- hundred members in the London circuits was force, by adding additional authority, the proclaimed. It may be true that the Septruths which are uttered from the pulpit. Its assistance will make the work of the pastor easier. It will give the people fullor information than the pulpit possibly can about the great enterprises of benevolence which the church is carrying on, and so will interest them in those enterprises, and make them more liberal in their support. If re. full connection with the Methodist Society ligious journals did no more than take the or Church. Is Methodism in this respect place of, and so crowd out, the pernicious adapting itself to the needs of the age? Or literature that is issuing from so many other is it perpetuating a regulation, the use of press, it would be an unspeakable blessing to the Church and the world. That pastor is neglecting a splendid auxiliary to his work who is not using every effort to induce his people to take and read papers which | Churches; but what is it to work old Methoare devoted to the spread of the righteousness of Christ in the salvation of souls. and best adapted to bring its hearers the greatest purifying the lives of believers.

good religious newspaper, coming regularly into a family, and being read by its various members. Weekly it preaches its timely sermons to the household. Some of the most able and pious ministers, and other writers, that are to be found in the land, are those who may be heard through its pages. And they send forth in this way the very best of their thoughts. The religious newspaper keeps the people informed of what is going on in the Church and the whole kingdom of Christ. It says many things plainly to them which the pastor; from delicacy, or other causes, could not say. Many of the people will scarcely read anything else than newspapers; how deeply important it is that those papers be of the right kind! The family which habitually reads a good religious journal, will undoubtedly have a higher and more intelligent tone of piety than that which neglects this method for growth in knowledge. They will have wider views and more generous impulses towards the truth, whether it is to be supported at home or extended abroad."

METHODISM AND THE TIMES.

Christianity is for all lands and all times. Any form of the religiou of Christ that is not this claim we do not deny that the religion other forms; and, indeed we admit that there him who spoke it, that could never be led to making this claim, we declare our conviction that the vitality and the force indicative of a Divine origin have long been seen in that form of Christianity which all people associate with the name of Wesley. And, as we are convinced that the system of doctrine and discipline which is known by the complex name of Methodism is of God, we expect to hear continually that the Divine blessing rests on those who labor to spread this "Christianity in earnest." But this expectation, though natural and reasonable, is not always fulfilled precisely in those ways in which many desire to see its fulfil-

Methodism in England has attained a position of great and powerful influence; but which lay a copy of the Bible and the laws its strength is somewhat concealed by the denominational element, which cannot, at present, be separated from the system; and it seems to us that if all sections of Methodism were brought together in corporate union, the result would be in many ways a great blessing. For that end we can, however, at present only wait, and pray, and work. Many gradual changes must precede such a consummation, if it is, indeed, to be realized in the end. Of this some people have grave doubts, and others are not without fear; and the present duty of the Methodist Churches is to bear witness of the truth, and to labor for the salvation of men.

To what extent, then, is this great work now progressing? If judgment had to be formed merely on the data furnished by the reported number of actual adherents of the Methodist Churches, the answer to this question would be discouraging. For the number for some time shown but little improvement. Numerical progress has always been gradual; but there have been times in which the increase was much larger than it now is in proportion to the money expended and the agents employed. But the number of members of the societies is probably quite equalled by the number of other godly people who are Metho dists in their convictions, attachments, and associations. And there is reason to suppose that the number of such adherents grows faster than the number of those who meet in class. How long will the Methodist Churches be content to be crowded with such adherents "He may draw much impertant aid in his and yet to give them no recognition? How mous waste of power and frustration of godly tember quarter generally shows a decrease: and it may be understood that the loss then sustained is generally made up during the winter months; but there is in such considerations but a small amount of comfort; and some changes are called for that would render it less easy and less tempting to retire from which is very beneficial, while its abuse involves evils of no small magnitude? To work old Methodism is the ambition of thousands of preachers and others now in the dism but to present the Gospel in the way spiritual good and the greatest personal use-

nominal membership and its loose hold on those who are supposed to be within its tightest grasp? These questions demand discussion .- London Methodist.

CHRISTIANITY IN MADA-GASCAR.

Queen Rasoherina died April 1st, 1868, and was quietly succeeded by her sister, who took the name of Ranavalona II. She and her husband, who was made Prime Minister, had been known as at least strongly inclined in favor of Christianity; and from the moment that she was proclaimed Queen it was apparent that some decisive changes were in contemplation. How great the changes were to be was manifested at her coronation, which took place on the 30th of September, five months after her accession. It was significant that this solemn ceremony was held, not in Imahamasina, the old Place of Consecration, but in Andohala, the openair Place of Justice, an oval valley of some seven acres, with sides sloping to the centre. From the very extremities of the kingdom multitudes had assembled here on that bright spring-day-for in the southern hemisphere September answers to our April. From early dawn the great crowd, dressed in their fit for every section of the human race is to brightest colors, had filled the broad space. be suspected of perversion. We claim for At nine o'clock the procession moved from Methodism that it is Christianity. In making the royal palace. There were all the great functionaries of state and the chief civil and of Christ has been, and is now, seen in many | military officers. The Queen was borne in her palanquin of scarlet and gold, by the are devout people, who love the truth and side of which walked a hundred ladies of the highest rank, all dressed in European cosaccept Methodism as the best expression of tumes. In the centre of the natural amphitheir conception of Christianity. But, in | theatre rises a sacred stone upon which the Malagasy sovereigns had been accustomed take their place on great public occasions. The Queen alighted from her palanquin, and mounted the sacred stone, where she stood a few moments. But it was another significant fact that the coronation was not to take place on this rock.

Near it was erected a platform covered by a caropy of green velvet embroidered with gold, having a dome-shaped top, of scarlet velvet ornamented with silver spear-heads. On the four sides of the platform were inscribed in the native language the mottoes. "Glory to God," "Peace on Earth," "Goodwill to Men," and "God be with us." At the right hand of the Queen was a table, on spectators from a distance look for any of their old national idols, which had held a conspicuous place even at the coronation of Radama II. In their place was a white silken flag, with the cipher of the Queen and a royal crown. Into the royal speech were interwoven passages of Scripture, such as: 'The commandment is a lamp, and the law is a light"; " Mark the perfect man, and behold the upright, for the end of that man is peace." Near the close of the speech was this notable utterance: "And as to the praying "-that being the usual word by which the Christian religion is designated-' it is not compulsory, nor is there any hindrance, for God made you." Thus perfect freedom of religion became part and substance of the civil institutions of Madagascar.

Events now pressed rapidly toward the foreshadowed issue. Within less than two months after the coronation, a regular religious service was instituted in the royal palace. Soon a proclamation was issued that no public work should be performed on a Sunday, and that the markets should be held on some other day; not long after it was ordered that the people should abstain from their ordinary labor on Sundays and Easter Day. On Sunday, February 21st, 1869, the Oueen and her husband were publicly baptized in the name of the Father, of the Son. and of the Holy Ghost. Five months later the foundations of the great Memorial Church were laid. In September the image of Kelimalzala, the chief idol of the Malagasy, was publicly burned in the sacred village of Ambohimanambola. An officer was sent to the village, who dragged the idol from its shrine. and exposed it to the people. "Whose idol is this?" he asked. "It belongs to the Queen," replied the bystanders; to which mine.' said Ranavalonamanjaka, 'I need it throughout the central provinces, and as far as the Hova dominion was practically ex-

When Ranavalona II. came to the throne the number of those who avowed their adherence to Christianity was about 20,000. Within nine months there were 37,000; a year more, and there were 153,000; another year, and they were numbered at 231,000; in 1875 they were estimated at \$00,000; and there is no doubt that by this time the numbers have very considerably increased. At the dates of the latest reports there were in Madagascar thirty missionaries connected with the London Missionary Society, five or six with the Friends' Foreign Mission, about twenty with the Norwegian Missionary So-"We need to give continued thought to the fulness? Do these two results appear in the ciety, and ten or twelve with the Society subject in order to appreciate the value of a present state of Methodism with its prevalent for the Propagation of the Gospel in Foreign

Parts. More than a thousand congregations have been formed, and several thousands of of Christian work. The schools are numerous; there are seven or eight hundred in connection with the London and the Friends' Societies alone, and there are three mission printing-presses at work, which issue about 200,000 volumes a year.—Extract from Article by Alfred H. Guernsey, in Frank Leslie's Sunday Magazine for December,

OBJECTIONS TO PRE-MILLE-... NARIANISM.

We take the following pithy objections to the pre-millenarian views of Christ's second advent, from an editorial in the N. Y. Christian Advocate:

Extended comment upon such propositions s unnecessary. We therefore limit our remarks to a brief showing of some of the inconsistencies of this modern chiliastic theory:

1. Under the guise of an absolute literalism it makes fanciful and unanthorized combinations of passages of Scripture.

2. Its general mode of interpretation is indiscriminating, and therefore fallacious, rendered all the more so by explaining certain passages figuratively to accommodate the $\mathbf{system.}$

3. It confounds the promises of Christ's spiritual manifestations to his believing children with the predictions of his coming to judge the world.

4. It practically asserts that the apostles and early Christians mocked themselves with false hopes, inasmuch as they looked for the speedy personal coming of Christ, whereas family through one indwelling Spirit: peace eighteen centuries have rolled by without with men's souls, because of faithful effort for that coming.

5. It reiterates the assertion that Christ's personal coming "may occur at any moment," and yet denies that it can take place till the restoration to Palestine of the Jews as a nation, (first phase,) including certain other great, and not now probable, events....

6. It sanctions an utterly fanciful distinction between the so-called rapture and re-

7. It charges upon Christ a supreme indifference to the wants and woes of this world in asserting his purpose to take all the living saints out of it during a long period of tribulation, and that he himself will pause in midair to administer rapture to the saved, while for indefinite years the inhabitants of the truth. There watered, it springs up a beauti from which it sets out. Thus Brazil has earth are to struggle with sin and Satan ful plant; tender, yet firm; yielding, and suffered comparatively little from its epidem-

scriptural doctrine of a general judgment at ments separated by ages from each other. The pamphlet referred to enumerates the successive judgments as follows: "Of believers-as to their character-on the cross;" air;" throne."

9. It practically invalidates Christ's gospel by asserting its incompetency to evangelize the world.

10. It contradicts the divine Master by asserting, as in one of the closing resolutions of the Conference, that "the Scriptures nowhere teach that the whole world will be converted to God:" whereas Christ said to his disciples, "Go ye into all the world, and preach the gospel to every creature; ". "Go teach all nations." Was he mocking them with a hopeless mission?

Again, it contradicts itself by affirming, as id the Conference, on the one hand, that the evangelization of the world was not designed to result from gospel influences; and, on the one of the mightiest incentives to earnestness in preaching the gospel to every creature."

RELIGION AND SCIENCE.

It is only, it seems to me, when we stand in full sympathy with the broadest conclusions, the loftiest speculations of modern science, that we are able to appreciate, in their highest degree, some of the grand utterances of saint and sage which have echoed down the long ages past. It is only when we study the officer made answer: "'If this idol be the mysterious history of nature-when we see that nature bears upon her bosom the not; let it be burned." This was followed | record that she is not eternal, that she had a by an immediate burning of all the idols beginning, and that she moves onward to an end-only then that we can understand the sublime utterance of the ancient psalmist, "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hand. They shall perish, but thou shalt endure. Yea, all of them shall wax old as a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end." And, it seems to me, it is only when we come to study the mysterious history of life, only when we come to trace the mysterious relation of homology which link our own organism with the organisms of the lower creatures, only when we come to trace in geology the long succession of forms advancing from one age to another,

another psalm, "I will praise thee, for I am fearfully and wonderfully made. My subnative agents are engaged in various kinds stance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my members are written which in continuance were fashioned when as yet there was none of them."

Only when we study one object after an other in nature, and find in everything the mark of design and thought that seems stangely kindred with our own thought, do we appreciate that statement of the dignity of man's nature uttered in the very beginning of the canon of Revelation, "Let us make man in our own image," "in the image of God created he him." "O God," said Kepler. in holy rapture, when for the first time before the thought of mortal man the planets moved themselves in those grand ellipses in which they have moved ever since, "O God, think thy thoughts after thee." And alike in science and religion, in their noblest and holiest reaches, we may think God's thought after him, and on earth commence the communion of heaven -Frank Leslie's Sunday

FIRST PURE, THEN PEACE-ABLE.

Doubtless we love peace. We seek, we preach, we fain would live it. But the grace, thus prized and sought, is peace with God through a Redeemer's blood; peace in the conscience through atonement found, and duty's path maintained; peace with Christ's their eternal good. It gives no right-hand to the world, its fashions, its maxims, and deceits. League with such Canaan is enmity with God. It holds no falsehood in its close embrace. Such fellowship is as a viper draining the heart's blood. It looks not tenderly on Antichrist—his creeds, his wiles, his poison baits. Such fondling is an Achan in the camp, a Jael in the tent, a Judas by our side. It draws not a slight and shifting line between the antipodes of principle, hoping that every noxious cup may hold some wholesome drop. Such dream is imbecility of

But though the foe who restlessly forbids his design is ever one. His life is to hide "Of believers—as to their works—in the Christ, the Truth of truths. He gains a "Of the living nations—at the revela- triumph when a soul is lost. And souls are tion;" "Of the ungodly-at the great white lost which clasp a counterfeit instead of Christ and follow misguiding tapers to the pit. He little cares what preachers preach, or hearers hear, so long as Christ be never truly known, or never loved in pure and godly faith. Hence his subtle energies are wholly strained to show some falsehood in the garb of Christ. Archdeacon Law.

MOHAMMEDANISM AND CHRIS-TIANITY,

There is much that Islam holds in common with Christianity. Islam holds that God revealed himself to men supernaturally in the original Jewish and Christian Scriptures. Islam holds by the old prophets and the apostles of the Lord, and honors them as servants High. Islam holds that Jesus Christ could work miracles, and did, in point of fact, work many misacles. Islam holds that Jesus Christ was a great prophet, the greatest, in fact, of all the prophets that had been up to his time. Islam holds that Christ ascended up bodily into heaven, and that he will come again to this earth the second time. Islam holds that there will be a resurrection of the dead and a general judgment of the world. Islam believes in the existence of good and of evil angels, and in heaven and hell. All this Islam believes and teaches very emphatically, and all her children abhor idolatry as much as either Jew or Christian can abhor "This outbreak," says Dr. Nott, "commenced

But Islam is at the same time very emphatic in denials as well as in beliefs and positive teachings. Moslems deny very emphatically that there is any distinction of personalities in the Godhead, and the Christian doctrine of the Trinity is exceedingly abhorrent to them. "God forbid." they say, "that God should have partners." They deny very emphatically that Jesus is the Son of God. They deny that Jesus of Nazereth died, and consequently also they deny His resurrection. They deny the Christian doctrine of Christ's sacrifice of atonement, and of reconciliation with God thereby. They deny the integrity came to Mobile, but followed my family out and uncorruptness of the Jewish and Christhat we comprehend the mysterious truth tian Scriptures as we now have them, mainconveyed in those strange old words of taining that these have been grossly corrupted per's Magazine for December.

by Jews and Christians; maintaining that many prophecies regarding the coming of Mohammed, that were contained in the original Scriptures, have now been thrust out, and that all the passages which imply or teach the Trinity of persons in the Godhead, or which ascribe a divine personality to Jesus Christ, or which record his sacrificial death and resurrection, were not in the original Scriptures as God gave them, but were afterward interpolated for a purpose by men.

No doubt the points which Moslems hold in common with Christians are not inconsiderable, either in number or in importance; but it is evident, at the same time, that Islam denies emphatically many of the points that all evangelical Christians agree in thinking essential and fundamental. Moslems hold it to be not only very difficult to yield themselves in cordial belief to Christianity in these matters, but that it is simply blasphemy to receive such teachings, and that such doctrine is simply contrary to reason and absolutely unbelievable. While Christianity and Islam would appear to approach very near to one another at some points, they are plainly not the same thing; there is a great gulf fixed between them, and there is no yielding on either side. The Christian doctrine, in some of its leading particulars, evidently shocks the Moslem mind. The author of "Heroes and Hero Worship" may regard Islam as "a kind of Christianity-a bastard kind of Christianity, but a living kind, with a heart-life in it;" and no doubt Christianity has given to Islam a certain color and complexion which nothing else could have given it, and it is not without some reason that Max Muller speaks as if "Mohammedanism would be unintelligible without Christianity." But all evangelical Christians agree in thinking that Islam is not a kind of Christianity at all: and Moslems do not allow that their religion is a kind of Christianity at all.—Evangelical Review.

MIGRATIONS OF YELLOW FEVER.

Yellow fever, like the cholera, is one of the great migrating diseases. Starting from some point within the tropics, it travels steadily onward from point to point as long mind, or absence of collightened zeal, or as it does not meet freezing weather; and it treachery to heaven's cause. The Christian's travels northward by preference—comparpeace can only thrive beside the wells of stively seldom to the southward of the zone without the help of the Saviour or his saints. | yet unbending. We may not sheathe the | ic visitations, though, as we shall see, the 8. It mystifies, and even contradicts, the Spirit's sword, then, when truth requires disease planted its germs long ago in Rio de detence, because if it falls, peace has no soil, Janeiro, on the extreme southern limit of the the last day, by making four different judg- no atmosphere, no root. Unless we guard tropics. But its favorite course is toward truth's gates all strifes go in and out at will. the north. "Upon our Atlantic coasts," says Dr. J. C. Nott, a careful student and obserour peace has many arts and mighty skill, yet | ver of its phenomena, "as on the coast of the Mediterranean, it comes from time to time in one of those immense waves that know no bounds and stop at no impediments. The distance to which the disease extends seems to depend much upon the strength of the wave: it first strikes the Gulf, and generally goes no farther. Occasionally it will break ever the peninsula of Florida and reach Savannah and Charleston. In 1855, after many years of immunity, it struck Norfolk with full force, and only a few ripples, as in 1853, 1856, 1870, have for half a century reached the Deleware River and the Bay of New York." And the same observer, writing eight years ago, adds some words which have a grave significance to day: "Yellow fever, after long absence, never makes its re-appearance in our Northern cities without a warning from the Gulf of Mexico. It is seen not only for months, but often for several years, in vigorous action in its native habitat other, that the pre-millennial doctrine "is of God in truth. Islam holds that Christ before it leaps over its accustomed bounds; was born of a woman, being supernaturally but when once on the tramp, it may travel conceived by the power of the Most from Buenos Ayres to Quebec, leaving more graves in its track than Asiatic cholera." There is reason to fear that one of these eruptions is now marshalling its forces."

> Let us glance at the course of one of these typical epidemics—at the one, for instance, which started as far away as Rio de Janeiro. twenty-eight years ago, and travelled in six years all the way to New York-a journey of nearly four thousand miles—in a great circle. A great many years before, so many that the inhabitants of Rio had lost all recollection or tradition of the fact, the ellow fever had visited their city; but now the epidemic broke upon them like lightning from a clear sky. in Rio in January, 1850, and travelled night and day for six years, making its expiring effort in New York Bay in 1856. I had my eye upon this epidemic from its commencement, watching its steady course and ravages along the Atlantic, Caribbean Sea, and Gulf of Mexico for several thousand miles. When it struck New Orleans [1853] it was clear to my mind that our own coast was doomed, and before it reached Mobile I was so certain it would come that I moved my family into the healthy pine hills, seven miles from the town. where the disease had never been. But, in spite of all my prudence, the disease not only to Spring Hill, where I lost four of my children in one week."-Dr. T. M. Coan, in Har-

The Family Treasury.

The Family Meeting. BY CHAS, SPRAGUE.

We are all here, Father, mother, Sister brother. All who hold . ch other dear. Each chair iled: we're all at home To-night leta cold stranger come. It is not often thus around Our old fam liar hearth we're found. Bless, then, 'ne meeting and the spot; For once by every care forgot; Let gentle , eace assert her power. And kind affection rule the hour. We're all—all here.

We're not all here! Some are away-the dead ones dear, Who thronged with us this ancient hearth, And gave the hour to guileless mirth. Fate, with a stern, relentless hand. Looked in, an thinned our little band; Some like a ni t-flash passed away, And some san lingering day by day; The quiet grav - ard—some lie there And cruel ocean has its share. We're not all here.

We are all here! Even they—the dead—though dead, so dear— Fond memory, to her duty true, Brings back their faded forms to view. How life like, through the mist of years, Each well-remembered face appears? We see them, as in times long past; From each to each kind looks are cast; They're round us, as they were of old. We are all here, I

We are all here, Sister, brother, You that I love with love so dear. This may not long of us be said; Soon must we join the gathered dead. And by the hearth we now sit round Some other circle will be found. O then that wisdom may we know Which yields a life of peace below. So, in the world to follow this. May each repeat in words of bliss, We're all—all here! --

Come Inside.

Recently, in illustrating the theme, "A man in Christ," Mr. Spurgeon told a story that is worth repeating. He said: Some Christians remind me of the little boys who go to bathe; all frightened and shivering, ancles they wade, and shiver again. But the man who is really in Christ is like the practised swimmer who plunges into the stream head first, and finds water to swim in. He never shivers. It braces him. He rejoices in it. It has become his element.

I sometimes illustrate this by a quaint American story. An American gentleman said to a friend: "I wish you would come down to my garden and taste my apples." He asked him about a dozen times, but the friend did not come, and at last the fruitgrower said: "I suppose you think my apples are good for nothing, so you won't come and try them." "Well, to tell the truth," said the friend. "I have tasted them. As I went sour in all my life; and I do not particularly wish to have any more of your fruit." "Oh," said the owner of the garden, "I thought it must be so. Those apples around the outside are for the special benefit of the boys. I he can disturb his mother's equanimity, and went fifty miles to select the sourest sorts to by his little wilful, "I want it, I do want it, plant all around the orchard, so the boys I do, I do," excite and agitate ber. If he can might give them up as not worth stealing; he has gained a point, from which Le will probut if you will come inside, you will find that | ceed to aim at another, namely, overcoming we grow a very different quality there, sweet as honey." Now, you will find that on the of his own. He will compel her, if he can, to outskirts of religion there are a number of change her mind, to yield to him. It is bad "Thou shalt nots," and "Thou shalts," for both mother and child when this is accomand convictions, and alarms; but these are only the bitter fruits with which this woudrous Eden is guarded from thievish hypocrites. If you can pass by the exterior bitters, and give yourself right up to Christ and times involves a prolonged and painful struglive for him, your peace shall be like the waves of the sea; and you shall find that the fruits of "this apple-tree among the trees of the other hand, how disastrous to every famthe wood" are the most delicious fruit that can be enjoyed this side of our eternal home.

The Pastor's Call.

"Good, morning, Mrs. Minty!" observed the paster, as the door opened to his knock. The door seemed to have a surly way with it, and opened scarcely wide enough to let the pastor in, although Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron, asked him to sit

The paster saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accidentally in the situation and decide. When she has heard that day of the sickness of her daughter, and at the first opportunity called to see the young girl. Not seeming to notice the mother's manner, he said, "I hear that Miss Maria is sick.".

"Yes! and she might ha' died for all she's energy that almost shook the pastor out of will be no, "I want it, I want it, I do, I do." his seat. The paster was a meek man, and But when one assumes the charge of a child overlooking the readiness of her reply, he | whose early training has been neglected in

" How long has she been sick?"

"Two weeks, and over," said the mother. "Have you had a physician?" inquired the pastor.

"Had a physician! : What a question! Why the girl has been almost dead! I wonder you got here before she was dead! Had! a physician!" These last words Mrs. Minty is doing, lay her hand gently on the child, fairly ground out between her teeth with illsuppressed scorn.

It now became evident that Mrs. Minty, on each day of her daughter's sickness, and the pastor's delay in calling, had added to her wrath, and it had now reached a degree of intensity that suggested strategy or flight. | ate rather than subdue. When a mother can The pastor resolved to try the former first.

"Ah! you have had a physician?" he observed. "How did he happen to call?"

"How did he happen to call?" Well, did any one ever hear such a question as that?" "Perhaps some one told him Miss Maria was sick; or perhaps he was passing, and

dropped in," interjected the pastor. "Do you suppose I'd let my own daughter tor?" fairly screeched Mrs. Minty.

"Ah, you sent for him!" said the pastor. "Do you think he'd come if we didn't send! for him? How'd he know Maria was sick?"

replied the mother, looking at the pastor as though she pitied his stupidity. "Do you always send for the physician

when you want him?" asked the pastor with provoking mildness. "Well, I declare!" exclaimed Mrs. Minty. 'What do you ask such questions as that

"I did not know," said the paster, "but that as you expected the clergyman to find out as best he could that your daughter was sick, without sending for him, you might do

the same with the physician." Something had been gradually dawning upon the mind of Mrs. Minty, which the last words of the pastor, uttered with inimitable good-nature, resolved into a full intellectual surmise. Her severe face relaxed into a broad smile, "Ha, I see!" she exclaimed. "I thought them was mighty queer questions. Well, I guess I had ought to ha' sent for you, too, seeing as how I sent for the doctor. And you didn't know Maria was sick?"

"No," observed the pastor. "If I had I should certainly have called before this. I accidentally heard of her illness this morning, for the first time."

"Well, really, I hope you'll excuse me? Step this way; Maria's in the back room; she'll be all sorts of glad to see you!"-St. John's Chronicle.

A Receipt to Cure Willulness.

In one of the letters from a foster mother the writer asks for a receipt to cure wilful children. :: We have no doubt that our own mothers often need and desire the same oWe will therefore venture to suggest for most horses

First, Perfect self-control on the part of the mother. If she is flustered and evidently annoyed by the wilful temper and impatient teasing of the child she cannot govern. The youngest child by a quick instinct perceives this, and takes advantage of it.

Second, They must understand that she has the "right of way" in the family. It has been given her by God, for the safety and welfare of her little one. This she must hold. they enter the water just a little-up to their | Her will is to be law, not the child's. It is hers to command, the child's to submit.

Third, The child should understand that this divine right, as we may call it, belongs to the mother, and the sooner the better for both. He must be taught it by precept as well as by practice. He should very early have God's law on this point explained to him, since it is the vital point of family government and domestic happiness. And this must be done, not in the moment of conflict, but in quiet hours of loving instruction, with the Bible in hand, and the knee of both mother and child bent in prayer.

Fourth, If a conflict occurs, the mother should maintain a gentle, kind demeanor, but be as firm as a rock. She should speak slowalong the road, I picked one up that fell ly and with as few words as possible. It is over the wall, and I never tasted anything so astonishing how very soon children learn the meaning of such a manner.

A little one early ascertains if his mother's yes means yes, and her no, no. He knows if he can gain a point by teasing or coaxing; if her will by the positiveness and persistence plished. Farewell to all good government after that.

It is considered a grand triumph when the parent has subdued the child's will. It somegle, but when the victory is secured, the work with that child we may say is done. But, on ily interest when the child is aware that he has conquered his mother. The tables are turned, and affectionate and pious and prayerful as the mother may be, she cannot, without great difficulty, regain her right position, or realize the reward of a faithful Christian parent. She is henceforth the child's slave, and the tyranny of a spoiled child is some-

thing terrible. When a child asks for anything, the mother should take time to make up her mind, if, on the whole, it is best to give consent. She may be very busy, but it will only require a moment's attention in ordinary cases to take decided, let that be the end of it. There should be no argument or words about it. If the mother has the good sense to begin this course with the babe in her arms, she will find it easy and final. When the little one is horse as well as a beauty; he was as docile seen of you!" replied Mrs. Minty, with an old enough to talk, we venture to say there this respect, she may have difficulty at first. a little scene or two like that described, but it will not be repeated many times. The child can soon be broken in to the new regime.

Is punishment required? We hardly think it will be found necessary. Pleasant looks, bar-rooms, concert saloons, variety theatres, gentle words, and a firm purpose will usually be sufficient. Let a mother stop what she look him right in the eye, and say what she needs to, and this often will suffice. But if the little one is obstinate, discipline may be required, but not harsh punishment. Severity in such a case, such as slapping, boxing | The supposed code of English brutality prethe ears, shaking or whipping, would exasperkeep her own temper, half the work of governing her children is accomplished.

Mothers need grace; and this God has promised to give. "My grace is sufficient," is his word, not more to Paul, the apostle, with all work and trials, than to the mother in the | finds necessary, and ought to compel him to | most humble home. There is no work, we believe, which God has assigned his children, in which he takes a deeper interest than in his son's habits, is to find out his own vices lie sick in the house and not send for the doc. the training and government of his little ones. (he always has some) and then to levy black. faith, which association or communication your best!"—in that moment he felt how forget the meaning of—"There's dust on His laws are explicit, and knowing the difficul- mail on him.

ties, he has opened all his resources of wisdom, strength, and grace to the mother, and says, "Ask and receive." Why not go to this ample repository of heaven, and receive of the divine fulness?—Advocate and Guardian.

Latest Concerning Garibaldi.

Garibaldi's home at Caprera is the simplest of habitations, and the life he leads therein is as simple. He has but few attendants, and it is told that guests are required to make their own; beds. The General's days are uneventful. He rises in the morning at four o'clock, and without anything to eat goes off to look at some pets who inhabit the border and surface of a very small pond located not far from the house—a flock of geese. He feeds them, and then having gone back to the house to get his cup of black coffee, he sets to work in the fields until about an hour before midday, when he returns home and looks over and signs letters which Bassi, his secretary, has written, according to his instructions." Some twelve or thirteen years ago he used to employ this hour before dinner in teaching a little shepherd-lad named Luca Spano. The boy was little more than a cretin, but by dint of study, quiet perseverance, Garibaldi succeeded in making something of him. He had learned to read well, write a good hand, and was progressing well, when, on July 24th, 1866, he fell by the General's side, fighting like a hero, at Monte Suello, in the Tyrol. Of his brave death, and other incidents connected with his adventurous life, the General freely discourses as he sits at the head of the board. his son Menotti and his friends on the one side and the other, and the servants "below salt." Dinner at Caprera is always a simple meal: minestra, that is, soup with Italian paste or vegetables in it, followed by two dishes at the most, and no wine on the table. At the end of about an hour the General leaves the table and, going to his room, throws himself dressed upon the bed, sleeps awhile, and then reads the papers or any book he is interested in. At four o'clock he goes back to his work in the fields until six or half-past six, when he returns home again to sup. After supper he returns to his room, never neglects to write in his journal a page, and note the meteorological changes of the day, and is generally in bed at a time when a great part of the world are beginning to turn night into day. - Com.

Italy.

Italy, the enchanted ground of literature, history and art,-strewn with richest memorials of the past; filled with scenes memorable in the progress of man; teaching by the pages of philosophers and historians; vocal with the melody of poets; ringing with the music which St. Cecilia protects; glowing with the living marble and canvas, beneath a sky of heavenly purity, and brightness, with the sunsets which a Claude has painted; parted by the Appenines, early witnesses of the unrecorded Etruscan civilization; surrounded by the snow capped Alps and the blue classic waters of the Mediterranean Sea. Rome, sele surviving city of antiquity, once disdaining all that could be wrought by the cunning hand of sculpture, -who has commanded the world by her arms, her jurisdiction, her Church, now sways it further by her arts. Pilgrims from afar, where her eagles, her prætors, her interdicts never reached, become willing subjects of this new empire; and the Vatican. stored with the priceless remains of antiquity and the touching creations of modern art, has succeeded to the Vatican whose thunders intermingled with the strifes of modern Europe.-Hon. C. Sumner; Letter to

Juvenile Literature.

Few persons, who have occasion to visit news-offices, can have failed to notice the periodical literature for boys, which has been growing up in our midst during the past few years. How plant of the total and

It contains stories, songs, mock speeches, and negro minstrel dialogues. The literary material is either intensely stupid, or spiced to the highest degree with sensation. The stories are about hunting, Indian warfare, California desperado life, pirates, wild sea adventure, highwaymen, crimes, and horrible accidents, horrors (tortures and snake stories), gamblers, practical jokes, the life of vagabond boys, and the wild behaviour of dissipated boys in great cities. The dialogue is almost entirely of slang of the most exaggerated kind, and of every variety,-that of the sea, of California, and of the Bowery; or negroes, "Dutchmen," Yankees, Chinese, and Indians, to say nothing of that of a score of the most irregular and questionable occupations ever followed by men.

The heroes are either swaggering vulgar wells, of the rowdy style, or they are in the vagabond mass below the rowdy swell. They are continually associating with criminals, gamblers, and low people who live by their wits. The theatre of the stories is always disreputable. The persons who are held up to admiration are the heroes and heroines of

and negro minstrel troupes. We may generalize the following in regard to the views of life which these stories inculcate, and the code of morals and manners which they teach:

The first thing which a boy ought to acquire is physical strength for fighting purposes. vails, but it is always mixed with the code of the revolver, and in many stories, the latter is taught in its fulness. These youngsters generally carry revolvers and use them at their good discretion.

A boy ought to cheat the penurious father ay. A good way to force him to pay liberally, and at the same time to stop criticising

As to drinking, the ber-room code is taught. Quiet home life is stupid and unmanly Boys brought up to it have to work hard and to bow down to false doctrines which parsons and teachers in league with parents have invented against boys. To become a true man, a boy must break with respectability and join the vagabonds and the swell mob.

No fine young fellow, who knows life, need mind the law, still less the police. If a father is rich the son can easily find smart lawyers who can get him out of prison, and will dine

with him at Delmonico's afterwards. It is impossible that so much corruption hould be affoat and not exert some influence Great harm is done to boys by the nervous excitement of reading harrowing and sensational stories. These papers poison boys minds with views of life which are so base and false as to destroy all manliness. They are within the reach of all. They can be easily obtained and easily concealed, and it is a question for parents and teachers how far this is done. Persons under those responsibilities ought to 'know" what the character of this literature is.—Scribner, Valla Wall

A Sermon from a Pair of Boots.

There lived forty years ago, in Berlin, shoemaker who had a habit of speaking harshly of all his neighbors who did not feel exactly as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this, and felt that he must give In water designation as him a lesson.

He did it in this way. He sent for the shoemaker one morning, and when he came in said to him: 45, fel stone ability seek an

"Master, take my measure).

", With pleasure, your reverence," answered the shoemaker. "Please take off your boot." The clergyman did so, and the shoemaker

measured his foot from toe to heel, and over the instep, noted all down in his pocketbook, and then prepared to leave the room. But as he was putting up the measure the pastor said to him:

"Master, my son also requires a pair of

"I will make them with pleasure, your revrence. Can I take the young man's meas uro?".

"It is not necessary," said the pastor the lad is fourteen, but you can make my | Hans." boots and his from the same last." "Your reverence, that will never do," said

the shoemaker, with a smile of surprise. "I tell you, sir, to make my son's on the

ame last." "No, your reverence, I cannot do it."

"It must be—on the same last," and one?

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving bim.

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit; and yet you think that God is to form all Chris tians exactly according to your own last, of the same measure and growth in religion as returned to the land. Hans found himself yourself. That will not do either."

The shoemaker was abashed. Then he said:

"I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbors less harshly in the future."

Wife.

which the English and Latin languages conquered the French and Greek. I hope the of years later he delighted in being led French will some day get a word for it in- round and round the house, with young Bert stead of that dreadful word femme. But what for a grateful burden on his back. He even do you think it comes from? "The great liked to have baby's chubby fingers pulling value of Saxon words is that they mean his flowing mane. Yes! Hans was a clever something. Wife means "weaver." You horse, as well as a beauty; he was as docile must either be housewives or housemoths; remember that. In the deep sense, you must either weave men's fortunes or embroider thom, or feed upon and bring them from their beds to one of the windows of to decay. Wherever a true wife comes. home is always around her. The stars may look at papa. In vain Bertie cried out, be over her head, the glowworm in the night-cold grass may be the fire at her feet; Papa, mounted on his good, true Hans, waved but home is where she is; and for a his sword in farewell to the child, but rode noble woman it stretches far around her, better than houses ceiled with cedar walked on, too, followed by many wives, and painted with vermillian, shedding its mothers and sisters, all of whom could quiet light far for these who else are homeless.: This I believe to be the woman's true place and power.—Ruskin.

A Tender Memory.

A little footstep pattering on the floor, A golden head laid gently on my knee: A shadow darkening all the sky, .: ... And life is sad and desolate to me.

Sweet lips, half parted in a peaceful smile: The light of God upon that baby brow: A hush upon the tiny, waxen face -Our darling's but a tender mem'ry now

Our grief nigh spent, we try to calmiy think. To ask ourselves half sterrly-Is it right? That we should mourn that to eternal rest Her infant form was laid by us to-night? In later years her footsteps might have turned

And now? Ah, yes t our darling calmly sleeps; Earth holds for her nor hope, nor grief, nor loss: Another life has gained the pardon won With such deep pain upon the bitter cross,

"You cannot enter now--too late--too late."

Aside from paths that point the heavenly gate;

Parchance she might have heard the awful words:

Says the New York Observer: Writing from Rome last winter, we expressed the belief that the ecclesiastical authorities would igcity and surrounding regions. But they have have already mentioned as the lion's roar. Rev. Mr. Wall, Baptist, having established a mission near Tivoli, near Rome, a resident who does not give him as much money as he | The ecclesiastical authorities have taken | men marched by, and seeing consternation the Minister of Worship, and the Bishop of Tivoli has addressed a pastoral letter to his them, people, warning them of the danger to their with these innovators includes.

Good Mords for the Poung By Cousin Herbert.

The Forgiveness of Sin.

BY C. F. ALEXANDER, When wounded sore the stricken soul Lies bleeding and unbound. One only hand, a pierced hand,

When sorrow swells the laden breast And tears of anguish flow, One only heart, a broken heart, Can feel the sinner's woe.

When penitence has wept in vain Over some foul, dark spot, One only stream, a stream of blood. Can wash away the blot.

'Tis Jesus' blood that washes white, His hand that brings relief. His heart that's touched with all our joys And feeleth for our grief,

Lift up Thy bleeding hand. Le Td 1 1 1 1 Unseal that cleaning tide But in Thy wounded side. -Frank Leslie's Sunday Magazine.

Handsome Hans.

Hans was a beauty! A black "Arabian iorse—the colonel's war-horse. He kad a glossy, silky coat; and with his arched neck and magnificent form, he was ndeed a pleasure to behold. 💢 🚟 🤭

When his master bought him. Hans was young and wild, but a good military training sobered him a little, and made him feel that the world had something more serious for him to do than prancing and dancing all day long. 1 Now this horse's master was my colonel, and that is how I know all about him, you see. Hans was very fond of sugar, One day, -down in the yard, before mount ing our horses for our usual morning ride,the man-servant, letting go his bridle, Hans sprang forward to reach the sweets I held out to him, tripping me up, over my ridingdress. The colonel came quickly to help me, saying; "Hans! Halt!" Instantly Haps obeyed, and there he stood, one leg field over me, the head stretched out, and upper lip raised; and though the sugar lay on my chest, where it had fallen from my hand, he never moved until I was on my feet again. You may be sure he got that piece of sugar, and more too: but he seemed to be still more pleased when his master patted him and said in caressing tones, "My brave

Another thing Hans liked was to as sist at the military parades and man œuvres. Ah! then he curved his beautiful neck, and with high and dainty step seemed to be saying to himself, "I and my master!

My master and I!" But one day the parades were no more for show; everything was in deadly, terrible earnest. The bullets whizzed around him, killing many poor horses and brave soldiers fighting for their Fatherland. Many a time my colonel has told me, with his arms around dear old Hans's neck, he thanked his heavenly Father that they were both spared after the battles. That was during the war of 1816 in Germany. At last peace with his three companions in his old quarters in Dresden, and he was happy, I think, to be at home again. Things changed for him a little During the winter of 1867-68 my colonel married an American girl,-me, you know—and so, though the parades were the same, daily rides were prolonged, and daily sugar-treats were instituted; also, What do you think the beautiful word Hans was pleased when the young wife was wife" comes from? It is the word in proud of him and his master, and looked very wise when she spoke to him. A couple

and good as he was full of life and fun. One sad, sad morning, in the summer of 1870, Bertie and his baby sister were carried their home, that they might have a farewell "Papachen! mamma! Hans! lieber Hans!" on at the head of his regiment. Mamma say: Para Data des 3000

"Gott segne dich! Auf wiedersehen, so Gott will!" at the railway station—for they were going to the war-these brave soldiers. Allerant, and twale with a set

The last view of the departing heroes that Bertie's mamma had, was as the train rolled swiftly away—that of Hans's head, stretched over the orderly's shoulder from the halfdoor of a closely packed horse car. The dear old fellow looked interested and wise; he was a hero in his own right, just as any man or creature is who does his duty,-does willingly what he is told to do by those who are wiser than he is. The train moved out of sight, and Bertie's mamma walked to her home alone, and into her nursery to her little

On the morning of the first of September, 1870, at the great battle of Sedan, in France, between the French and German soldiers, a cruel chassepot ball went through the colonel's leg at the ankle, and came out on the other side of Hans's body. After a moment, the colonel, not knowing that Hans was wounded, rode to many of his officers and gave directions for the coming hours of nore the Protestant work going on in the battle. Then he rode to an ambulance, and was lifted out of his saddle just in time.taken action at last. The Pope's protest we man and horse were falling. The colonel felt as if he had a much more painful trouble than his wound when he saw his true, good Hans tremblingly patient by his side. purchased an old church for his own use. At this moment some of the colonel's own action in the matter, and have appealed to on their faces at the sight of their wounded leader, he cried out, swinging his cap to

"Forward, boys! To day decides; do . hard it was to be laid by, and not continue your glasses.

the work he had begun—to leave the battlefield for the sick room.

Pale and weak from loss of blood, he fell back and waited until the busy surgeons could find time to help him. Suddenly he felt a warm breath and a gentle lick on his cheek, and Hans pressed his head against his master's; then his strength breaking completely, the colonel through his arms around the neck of his faithful charger, and kissing him, cried like a little child. After a while, gathering himself together, he cut off the much caressed forelock from the head of dear Hans, and sent him away to be shot,put out of suffering,-for too well he knew that neither time nor skill could save poor, handsome Hans,-Mrs. Minnie Von Funneke, St. Nicholas for November:

- Capturing Sea-Lions in Alaska. A singular method is annually, employed

by the natives of St. Paul's Island, Alaska, for the capture of the sea-lion. Here is an island which, instead of presenting an almost unbroken line of bold, abrupt cliffs to the sea, like its fellows in the North Pacific, offers to the landing seals a low, though gradually rising ground. Taking advantage of this topography, the natives of St. Paul's Island secure every season hundreds of sea-lions, with but a tithe of the labor and exposure by which their capture is attended at other places. Eleven miles north-east from the village on St. Paul's Island is a point upon which a large number of sea-lions annually repair for the purposes of breeding, etc., but as this animal is timid, and sure to take to water when brought into the presence of man, its capture requires much discretion and boldness on the part of its captors, who are chosen every season from the village people, with especial reference to their physical qualification for the work. The "sea-richie," as the natives name them, cannot be approached snecessfully by daylight; so the hunters, ten or twelve in number, rendezvous in a hut near by until a favorable night comes on, when the moon is partially obscured by drifting clouds and the wind blows in from the rookery. Then they step down to the beach, at low water, and proceed to creep flat on all fours over the surf-beaten sand and boulders up to the dezing herd and between them and the water; in this way a small body of men crawling along in Indian file may pass unnoticed by the sea-lion sentries, which doubtless, in the uncertain light, confound the forms of their human enemies with those of seals. When the creeping natives have all reached the strip of beach which is left bare by ebb tide between the water and the unsuspecting animals, at a given signal, the hunters leap at once to their feet, shout. yell, and brandish their arms, while the astonished and terrified lions roar and flounder in all directions. If, at the moment of surprise, the brutes are sleeping with their heads pointed toward the water, they charge straight on in that way, directly over the men; but if their heads have been resting pointed land-ward, they follow that course just as desper-ately, and nothing will turn them, at first, either one way or the other. Those who charge for the water are lost, of course, but the natives promptly follow up the land leaders with a rare combination of horrible noises and demoniacal gesticulations until the first frenzied spurt and exertions of the and then, panting, gasping, prone upon the earth, they are extended at the mercy of their cunning captors, who gently urge them along up to the hut in which they have been keeping watch during several days past, for the night in which to make this effort. Here the natives have what they call their pen or cage, in which the lion-like seals, as they are captured from night to night, are collected and retained until sufficient numbers or a drove of three or four hundred has been se-cured. This cage is nothing more than a succession of small poles stuck at wide intervals over a circle, in the ground; these poles are decked with fluttering strips of white cotton cloth, and light ropes are loosely stretched from one to the other. Within this flimsy circle the sea-lions are securely imprisoned, and though incessantly watched by two or three men, they scarcely make an effort to escape, but their roaring is almost deafening, while they constantly writhe and twist over and against one another like a handful of angle-worms in a saucer.—Scrib-

" " Dust on Your Glasses."

I don't often put on glasses to examine Katy's work; but one morning not long since I did so upon entering a room she had

"Did you forget to open the windows when you swept, Katy?" I inquired. "This room is

very dusty.

"I think there is dust on your eye glasses, ma'am," she said, modestly. And sure enough the eve-glasses were at fault, and not Katy. I rubbed them off, and everything looked bright and clean, the carpet like new, and Katy's face said, "I am glad it was the glasses, and not me, this time." "This has faught me a good lesson," I said to myself upon leaving the room, "and one I shall remember through life."

That evening Katy came to me with some kitchen trouble. The cook haddone so and so and she had said so and so. When her story was finished, I said, smiling: "There is dust on your glasses, Katy; rub them off, and you will see better." She understood me, and left the

I told the incident to the children, and it is quite common to hear them say to each other, "O, there's dust on your glasses." Sometimes I am referred to: "Mamma, Harry has dust on his glasses; can't he rub

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inferences prejudicial to the person or persons, I think right away, "There's dust on your glasses; rub it off." The truth is, everybody wears these very same glasses, only the dust is a little thicker on some than others, and needs

harder rubbing to get it off.

I said this to John one day, some little matter coming up that called forth the remark. "There are some people I wish would: begin to rub, then," said he. "There is Mr. So-and-So, and Mrs. So-and-So; they are always. ready to pick at some one, to sinr, to hint; I don't know, I don't like them." "I think my sen John has a wee bit on his glasses just-now." He laughed and asked, "What is a body to do?" "Keep your own well rubbed up, and you will not know whether others need it or not." "I will," he replied. I think, as a family, we are all profiting by that little incident, and through life will never

Our Sunday School Mork.

Sabbath, December 30th, 1878. (Fourth Quarter.) Warter

INTERNATIONAL BIBLE LESSON .-No. 9.

THE LORD'S SUPPER; or, Remembering the Lord.-Luke xxii. 10-20.

GOLDEN TEXT: - "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.

Topic: -Communing with Jesus.

HOME READINGS.

M.—The Lord's supper. Luke xxii, 10-20. T...The Passover. Exod. xii. 3-17. W.-Eating and drinking Christ. John vi. 47-59. T .- Communion of one body, 1 Cor. x. 16-23. F.—Partaking unworthily. 1 Cor. xi, 23-34. S.—The sufficient sacrifice. Hob. x. 1-14. 8.-The slain lamb. Rev. v. 1-14.

OUTLINE.

The years of Christ's teaching are now ended, and the day of his suffering is about to dawn. From the quiet home in Bethany he now goes to Jerusalem... On the evening of the day before the Jewish passover he reclines with his disciples at the feast. The bread is broken, the wine is poured, and the Lord's Supper is instituted, to commemorate the body and blood freely given for all mankind. 7 - 35 m -

NOTES.

(10) When ye are entered into the city: Jerusalem, coming from the Mount of Olivos, where Jesus was now staying every night (Luke xxi. 37). A man bearing a pitcher of water: An earthen jar of water. This would seem to be a servant (slave, most likely) of the master of the house. Carrying water was, and is, a monial occupation. (11) Good man of the house: Same word as that for " master of the house" in Luke xiii. 25. The Master : The Teacher. Guest-chamber : Or. Lodging-room. (12) Upper room: Such was frequently used for prayer and worship: for example, Acts i. 3. Furnished: Probably, with couches for the meal around the table, which were usually on three sides of it, forming what was called the triclinium. There make ready: See the directions in Ex. xii. But tradition and custom had introduced additional rites. (14) The hour: Probably the legal hour of beginning: at evening. (15) With desire I have desired : I have most earnestly desired. This passover: Or, This very passover. It would be his last. Naturally he would ardently long to eat it with his disciples before his sufferings should commence. (16) Until it be fulfilled in the kingdom of God: Until the passover be fulfilled by

the sacrifice of Christ the Lamb, the passth from the redeemed, and the celebration of their deliverance from all bondage of sin. (17) And he took the cup Or, And receiving the cup (not the same word as with the bread, below), probably, as handed to him. Gave thanks: From this act the Lord's Supper is sometimes called the Eucharist, which means the |meal of | thanksgiving. Divide it among yourselves Each one taking his portion. (18) I will not drink: The better text adds "henceforth." Until the kingdom of God shall come: In glory

gether with the wine and bread. In remembrance of me Especially of his greatest work

and chief office in coming into the world: his death, which opened the kingdom of heaven to believers.

THE ADAPTATION.

1. Begin by calling attention to the sacrament of the Lord's Supper as now cele-2. Show the origin and institution of this

service as related in this lesson. 3. Show what are the puposes of this sacrament and what are its teachings.

4. Show the duties of love to Christ, obodience to Christ, appropriation of Christ, as enforced by this lesson.

Hints to Teachers.

PUNCTUALITY is, a duty which you owe to the school generally, no less than to your class. This will help to secure the punctual and regular attendance of your scholars. . .

VISIT the parents of the children at their homes regularly, and thus keep up a friendly intercourse with them. Parents like to hear about the progress and conduct of their children.

STUDY thoroughly the appointed lesson during the week; gather illustrations to light it up; spare no pains to make it perfectly clear, and press home upon the consciences of your scholars the practical, spiritual lessons it is designed to convey. Remember that an unprepared teacher will generally be an unsuccessful teacher.

INFLUENCE your scholars by your example your temper, your person, your voice, your manner, your dress. Whilst you teach with your lips, you will teach with equal power by your conduct. See that the one does not

contradict the other. THE CAUSE of missions to the heathen, and our own countrymen, orphanages, etc., should be brought before the minds of the scholars, and they should be encouraged to subscribe

to these objects. Grand of a new distribution of the con-ASCERTAIN whether, your scholars are in-

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THE OUTLOOK.

There seems to be in Europe just now a mania for assassinating kings, which is as foolish as it is wicked; for certainly the murder of the head of any State would not produce a revolution, or change the form of government. Following close on the attempted assassination of the Emperor of Germany, there comes the news of a similar attempt having been made upon the life of King Humbert, of Italy. Since then a bombshe'! of some kind, thrown in among the crowd who were rejoicing over the king's escapo, killed several persons. The would-be assassin is connected with the International Society. This society, by claiming to be the champion of liberty and the enemy of despotism, inflicts Leat injury upon the cause it pretends to advocate. King Humbert has received numerous congratulations on his escape.

There are certain objectionable principles which belong to the Romish system; but its defenders are always ready to deny the practical evil results which Protestants allege naturally follow these dogmas. Here is a remarkable illustration of the practical effects of Romanism on political freedom. The severity with which Mr. Gladstone criticises Cardinal Archbishop of Malines, Primate of Belgium, has published a series of letters in which he endeavors to prove that the oath taken to a political constitution, such as the Constitution of Belgium, cannot bind to anything that is contrary to the laws of God and of the Roman Catholic Church. It follows that obedience to the constitution and the laws may at any moment be superseded by a higher necessity, and that the oath taken to the constitution constitutes only a vain formality.

The power and impartiality of British law have been strikingly illustrated in the course pursued towards the dishonest directors of the City of Glasgow Bank, who have pulled down so many in their fall. There are some places where there is a great difference in the administration of the law-where wealth and social position shelter the transgressors from the full penalty of their crimes. But the respectability of these men has not shielded them from either just punishment or general condemnation. The new prison law admits of considerable amelioration of the condition of prisoners by permitting necessaries to be supplied at the expense of the prisoners or their friends. But they are lodged in separate cells, and not suffered to receive visitors. Though for a while the wicked may spread themselves like a green bay tree, yet the way of transgressors is hard.

A letter appears in the papers addressed to Rev. Dr. Lewis, Protestant Episcopal bishop of Ottawa, from one J. R. Jones, formerly a minister in the Protestant Episcopal Church, stating that a couple of years ago in Belleville he had drifted into infidelity and cast away his faith; but after testing this system of unbelief for awhile, he now returns to his former faith, more fully confirmed in its truth than ever. He says that he found Belleville a hotbed of skepticism. The deliberate return to the Christian faith of one who had renounced it is always significant and instructive; but the most suggestive fact in form, and did much greater damage to re-Mr. Jones' letter is his reference to the prev- ligion, than in Protestant England. This is alence of infidelity. There is good reason to believe that in many of our chief centres of population the poison of infidel teaching has Boccaccio, whose scandalous Decamerone been more widely circulated than most Christian people are aware of. The conflict with infidelity that has broken out in other lands

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resist this growing unbelief?

A Vienna despatch says :- Although Schonvaloff's assurances have produced a good impression, and the Czar's orders to the Russian civil and military functionaries in Turkey, really look like the beginning of the fulfilment of the Berlin Treaty. Still it is difficult to reconcile the intention to do so with Russia's demands on Roumania, making the evacuation of Roumania conditional upon the recognition of Russia's right to occupy and fortify Kustendji and other strategetical points in the Dobrudja, and to maintain a military road through Roumania, which would make Roumania the mere vassal of the Czar.

MR. GLADSIONE ON ROMAN ISM.

Mr. Gladstone's writings, since he went out of high political office, constitute one of the most surprising literary achievements of our times. That a man should retire from fully with the movements of disbelief in the office of prime minister of a great empire, and still exercise a greater influence on the thought of his country and the world, than he did when in office, is in itself a wonderful thing. But a careir examination of the thority, but in England respect for reasonnumerous articles, that have appeared in leading reviews and magazines, reveals his extraordinary intellectual force and versatility. One is surprised to find him so thoroughly modern-pear and remote.

His last article in the Contemporary, entitled "The Sixteenth Century arraigned before the Nineteenth Century: A Study on the Reformation," is not the least striking of this remarkable series. It is mainly a reply to an Martin, in which the French priest undertook to answer the question, "What hinders the Ritualists from becoming Roman Catholics?" This answer did not certainly reveal any deep knowledge of the subject. The main reasons given by the Frenchman being prejudice against Catholicism and seif-interest. Mr. Gladstone offsets these by the remarkable fac, that the Greek Church though ists do not go over to Rome.

In reviewing the Reformation, Mr. Gladthe movement. On this head, he makes some concessions, which most Protestants will deem too largely prompted by sympathy with the historical, or High Chrych party. He admits that unlike the doctrinal discussions of the fourth century, the discussions of the Reformation were largely influenced by passion, interest and political motives. The reaction from the historic Christianity of the Church, he evidently deems, in several respects, too great; and considers the Reformation to have been completed ty the Anglican divines of the next century, who gave greater prominence to the sacraments, and the historic traditions of the Church. He admits the great advantage which Rome has in her imposing appeal to the popular imagination, and in her historic continuity. He thinks from these and other causes the Roman fishermen may gather a handful of fish into their net: but that the nation must undergo an extensive moral and theological transformation before it can ever submit to Rome.

. If Roman Catholics should be disposed to take comfort from the great caudor and his own Church and admits all that can be fairly said on the side of Rome, they should remember, that the great majority of Protestants would not go so far as Mr. Gladstone on these points. And, as Mr. Gladstone shows, it is not fair to contrast the concessions of Protestants, who are free to criticise their own system and admit its defects, with the positive assumptions of Roman Catholics, who are not at liberty to criticise their system, or admit any defects in it. The fact that the Protestant makes concessions and admits defects, and that the Roman Catholic does not, proves nothing in favor of Romanism. It only shows the temper and methods of the defenders of each Church. This point is well put by Mr. Gladstone. He forcibly says: "If two men meet in argument, one of them desirous to measure fully and accurately the points of strength and weakness on both sides, but especially the points of weakness on his own, and the other with an equal honesty of intention, but with a mental habit formed and hardened under influences which forbid not only any condemnation, but any critical scrutiny of the system he belongs to, they can have no common measure of truth, no means of comprehending one another." Yet. nothing is more common than for Roman Catholic writers to lay great stress upon the admissions of Protestants; as if they were condemnatory proofs of the badness of their system. But in spite of Mr. Gladstone's concessions, and his not pressing many points against Rome which he might have pressed, he deals some heavy blows to the Romish system, before he gets through; and his candor and moderation add much to their weight: for his allegations are so indisputably true that candid Roman Catholics can hardly have the face to deny them.

We can only in the most condensed form present some of his main points against Rome's pretensions. In the revival of what he calls the "Pagan" idea in European literature, he shows that in Roman Catholic countries, like Italy, this movement assumed a far worse shown by comparing Shakespeare and Spenser with writers like the corrupt and impure was published in 1573, with the express approval of the Roman Inquisition and Pope Gregory XIII., one year after this pontiff may be closer to us than we think. The had struck a medal in honor of the massacre question which presses upon the Christian of St. Bartholomew. He admits that the upon evidence.

needed, because of the widespread corruption in doctrine and life that prevailed in the Roman Church: and thinks that even Roman Catholics must admit that the Reformation saved the Church of Rome itself. He further shows clearly - that Rome opened a wide door for arbitrary assertion, and the unlimited use of Church authority against human freedom;—that while visitors from the continent are astonished at the number of believers in the Christian faith they find in Protestant England, in countries like France and Italy, under Rome's teaching, among the educated, with few exceptions, Christian truth has ceased to hold sway over either intellect or life; -that though small attacks have been vigorously repelled by ecclesiastical authority, the educated thought of these countries has, to all appearance, finally broken with Christian belief; -that our literature proves that, with all our faults. religion has dealt and still deals more hope England, than Rome does in the lands of the Papal Church:-that in Romish countries liberty is quietly trodden under foot, by the requirement of complete submission to au able authority is harmonized with Fiberty of thought;-that Rome now claims infallible authority for her reigning head, although until eight years ago, this very thing was well informed on questions ancient and denied by the highest authorities in ber communion; -that the Abbe Martin has grossly misrepresented the condition of religious life in the Greek Church, because no better plea was available for his purpose ;that the papal a priori argument that the Church cannot err because immunity from article in the August Contemporary by Abbe error is essential to the discharge of her duties, is an arbitrary assumption in straight contradiction to the whole constitution of things under which we live; -that as infallibility cannot exist apart from the neces sary conditions for its complete attainment. therefore the blinding and distorting power of sin must be shut out from the spiritual eye of an infallible judge; -that Dr. J. H. Newman's tests of sound Church growth do much nearer to Latin Christianity than the notinclude equilibrium or symmetry, and the Angle Catholics, hard'y ever contributes a Roman Church is an abnormal development. convert to Rome, although the Abbe Martin's in which the clerical element has almost reasons cannot apply to the Eastern Church. | completely extinguished the influence of the He also maintains that there are other weighty | laity;—that the plea of certainty in religion, reasons, not named by the Abbe, why Ritual- of which Rome boasts so loudly, has no sold foundation, as, even if the Pope was unerring, there is no immurity from error in the stone is not a blind admirer of all things at synods, bishops, or priests, by whom the that time, though in general sympathy with Pope's decisions are conveyed to the people; and the claim itself he considers the most ingenious scheme that could be devised for shutting out all that scrutiny of doctrine and ecclesiastical title which is allowed in every other communion;-that while Rome has evinced no power to grapple with or refute the materialistic unbelief of the times, Protestantism, on both sides of the Atlantic, is giving tokens of intellectual culture, and of a fruitful and expanding religious life. All these positions are presented in eloquent language, and enforced by pertinent illustrations and convincing arguments.

THE FISHERY TROUBLE.

We are glad to say that the cloud raised between Britain and the United States by the difference of opinion about the Canadian ishery question is passing away, and that there is a good prospect of a clear sky before long. Both despatches of Mr. Evarts, relating to the award and to the quarrel with the U. S. fishermen, were couched in pretty cold and severe language, and displayed the art of the special pleader who had accepted a retainer to make the best of his case. Lord Salisbury's replies have been cogent and courteous, and marked by strong common sense. They fairly take the wind out of Mr. Evarts sails. The calm and pacific tone of Lord Salisbury rebukes the somewhat petulant manner in which Mr. Evarts magnifies the importance of the matter in dispute.

In reply to the complaint about the interference with the American fishermen, Lord Salisbury shows clearly enough that he does not assume, as Mr. Evarts seems to insinuate, that the British claim the right to limit or alter the provisions of the treaty by provincial laws. But that the interpretation of the treaty must be by both parties to the contract, and not by one of the parties judging from an interested standpoint. It would be very strange indeed if American fishermen while fishing in British waters, and getting bait on the Canadian coast should be free from all obligation to conform to the laws of the country in which they were, urless those laws were specially excepted in the treaty. It could never be the intention of the treaty to place the American fishermen beyond the control of law. or to confer upon them special privileges not conceded to Canadians. If any law had been made discriminating against American fishermen, there would be some ground for the complaint, but nothing of the Find was

Lord Salisbury's reply to the complaint about the largeness of the award is strong and conclusive. Mr. Evarts assumes that mackerel is the only fish of value which Americans catch in Canadian waters, and then proceeds to make a calculation on that basis, which proves the award too large. He thinks the largeness of the amount awarded proves that the commission exceeded its duty and province. Lord Salisbury thinks Mr. Evarts' argument may be refuted, though he does not deem it his business to refute it, just as if the matter had never been decided upon by an arbitration. Mr. Evarts contends that the sum awarded is excessive, and that, therefore, the award must have been arrived at by some illegitimate process. But Lord Salisbury thinks that to argue against the validity of the award solely on the ground that the conclusion arrived at by the arbitrators on the very point referred to them is erroneous, is in effect the same thing as to dispute the judgment which they had formed

claimed. With regard to the objection on | fought with vested interests for its overthrow. the ground of want of unanimity, Lord Salisbury very properly says that if it had een known that the dissent of one of the commissioners would upset the division, England would have been no party to the arbitration on such terms. The latest reports ready to pay over the award on the 23rd inst.

CHAINING THE TIGER.

No portion of the community can be safely allowed to obtain wealth, or special advantage, by any method that necessarily inflicts loss and injury upon some other section of society. Where such a state of things exists. under the sanction of law, it is the duty of all good citizens to use their influence to have such a law repealed,-just as it would be the duty of the inhabitants of any neighborhood to shoot or cage a tiger that was prowling around preying upon the helpless children that fell in his way. But no tiger could be more destructive in his ravages than the liquor traffic and the drinking usages which it produces are to the young of our country. Those who sympathize so deeply with those engaged in the traffic, that they would not interfere with their business, afford a melancholy example of misdirected sympathy. They have more pity for the tiger than for his victims.

We are not of those who think a system of free trade in intoxicating liquor better than the license system, which compels the vendor to pay a tax on his business. No doubt the repressive influence of the license system lessens in some degree the amount of drink consumed by restricting the facilities for obtaining it, and causing fewer places of temptation to exist, than otherwise would present their snares for the unwary. But those who regard the license system as affording all the restriction necessary, and who deem complete prohibition unnecessary, should remember that all the evils of intemperance,—the poverty, sorrow and crime caused by the drink, which present such an appalling record, have been produced under the license system, and in spite of its restrictions. Besides, the principle of sanctioning an immoral business is indefensible.

In a late number of the Princeton Review.

Judge Pitman, of Massachusetts, has an in-

structive article on "The Taxation of the

Liquor Traffic," in which the failure of the

taxation system is placed in the clear light of facts. He presents also strong evidence that the conviction of this failure is becoming more widespread, and finding a lodgement in the minds of men of culture and high stand ing. Bishop Temple of England is quoted as saying, " Of all the preventable evils of the world, intemperance is the greatest.' And Charles Buxton, M.P., the English brewer, said: "That if a statesman, who heartily wished to do the utmost good to his country, were thoughtfully to enquire which of the topics of the day deserved the most intense force of his attention, the sure reply—the reply which would be exacted by full deliberation-would be that he should study the means by which this worst of plagues can be stayed. Many similar testimonies might be given. Such statements by such men indicate the progress of right ideas. To the common plea, that the reform should take place in the man, and be the result of moral and religious convictions, quickening his conscience, we give all due weight. We admit its full force. But while working on that line, it would be sheer folly to neglect, as far as possible, to remove temptations and hindrances which undoubtedly lessen the chances of success. For, as it has been tersely said by some one, "we are interested both to keep the man from the drink and the drink from the man." The theory, long held and to some extent tried in practice, that the evils of the traffic could be overcome by allowing none but persons of good character to engage in the business is shown to have utterly failed. This could not fail to be tho case, because it is the pecuniary interest of the liquor dealer to sell all he can, and thus, to the extent of his ability, to produce all the drunkenness practicable; and, also, because no matter how good a man's character might be when he began the business, the tendency of his employment is to lower and weaken his moral character. Several examples of the arrest the traffic are given by Judge Pitman. In Virginia a tax is collected on every glass sold, which gives a good occasion to quote the satirical lines of Cowper, representing it loyalty to drink and increase the revenue. a satire which is equally applicable to our own system.

"Th' excise is fattened with the rich result Of all this rice; and ten thousand casks, Forever cribbling out their base results. Touched by the Midas finger of the State, Bleed gold for Parliament to vote away. Drink and be mad then; 'tis your country bids! Gloniously drunk-obey the important call; Her cause demands the assistance of your throats. Ye ali can swallow, and she asks no more."

And yet, what the poet of Olney so fitly ridicules is taken up as a serious argument against prohibition. The effect upon the revcaue has been frequently urged as an objection against the legal prohibition of the traffic in Canada. There is a double difficulty. Almost any government will hesitate, before it undertakes to raise by other means the large revenue which would be lost by a complete suppression of the traffic. And then, when such a law is passed, whether local or general, there is a strong party whose selfish interest it is to prevent its enforcement. In other countries, these difficulties are also sixty-five millions of dollars of revenue from

the award were urged by the counsel for the ed to a total of £33,447,282; or over one hun-United States, and fully considered by the dred and sixty million of dollars. These yast commission; which, after studying all the sums show at one glance the great extent of the facts, awarded much less than the British traffic, and the fierce battle that must be A reform that threatens this intrenched interest needs to be sustained by deep moral convictions and patient faith. Yet who would be base enough to accept this revenue, even if it were a clear gain, as a bribe to let this wild beast prey upon the intimate that the United States are getting homes of our country. But it must never be forgotten, that this traffic is merely a mode of collecting a revenue from those who drink, and adds nothing to the wealth of the country, but the contrary. It is well said, in the article on which we have been commenting: "Such a revenue is based upon a vastly greater aggregate of wasteful consumption, and of consumption which not only entails upon the country the support of pauperism and the punishment of crime, and the cost of sickness and accidents, but strikes at the very source of national wealth, by diminishing productive industry and impairing the power of production itself. A traffic which makes bad citizens and poor laborers, can offer no financial compensations to the state worth a wise man's consideration." This tiger must be shot or chained; it is reckless folly to leave the monster at liberty to prosecute the work of ruin and death.

GENERAL CONFERENCE ON FOREIGN MISSIONS.

An exceedingly interesting conference or oreign Missions was held at Mildmay-park, England, October 21-25. The object was to compare notes and lay plans for harmonious working between the different Missionary Societies. The different branches of the Evangelical Church were represented by those intimately connected with the mission

The first day was devoted to the work in Africa and the West Indics. The effects of emancipation and of African discovery on the mission work was discussed, and the advisability of training colored people of America as evangelists for West Africa was considered. The Rev. Dr. Moffat, the veteran missionary, gave a history of his labors in Africa. The Rev. Dr. Osborne, one of the Secretaries of the Wesleyan Society, traced the history of the work in the West Indies, and gave an outline of the work being done by the Weslevan Society.

India, China, and Japan occupied the secend day. The most interesting paper proented was that of Rev. E. E. Jenkins, M.A. of the Wesleyan Missionary Society, in which he gave a succinct account of the difficulties to be met in India from Mohammedanism and Hinduism and of the prospects of the work there. Mohammedanism is a political system, not a school of religion. The baseal idea is the Divinounity, with Islam as the prophet of the Divine unity. The only common ground between the system of Islam and Christianity, is the Divine Unity: the moment they leave this they diverge. Christianity says there is one God and one mediator, Jesus Christ; Islamism says there is one god, and Mohammed is his prophet. Immedition. So long as the political unity remains by the sword and by it must be destroyed. it comes, Christian missionaries will find a people prepared for the reception of the true prophet by the worship of the one God. The work among the Hindus is more promising; the contention is with doctrines instead of a name, with religion instead of politics. The spirit of enquiry prevails, and the falseness of the claims presented is being exposed. Hinduism is fast becoming a relic.

On Thursday and Friday other fields of labor passed under review. At a public meeting on Friday evening Dr. Punshon delivered

an eloquent and powerful address. Much good must result from such a conference of representative men from all parts of the world, and representing the different branches of the mission army. The reports of what has been accomplished will be surprising to those who have not followed the progress of the work. Nearly every part of the habitable world has been visited by the missionary. Thirty years' work has given an converts of India, and at the present rate of utter ineffectiveness of simple taxation to increase, thirty years more will give twentysix million communicants and one hundred million adherents in China.

The old Gospel loses none of its power; and its glorious victories over heathenism, with its transforming power on the heathen heart and life, rebuke the scoffing skepticism and cold indifference of Christian lands. Since so much has been accomplished through agencies which have too often been working at cross purposes, we may expect greater results when a greater harmony prevails between the laborers.

THE OKA INDIRNS.

Dr. W. G. Beers furnishes the following facts:-The latest move is a notice given Mr. McLaren by the attorneys of the Seminary that they intend to appeal from Judge Belanger's decision. It will be remembered that the Hon. Judge, a Roman Catholic, condemned the Seminary to pay the costs of the case in connection with the order for removing the Methodist Church in Oka, and pronounced the paper used in the case by the Seminary to be a forgery. It is from this decision that the appeal is to be made.

The law firm of Messrs. Doutre and Co. has sent in a bill for the balance of account very great. In 1876 the United States derived | in Oka logal cases. This may give our friends an idea of the need for funds. Is the this traffic. In England, as Judge Pitman ex. | legal defence of this case to be supported? presses it, "the liquor traffic presents an ap. Tue treasurer of the Civil Rights Associapalling bribe against any effective legislation | tion, Mr. J. S. McLachlan, 480 St. Paul St. | Lands."

He also shows that the very considerations | for its diminution." In 1877, the revenue | Montreal, has received the balance in the and arguments used by Mr. Evarts against from the customs and excise together amount | bank (about \$3), and will be happy to get about \$900 more. This cause certainly demands the assistance of Methodists, and all who hate opposition.

OUR NEW GOVERNOR-GEN-ERAL.

His Excellency the Governor-General and H. R. H. Princess Louise are now on their way to our shores. They set sail with their suite from Liverpool on Thursday, the 14th inst. Their departure was made the occasion of a most imposing and loyal demonstration by the people of Liverpool. Addresses were presented by the Corporation and the Chamber of Commerce; in the streets were crowds of enthusiastic people, who accorded His Lordship and the Princess a loval reception as they passed; bands stationed at different points played the National Anthem: the church bells were rung; the city was gay with flags and bunting; and the wharves were crowded with people, admitted by ticket: all uniting to express their good-will to Canada, their regard for the Marquis and Princess, and their loyalty to the throne.

The replies of His Excellency to the ad- ... dresses were very happy, showing a somewhat intimate knowledge of Canada, and a full appreciation of her importance as a part of the British Empire.

The Sarmatian, of the Allan Line, had been specially fitted up for the acommodation of the royal party, and the Princess Louise expressed herself highly pleased with the arrangements made for her comfort. The river scene at the embarkation was very fre. The water was crowded with shipping, and the dipping of flags and fring of salutes combined to enhance the eclat of the occasion. On Friday the Sarmatian called at Moville, on the Irish coast, and remained unt' the next day, on account of stormy weather. An address was presented to His Excellency by the Corporation of Londonderry, to which he replied, acknowledging the value of Irish immigration, and making a pleasant reference to Lord Dufferin as an Irishman.

Lord Dufferin did much to call attention to Canada, but nothing has ever occurred to bring our Dominion so prominently before the great masses of Britain as the departure of a member of the royal family to assume a vice-regal position here. The eyes of the English people are turned towards Canada, and henceforth she will seem nearer the throne than ever. Another bond between the Dominion and the mother country has been formed, that will tend both to develope our country and deepen our affection and loyalty for the British crown. Extensive preparations are being made to give His Excellency a cordial reception at Halifax. The Duke of Edinburgh (Prince Alfred) will be in Halifax with his ship to take part in the reception. Similar preparations are being made in Ottawa and Montreal.

SUNDAY SCHOOL GUARDIAN!

Upon the joint recommendation of both the Sunday-school Board and the Book Committee, the Canadian Sunday-school Advocate is to be discontinued, and a new Sundayschool paper of greatly improved character is ately Christ and Mohammed become rivals. to be substituted in its place. The name of This fact is the chief cause of the compare- the new paper is to be the Sunday-school tive failure of missionary work in this direct Guardian. It will be a handsome eight-page paper, illustrated by a large number of elethe work of Christian missions will meet with | gant engravings, giving special prominence, little success. The system was established in accordance with a recommendation of the late General Conference, to topics of Mis-In many directions the faith in Islam is being sionary and Methodist interest. Among shaken, and the end must soon come. When these will be several admirable engravings inustrative of mission life in Japan,—where four ministers of the Methodist Church of Canada are laboring with such success,—and of other Methodist missions. Brief lesson notes will be given, and special provision for voyager and older scholars will be made. It is intended to make this such an attractive and popular Sunday-school paper as shall deserve the patronage of every Methodist Sunday-school in the Dominion. This change involves a largely increased expense, but it is made in the confident expectation that all our schools will heartily support the publications of their own Church in preference to those of foreign origin. The new eight-page form will be more convenient for preservation, and will, at the end of the year, make a hardsome book of 192 large pages, for the very low price of 81 cents a year, or in quantities of twenty-five or over for 26 cents a year. The new series will begin with January, and w'll be issued twice every month, increase of three hundred per cent. in the the same as the Advocate was. The new paper w." be sent to the expiration of the present subscriptions.

We are pleased to learn that the prospects of the Wesleyan Female College, Hamilton, under the able management of Dr. Burns, are very promising. The attendance is increasng weekly, and it is expected that a" the accommodation for boarders afforded by the institution, will be called into requisition after Christmas. We understand it is the intention to establish a curriculum approaching as near as possible to the curricula of our universities. This will be a step in the right direction, and will supply a lack in our educational

A serious accident occurred near Florenceville, on the New Brunswick Railway, on Thursday of last week. The train was thrown from the track down an embankment of fifty feet. The passenger car took fire and was completely destroyed. There was only one person in the passenger car who escaped injury. There were fifteen in the car all of whom were more or less injured. Two men, an unknown woman and a newsboy were burned to death. The probable cause of the accident was a bundle of bags thrown out of the baggage car, which fell under the train, causing it to jump the track.

Dr. Philip Schaff, the translator of Lange's Commentary on the Bible, and author of other works, has embodied the experiences of a trip to Pelestine in a book entitled, "Through Bible. tianity.

NOTES AND GLEANINGS. Catholic Free Thinkers.

A movement has begun in Geneva, and the South of France, which may amount to nothing or come to a good deal. Those who are engaged in it call themselves "Catholic Free Thinkers," and propose to break loose from the Catholic Church and call Protestant pastors. It is too soon as yet to predict the extent of the movement, but in Bourg alone there are said to be 3,000 pledged to this course. If there should prove to be a deep and widespread feeling in favor of this course, it may result in a senism from the Catholic Church that will extend far beyond the provincial limits by which it is now bounded.

Gifts to Colleges.

The people of the United States take a great interest in education. The past year, in spite of its business prostration, has not gifts and endowments is more than \$1,000,000. 7th inst., at the residence of Mr. R. Rook. Pro-Harvard, oldest of the colleges, leads with \$334,000, or nearly one-third of the whole. Yale has received \$165,000; the University of Virginia, \$80,000; Brown, \$50,000; Wesleyan, \$50,000; Dartmouth, \$57,000; Union. \$39,000, besides a legacy increasing the gifts of James Brown to \$110,000; the University of Pennsylvania, \$50,000; Cornell, \$25,000; Williams, \$15,000; the Marshall and Franklin College, \$115,000; Pennsylvania College, \$20-000; while other gifts to various collegiate institutions amount to \$137,000.

The U.S. Press on the Award.

Many of the U.S. papers have spoken out manfully against refusing to pay the Fishery Award. The Chicago Interior says :- There is no excitement on this side of the water. Some of us feel ashamed, in view of the fact that whereas England planked down her \$15,000,000 when judgment was rendered against her, our indebtedness is long over due, and likely to be so. It hurts our pride of character. We were awarded to pay over Rev. J. W. Wells, of St. Louis, has rendered Bro. only one-third the sum paid by England to smylie efficient aid. ns by arbitrators of wnom we chose our fair share, we set up pettifogging pleas for a new trial, stay of proceedings, and threaten, as a last resort, to beat our judgment creditor on | The meeting has been held over six weeks, and the writ of execution. If our British neighbors had treated us so we should look down upon them with an air of moral self-superiority; and that is the standpoint from which they will be entitled to view us.

Religious Liberty in Hesse Darm-

A law of Hesse Darmstadt forbids the secession of Lutheran pastors from the Established Church, except on the condition of theran faith. Under this law, according to a sympathy to the bereaved family. letter from Mr. J. S. Blackwood, Sccretary of the Evangelical Alliance, several pastors have lately been heavily fined. But the persecution has aroused public attention to the matter, and both branches of the Legislature have passed a law, which it is believed the given during the winter. Grand Duke will sanction, by which, it is Church, which hitherto was most difficult. if without infringing the conscientious convictions of sincere good men." Mr. Blackwood and candies. Proceeds \$15.10. expresses the hope that meanwhile the prosecutions began will be stayed.

Buddhism in Ceylon.

Rev. S. Langdon, writing from Galle, Ceylon, says :- "The Buddhism of Goutama can hardly be recognised anywhere here, and if it | gress at a country appointment. could it would not be worth much. It is all very well for western savants to read the Petikas, and go into ecstasies, in their passion for John Smith, who is about leaving the circuit. aucient literature, over the few good things they find in those old dustheaps; but it is a very different thing to come here and see the atheism and heartlessness of Buddhism, driving men into devil worship and all kinds of sin and misery. I wish sometimes that the English writers who indulge so freely in the cant about the purity of the Buddhist morality could live for a few months among the Buddhists of Galle. The Buddhism of Goutama is only a name now to the vast majority of the people, a name covering abominations that would astonish the "omniscient and enlightened one," if he could be brought back from Nirvana to see what base uses his mighty name can come to. It is a sad thing to think about. I feel very miserable at | was listened to with close attention and satistimes at the thought of it all. I suppose faction." we all do when we think of the little that has been accomplished by Christian missions compared with what remains to be accomplished. But we are not without hope."

A Hundred Years Ago.

A hundred years ago, says the Scottish Amerfean Journal, not a pound of coal, not a cubic the proceeds of the tea-meeting. foot of illuminating gas, had been burned in the United States. No iron stoves were used, and no contrivances for economizing heat were employed until Dr. Franklin invented the iron-frame fireplace which still bears his name. All the cooking in town and country | members of the congregation are seeking salwas done by the aid of fire kindled in the brick oven on the hearth. Pine knots or tallow candles furnished the light of the long winter nights, and sanded floors supplied the place of rugs and carpets. The water used for household purposes was drawn from deep wells by the creaking "sweep." No form of pump was used in this country, so far as we can learn, until after the commencement of the present century. There were no friction matches in those early days, by the aid of which a fire could be easily kindled; and if the fire "went out" upon the hearth over night, and the tinder was damp, so that the spark would not catch, the alternative remained of wading through the snow a mile or so to borrow a brand of a neighbor. Only one room in any house was warm, unless some of the family were ill; and in all the rest the temperature was at zoro many nights in the winter. The men and women of a hundred years ago undressed and went to their beds in a temperature colder than that of our modern barns and wood-sheds, and never com-

BRIEF CHURCH ITEMS.

GRAND RIVER.—The church was re-opened or the 10th inst. Fuller particulars next week. SIMCOR.—The special services continue, and are

increasing in interest. CHATHAM.—A fine wrought-iron fence is being erected around the grounds of the Park Street Church. The cost is \$2.50 per foot.

Bressels.-The special services which have been in progress for five weeks at Johnston's appointment have been closed. A number have been converted, and the membership quickened. Moncron.-Special services have been held tor six weeks at Logan's appointment. Twentyfive persons have professed faith in Christ, of whom eighteen have joined our Church.

INGERSOLL.-John Street Church held a successful social at the close of the anniversary services last week; and King Street Church held one at Mr. J. Hugill's on Friday.

NEWBURG.-A very enjoyable social, in aid of been forgetful of the Colleges. The total our church at Napanee Mills, was given on the ceeds, \$20.

> Sr. John, N. B .- The school-building and lecture-room of the Centenary Church has been completed, and the congregation occupied it for the first time last Sunday. The St. John papers speak highly of it. It seats 700 persons.

> Port Hore.—The first of a series of monthly temperance meetings in connection with the Sabbath-school was held on Wednesday evening, 6th inst. Suitable addresses were delivered. It is wise to get the children pledged to this work.

Tween.-A glorious revival is progressing at the Bethel Church, and is increasing in power. There are pleasing indications of a revival in Tweed: new members are uniting with the classes every

Queenston.—The membership at the Warner appointment is increasing, and a four days meeting is in contemplation. On the 12th mat. social was held at the residence of Mr. P. W. Warner. Proceeds \$34.

Kerwoop,-Upwards of forty persons have presented themselves as seekers in the revival neetings in progress, and the work is growing.

NEWTONVILLE.-A gracious revival is progressing at the Kendall appointment. Over sixty have been converted, and many more are seeking. the interest is still increasing.

HEMMINGFORD.—Special services, with good results, have been held. The church in Hemmingford village is undergoing repairs, and will be reopened in about three weeks. Methodism is growing, in spite of Protestant indifferentism and Popish opposition.

VROOMANTON .-- At its last meeting the Quarterty Board passed a resolution expressive of their respect and affection for the late Mr. Umphrey, who was a consistent and beloved change of dogma and departure from the Lu- member of our Church, and tendering heartfelt

GRIMSBY.-A very successful concert was given ately in the church at Winons. During the evening the presentation of a set of glassware was made to Mrs. Nelson Griffin, a late member of the choir. Similar enter-ainments will be

LACHUTE. -A S. S. entertainment in aid of the hoped, "secession from the Established library fund was given on the 8th inst. The programme consisted of recitations and singing not impracticable, will be rendered possible by the children, and addresses from Revs. E. Eobson and S. G. Phillips, with cakes, apples

RIDGETOWN.—The quarterly meeting services the 10th, and 11th inst, were unusually g_{00} Brother German has formed viseting committees to look after the poor, sick, strangers, etc., and the good results are seen already in increased congregations. A revival is in pro-

Envy.—The members of the Belfontaine appointment recently met at the residence of Mr. and presented Miss J. Smith, who has been organist of the Sabbath-school and assistant organist of the church, with a beautiful set of crystal.

Wellington.—Rev. A. Cunningham writes:-We are in the midst of a glorious revival. Some sixty have been enquiring the way to Jesus. About thirty have professed faith in him as their Saviour. A few have found the pearl of perfect love. This is the fifth week of special service, and still they come to the cross.

Ottawa.-On Wednesday, 13th inst., a literary entertainment was given in the Eastern Methodist Church. Rev. E. A. Stafford delivered his lecture on "Character," of which the Free Press says :- "The discourse contained apt illustrations, humorous and pathetic, and

MERRITON.—The anniversary services of the Pine Street Church were held on Sunday, Oct, 27th. The sermons were delivered by Rev. J. Holmes and Rev. A. Langford, chairman of the district. The tea-meeting on the following night was a grand success in every respect. \$81.54 was realized from the collections on Sabbath and

Hamilton.-Rev. D. W. Thurston, of Syracuse, N.Y., is conducting a very successful series of revival services in the Centenary Church. A large number of Sabbath-school scholars, several ladies attending the college, and many other vation .- The Young Men's Literary Association of Wesley Church gave a very successful public

entertainment on Tuesday, 12th inst. Ailsa Chaic .- A telephone concert was held in aid of the Parsonage Fund on Tuesday evening, 12th inst., and was a grand success. The concert was held over nine miles of telegraph wire, the orchestra being in Parkhill and the audience in Ailsa Craig. Everything was heard distinctly. An excellent programme was also furnished the audience to enliven the proceedings, the Rev. R. W. Williams, of Berlin, (a former pastor.) rendering valuable assistance.

MONTREAL.-The forty-second anniversary of the five Sunday-schools connected with the St. James Street Church was celebrated on the evening of the 11th inst., and was very successful. The little ones turned out in great force there being over a thousand seated in the gallery. The reports of the past year show a decrease of 142 in the attendance at the different schools. The number of conversions also falls below the | Eliot and George Sand, among the foremost in | Indian heathens, and Mohammedans generally. usual average. For this state of things the committee blames certain teachers, who are lax both life and writings will appear in Scribner for De- motion, they continue to move if the force is n attending themselves and encouraging their cember, with a portrait after Schiavoni.

scholars to attend. The financial report shows that the expenses are just covered by the returns. The five schools were: the morning and afternoon St. James Street schools, the morning and afternoon Desrivieres Street schools, and the

St. Lawrence Street school.

London.—The special district meeting called by the chairman, in compliance with the request of the Missionary Committee, was held on Wednesday, the 13th inst., in the Petersville Church, London, and was well attended. Two very profitable services were held: the greatest harmony prevailed; and all the brethren pledged themselves to put forth special efforts to increase the various funds of the Church. It was resolved to seek an increase of 10 per cent. on the Educational and Superannuation Funds, and 124 per cent on the Missionary. The brethren

are sanguine as to the success. MOUNT ALBERT.—The new church at the Hope appointment was dedicated on the 27th ult. by the Rev. A. E. Russ, M.A., chairman of the district, who preached morning and afternoon. On the following day, at the tea-meeting, the same gentleman gave his lecture on British Columbia : and the Rev. S. P. Rose delivered a profitable address. This appointment was taken up last winter,-services were held in an old log house. and during the summer a barn afforded better accommodation. Now, by God's blessing, the people have a neat, comfortable church, capable of seating 150, and worth about \$500, nearly all of which is provided.

BELLEVILLE.—The annual missionary meeting was held in Bridge Street Church on Monday 11th inst., and was very successful. The church was decorated for the occasion. The addresses of Revs. J. Learovd. Dr. McDonald, and L. N. Beaudry, are highly commended by the local press. The choir rendered very efficient aid. The subscriptions will be 30 per cent, in advance of last year. Belleville having recently assumed the dignity of a city is evidently increasing its liberality to correspond with its new position. When the head of a district leads off in good style, the whole "region round about" should follow. We are gratified at such good news from many points.

The following additional statement has been received since the above was written:-Our missionary anniversary services have just been held. The deputation announced in the GUARDIAN were all in their places on Sabbath. A sufficient number of them were able to attend the meetings to ensure success. The deputation and our people have been faithful to their responsibilities. The financial results are as follows: Belleville First, \$678; Belleville Second, \$153; Belleville Third, year, \$757. Of course the collectors and Sabbath-schools have their work to do yet. We are trict will give a good report of itself respecting pulsion. the missionary debt. To this all the ministers are saying Amen.

PERSONAL.

Prince Leopold desires to become a clergyman. The Dake of Connaught is to be married next | politan Tabernacle. February, and then Prince Leopold will be the only bachelor of the English royal family.

Henry Ward Beecher will go to England next summer, under engagement of Hathaway & Pond to give fifty lectures. Mr. Beecher is to receive \$500 a night and all his expenses.

Rev. Dr. Burns, Principal of the Wesleyan Ladies' College in Hamilton, preached two very eloquent and edifying discourses in the Dublin Street Methodist Church, Guelph, on the 10th inst.

On Friday evening last the Charlotte Street | Methodist Church, Peterboro', had the unexpected pleasure of an eloquent sermon from a dis-D.D., a clergyman of the Reformed Episcopal Church, from New Jersey. The congregation of the London South Meth-

odist Church presented their late pastor. Rev. F. H. Sanderson, on Wednesday night last with a kindly-worded address, accompanied by -what was of more intrinsic value-a well-filled

Mr. Samuel Goldman, a New York rabbi who, with the English, speaks freely the Hebrew, German, and Polish languages, has come as a convert into the Episcopal Church, and is to be a missionary among the Jews of that city, by whom he has been held in the highest esteem.

Christopher R. Robert, the founder of Robert College, near Constantinople, died in Paris on the 27th ult., aged seventy-seven years. He gave during his life \$200,000 to this institution, and perhaps remembered it in his will. He was New York merchant.

A meeting of the representatives of the I. O. G. Templars was held on Saturday night last in Alice Street Temperance Hall for the purpose of electing a city deputy G. W. C. T., when Mr James H. Macmullen was unanimously elected for the ensuing year.

Hon. John Hawkins Hagarty, D.C.L., recently Chief Justice of the Court of Common Pleas, has been elevated to the Chief Justiceship of the Court of Queen's Bench, and the Hon. Adam Wilson has been created Chief Justice of the Court of Common Pleas; the Hon. M. C. Cameron has been appointed a judge of the Court of [Gospel made." Queen's Bench in Judge Wilson's place.

LITERARY ITEMS.

The popularity of Mrs. Alcott's " Under the Lilacs" is so great that the sale is likely to reach 10,000 before Christmas.

Mrs. G. Herbert Curteis, the wife of the Bampton Lecturer for 1871, has written an in teresting sketch of the Life of the late Bishop Selwyn.

In compliance with the expressed wish of everal correspondents, the Editor of the GUAR-DIAN has prepared a short tract on the prevailing Antinomian theory of the Atonement and Justification. It will be ready in a few days.

Prof. Sumner, of Yale, whose recent paper on Socialism" in Scribner attracted so much attention, will discuss in the December number the question of "The National Bank Circu-

"Dora d' Istria" is a nom de plume, little the pen name of Helen Ghika, the Princess

RELIGIOUS INTELLIGENCE.

THE Methodist Church in Iowa is said to have church for every 2,900 inhabitants in that

Mr. Spurgeon's church has now 5.045 members, being the largest society under the care of one man in the world.

Tre total sum raised last year by the Irish Presbyterian Church was the largest ever reached, amounting to \$774,765.

THE Lutheran Churches in the United States report 1,300 Sunday-schools, with 120,000 schol-THE Free Church of Scotland has a bequest of

\$135,000 to use in its foreign mission field. It is thought most of it will be spent in India. A PARSEE lady joined the Methodist Church in Bombay, June 16th, the first instance where a lady of that faith has publicly professed Chris-

Boston has a new religious idea. An immense non-denominational church is to be built. It is to be open to all and free from sectarianism. The cost will be \$200,000, which amount is to be raised by \$500 subscriptions.

4,141,000 and the Protestants about 2,000,000. The number of Roman Catholics in the world is estimated at 170,000,000 and of Protestants at 76,000,000. The bishops of the Methodist Church report

-In_Ireland in 1871 the Catholics numbered

that not one of the ten thousand three hundred preachers stationed during the past year declined to go to his appointment; nor has any charge declined to receive the pastor sent by any of the bishops. Ar a lovefeast in St. Paul's Methodist Episco-

pal Church, New York, recently, two Japanese converts related their experience. One (Yozeva) embraced Christianity in Japan, and the other (Bajiloff) in America. The congregation were so delighted they rose and sang the doxology. THE Methodist Episcopal Missionary Society

has appropriated the following amounts for foreign missions :- Denmark, \$8,000: Norway, \$11,-000: Sweden, \$20,000: Northern India, \$60,000; South India, \$1,000; Bulgaria, \$5,000; Italy, \$20,000; Mexico, \$20,000; Japan, \$25,900.

THE Freedmen's Aid Society of the American M. E. Church held its annual meeting lately. The Society has received and disbursed during the year \$63,402.85. It has a debt of \$12,000. During eleven years \$715,852.40 has been collected and disbursed.

THE Evangelical Mennonites, in conference at \$100. Total, \$931. Entire amount raised last | Coopersburg, Penn., recently reaffirmed its position in antagonism to insurance companies and expelled two ministers who refused to submit to expecting spiritual success also. This entire dis- the rale. The penalty for taking a policy is ex-

> Two colored students of Mr. Spurgeon's Pastors' College, the Rev. Messrs. Richardson and Johnson, with their wives, have left England as missionaries to Central Africa. They were all freed slaves from this country. Mr. Spurgeon presided at the farewell meeting in the Metro-

A"NEW Presbyterian Church on Gerard Street, in this city, was opened last Sabbath. Rev. Dr. Taylor, of New York, preached morning and evening, and Rev. Dr. Jenkins at the afternoon service. The building is of stone and presents a very fine appearance. It is an ornament to the city and a credit to the congregation. Rev. Dr. King is the pastor.

TEN Mormon missionaries and 150 converts arrived from Europe last week, more than onehalf of the latter being young people. The number of each sex was about equal. All had the appearance of being strong and healthy. With the exception of a few Scandinavians, they were tinguished strauger, the Rev. Edward Wilson, from Great Britain. Since last spring about 3,000 Mormons have arrived in this country.

> THE work of Methodism among the soldiers and sailors of Great Britain continues to prosper. At Aldershot and other places, soldiers' homes and institutes are rendering excellent service: an institute is now about to be established at Woolwich, where for several years past a Wesleyan army chaplain has been stationed. Fifteen chaplains are now engaged in ministering among the men of the army and navy.

> Among the means used by Mohammedans in India to oppose the progress of Christianity, not the least powerful is the newspaper. The Mohammedan journals (mostly weekly) published in India are very numerous. The exact number we have no means of telling. In every large city in India there is at least one, and in some there are two published. Most of these oppose Christianity with the greatest bitterness and ani-

THE Rev. Mr. Parkhurst, of the Presbyterian Church, makes this interesting and highly significant statement: "In my travels round the world I saw not one new heathen temple; all the pagan worship I saw was in old dilapidated temples. Not very long ago there were 100,000 idol gods in Raratonga; but lately a young man from Raratonga, visiting the British Museum, saw among the wonders there the first Raratonga idol his eyes ever beheld. He was born, and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the

SAYS the Independent :- A writer in the Presbyterian is credibly informed that the Prestery of Santa Fe. New Mexico, at its last meeting received twelve Mexican licentiates and required each of them to recite the entire Shorter Catechism. Were that rule to be enforced throughout the Church, it would not increase its ministry very fast; and, as the writer suggests, the test might be applied to reduce the size of the General Assembly. Somehow, the requirement reminds us of something we have somewhere read about people who bind heavy burdens which they themselves will not lift with

Rev. Ralph Stoff, a Wesleyan missionary in South Africa, now in his fiftleth year of missionary toil, writes from Natal: "One thing I observe wherever I go amongst the Natal Indian population; i.e., they are losing all confidence in their heathen gods, and boldly declare their belief in one God. This change to them is in the right direction, and will lead to something more. known in America, but familiar to Europeans as | They are beginning to walk in the light; and if the glorious light of the Gospel is thrown upon Massalsky of Roumania, who ranks with George | them, they will walk in the light, and be saved, tellectual women of Europe. A sketch of her move slowly towards the truth; when but set in

CURRENT NEWS.

It has been decided to hold an annual three weeks industrial exhibition in Toronto.

-The Canadian trophy at the Paris Exhibition has been presented to the proposed industrial museum.

-A despatch from Thull states that the Afghanistans are rapidly massing on the hills commanding the Ghuznee and Cabul roads. -A despatch from Erzeroum declares that the

Russian army in the new Asiatic Provinces of Russia will again be placed on a war footing. -Excessive rain storms have prevailed in Europe during the past couple of weeks, and much damage has been done by floods.

-A temperance alliance has been formed in St. Johns', N. B. to agitate the adoption and enforcementof the Canada Temperance Act.

-The assessed value of property in Philadel phia this year is more than fifty-two million dollars less than it was last year. -Russian troops by hard fighting have pushed their way through Turkestan, and a corps 8,000

strong is now on the direct road leading to Balkh or Herat in Afghanistan. The locked out laborers of Kent and Sussex have decided to accept the offer of the Canadian

Government to set off 5,000 acres of land for the benefit of those who will emigrate. -The French budget expenditure will be twenty-five million france less this year than

last, while the estimates for the army show an increase of 8,500,000 francs. A descatch from Berlin states that 102 societies, 28 newspapers, and 88 books have, been prohibited since the promulgation of the Anti-

socialistic law. -Two thousand men have been thrown out of employment by the closing of several iron mines in the north of England. A reduction in miners'

wages is also threatened. -It is officially announced that the French Government has decided to set apart a hall in the Palais Bourbon for a permanent collection of the United States educational exhibits.

-The rains continue in Rome. Several quarters of the city are now partially inundated by the overflow of the Tiber, and many of the shops in these quarters are closed.

-All the people injured on the New Brunswick Railway, Thursday night, are improving, except Charles Philips, whose injuries are believed to be fatal. -A Rome despatch announces the appointment

of Rev. Mons. McCabe, Vicar-General to the late Cardinal Cullen, as the successor to the Arch-bishopric. It is probable he will be made a Cardinal. -Lord Loftus has been handed a note from the

Czar giving assurances of the desire to faithfully respect the Berlin Treaty. Similar assurances have found their way to Austria and France. -It is now said it is not probable Germany

will occupy the Samoan Islands, but has invited England to join her in demanding equal rights for traders, settlers and mariners with the most favored nation. -It is reported that a further outbreak by Kaf-

firs is imminent. The rebel tribes are massed under the King of Zulus. The British force on the frontier is in danger of being overwhelmed unless promptly reinforced. -The last spike in the extension of the St. Paul and Pacific Railway to the boundary of Manitoba was driven on Tuesday. The first

tario emigrant for his family and horses. -It is shown that England has a treaty right to have two gun vessels in the Black Sea, and it is admitted that the Condor was there for the purpose of reconncitering Russian fortifications at Bourgas.

-The U.S. Board of Trade, in convention at New York recently, passed resolutions appointcode and press upon the Government the importance of commercial reciprocity with other

-The American Government has, through a banking house in New York, completed the purchase of sterling exchange, to the amount of £1,100,000, to meet the Halifax award. The agents of the treasury will make the transfer at London, November 23rd.

-The International Commission adopted, with some slight modifications, the scheme of reforms for Eastern Roumelia proposed by the Porte, which includes a partly elective council and general and popular elections for local offi-

-Commodore Shufeldt, of the U. S. navy, has eccived his instructions for his proposed cruise along the coast of Africa. He is to explore all the rivers, open friendly relations with all the tribes he can discover, and establish commercial agencies where practicable.

-Lord Salisbury in a brief note, in reply to the long-winded sentences of Secretary Evarts on the subject of the Fisheries Award, freely admits that treaty rights are superior to local provincial legislation, but maintains that the United States are by the same treaty bound to pay the award.

-The Duke of Edinburgh, commanding the Black Prince arrived at Halifax on the 18th. He will remain there till the arrival of the Marquis and Marchioness of Lorne, who are expected to reach Halifax next Saturday. In the meantime, active preparations are in progress in Halifax, Montreal, Ottawa, and other citles to give their Excellencies a suitable welcome.

—The wairant for the payment of the Halifax Fishery Award has not yet been issued from the treasury. An appropriation, which calls for gold coin, stands on the books of the department to the credit of the Secretary of State, and upon his requisition the warrant will be issued, payable probably to the banking firm through which the exchange has already been negotiated.

-A German paper publishes statistics which show a vast augmentation of crime in Germany within the last eight years. In Prussia alone the convictions have risen from 6,403 in 1871 to 12,807 in 1878. Assassinations, mainings, violence to women, forgeries, bankruptcies have all increased. This is ascribed to the more expensive mode of life and the dissipation which have prevailed since the French indemnity flooded Germany with money.

-Sir Julius Vogel and Sir James Fergusson. former Governor of New Zealand, have written to the papers to express their disbelief in the reported murder and eating of five missionaries says: "The story is absurd on the face of it. Bush native is not a New Zealand expression. Besides, such an event in New Zealand is impossible now. If it took place anywhere, it must have been in some other country, and the news must have come by the New Zealand mail

FROM THE MISSION ROOMS.

The dirman bears gratifying testimony to the fide. and usefulness of the native ministers appointed to take charge of Shidzuoka and Nu madzu, the former left vacant by Dr.McDonald's temporary absence, and the latter because of the Rev. G. M. Meacham's removal to Tokio. Bro Cochran writes from Tokio:-

"I spent a few weeks in the country during the summer, going first to Kofu, where Brother Eby is. He is tolerably comfortably situated. not by any means in sumptuous quarters. But he has a grand opportunity for Christian work. I know of no better opening in all this country then the present in Kofu. We have stationed there one of our ablest native helpers and one of our students, so that Brother Eby has excellent assistance; and I have no doubt that the Lord will give him a fine harvest and a speedy one in Kofu. On my way home I spent a Sunday in Shidzuoka and one in Numadzu, holding the quarterly meeting at each place,

"After the departure of the foreign missionaries the Church in both of these places suffered some depression. But the native assistants were faithful, and the best instructed of their members rallied to their aid; and now the cause is looking up in a most encouraging way. They seem to feel their responsibility, and to have acquired self-reliance by being thrown on their own resources. I have no doubt the churches of Shidzuoka and Numadzu will live and do well. Bros. Yamanaka and Sugivama, in charge of these stations, are proving themselves excellent workmen and good pastors. Bro. Hosoi. who has an excellent reputation in Numadzu and Tokio, is at present, I am sorry to say, seriously ill. I trust the Lord will raise him up speedily.

" Last Sunday we held our quarterly meeting in Tokio, and, though the rain came down in torrents, a goodly number assembled, and ten were added to us by baptism on profession of faith."

With reference to Brother Meacham's removal, this became a necessity, by the work in the interior engaging Mr. Eby's energies; but, independent of this, some financial irregularity on the part of the Japanese who had the management of the school rendered it imperative that the services of "a foreigner" should for a time be dispensed with. It is cause of thankfulness that the residence and ministry of Bro. M. there have resulted in spiritual fruitfulness; whilst his opportunities of acquiring a knowledge of the language have been advantageous. His removal is very much regretted by the people and by the trustees, of whom he thus speaks:--

"When the school trustees bade me 'goodbye,' they expressed their deep regrets that they were unable to keep me through eternity1' which was, of course, very kind; but much as I like Numadzu, I could not accept of a situation there for such a period, cherishing, as I do, a hope of a home in a better place."

BRITISH COLUMBIA.

From the Rev. C. M. TATE, Chilliwhack, B. C., dated July 3rd, 1878.

The work of the Lord on this mission has been very encouraging to me for the past few months. While the old members have been gaining strength, many others have come out from the world with determination to serve God. Some who have given their hearts to God, and are just car that arrived was one chartered by an Onmerging into the light, manifest their desires to live a Christian life by seeking baptism at the hands of the Church. Bro. Cushan supplied for me while I visited the Indians on the coast this spring, previous to camp-meeting.

At Nanaimo I found a few that were still walking in the narrow way. The graveyard is being filled very fast, chiefly by those who are being ing Committees to prepare an international swept away by drunkenness and disease. The great need of that mission is a school. It is painful to see the children growing up in a state worse than heathenism, with all the vices of the white man and Indian combined to ruin the body and destroy the soul.

Victoria, also, is very much in need of a missionary. The lay brethren are doing their utmost to sustain the mission work, but they cannot leave their several duties to visit and watch over the people, which is all important among the Indians.

Our camp-meeting at Chilliwhack this year was very successful, especially among the Indians. We had conversions from among all the leading nations in British Columbia, and several from Alaska. We trust that these people will go as messengers of salvation, to carry thelamp of life to their perishing brethren beyond. It is sad to think that so many of our cities and towns are swamped with religious institutions and Christian ministers, while thousands of these poor Indians are destitute of the Gospel. When I look upon my insignificant field of 300 souls, I feel as though it was my duty to go where the multitudes are. After serious consideration, I have come to the conclusion that if the minister to the white people on this circuit had a native assistant, such as Bro. Cushan, with the co-operation of the local brothren (Indian and white), who are always willing to do what they can, he could with ease manage both departments of the work.

My heart has been cheered lately by hearing the report of a camp-meeting held at Nootsack, W. T., under the auspices of the M. E. Church. where for the past two years I have endeavored occasionally to scatter the seeds of eternal life. Numbers, both whites and Indians, have given their hearts to God. I have much cause for thankfulness throughout the whole of my labors. and while I do praise God for all the privileges. and blessings of the past, I have a growing desire to be more useful in the future.

As new fields are opening with their hundreds or thousands of souls, should you be in quest of some one to carry to them the "glad tidings of salvation." here am I, send me.

Painful intelligence, by telegram from Winnipeg, has been received at the Mission Rooms, announcing the death by accident of Mr. E. W. Skinner, who was proceeding to Morley, Northwest Territory, for the purpose of devoting himself for life to the Indian work. Though we have enquired of Mr. German if he could furnish any details, nothing but the bare statement can yet be obtained. "God moves in a mysteri-

Mrs. Toye, wife of the Rev. R. Toye, minister in charge of the Methodist mission here, has been ill for the past three weeks of typhoid fever. but the crisis of the disease has been safely passed. Broken of rest and somewhat indis-posed, Mr. Toye has been unable to fulfil his pas-toral duties, and last Sabbath evening Rev. Jos Andrew, paster of the St. Andrew's Presby-terian Church, occupied his pulpit.—Huntsvilla

ENGLICOMMISSIONED, THORY "Do their errands; onter into the sacrifice with them be a link yourself in the divine chain, and feel the joy and life of it."

What can I de for thee, Beloved, Whose feet so little while ago Trod the same wayside dust with mine, And now up paths I do not know Speed, without sound or sign?

What can I do? The perfect life All fresh and fair and beautiful colors to Has opened its wide arms to thee; *** , * ; Thy cup is over-brimmed and full; ... Nothing remains for me.

I used to do so many things: Love thee and chide thee and caress: Brush little straws from off thy way, Tempering with my poor tenderness The heat of thy short day.

Not much, but very sweet to give : And it is grief of griefs to bear That all these ministries are o'er. And thou, so happy, Love, elsewhere, Dost need me never more:

And I can do for thee but this: (Working on blindly, knowing not If I may give thee pleasure so;) Out of my own dull, shadowed lot I can arise and go

To sadder lives and darker homes.

A messenger, dear heart, from thee Who wast on earth a comforter; And say to those who welcome me, I am sent forth by her :

Feeling the while how good it is To do thy errands thus, and think It may be, in the blue, far space; Thou watchest from the heaven's brink-A smile upon thy face.

And when the day's work ends with day. And star-eyed evening, stealing in. Waves her cool hand to flying noon, And restless, surging thoughts begin. Like sad bells out of tune, I'll pray: "Dear Lord, to whose great love

Nor bound, nor limit-line is set. Give to my darling, I implore. Some new sweet joy not tasted yet. For I can give no more."

And, with the words my thoughts shall climb With following feet the heavenly stair Up which thy steps so lately sped-And seeing thee so happy there.

Come back half comforted.

—Susan Coolidge in Sunday_Afternoon, SERMON.

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

REPORTED FOR THE CHRISTIAN GUARDIAN WILLIAM WALTON.

BY LITTLE AND LITTLE.

Exodus xxiii. 30: "By little and little I will drive them out from before thee."

My text is representing the gradual process by which God will exterminate the Canaanites and give the land into the possession of the Israelites. It will not be by one fell blow, or instantaneously, but "by little and little." Indeed, that is God's usual way. Gradually the world was peopled. Gradually the rocks wear away. Gradually great changes occur. The limpets, the mussels, the barnacles of the deep do their little work, then vanish, leaving places for other limpets and mussels and barnacles. The world ages in being built. The world ages in being built. The world ages in being redeemed. Eternity is not a very great while to God. We hasten and worry and die, but God waits, and his stupendous projects go on grandly, slowly.

his stupendous projects go on grandly, slowly, inch by inch, "by little and little." This theory of graduality has its illustration in the achievement of spiritual knowledge and character and the driving out of Canaenitish sin from the heart. The most accomplished rhetorician or poet who has filled a whole shelf with admirable books of his own began by learning the alphabet. The mightiest mental toil in which we ever engaged was the learning of our a-b-c's. I remember distinctly the time when I mastered the first three letters of the alphabet. So you go on from one stage of knowledge to another stage of knowledge, and if you have any facility for expression by tongue or pen you did not come to that facility by one great plunge, but "by little and little." The swiftest reportorial pen failed once in attempting to make a perpendicular stroke on the boy's copybook. The printer, whose fingers move with electric speed, once pulled out from the "case" slowly, cautiously, studiously, type by type. The boy, who bounds over the playground with so much celerity that he does not seem to touch it, once poised himself cautiously against the wall. and could not be tempted to cross the floor until he saw his mother's arms out ready to catch him if he fell. So in all spiritual knowledge, it is by little and little that we advance. These giants in battle once could hardly turn the cradle. They went on from one attainment into another. Each of the attainments, perhaps, seemed to be very small indeed, but they came now a resolution added to a resolution, hope added to hope, experience added to experience, joy to joy, struggle to struggle, victory to victory. They did not come up on this great mount of Christian excellence by one great athletic stride. but inch by inch, step by step, "by little and little." Paul came to his great attainments in plety gradually. He had to take a course of mobs, of shipwrecks, of scourgings, of imprison-ments, of execrations before he came to the rounding out of his character, and every Christian now must come through ups and downs, and losses, and slights, and blunders, and abuse, and struggles to the rounding out of his characteristics ter. A merchant tailor takes down the goods he unrolls them, he makes the line of chalk

of this to make the robe of character, and a little of that, a little of the bright-colored prosperity and a little of the dark-shadowed calamity. is a sort of patchwork. Little by little. Conversion is an instantaneous work. Believing is becoming a Christian. Before that everything goes for nothing. After that nothing can change the item of conversion. But there is a great difference between conversion and sanctification. Conversion is turning around from the wrong direction and starting in the right direction but sanctification is keeping on in the right di-rection after you have started. After conversion, oh! how much work. Princeton, Yorktown, Monmouth came after the signing of the Declaration of Independence at Philadelphia. your greatest battles with the world, the flesh and the devil will be after you have declared against

mark, with the ecissors he follows the chalk-mark

until the garment is cut out, and though there

may be many pieces, the whole garment is made out of one cloth. But it is not so in the putting

together of a Christian character. It is a little

them. After this process of conversion, there is a proclivity towards wrong action. Men think after they are converted the work is done. They suppose that in some way there will be heaved in their soul a grand Christian character as an earthquake heaves up a beautiful island in the midst of the sea. No. No. "By little and little." Troubles will help you. There is no such thing as "wrought-out" without passing without passing through the fire. The seniors in Christ's college, of course, know more than the freelimen. But he accumulative every day. A handful of acorns will make a forest of oaks. "By little and

Again: This theory of graduality has its illustration in the formation of bad habits. Look at that habit of falsifying. The man began with what is called a "white lie," or a "fib." He can ~ He can standin his store, behind his counter, and un blushingly, deliberately, calmly say that which he knows to be false. He says that fabric came from Paris or Axminster, and while he is saying it he looks you unblushingly in the eye, when he knows he is as far from the truth as Lewell from Axminster. How did he come to that bad habit? The first lie he told was a little bit of a lie It was only half a lie. Indeed, by a curious sophistry he persuaded himself it was not a lie at all. He said something after a while he knew to be

false; but he said "may be " softly. Then he told a falsehood out of which he wronged a man of twenty shillings. He sould not on that occasion have been tempted to go any farther. After a while by falsehood he robs a man of five dollars. He goes on and on until after awhile there is no limit to his falsehoods. He has lied standing on every figure of the matting in his store. He has lied under every gas-burner. His lies are as many as the yards of nankeen and calico and silk which he has sold. He has falsified with every cleak he has disposed of, with every ribbon tamecolored or fiamboyant. You, saw where he started. You see where he comes out. "Fib" added to "fib," prevarication to prevarication, exaggeration to exaggeration, deception to deception, "by little and little." So in the bad habit of using tobacco—and there is no danger of my being personal, for you all use it! I quit that habit because it made my hand tremble, and I too easily lost my patience, and I thought I had no right to do anything that would make my no right to do anything that would make my hand tremble, or make me lose my patience. But we all know how hard it was to get the habit, how sick it made us at the start. You began, perhaps, with the piece of cigar which your father or some rainister threw away! But you have gone on until the dizziness and the nausca have worked and are are the local transfer. vanished, and you are the slave of a habit which is ruinous to any man of nervous temperament. How gradually you came on toward it. There are hundreds of men in this house to-day who would confess that the habit is injurious to them, but somehow they cannot stop. How, my brother, did you get this bondage on you? In one day? In one hour? No. "By little and little." So in regard to the habit of intemperance. The first day a man drinks he does not go and lie down in the ditch. He first confines himself o home-made wines which do not intoxicate He has plenty of money, and after awhile he confines himself to a superior class of liquors—sparkling champagne, brisk old Otard, pure cognac, lively Cliquot, three X's. After a while his money is gone, and his thirst is more flery, and his shame is blunter. Now, in the midnight, while he is trying to kill the snake on his delirious pillow, he cries out to the doctor, "For God's sake, give me rum!" How did he get that cart-rope of iniquity fastened around him? That cart-rope was made of separate cords, and each separate cord was made of separate threads. and the threads were wound together and made the cords, and then the cords were wound together and made the cart-rope, and he is fast for eternity. The chain that binds him for this world and the next is a chain of very small links. "By little and little." O! that our young men understood this. What is the matter with the mariner's compass out young not the sai? If it point right it will lead the ship into the safety of Boston Harbor. If it point the least wrong, crash goes the Atlantic on Mar's Rock, with six hundred shricking passengers. O! young man, stand off from the beginning of evil. Though you should charge me with an Hibernicism, I will risk it, and say stop before you start! In ancient times the Turks captured two castles from the Greeks, and the Greek officers said: "O! that is no matter; those two castles are worth nothing; let the Turks have them." But the Turks marched on, Turks have them." But the Turks marched on, and they took Constantinople, and they have had a place in Europe, doing their work of infamy and death, ever since. O'l young man, surrender not the first castle of your moral stiength. Letting one castle go, all the castles are en langered. "O'l" you say, "I mingle with evil associates, bu' I am not contaminated." That is impossible. You may not get the full length of their iniquity, but you are being contaminated. You know yery well it is not safe taminated. You know very well it is not safe to stand by a dog after he has plunged into the mire. As soon as he comes ashore he is sure to

shake himself, and you are plashed with the filth. And I say, though you may go down with evil companions into all the abominations of which they are guilty, if you stand anywhere near them, you get plashed with moral pollution and moral death. These panther habits have a velvet paw and a sleek skin, and they come slyly and softly through the night of a man's tempta-tions and squat before the soul. If you have elt the clutch of their claw, or the sharp cut of their teeth, God pity you. And remember that we may not only go down gradually ourselves, but we may take others gradually down, "by little and little." A minister of the Gospol stood in a reform meeting, and he was showing how that a man might take strong drink moderately and yet do right, and how the head of a family might have strong drink on his dining-table and yet de right in all this matter; and after he had made a powerful and eloquent argument, he sat down in the pulpit. Then an aged man arose in the audience and he said: "I have a broken heart. I have buried my only son. He started life with beautiful prospects. He is to-day in a drunkard's grave, and when he was dying he told me that he started that awful habit at the table of a Christian clergyman, and that Christian clergyman is the man who just sat down in the pulpit!" O! may God keep us from ruin and keep us from taking others to ruin.

Again: I have to tell you that this theory of graduality is illustrated in the right kind of domestic discipline, and the driving out of Canaanitish evil from the child's heart. Family government, for the most part, is by fits and starts. Harry has done something wrong. The father comes home from the store tired and hot. He hears the story of the misdemeanor, and he chastises the child unmercifully. But Harry has done wrong again. Father comes home from a very successful day at the store. The story of the child's misdemeanor has been told to him, but he says nothing at all. The fact is that a great many parents never punish their children except when they, the parents, are good and mad; and the father wakes up after a while and he finds his son sixteen years of age and a scape-grace, and he says: "Mother, how strange it is that our son is turning out so badly! I certainly flogged him enough." "Yes," she replies, "you flogged him enough, and if he does not go to the gallows or the penitentiary it won't be because you didn't use the means to send him there!" Family discipline is worse than nothing unless it be calm, deliberate, continuous all through boy-hood and girlhood. Your children, by this gradual process, are making character noble or degraded. "By little and little." To the nursery story and the picture-book of the first four years must be added the influence of a Christian fireside, proper improvement of anniversaries, line upon line, precept upon precept, here a little, there a little, here a smile, there a look, here a frown, here a walk, here a ride, here

a flower-plucking, here this, here that: "By little and little." Once more: This theory of graduality mentioned in the text has its illustration in the conquest of the world for God and the extermination of the Canaanites forever. Would it not be pleasant if in one day all the race could be evangelized, and the Atlantic cubic could thrill with the news that Europe. Asia and Africa are converted? Because it is not done that rapidly Christian people get discouraged. They say: "Nineteen centuries since Christ came, and yet the world not saved. Ships of Tarshish to bring presents, and yet look at these vessels carrying hasheeesh and opium and rum. Holiness to be inscribed on the bells of the horses, and yet, on which one of the bells that chimed in last winter's sleigh-ride was there anything but the name of the manufacturer? Swords to be turned into ploughsbares, spears into pruninghooks, and yet, ever and anon, Springfield and Troy armories thundering all day and all night, filling some new order for howitzers and mus ketry. The whole earth to be resonant with salvation, and yet seven hundred million people who never heard that Christ came, or the cross was lighter, or that there will be a judgment day." O, you cavillers; you do not realize the way God does things. God is not in hurry. Many generations are to have joy in this work; you shall not monopolize it. Your children and your children's children, and their successors shall help draw on this gospel cha-riot. Let God control the great affairs of the universe. Let us each one do his little work. The hands that made the curtains did their work. Dorcas and his compeers theirs. Northern and Southern women picking lint for Federal and Coufederate hospitals did their work. Many of the hands are still now, but they did their work well-stitch by stitch, little

by little. And others will come on to help in

this work, and one will bring a song, and another

will bring a flower, and another will bring a

And you will favor the work in one way, and I will favor the work in another way; and you will do your work by giving a cratch to the lame man, and you will do your work by reading a chapter to the blind, and you by knitting pair of socks for the foundling, and you by taking a splinter from the child's finger, and you by patiently enduring the infirmities of old age. Each one doing his own work, in his own way, according to his own capacity. "By little and little." Then God will at the last gather up all these fragments of work, and in the great day of eternity we shall see it, and under arches of light and in bowers of beauty, and amid the battle-flags of God's great host of the redeemed, and amid the blast of all heaven's trumpets, we shall see the consummation. Amid that "great multitude that no man can number," God will not be ashamed to announce that all this grandeur and glory and triumph were achieved "by little and little." handle

"O! let that glorious anthom swell, Let host to host the triumph tell Till not one rebel heart remains, But over all the Saviour reigns."

Correspondence.

THE SALARY QUESTION AND OTHER MATTERS FROM A QUEBEC STAND-POINT.

DEAR Mr. EDITOR, -Much has been written of late on the salary question. Whatever has been written calculated to enlighten the later as to their duty; and to put in a kindly way the claims of our ministers before the people, is to be valued. I regret the tone of the brother who signs him-"Fact." The writers are, I suppose, all personally unknown to me, and what I write will, I hope, be received in a spirit of love by those brethren, as well as by all who may read it.

1. A minister, like any other man, may live on a very limited income if he and his household have no special affliction. "I have loarned," said a good Christian friend to me, "that there are a great many things I can do without." Said a philosopher as he went through the market, How many things there are here that I do not want!" When one expects a good salary and only receives a meagre one, expenditure having been based on the larger scale, misery is the result. There are men in our ministry who have not been exceptionally fortunate who have saved a little every year; while there are others, who have had as good salaries, who are always in distress for want of money.

2. There is danger of our ministers forgetting

that their people have trials as well as them-selves. Many a bitter tale of suffering and hardship could be told by laymen, who have not failed to do up to their power and beyond their power for the support of the Gospel, and who are struggling hard to educate their children and render to every man his duo.

3. We are, as a people-and the nation with us,—passing through a crisis in our history which will not always last. Wheat will not always be less than one dollar per bushel. The lumber interest will not always be depressed. The very fact that food is so abundant and cheap is to some extent a remedy for the stringency which is so much complained of; better times will come. The ranks of our menistry are unduly full, owing partly to the Union, which, though a great benefit to Methodism, has caused at least financial difficulties to some; but there will some day be heard again a demand for ministerial labor which cannot be supplied.

4. Our foreign missionary work, our French work and our educational institutions are all making heavy drafts on our means. Enterprises which were commenced in times of prosperity have now to be sustained. Our Church has a

large heart but a limited exchequer.
5. It is a mistake to suppose that our ministers have greater financial difficulties than those of other Churches. I know whereof I affirm when I say that painful cases of distress are not unknown among ministers of other denomina-

6. I sincerely believe that our ministers, on the whole, have as many of the comforts of life as their people have. For instance, it seems to be claimed that a minister's wife must have a servant to do house-work. It is highly desirable, pertainly, but there are hundreds of worthy wo men who keep no servants and have not the means to do it, and who yet help in all Church enterprises: baking for tea-meetings and socials, ttending ladies' aid meetings, prayer-meetings, and Sunday-schools.

7. To ministers' wives, I would say, dear sisters in Christ, if you are not prepared to endure hardness as good soldiers of Christ, you have mistaken your vocation. Oh, let not your adorning be gold or costly array, but that which becometh women professing godliness. von have been accustomed to comforts of which you are now deprived, but if you suffer with Christ, and

for Christ, the end will be joy.
8. If Methodist ministers have hope in this life only, then they are of all men most miserable, but, as a class, they look for a better reward than earth can give. Read the following words from the pen of an American Methodist minister, which appeared in the last number of the Zion's Herald: they were not written for publication, but were addressed to a friend: "Yes, hard times here, as everywhere else. My claim is \$550; house-rent out, \$80; horse bought, \$125; horse-keeping, \$100; total, \$305. We thus have a balance of \$245 with which to clothe, feed, boot and book five of us. Thus far—nearly six months—I have received about \$125. Thank God! I feel neither poor nor mean, but I do have a trial of faith; not tried with God, but with men. The trial of our faith is precious gold tried in the fire. I am rich—an heir of the kingdom!" The spirit which animates such a man is worthy of admira-

tion and imitation. 9. But as to Quebec matters. There are some brethren in this province who have been sent here from the West, and who suffer severely from the inability of the Missionary Society to give as large grants as were formerly allowed. They feel as if injustice had been done them, but I hope they will have the grace and patience necessary to enable them to take their turn in this part of the work. Quebec Methodists contribute more every hand by the great and unfriendly system of Rome. There are only three kinds of Protestantism which can survive in this province: Episco-pal, Presbyterian and Methodist. They will surrive on account of their connexional systems. All Independent Churches, from the nature of their constitution, must, at least outside the cities, sooner or later succumb. There may be exceptions, but they will be few. Many have already become extinct or nearly so. Although the Episcopal and Presbyterian Churches teach much valuable truth, and are honored of God in the salvation of many, we hope that our form of Christianity will not cease to be promulgated and sustained, at least among the English-speaking people of this country.

People of this country.

A membership of nearly forty years in the Methodist Church in this province, during the greater part of which time I have contributed, out of very slender resources, from \$10 to \$50 per annum to the support of the Church, may be, perhaps, considered as a valid reason for obtruding these remarks on the attention of your readers Yours very truly,

SCIENTIFIC MEN OPPOSED TO SCIENCE.

Dr. Draper and many other leading scientists appear not to know that Romanism and Chris-lianity are not synonymous terms, and because Rome declares war against progress, liberty and science, they quietly assume that religion is op-posed to science. Rome has always obstructed civilization, and has persistently endeavored to prevent liberty of thought and freedom of disussion. But Protestantism is not unfriendly to the progress of science: it has nothing to fear from the development of truth. True intelligent and enlightened Christians wish to know the truth, whatever the truth may be, believing that the truth will make them free.

There are some, it is true, who are blindly conservative, who would put an end to all advancement of science and progress of knowledge. But this too great conservatism is not to be fathered upon religion. Scientific men have often opposed most violently any advanced posi-tion or new discovery. They have set their faces like flint against truths now universally tract, and another will bring a word of good cheer, and there will be a vast aggregation, all made up of small parts, "by little and little." ordered Galileo, the expounder of the Coperni-

in irons. But not the Church alone (such a Church as it was) opposed Galilec. In a recent article in the Quarterly Review, entitled "Giore Elias, the interpreter and Indian local preacher, dano Bruno and Galileo Galilei," occurs this разваде:-

"A blind faith in Aristotle deprived men of the use of their own eyes. Certain ultra Aristotelians went the length of affirming that Galileo's telescopes were so constructed as to show things which in reality had no existence. Some stubbornly refused to look through his telescopes at all, assured as they were beforehand that they never, by their aid, should see anything that Aristotle had said a word about. And it was not only a few Peripatetic philosophers, unversed in astronomy, who talked in this way. Such language was repeated by the able astronomer Magini, Professor at Bologna... Cremonini at Padua, and Libri at Pisa, refused all credence to Galileo's discoveries, demonstrated as those discoveries were by his telescopes. Libri died at Pisa without having ceased to protest against Galileo's absurdities, or deigned to look through Galilco's telescopes; upon which the latter wrote that, as the deceased professor would not look at Jupiter's satellites here, he might, perhaps, take a view of them in his way to

AN APPEAL.

Amid the many appeals to the workers in

We have here in Sherbrooks a French mission missionary himself. The building has been used for sometime without seats, and it is thought absolutely necessary to have it seated, so as to make it comfortable and inviting to those who may be induced to attend religious services and instruction. The missionary cannot see his way to incur the expense of seating, hence we send this appeal to all lovers of French evangelization, asking their assistance. The request is a modest one, and only requires the personal thought and assistance of our friends to a very limited degree. It is estimated that one hundred dollars will accomplish the end. Anyresponse, howeversmall, sent to my address will be promptly acknowledged through the GUARDIAN. This is a worthy institution, which, if properly fostered and assisted, will tell favorably on our mission work in this province; but which, if left to itself and frowned on must die.

As our people have never allowed their bounty to flow, to any great extent, in this direction, and knowing, as they must, the great odds with which we have to contend in this province, I hope this modest request of the missionary, through me, will not be without good results. A kindly response, at once, will enable us to get the school in operation for the winter term. JAMES KINES. Most respectfully yours,

FOR HEALTH'S SAKE. Being rendered ineffective by serious illness,

my Conference, (the London) granted a super-annuated relation for the passing ecclesiastical year, in the hope that rest and recreation might result in recuperation. To get the recreation, I left home by the G. W Loop Line, and speedily, by transfer to the Hamilton and N. W., was brought in view of Burlington Bay from the heights above Hamilton. Even then, the invigorsting influence of new scenery was felt; the change from the level farming tracts of the west to the sight of a real though not very formidable mountain, with the free Ontario breeze speeding over the city to great me, like the news of good fortune from a distant land, was in itself a re-freshing and a treat. By-and-bye I found myseliset down in the goodly city of Toronto, a metropolis which seems every year to grow more fair and attractive and more worthy the pride of Canadian hearts. Glad and thankful to meet again warm-hearted relatives with which to sojourn, and equally warm-hearted old friends and kindred spirits, both lay and clorical, on the lobbies and in the audience-room of old Richmond St at the Conference. I will not stay to put on dif-fuse record impressions of the hely unction in preaching of Beaudry, or of his thrilling narrative of toil and triumph in the French Canadian work, nor of the five "Sams" that Dr. McDonald introduced to our itinerating brotherhod, nor of the spirited and anxious debates occasioned by a dash of the boldly picturesque for the lovers the fact that tee "great was the company" of the of the sublime, while to those who love Nature the fact that too "great was the company" of the preachers for our fields of labor or for our treaspreachers for our fields of labor or for our treas-ury. For are not all these written in the Guas-buss chronicles of June, 1878? A couple of weeks or more of city strolls and lake excursions these lakes, with their beautiful islands, offer a during the heated term and I hied me to the hospitable homes of Christian friends in Brampton, and on the Chinguacousy and Albion Circuits, where, amongst the hearers and helpers of former days, I spent some time, as happily as bodily condition admitted. It was greatly cheering to find, on the Albion Circuit especially, that some of the fruits of former prayers and exhortations still remain to bless the Church and serve their God and gratefully to remember his humble instruments. Tearing myself away from these, I went my way northward to Alliston, noting on the way that at Beeton (alias Clarksville) a beautiful and costly Methodist church has been erected, far surpassing what seemed possible when twenty-one years ago I found less than a dozen houses, a tavern, an Orange hall, a blacksmith's shop and a 20 by 30 meeting-house, all on one side the street, and the music of the bull-frog and the lizard on the other. Alliston, too, has grown immensely, and our church. built there a few years since, testifies not only to the vigor of the village, but notably to the institu-ted liberality of the well-known friends of that locality. A horseback ride to Cookstown brought me past Cedar Grove, reviving the memory of wreatings with God and pleadings with men, which, in company with Bro. J. S. Clarke, brought spiritual victory in 1859. But what a surprise awaited me in the massive and spacious church just erected at Cookstown! I knew well the loyalty and large-heartedness of the Methodists of that place, but to build a church that would per head for the support of the Gospel than their be no discredit to a town of 3,000 inhabitants, I was brethren in Ontario, but we are hemmed on not prepared for. If it is not burdened with an cnormous debt for some years to come, it will be owing to unprecedented giving on the part of those more immediately concerned. But the Parry Sound Camp-meeting is attractive, and speeding by Northern Railway, we quickly meet the camp-meeting steamboat at Collingwood. On board all right, and dinner all right, and the vessel steered all right, and the gulls fly about all right, but the wind rises, the boat rocks, and the inner digestive arrangements cannot be kept all right, certain reversals of the usual process of swallowing take place, proving to a demonstration that the dining at Collingwood was perfectly use-less as far as effective nutrition is concerned. "Worst night of the season," say the men of the crew; with which statement we are greatly inclined to agree. Nevertheless, we had a very profitable prayer-meeting on board, introduced and led by Bro. Neelands, who was with us, and whose adaptation for usefulness was made evident even there. One-half of our crowd and of our praying persons were Indians from the Christian Islands (in the shelter of which we stayed for some hours), and it edified the writer to hear them, in what was to him an unknown tongue, send to heaven their cry of faith for the same things that white men need in order to be right with God. The morning trip by the granite islands of the Georgian Bay was refreshing; and soon we found ourselves at Parry Sound wharf, and anon in Bro. Smyth's parsonage, and then on our way to the cosey camp-ground. The village and the ground have both been described in your columns more than once. Suffice it for me to say that a more suitable spot could scarcely be found. The thoughtful liberality of W. Beatty Esq., in connection with the camp-meeting, as well as with other Christian enterprises in the village, is deserving of all praise. was in full blast when we arrived; and we were privileged to see and hear much that was profitable and interesting. The Indians to the number of about one hundred were there, and stayed on the ground without wandering, thereby reaping the profit of every meeting in which they could take any part. Their solemnity and order, their fervor, and, indeed, their religious intelligence showed plainly enough that missionary labor and money spent on them in the past has been well invested to the glory of God. Bro. Salt the Indian easy place and a fair salary," would let their ambition stretch after a field like this, where

missionary, seems to be a solid Christian gentle-

can system of astronomy, to be brought to Rome | the right place : loves his people and is respected

who delivered an Indian rendition of a capital sermon by Bro. Neelands; some younger ministers, whose names I do not remember, and some older ones, who need no notice from me, and the Northern "Starr," Chairman Collingwood District, who of course preached effectively, as, according to your correspondents, all chairmen do. To be candid, I may say that the high opinion I have had of him rose still higher from his speak-ing and doing on the camp ground. I had the novel privilege of proaching through Bro. Salt as interpreter, he rendering it into Ojibway by sentences and short paragraphs. Capital drill work for wordy preschers to get them to condense verbose paragraphs, loaded down with polysyllablea, into compact and clean propositions. There was a good spiritual influence on the ground, and none of those unseemly exhibitions of boating, bathing and fishing during the time of religious exercises which have been painfully seen on former occasions, giving the impression of a picnic for recreation, rather than a worship for spiritual profit..... *: A successful temperance meeting was held on

the ground on the last day, addressed by Spence and McMurray, well-known temperance orators, as well as by ministers present. At another time the Indians were addressed on temperance Amid the many appeals to the workers in Christ's kingdom for assistance, I desire to add this one, as being especially worthy of help at was also held a pleasant meeting on behalf of Sabbath-school interests. On the closing day our Indian friends took full share of the fellowchurch erected for church and school purposes ship meeting. Bro. Salt interpreted several of at a cost of \$3,000, on which a heavy debt still rests. Hitherto the amount collected has come mainly from those not connected with our church, aside from the contributions of the trustees and me." "I felt a sinner at home, I came here to get a blessing, and God has taken away my sins."

I have experienced grace, and here more grace." 'I know that Jesus loves me, and I mean to fol low my parents to heaven." "My heart is full of gratitude for what Jesus has done for a great sinner like me." You see, Mr. Editor, these Indian Methodists are as highly cultured in religion as in anything else, and therefore are not like some of our white members, who, though valuable and eloquent on business or politics, manage to get up an "idiosyncrasy" against speaking in class-meeting.

Regnonding to an invitation from that locality took a seat on Armstrong's stage to McKellan village. The undeviating straightness and unbroken level of some of our frontier roads is not to be looked for here. At almost every turn of the sixteen miles, a lake reveals itself on either side of the road, and the ear is quickened to catch the chatter of the wild duck and the crazy cry of the loon. McKellar is beautifully situated on a short stream (a few rods) connecting two lakes, where a waterfall supplies power for a flour and sawmill. Here we have a good church and parsonage and a prosperous cause, at present served by Rev. W. Torrance, whose unselfish zeal and fervid energy are duly appreciated by that young community. With him and his amiable lady, and the Armstrong family, whose kindness will not soon be forgotten, we spent three weeks most agreeably in boating, fishing, horseback riding, hunting, &c.,—all tending to the restora-tion of health and spirits.

But knowing that an old friend is incumbent of Bracebridge, and hearing of delightful scenery on the way thither, I stage it again to Parry Sound and to the head of Rosseau Lake, which is about twenty-four miles from Parry Sound. The country passed through is of a piece with the whole tract for some distance back of the north coast of Georgian Bay and of Severn River and Lake Couchiching: a mass of granite ridges and hillocks, the hollows between which are occupied in some cases by lakes, in the rest, by deposits of seil, which is to a large extent sandy, but in many places is most excellent, yielding crops of such quality, quantity, and variety as to repel the notion of barrenness, which is so apt to be associated with the idea of a rocky country.

A night at the Rosseau Hotel, and in the mornng on board the steamer for Bracebridge. I have forgotten the name of the boat, but not the charm of the few hours' ride on Lakes Rosseau and Muskoka. The day was favorable enough to allow full enjoyment of the ever-varying outline of coast, the numerous islands, on some of which certain lovers of fish and of the fish's home have gratified an odd taste by erecting cottages for summer residence. There is enough of quiet beauty in those sights to gratify those to whom the idea of repose is attractive, with occasionally luxurious resort, invigorating the nerves, and, as a consequence, bringing in rich tides of health to body and mind. It was somewhat novel to be on a steamer large enough for Lake Ontario traffic, going up Muskoka River from the lake and finding the trees near enough in some places to be reached by your walking cane. Notwithstanding its narrowness, the river is said to be in many places as much as fifty feet in depth. Spent a Sabbath at Bracebridge, and on Monday, with Bro. Marvin, in his buggy, we took the well-known Government road. Brother Marvin had supplied for the chairman on Sabbath. The hospitable home of Bro. Scarlett, at Utterson. supplied as with dining comforts, and resuming our journey, we arrived at Huntsville in time for a tea-meeting, where the chairman, Rev. W. Hewitt, gave interesting and graphic account of a visit to some of the remarkable sights of Great Britain. Having unexpectedly met and greeted old Methodist friends from Winchester who are established in that neighborhood, we proceeded next day, through incessent rain, over fourteen miles of very rough road, to Bro. Marvin's mission and boarding place at Mr. Medil's This Perry and Armour Mission is entirely new ground, having been "prospected" and for a time served by Bro. Toye, of Huntsville, during last year. Here you have all the peculiarities of a new bush settlement in full force : shanties roofed with basswood troughs, forest game and fish supplying the settlers with fresh meat, every house possessing some fishing tackle and a rifle or two, and almost every householder, in some sections, owning a boat of some sort, for the lakes are many. A variety of culture and character, similar to what obtains in the front, is found here, but open and hearty hospitality is a universal characteristic. Infant villages already exist, such as Emsdale, Katrine, and others not yet large enough for street lamps and literary institutes, but still considerable enough to be centres of some attraction to those less favored ones who dwell remote from the Government road. Going to Katrine with Bro. Marvin to help in the Sabbath work, I helped to row our oat on the Maganetawan Riverabout two miles; walked another mile; got a prospect from a height of unrelieved forest, north, east and north west, as far as the eye could reach; preached once in a settler's shanty and once in a parlor; lined on bear's meat; breakfasted on venison baptized two children; and administered the Lord's supper in two places. And here le me express my sense of the genuine and practical kindness of brethren with whom I met in that region, mentioning the names of McDonald, Hoover, Medill, Reece, and Scarlett. I left Brother Marvin in a protracted meeting the morning after the third night of the meeting, when the pine log school chapel was consecrated in the best style by the turning to God of four persons in the meeting.

The ministers with whom I met in the Parry Sound and Muskoka region seem to me to be men of the right stamp. Bro. Smyth, gentle-manly and correct, but, withal, earnest in his work; Bro. Torrance, unselfish and hearty, whose preaching must sound like the trump of doom to the unsaved; Bro: Toye, steady, thoughtful, greater in mind than in stature, but not discouraged by difficulties! Bro. Marvin, guileless, hortatory and enterprising; Bro. Hewitt, just the man for the place, full of plans for earnest work, full of energy to execute them, and a preacher of considerable clearness and force. And no greater responsibility rests on any religious laborers than on these, laying moral foundations on which the structure of society is being built, forming moulds in which religious feeling will crystallise

and also seen after many days, they would be wiser than some of them appear to be. If you wish to work for God effectively, go to just such a field. If you aim to make a good and lastin. name for yourself, these are the places to make

it in. And now for home: boat to Gravenhurst, rail to Barrie; stop there with a dear old friend a night; thence to Guelph, where I "showed myself" to the "chief priest" of the London Conference (though not a leper), who pronounced me about right, and , whose radiant face and genial. manners were cheering; from Guelph to Walton, to meet old-country friends, with whom conversing, the memory of good old times, when Brother Roe and myself were in our "first love," came back with a glory and a joy,—a sermon for Bro. Fallis; a trip; to Mildmay, to visit some kind relatives—a sermon there for good Brother. Rolston; back to Walton; and thence to Blyth, giving a talk in Brother Clark's church, at a regiving a talk in Scotner Clarks church, as a levival meeting, led by Father Bell, of London, and my trip is over. Home now, with health restored, cough gone, and rejuvenated spirits, I cannot better fluish than with the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name; who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thee with loving-kindness and tender mercies."

et edf _ eg dig s out , B. Sherlock.

NORTH WEST TERRITORY.

DEAR EDITOR,—On the morning of September 11th, being beautiful and clear, we had a fine view of the Assiniboine valley, and pronounced it to be the finest we had seen in this country. We could not imagine such a fine agricultural valley long to remain without industrious inhab-

itants to cultivate its rich soil.

During the coming winter the two young men at the Assiniboine crossing will be very busy getting timber, rails, &c., and preparing for their little families, mother and friends, whom they expect to come from Ontario in the spring. As soon as we need a church site at the crossing we are to have it. These enterprising young men are of a Methodist family. From the crossing to "Rapid City," on the

Little Saskatchewan, the distance is about twenty-five miles, mostly over rich, beautiful prairie without inhabitants. We enjoyed the journey, but I cannot stay to describe it. It was in the afternoon before we reached Rapid City. It is about three months old, but in imignation the people have the railroad already built, and all appear quite encouraged with their prospects. If the railroad should cross the Little Saskatchewan at this point I see no reason why their high anticipations should not be largely realized.

Having replanished both ourselves and our conies at Rapid City, we hastened on north up the Saskatchewan valley. It became dark, but at length, after some careful driving, we arrived at the new home of Mr. A. Caske, recently from the Township of King, near Toronto." We were most kindly received, and spent a very pleasant evening in conversation and worship. Brother Caake and family appear to be very contented and much encouraged with their prospects. Al-though they took up their land only about the last of May, in the spring, just after arriving from Ontario, their home has quite a farm-like appearance. I was shown some remarkably flue potatoes, some oats and barley. Not a foot of land was ploughed until about the last of last May. Then, Mr. C. can procure any amount of rich native hay he may need. Mrs. C. told me she could get a good price for any butter she could sell to the traders who were coming from and going to the great West about the large Saskatchewan, Edmonton, Battleford, &c., and was only sorry she had not a larger supply of

what the traders needed.

From Bro. C.'s, we still pushed on our way north, and as we journeyed, we called upon some new settlers. Finally, we came to Tanner's bridge. Here we fell in with the Mayor of Dun das and Mr. W. Douglas, of Hamilton. We had quite a talk with them about the country and its prospects. Happening to mention that I was greatly pleased with some of the writings of Rev. J. Cook, of Boston, Mr. Douglas took from his pocket a copy of his lectures, and handed it to me, saying that I might read the lectures, and he would call for them at our house at Por-tage la-Prairie, when he would be returning to Winnipeg on his way back to Ontario.

Bro. Lawson and I had dinner at Mr. Norquay's. This is the home of "Polly Norquay," whose name appeared several times in the GUAR-DIAN last winter. She does not forget the kindness of those friends who sent books for their Sundayschool. I saw some of the prairie flowers she had gathered for friends in the east.

Mr. Lawson and I had been together, now, for about eight days, enjoying each other's company and talking about our work, about the prospects of this new country, and in visiting the

new settlers.

When I had my missionary tour last year, I found very few people; now there are at least twenty times as many as there were five months since, and the prospect is that we shall have a very large immigration next year. Well, we have plenty of room still farther west, and a

reasonably good prospect that the right sort of

people who come will do well. Before saying farewell, Brother L. accompanied me about a mile. We endeavored to encourage each other in the Lord, and strengthen one another's hands for the work God has given us to do in this great North-west. Before we separated, we retired to a secluded and quiet place, and there we knelt before the Lord our God, and lifted up our hearts and voices in prayer to Him who has promised to hear those who sincerely and truly call upon his name. Then we took one another's hand and said farewell. All the rest can be better imagned than told. Blessed be the name of the Lord, we can adopt the language of the dying venerable Wesley, and say, "The best of all is, God is with us."

Brother Lawson's mission is at least forty miles wide by about seventy long. He should have a helper as soon as possible. Had my time permitted, I would have gone with Mr. L. as far as I went last year, but I had to haston home to my own appointments. These being in the western part of my mission, I filled them on my way home. On my arrival at the Portage, I found all well, and felt thankful to our Heavenly Father for all his "loving-kindness and tender mercies.

What I have seen of our West, both last year and this, assures me that the prospects of rapid development and improvement of this country are very oncouraging. Let the railroad be pushed forward to completion from Thunder Bay to Selkirk, then the C. P. R. R., or a local line, be built as soon as possible from Selkirk, or Winnipeg, directly west through the large tracts of agricultural lands on, or as far as the large agricultural district at Touchwood Hills, then all this country will become very valuable for

homes for many thousands of people.

Until a railroad is definitely located all through
this country, south of Lake Manitoba, on towards the Touchwood Hills, we shall be in great uncertainty as to where the future villages and towns will be; and hence we are now in much uncertainty where we should build good churches, schoolhouses, or anything else of a substantial valuable nature.

. There are many matters of importance about this country I would like to refer to, but must omit them now. However, let me say, before I end this, that it is my opinion this vast Northwest presents very encouraging prospects to thouof, especially, Ontario people. Let the right sort of Ontario people come, and be careful, exercise a little forethought, and have some patience, then they will come out all right in the

nd. Those who have come from Ontario in the rainy season, and have seen and experienced a little of Winnipeg mud, and gone but a few miles beyond the city, and have become disheartened, are scarcely the right sort of people to come west just now. Such do not think of what the first settlers in the best parts of Ontario had to endure in the early times. The prospects are the first settlers of this country will never have half the hard tog and toil, &c., which had to be endured by the pioneers of Ontario. Then, too, this country has every prospect of developing at a much greater speed than Ontario did in the early times. Railroads will soon be built, good schoolhouses and churches erected, and we hope all other things will be enjoyed necessary to and set. And it appears to mo that if young schoolhouses and churches erected, and we hope men, instead of badgering the authorities for an all other things will be enjoyed necessary to make a people happy and prosperous.

As a Church, we have a great work before us in this vast country. 'Vast, did I say? How lithealth and brains and prayer and effort is sure man, and I should judge is just the right man in to meet with a reward in fruit seen at once, the idea have the great majority of the papele.

even in Ontario, of the wonderful extent of this great North west! Manitoba, which is about 140 by 100 miles, occupies a very small fraction of this country, not counting the vast regions that are too far north to be fit for agriculture. That this is a very healthful country, none can doubt, and many in the east have a far greater dread of our winters than there is any reason for. Many who were brought up in Ontarlo, tell me that, everything considered, they prefer the winters

here before those of Ontario.

Our summer has been rather too "hot" for the ripening of grain—ripened rather too rapidly. Root crops are very fine. I saw a ripe pumpkin lately that weighed fifty pounds, and at the same place I saw citrons weighing up to twenty-two

There have been times this past summer, that one could drive a carriage from Withinger to Palestine, a hundred miles, without getting the tires wet. This will "sound" strangely to those who visited this country in the rainy reasons and got so much discouraged through the fearful

Had last winter been severer, the spring rains would not have come so early. The ice in the great lakes north of us broke up so much sooner than usual, that the atmosphere became disturb-

ed so early, hence rains early in May.

Good solid winters are the most profitable and
healthful for this country; then the lakes will not break up too soon, the rains will come at the proper time, and, other things being equal, the crops will be better. Deep frost is good for the crops in this country, as it keeps the underground moist until the rains come—about the first of June. The climate of this country is a mystery to many Ontario people, and it requires a residence of a year or two to understand it."

Ontario people, especially, have a vast and val-uable inheritance in this North west, and the de-velopment of it, materially, educationally and religiously, will to a graet extent devolve upon them. None can do for this country so well as Ontario people. Many of them know how to get on in a new country, and now that Ontario comes to the "north-west angle" of the Lake of the Woods, a little beyond Winnipeg to the east, this country is next neighbor to Ontario. . To this country, year by year, will be coming thousands of the younger people of Ontario. Let the good and enterprising people of Ontario, and the Churches of Ontario, take an earnest hold of every good work in this country, then it will become a good home, not only for Ontario people, but for thousands who will be coming from the " old lands."

A few days since I fell in with a Mr. Moreton and his little family. When I saw the nice covered waggon, drawn by a beautiful "Canadian" horse, and a number of carts following, and especially when I saw a large cabinet organ in one of the carts, I supposed that some good Ontario man was trying to find a home for him-dred. Soon I learned that he had a good look over the country last spring; that he had made his selection beyond the surveyed lands, 200 miles west of Winnepeg, and having gone for his family, was now on his way to begin operations in his new home. His wife enjoyed the privileges of our Hamilton Ladies' College at the time when the daughters of the late Rev. G. Mc-Dougall were in attendance, and probably through them learned something about the North-west.

This family will find it a little lonely at first, quite different from being in Stratford, but soon they will have neighbors, and we hope it will not be long before the railroad will be pushed forward to places even beyond them. This man and his family are the right sort for this country. They will do well for themselves and be a blessing to all about them.

Why should not many of our good Mothodist people who love the Lord and his cause not feel that they have a "call" to this country—a "call" not only to come and farm, &c., but a "call" to come and help in claiming this whole country for our Lord and Master. W. H. Portage, Oct. 1st, 1878.

P.S.-Let none come to this country who will be disappointed if they do not find brick houses, gravel roads, railroads, &c., springing into existence like flowers on the prairies.

CHURCH NAMES.

Mr. Editor,—I am pleased to see, by an editorial note in last week's Guardian, that some editorial note in last week's Guardian, that some of your correspondents wish to keep to our pro-per denominational name. Put me down with them. For a while, the use of our proper name may cause a little confusion of ideas in localities where several branches of the Methodist Church exist; but the evil will be only temporary, as all will get used to the name. It will be much easier to retain than regain it, were the people to become accustomed to calling us the "Canada Methodist Church." I would suggest to building committees, that

it is quite unnecessary to put the whole "style and title" upon the front of a church edifice. The simple word Methodist, with the year of its erection—omitting "erected" and "A.D."—is all that is of any use—unless, indeed, the building might be mistaken for something else than a church, in which case the artist's "This is a Lion" may be imitated. The short title can be more easily displayed than a longer one. I, for one, am tired of seeing the fronts of churches decorated (Mrs. Partington says "descorated") with such symbols as "W. M. Church," "M. N. C. Church," "M. E. Church," "B. M. E. Church," "B. M. E. Church," "B. M. C. Church," "C. P. Church," "E. L. Church," and many others, which perhaps correctly indicate to those versed, in the denominational nomenclature of the country—the religious bodies to which the edifices in question belong. Besides these, I have seen the perversions "E. M. Church" and positively "C. M. Church."

Would it not be well to discontinue the growing custom of naming church edifices and associations after men-especially living men? I question the good taste of the practice, even when they are the best of men; but if they should fall into folly and disrepute, how awkward the situa-tion! "Morleyville," "Wood Green" and "Doug-- las" churches are the most principal cases that come to my mind. To all such I have personal objection, but when it comes to naming church edifices after the superintendent of the circuit or mission within the bounds of which they are built, or after some good man or woman who gave a few dollars towards their erection, I rise gave a few donars towards when electron, I have to remonstrate. Some say, "What's in a name?" I reply, Much every way. I know a man who was so pursued by the "Devil of Names"—to use Saxe's phrase - as to be sued; convicted, indicted, imprisoned, banged, bankrupt, sick, dead, tarred and feathered, divorced, married, born and lost at sea, in about the same order as given above, and yet remains a healthy old bachelor who never, se far as I know, has had to answer at the bar of any civil or criminal court. He atmost lost his identity, however, and that the thing might go no tarther, had his name changed by act of legislature. Determined to escape his pursuer, he chose a name composed of Latin, French, and Greek. Since which he has been able to obtain his letters before they were quite worn out, know his own whereabouts, advertise himself to the community, get elected to Parliament, and make money. After that, let no one say, "What's in a name?" E. Robson.

MINISTERS' SALARIES.

DEAR SIR,-The Quarterly Board on the -Circuit met in the month of August last, for the purpose of making the appropriations for minister's salary, etc. The question arose as to the amount that could be raised. Some thought \$500, others \$550 or \$575. The minister in charge urged upon them the necessity of making a large appropriation—if even never paid; for by so doing, the board would stand much higher in the estimation of the district meeting, and that of the Stationing Committee, when a change of ministers has to take place. Brother then moved that the appropriation be \$700. Brother — abruptly stated that it would never do, as the Rev. Mr. —, on the next circuit, was receiving \$760 (which circuit could have raised \$800 more easily than they could \$500), and we must be above them; and would therefore move that the appropriation be \$800, which was promptly seconded, put to the

meeting, and carried unanimously.

The board, in vindication of their conduct. says that this is a practice carried out most extensively throughout the Coppexion, and that at the end of the year the minister, in many cases, remits the unpaid amounts, and the recording steward enters it in his books as cash received, and balances the accounts in this way, and then | Sec. 112.

makes out the schedule to be presented to the

May District Meeting accordingly. I think we should never promise an amount we know we cannot raise, and pay all we agree to give, and then at the end of the year make out a orrect report, and never resort to such questionable means to deceive others; for no doubt the Conference expects an honest return from each

BOAT-RACING.

in your paper the following excellent article from the South Simcoe News, on the above subject.

Now that this evil is spreading, and is countenanced by professing Christians, it surely is important for the press to speak out atrougly against it.

Now that the excitement of the great Hanlanders and of the besting and betting Courtney race, and of the boating and betting season generally is over, there is an opportunity to recognider the matter. There has been a vast expenditure of money, labor and time on these various championship contests—so vast indeed that one is appalled when brought face to face with the figures-and what is the practical benefit, moral or material, to individuals or the country. A large amount of money changed hands-some of it dishonestly, most of it recklessly and foolishly—but very few save railroads and hotels, pickpockets and gamblers, and the winning champions themselves are any the richer. One hundred thousand dollars would not begin to cover the expenditure of the crowd that gathered at Lachine last week; and if we foot up the expenditure of the general public at the Barrie and Brockville regattas, and different hors: -races, &c., &c., during the present summer the same will fall little short of a million dollars. This money has not gone for any charitable or benevolent purpose. It has not gone to pay debts or buy clothing. It has gone to pay for drinks, and travelling expenses, and lost bets: A good deal has been carried out of the country. The rest has fallen into hands where it is least needed and will do the least good. Practically, to Bro. Maxwell, and which he succeeded in so far as the stimulation of trade and flow of doing. We have determined to upholster the money through the regular channels of business s concerned, the country is so much the poorer. Add to the loss in money, the loss in valuable time, and the account swells enormously. Add the utterly depraying influence of the gambling and drinking customs of these great sporting assemblages, and it will be very hard to see why a great boa-trace or horse-race should not

e regarded as a public misfortune. ...

The enthusiasm of certain papers and public

men over Hanlan as Canada's champion, the public receptions that have been given him, and the prominence into which he has been pushed, is wonderfully ridiculous. What has the man ever done to merit the gratitude of the country? What eminent virtue does he possess? From what evil has he delivered anybody? How has he earned in any great honorable way a title to public distinction? Well, he practised rowing till he became very skilful, and when anybody tried to row past him he beat them. He made a great deal of money this way, and the other day having trained himself for weeks, he rowed hard for half-an-hour and got past the other man, and won \$11,000, which he will selfishly pocket for his own special benefit. His strength and skill with his boat are more of a singular good fortune, than a merit. There is nothing heroic or noble about him or any of his class. and the world owes them nothing but the priv ilege of amusing its idle curiosity. The humblest patient toiler, crooked and crippled, it may be, who bravely bears his burden and does his duty, making the world all the better for the example of a righteous life, whose whole story is a tale of loving self-sacrifice for others, is worth a hundred Hanlans and Courtneys. The men who shouldered their arms in defence of hearth and home. Queen and country some few years ago, did something worthy of publie honor, and a day's weary, hungry march to meet death, if needs be, from a Fenian bullet was an achievement infinitely greater in every aspect than the petty, half-hour gambling struggles and spurts of all the sporting earsmen that ever won a match. If true physical manhood-strength and endurance is the thing to be honored, then there are hundreds of men rafting tim-ber, chopping cordwood, following the plough, swinging the scythe, plying the sledgehammer, who are magnificent beroes, where Hanlan is only a puny weaking. But they would scorn to make a show of themselves for money, or to break the Sabbath to win a betting race. Is moral worth the thing to be honored? What are Hanlan's claims in that respect? There are

ver paltry exhibitions of special skill and strength the rising generation drifting from the fields of honest and honorable labor to follow some such course as Hanlan's. And what wonder, when large gains and public honors may be the result.

It would be well if equal publicity were given to the other side of the picture. This public honor after all is but for a day, and is about equal to what is given to a winning horse or a prize ox. It gives no social rank. It is the sort of petting one gives to a magnificent brute. The men who make much of these athletes in the club-rooms, would shrink with horror from accepting them as companions of their family circle. If they win, those who bet on them will sing their praises. If they lose, the same will be equally ready with their curses. The latter is the more frequent result. Courtney, cursed loud and deep by his own countrymen, for whom he had done his best, slandered most cruelly, and insulted openly—this is the other side in one of its asects. It is pleasant to the centre of public admiration for strength and skill. But the athlete's strength is not enduring. The strain, short and terrible, of these public contests wrecks the system. Few live beyond forty, and then as invalids and cripples. All is not gold that glitters. True worth, real honor, enduring fame, lasting prosperity, is not won nor held by men like those who are the heroes of the sporting crowds and the idols of the summer madness of a wateringplace....

DOME DOMINION ALLIANCE.

IMPORTANT GOOD POINTS IN THE TEMPERANCE ACT OF 1878, 41 VICTORIA, CHAP. 16.

1st. The preamble affirms "that it is very desirable to promote temperance and that there should be uniform legislation in all the provinces, &c.
2. Vote is by ballot, and polling arrangements

similar to parliamentary elections, Sec. 9.
3. Strict provisions against corrupt practices, 4. Cannot be quashed for mere informality in procedure, Sec. 70.

5. Provision is made for preservation of peace and order, Sec. 71. . Sale or giving away intoxicating liquors

prohibited on polling day, Sec. 80.

7. No repeal of the law can be attempted for three years after passing, Sec. 97.

8. No smaller territory than city or county can try it, Sec. 99.
9. Only one druggist or agent can be licensed

in a township, two in a town and one to each 4,000 population in city, Sec. 99. pose, &c., Sec. 99.
11. Wholesale must not be in quantities less

than 10 gallons, and the 10 gallons only to li-censed agents, or to be taken for consumption to place beyond where the law is in force, Sec. 99. 12. Penalties fine not less than \$50 for first offence, \$100 for the second and imprisonment for the third, Sec. 100.

13. Agent or clerk liable the same as principal, 14. Liquor and vessels containing same foreited, Sec. 100. 15. Provision made for prosocuting, Sec. 102.
16. Right to search where reason to suspect

violation, Sec. 108. 17. Liquors and vessels confaining same to be utterly destroyed, Sec. 109. 18. Heavy penalties for tamporing with wit-

19. No appeal from conviction in certain cases, 20. Imprisonment for attempt to compromise,

procedure, Sec. 117. 23. Finding apparatus taken as proof of sale not necessary to prove money paid or liquor drank to secure conviction, Sec. 119. 24. Husband or wife may be compelled to give

25. A fund is provided for enforcement of the law, Sec. 124... 26. Schedules, forms of notice, petitions, &c., MR. EDITOR,-I will be glad if you will insert are supplied for bringing the Act into force.
27. The Act having been passed without a division of the House may be taken as a distinct

recognition of the principle of prohibition. The prohibitory publications are aimed to aid in arousing public attention to the horrible nature of the licensed drink, in confidence that when seen in its true, terrible bearings, the ruinous traffic shall not be tolerated in a community entitled to the name of civilized. Apply to Jacob Spence, Toronto, Ont. Over 1,000 pages by mail for one dollar. Post paid.

GODERICH.

Dear Sir,—The re-opening services of our church were held on Sabbath, Oct. 27th, the Rev, James Graham, of Seaforth, a former pastor of the church, preached in the morning. afternoon and evening services were conducted by the Rev. Wm. J. Maxwell, of St. Catharines. Our congregations were very large throughout the day. The sermon in the morning was an able defence of Christianity, in the afternoon and evening the sermons 'wore filled with earnest practical truths. On the Monday evening a teameeting was held. We had a large attendance and addresses by Revs. Graham and Maxwell. It was decided to raise \$500, the amount required to meet the outlay over and above the sale of the Brock Street property. With a heavy debt upon the church, it was resolved that it should not be increased. An appeal was therefore made for this amount, the work of raising it was entrusted to Bro. Maxwell, and which he succeeded in church throughout, both in the gallery and be-low, but the trustees will provide for this out of the pew rents. The enlargement of our church is a great improvement to the internal appearance of the building, affording us a large increased sitting accommodation it has provided for our Brock Street congregation, all of whom have taken seats. The union of the two churches is most complete and satisfactory. There is one feature in it, however, which, although satisfactory in a sense, yet is a source of trial to us: we have had more applications for pews than we can meet. The addition will not interfere with any future enlargement, as we have simply added a recess in the rear, which will not interfere with any change which at any future time may be deemed best in the main part of the building. The acoustics of the building have been very much improved : it is much easier for the voice than it was before; it is much more attractive; and after we have upholstered all the pews, it will be one of the most comfortable churches in

CALLED AND RECALLED.

Scarcely had the Rev. Dr. Borns entered upon ois daties as Principal and Governor of the Wesleyan Female College in this city, when he received a most pressing call from Grace M. E. Church, Chicago, to become its pastor. It augurs well for the future of our college that the Doctor refused to sever his connection, even under the pressure of so strong a tempta-tion. We understand that it is the intention to elevate the standard of scholarship in the institution till its curriculum and instruction fully entitle it to be ranked with colleges of university powers. Hamilton should feel proud of this institution, and should help to greet its faculty with crowded halls. The present attendance is very flattering, and the indications are that before the year closes Dr. Burns will see such an influx of students as shall fully and grandly endorse the wisdom of his choice in emaining at its head. The Journal, of Mount Pleasant, Iowa, the former residence of Dr. Burns, says, "Our town and the best wishes of a million of Iowa friends are with Dr. Burns in his new home, and we regret that so good and worthy a man could not have been retained in our state."-Hamilton Spectator.

NIAGARA DISTRICT.

city more worthy than he.

number of the superintendents. We were favored not only with the chairman of the district, -who, it is no flattery to say, is esteemed by all by a few professional athletes, making a living by showing themselves off, while all around in the walks of everyday life, the same qualities in grander form attract no special notice. For the sake of the youth of the land, it would be well if the press would put this matter right, else we shall have the will account to the life same to the same to the same of the pression of the meeting. The brethren on this success of the meeting. The brethren on this success of the meeting. feel that this interest is a vital one to the Church, and cannot be neglected with safety. Suitable measures were devised for keeping it before our circuits during this winter. The Missionary and Superannuated Funds also came under discussion; and the brethren separated fully resolved so important institutions.

J. C. Slaten, Fin. Sec. fully resolved to do their utmost to sustain these

VICTORIA COLLEGE ENDOWMENT FUND NEW SUBSCRIPTIONS—BLENHEIM CHRCHIT.

. NEW SUBSCRIPTIONS—BLIENBELD CD	KCOII.
Lawrence Moore	4100 ·
Meredith Hamil	
Ton W. To. Jones	25
Rev. W. Honderson	20
Solomon Harvey	25
James Boyes	25
John Johnston	
Peter Jenner	25
Wm. Hamill and Salim West	25
Charles W. Clark	25
John Clark	
John K. Willson	25
Togon's Englisher maid	22
Joseph Snobelen, paid	20
Rev. John H. Howard	25
William Clark	25
Burn to the Education and Education (Fig. 1).	
Total	£450
TILSONBURG.	and the second
E. D. Tillson	\$200 ,
P. T. Williams, paid \$25 Rev. David Savage	100
Rev. David Savage	50
John Waterhouse	50 -
M. S. Smith	25
Wardle and Vosger	25
Lester Munre	25
Rev. William Birks, Brownsville	25
Rev. William Birks, Brownsyme	23
. Thomas Wardle	25
L. C. Sinclair, M.D	25.
W. D. Van Norman and H. Turk	25
John Hodgson	25
Mrs. H. H. Van Norman, paid \$5	25
H. J. Nogarth	25
Thor. T. Brown	25
- J. I. McMehan and Isaze Hogarth	25
	—
Total	4700
J. H. JOHNSON	Agent
a, II, acidingok	a seut.

The Righteons Dead.

MARGARET DIAMOND.

Margaret Houlding, relict of the late John Diamond, departed this life on the morning of the 24th of June, 1878, in the 64th year of her age, in sure and certain hope of a glorious resurrection. She was born near Preston, Lancashire, England, in the month of August, 1814; emi-grated to the Township of Brantford, near Onon-daga, County Brant, Ontario, in the year 1830; married in 1838, and was soundly converted to God, shortly after her husband's death, in 1847. Although she was left a widow with five young children,—the eldest being only eight years of age,—yet so faithfully did she perform the duties of the Christian mother that she had the satisfaction of seeing all her children members of the Church of her choice—the Methodist Church of Canada. For several years she was a regular attendant of Mr. Hiram Kettle's class, and was ever regarded, from the time of her public profession of Christianity until the period of her lamented death, as a most exemplary Christian—as a true mother in Israel. While she was noted for her kindness and hospitality to all, yet it was her pleasure and delight to deal out open-handed hospitality to Christian ministers—indeed, it was well known that Sister Diamond was never bappier than when entertaining the messengers of the Prince of Peace and making them feel that her home was theirs.

Although her illness was short and of such a

nature as to prevent her from giving joyous ex-pression to her firm and unfaltering trust in sus, yet her life afforded indisputable evidence

21. Conviction may be obtained for various that death was to her but the gateway to a glorious immortality. Throughout the month of her last sickness not a murmuring word escaped her lips. Shortly before her death, after she had completely lost the power of speech, she pressed her daughter's hand, as a token, doubtless, that the loving Saviour was with her in the dark valley and that the glories of the redeemed in the house of many mansions were just opening to her view.

So life-like was the expression of her featuresso heavenly the peaceful smile upon her counte-nance—that all who gazed on the remains an hour after the immortal spirit had taken its flight to the regions of the blest, could scarcely realize that she was dead.

Her remains were followed to the grave by a

large circle of moutning relatives and an immense concourse of sorrowing friends—indeed, when we remember that Sister Diamond was universally peloved, it is not to be wondered at that her funeral was one of the largest known for many

years in this part of the country.

Her pastor, the Rev. Mr. Willoughby, superintendent of the Cainsville Circuit, preached an impressive funeral discourse from Matthew xxv. 10. "And they that were ready went in with him to the marriage, and the door was shut."

MRS. SOLOMA MILLER

Was born in the Township of Bertie, County of Welland, in the year 1809, died 13th September, 1877, in the sixty eighth year of her age. Sister Miller was converted to God in early life, and for over fifty years was a consistent member of the Methodist Church. She embraced the Gospel of Jesus Christ from a clear conviction of its divine authority and entire suitableness to the state of a helpless sin ner, and having realized the virtue of the atonement of Christ, she never departed from the divine precepts. She experimentally knew the Gospel to be the power of God unto salvation.

The writer had the opportunity of visiting her several times during her last sickness, and always found her in the possession of a settled faith in Christ and etwards in that faith in Christ, and strong in that strength which God supplies through his eternal Son. Her partner was taken away by death some years ago, and the family were then young. The care and toil fell on her, and amid all the an-liety of those years she maintained her in-tegrity with Christian patience. Her home was always open to the ministers of the Gospel and weary traveller. Thus passed away one of the old landmarks ripe for glory. May the blessing of the Lord rest upon her family.

MRS. JOHN STINSON

Was born in Ireland, and died in Gorrie, at the age of 55, was married to Bro. Stinson in 1866, whom she proved a faithful and loving wife and was an industrious housekeeper and a remarkably good manager. "The heart of her husband trusted in her. She opened her heart with wisdom, in her tongue was the law of kind-

She was converted to God in the year 1843, in Cartwright, became a member of the leyan Methodist Church, and ever after attended the ordinances of Ged's house in the Church of her choice. She led a consistent life, lived near to God, enjoying from day to day a sense ofth divine favor. She thought it a great privilege to attend the class meeting and there witness for Christ to bis power to save. Her last sickness was only for a few days, but she had not been in good health for some time. Her trust was in Christ, She felt him very precious in her affliction, and was ready when he should call to go. She could commit her husband and family into the hands of God, and then waited pa-tuently until her spirit took its flight to be with her Saviour forever. The great respect in which she was held was seen by the large number that attended her funeral. Her death was improved from the passage "Neither shall they die any more," in the church in Gorrie. Her husband has the sympathies of many friends in his bereavement, and we pray that he may be sustained by grace.

Special Notices.

thorough knowledge of the natural laws which govern the operations o digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa; Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many beavy doctors' bills. It is by the judicious use of such are Hanlan's claims in that respect? There are pour District Convention was held at Thorold, pour vagrant shoeblacks on the streets of every city more worthy than he.

Our District Convention was held at Thorold, articles of diet that a constitution may be gradually built up until strong enough to resist every tent poy to discover the superintendents. We were faverage that the streets of the superintendents. We were faverage that the streets of the superintendents. ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well for tified with pure blood and a properly nourished frame. -Civil Service Gazetta - Sold only in Packets Ishallad-"JAMES EPPS & Co., Homosopathic Chemists, London,

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The Right Hon. WM. EWART GLADSTONE (late Prime Minister of England) in a speech made in the House of Commons cited the Lancualire as one of four examples of Offices of "The Highest Class," the other three being The Standard, The University and The London and Provincial Law. (See Times of the 6th of March, 1864.); We have much pleasure in announcing to our friends, and the Insuring Public throughout the Provinces of Ontarto and Quebeu, the appointment of Ma. WHILIAM BLIGHT, lately Inspector of one of our leading and most successful Canadian Companies, to the office of Inspector, Adjuster, and Superintendent of Agencies of the Lancashire Insurance Company. 2218-13

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The Journal of the General Conference of the Metho dist Church of Canada for 1878, held in Montreal, is now ready. Price paper 45c.: cloth, 60c. net. Send in your orders at once.

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MATERIALS WANTED

To illustrate the Life and Labors of "Father Corson. It has been thought that a memorial volume, portraying the character and times of this old-fashioned pioneer preacher, would be interesting and useful in a variety of ways. Therefore, I would be extremely obliged to any who have letters of his, whether in print or manuscript, sketches of his semons, incidents, remarks made by him, recollections of him, &c., if they would transmit them to me without delay. We do not wish to present him as anything but what he wass—the cheerful, unpretentious, patient, vivacious, old-fashioned laborer: therefore, the more homely the materials, if authentic, all the better. N.B.—Send anything which relates to him, you know not what purpose it may serve. We want to preserve "Father Corson" among us in some form, if not an embodied one. Please don't leiter: I must set pen to paper in a few days. Address John Carroll, Don-Mount P.O., (via Toronto), Ont.

P.S.—Have not his former colleagues, and the stuvariety of ways. Therefore, I would be extremely ob

Treadwell Spring Wheat, No. 1 No. 2 P.S.—Have not his former colleagues, and the stu-dents he helped through their college expenses, a word to say for their old friend? J. C.

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Smoked ...
Spiced roll ...
Hams smoked ...
Sugar cured and canyassed The Rev. W. J. Hunter, D.D., will deliver his celebrated lecture on "The Marriage Question," in the Wood-Green Church, (D.V.), on Monday, 25th November. A choice programme of musical selections will be rendered from 7.50 to 8 p.m. John McCarrot, Pastor.

James Adams, Sec. Trust Board. Hams snoked

"sugar cured and
in pickle
Lard in tinnets
in tierces
Eggs, fresh
Dressed hogs
Live hogs
Hops, 1876

"second-class, 1875
Dried apples

CHURCH ANNIVERSARY.

The anniversary services of the Welland Avenue Methodist Church, St. Catharines, will be held, God willing, on Sabbath and Monday, 24th and 25th inst. Sermons on Sabbath 24th, at11 a.m. and 7 p.m., by the Rev. Leonard Gaetz, of Hamilton.

On Monday, 25th, a Tea-meeting will be held, under the auspices of the Ladies' Aid Society, to commence at 6.30 p.m., sharp, after which a lecture will be delivered by Rev. L. Gaetz. Subject: "Golden-Fetters." Collections on Sabbath, and proceeds of the Tea and Lecture, in aid of the Trust Fund.

J. W. Holmes.

SIMCOE DISTRICT.

In accordance with the action of the London Conference Special Committee, a meeting of all the Superintendents of the District will be held at Port Dover, on Wednesday, the 5th December next, at 11 o'clock ann, to take into consideration the educational and other interests of the Church. A full attendance is earnestly requested. A public meeting will be held in the evening for the discussion of practical Church work. The ministers are requested to make attrangements to generic Steers—Toronto inspection...No. 1,6
up
Steers—Toronto inspection—No. 2
Cows—Toronto inspection—No. 1
Cows—Toronto inspection—No. 2
Bull and grubby hides...
Calfskins, green
cured
dry
Lambskins
Wool, fleece
pulled, super
pulled, super
pulled, super
rendered ters are requested to make arrangements to remain.

JAMES GRAY.

HAMILTON DISTRICT.

A meeting of the Superintendents of circuits and missions in the Hamilton District, to consider the educational and other interests of the Church, will be held in the village of Bu lington, on Thursday, November 21st, at 2 o'clock p.m. W. S. GRIFFIN.

GUELPH DISTRICT.

In pursuance of a resolution of the special Committee of the London Conference, a convention of the Superintendents of Circuits and Missions will be held in the village of Hespeler, on Thursday, November 28th, at 2 o'clock, p.m. Business important. A full attendance is expected. is expected.

A Sabbeth-school Convention will commence at 7.30 p.m. the same day. Papers will be read as follows:

EVENING SESSION, 1. "The Preparation essential to success in Sunday-school Teaching," by Kev. J. W. Cooley,
2. "The help Parents should render and how it may be secured," by Kev. James Masson.
3. "The grand object to be almed at by both parents and tonchers—the conversion of the scholars," by Rev. Isaac Crane.

FRIDAY, 29TH, MORNING SESSION. FRIDAY, 22TH, MORNING SESSION.

1. "Benefits to Teachers of Sunday-school Work," by Rev. R. Hobbs.

2. "The place of the catechism and the importance of Doctrinal Teaching in the School," by Rev. E. B. Ryckman.

3. Question Drawer and Miscellaneous Topics.

Sunday-school workers are invited to attend.

Superintendents of Circuits are requested to make due announcements.

E. B. Ryckman.

E. B. RYCEMAN, THOMAS BROCE, T. L. WILKINSON,

QUEBEC DISTRICT-MINISTERIAL

ASSOCIATION.

The fifth meeting of the Association will be held at the village of Utverton, Durham Circuit, beginning with a sermon on Wednesday evening, 11th December, by Rev. Moses Scott, of Leeds. The Association will meet on abursday, 12th December, at 9 o'clock am. Paper by Rev. L. Hooker, Chairman of the District, "Figurative language of the Bible." Discussion, etc. AFTERNOON SESSION.

Paper by Rev. G. H. Portor, of Lennoxville, "Doctrinal Preaching." Sketches of Sermons, Colossians i. 21. Discussions, etc. EVENING SESSION.

EVENING SESSION.

Lecture by Rev. W. J. Crothers, M.A., Sawyerville
"The Persecutions of the Covenanters."

Brethren coming by rail are requested to take tickets
for Richmond—Portland train arrives at Richmond at
5.30 p.m., Quebec train 4.5 p.m.

Brethren are requested to notify Rev. Wm. Pyke,
Ulverton, Qua, as soon as possible, so that free conveyances may be in waiting at Richmond.

W. J. CROTHERS, Secretary.

Missionary Anniversaries, 1878-79.

CATARAQUI CIRCUIT. Sermons will, D.V., be preached on Sabbath, December 1st, as follows:

Sermons will, D.V., be presched on Subjath, December 1st, as follows:

Cataraqui—10.30 a.m., Rev. John Ferguson; 6.30 p.m., Rev. John Jackson.

Westbrock—2.30 p.m., Rev. John Ferguson.
Collinsby—6.30 p.m., Rev. John Ferguson.
Storrington—10.30 a.m., Rev. John Jackson.
Elginburg—10.30 a.m., Rev. John Jackson.
Glenburnie—2.30 p.m., Rev. John Jackson.
Glenburnie—2.30 p.m., Rev. S. Teeson.
Lake Shore—6.30 p.m., Rev. S. Teeson.
Lake Shore—6.30 p.m., Rev. S. Teeson.
Meetings:—Monday evening, Dec. 2nd, Lake Shore;
Tuesday evening, Dec. 3rd, Collinsby; Wednesday evening, Dec. 5th, Cataraqui. Deputation: Revs. Briden,
Jackson, Awde.
Meetings:—Alonday evening, Dec. 2nd, Storrington;
Tuesday evening, Dec. 3rd, Glenburnie; Wednesday evening, Dec. 5th, Glenvale; Friday evening, Dec. 6th, Glenburnie; Wednesday evening, Dec. 5th, Glenvale; Friday evening, Dec. 6th, Glestons will be taken up at each meeting in aid of

Highlands.
Collections will be taken up at each meeting in aid of he Funds of the Missionary Society.

SUPERANNUATION FUND. The Treasurers thankfully acknowledge the following

Chatsworth Rev. Thomas B. Reid.....
 Rev. Thomas
 10 00

 Rev. George N. A. F. T. Dickson
 10 00

 Meaford
 6 00

 Rev. John C. Willmott
 5 00

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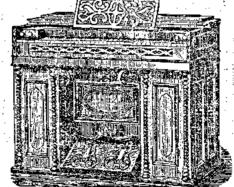
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