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Literary and Reliaious.

FINISH THY WORK.

Finish thy work; the time is short; The sun is in the west; The night is coming down—till then Think not of rest.

Yes! Pinish thy work; then rest; Till then, rest never; The rest prepared for thee by God, La rest forever.

Finish thy work; then wipe thy brow; Ungled thee from thy toil: Take breath, and from each weary limb Shake off the soil.

Finish thy work ; then sit thee down On some celestial hill. And of its swength-reviving air Take thou thy fill.

Finish thy work; then go in peace; Life's battle fought and won, Hear from the throne the Master's voice: "Well done! Well dore!"

Finish thy work; then take thy harp, Give praise to God above; Sing a new song of mighty joy And en tiess love.

· Give thanks to Him who holds thee up, . In all thy path below; Who made thee faithful unto death,

> And crowns thee now! -British Friend

LORD BEACONSFIELD'S NOVEL.

The sensation of the publishing season-

a new three-volume novel by the Earl of

Beaconsfield-is now in the hands of the

public. Naturally enough, the book has been looked for with eager interest, and although, according to the traditions of the trade, it is brought out at the usual expensive rate—a guinea and a half for the three volumes—the publishers have issued a first edition of ten thousand copies, and of these Mr. Charles Madie, ever anxious to meet the demands of his subscribers, has placed no less than three thousand copies in his circulating library. That Lord Beaconsfield should beguile the leisure of his retirement by literary labors is what might have been expected; he won his early fame as a brilliant novelist, and during the many years of his political career, and even when the cares and responsibilities of a Prime Minister of England were upon his shoulders, he has never laid aside his literary character and likings. Indeed, his enemies have often re marked that he regarded the affairs of State rather from the point of view of a writer of sensational fiction than from that of a true statesman. Now, at seventy-five years of age, he has produced a book which, although marred by some of his characteristic faults and defects, bears testimony to an astonishing vigor and vivacity of intellect, and which, whatever the critics may say, the public will surely read, and read with delighted attention. In "Endymion," Lord Beaconsfield takes us, after his accustomed manner, into the world of politics and fastion-a world with which, it must be admitted, he has had ample opportunities of familiarizing himself. He indulges-we might almost say, revels—as is his wont, in ornate descriptions of splendidly endowed and spiendidly dressed men and women, and of their equally splendid drawing-rooms and daily surroundings, and he distinguishes all his favorites by highsounding and, in many cases, fantastic names, such as Endymion, Myra, Imogene, Berengaria, Zenobia, and so on. He lifts the curtain and allows us to take a peep behind the scenes, at the mancevrings, anxieties, discussions, and changeful experiences of the people who are leaders in the world of politics and fashion, and who by humbler mortals are still spoken of, even in these democratic days, as . "the great." In fact, Lord Beaconsfield admits us to the society of-if we may be allowed an expressive vulgarism—the very "tiptop" people, and permits us to listen to the private conferences, and even sometimes to become acquainted with the secret thoughts, of the men and women who are commonly supposed to " make history." Not that he goes very profoundly into the matter; it is not Lord Beaconsfield's forte to That country is reported to have a populaanalyze motives or to expound principles. He is satisfied, for the most part, to touch upon the surface of things; and he is too much an artist to turn a novel into a thin disguise for a set of mere political disquisitions harmless and ingenious pastime to endeavor to connect the utterances of the different views or supposed views of the distinguished author; but it may be doubted whether the Japan, 84,358,000; and British India, 240,results of the process will be very conclusive. Lord Beaconsfield, whether estimated by his career as a politician or as a man of letters, must always, from the characteristics of his temperament and genius, remain a puzzle to his contemporaries, and particu- the figures in this work have been taken

larly to the ordinary Englishman. In "En-

struggles and triumphs of a politician. The period covered opens with the year 1827, and in the first volume the attention of the reader is more occupied by the father and grandfather of the hero, both of them figures of importance in the political world, than by the hero himself. We have sketches of the queen of London society and of the Conservative party, and of many of the people who cast in their lot with each political party of the time. Several of these are evidently sketches of well-known personages, although the writer has not hesitated to use his imagination with regard to facts, and is not afraid of some anachronisms We have lively reports of conversations upon the state of public affairs, in which the expressions of incredulity as to the possibility of a collapse of the Conservative party, and the remarks made on the subject of Reform, by the superior people who were shocked at the audacity of the lower orders in presuming to think and to speak for themselves, are set forth with great vivacity and cleverness. Mingling with the political events indicated in the narrative, there are glimpses of the then impending ecclesiastical changes, and there are also touches of personal and domestic life not without power and even pathos When Endymion is thirteen years of age, his father, Mr. William Pitt Ferrars, falls in the crash which overtakes the Wellington Ministry, and has to give up the sweets of office, and together with them his splendid establishments in London and Wimbledon, and to retire into the country. The account of the life of the family in their rural retreat is interesting in many ways, and has in it also a sadly tragic element. Endymion, at sixteen years of age. enters Somerset House as a Government clerk, and thus passes on his way to fame and power. But there is a heroine as well as a hero-Myra, the twin sister of Endymion—and we suspect that most readers will feel a profounder interest in her character and fortunes even than in those of her brother. She certainly is a creature eminently characteristic of the author's peculiar genius. In the long run both Endy mion and Myra attain to more of worldly grandeur than even Myra, who was ambitious, and believed in the possibility of success, had ventured to dream of-although, by the way, it strikes us as an auti-climax. in Lord Beaconsfield's worst manner, to present our heroine to us in one of the last scenes, in company with her royal husband-for she became a queen-sitting down to a Lord Mayor's banquet! There is a vein of romance in the career of the two leading personages of the story, and the strong affection between the brother and sister is described with a touch perhaps of that false sentiment in which Lord Beaconsfield is apt to indulge. Still, the book cannot but be a success, not only because it was written by its author, but also because its pages touch, and touch with a light and skilful hand, upon so many subjects-political, religious, social, and personal-about which most people are glad to hear the observations and reflections of a clever, experienced man of the world.-London Christian World. 建氯化二苯甲酚 化二氯

THE POPULATION OF THE EARTH.

The latest and most trustworthy statistics of the population of the earth have just been given to the public by Behm and Wagner, the distinguished German geographers, whose work, published at irregular intervals, is everywhere accepted as the highest authority on this subject. From this we learn that the world is being peopled at the encouraging rate of nearly a million a month. The total population of the globe is now 1,495,903,000 or 16,778,000 greater than it was nineteen months ago, when the authors issued their last publication. The announcement of the fact will doubtless excite fresh alarm among the disciples of Malthus, wherever any are to be found. Considerably more than half the people of the earth are gathered in Asia. tion of 838,707,000; Europe, 315,629,000; Africa, 205,679,000; America, 95,495,000; Australia and Polynesia, 3,031,000; and the Polar regions—that is, Greenland and Iceland -82,000. Of the principal countries of or philosophical theories. The majority of Europe, Germany is credited with 43,900,000 his readers enjoy his books all the better inhabitants; Austria and Hungary, 38,000, for this, and it may afford some of them a 000; France, 37,000,000; Great Britain, 34,-500,000; and the entire Russian dominions about 88,000,000, of which nearly 66,000,000 characters of his books—utterances by are in Russia proper. European Turkey has turns sententions, paradoxical, extravagant. 8,886,000 people, and Asiatic Turkey 16,320, amusing, erratic, and eloquent—with the 000. Of Asia's population, China, with all its dependencies, is reported to have 434,625,000:

299,000. The United States contains more

than half of the American population. British

North America has 3,890,000; Mexico, 9,485-

000, and Brazil; the most populous of the

South American countries, 11,100,000. While

from the census and other official reports.

dymion," Lord Beaconsfield has taken again | whenever such material was in existence as |

the theme which he has made peculiarly his late as the beginning of 1880, the authors own—the history of the parentage, early life, have, of course, in many instances been under the necessity of giving estimates more than guesses. But the estimates have generally been made with care and skill, and afford the latest and best information to be had on the subject. The general accuracy United States at 48,500,000, exclusive of an estimate made without any aid from the census of this year .- New York Herald.

CARDINAL JOHN HENRY NEWMAN.

Cardinal Newman enjoys the rare advantage of having himself given to the world the most important part of his personal history—the history of the formation of his religious opinions. And he has done this with such candor and sweetness of temper that the " Apology for his Life " is pleasant reading, either for Protestant or Catholic-The passage from the most pronounced Evangelicalism-from the influence of Thos. Scott the Commentator, and of Joseph Milner the Church historian, on to the cold liberalism of Whately, and thence to the decided churchliness of Keble, and thence to the formalism of the Tractarian company, and thence to the Roman Catholic Church—is so traced that the transition from one set of opinions to another is clearly visible to the reader's eye. It is very clear from this history that Cardinal Newman's mind is intensely conservative, and that the prevailing tendencies of modern life are repugnant to his feelings. He was vexed and distressed, for instance, by the French revolution of 1830. "I believed," he says of it himself, that it was unchristian for nations to east off their governors, and, much more, sovereigns who had the divine right of inherithe divine right of the Bourbons to rule accepting the divine right of the Papacy.

With his mind in this disturbed state, and without a clear perception of the plans to be pursued for the expression of his convictions. Mr. Newman set out in 1832 upon a tour through Southern Europe. While on the Mediterranean, on his way home, he wrote the poem, which has been adopted by all the Churches, "Lead, kindly Light," He had been ill in Italy; had been detained several weeks at Palermo; was eager to reach England, where he now believed he had a work to do: but was compelled to repress his impatience, and to accept delay. The form of the hymn is suggested by these facts of personal history :

"Lead, kindly Light; amid the entircling gloom Lead thou me on.

The night is dark, and I am far from home; Lead thou me on ; Keep Thou my feet. I do not ask to see The distant scene; one step enough for me."

Upon the arrival home, Newman found Keble, Hurrell, Froude, Palmer, Percivale and Rose already united for the propagation of the opinions cherished by them in common; to these friends he joined bimself The famous "Tracts for the Times" then began to appear; their boldness, their vigor, their intensity, roused and startled England. "My battle," says Newman, of this period of his life, "was with liberalism; principle and its development. From the age of fifteen, dogma has been the fundamental principle of my religion. I cannot entertain the idea of any other sort of religion. Religion as a mere sentiment is to ligion of mere dogma had been attacked by Wesley in the eighteenth century, and his success had given rise to the Evangelicalism that had overspread the English Church. Newman's contest was, therefore, with the Evangelical party in the Church, and their

coadjutors, the Reform party, in the State. He tried, however, to draw a broad line of demarcation between his position and that of the Church of Rome. Many protested that he and his friends were going Romeward; he admitted as much, but declared that an impassable chasm separated Anglicanism and Romanism. In 1837 he published his essay on "Justification," in which he combated the Lutheran doctrine that justification is by faith alone. In 1888 appeared his essay on the "Real Presence;" he tried to place this doctrine on a satisfactory intellectual basis by denying the existence of space except as a subjective idea. From this point the progress of Mr. Newman toward the Roman Catholic Church was very rapid. In 1841 appeared the famous tract No. 90. In this Newman undertook to show

reconcile them with the teachings of the nessed among the rest of the passengers. Roman Catholic Church. The tract, as its author himself confesses, aroused a storm of They knew in whom they had believed. which, in the case of parts of Africa and indignation; it was a storm for which he The privilege of Christians to be assured of Asia, and some other regions, can be little was not prepared, and which he was not disposed to resist. He was quick to perceive that it was useless for bim to pursue any farther the line of discussion on which he had entered. Confidence in him was at an of their computations is shown by the fact end. Marry denounced him as a traitor who, that the authors give the population of the under the guise of friendship, was trying to destroy the Establishment. No doubt harsh 300,000 Indians, which is not much amiss for things were said, and no doubt, too, they were honestly said. He was asked to withdraw from the Church, but declined to do so

Early in 1843 Mr. Newman made a formal retraction of all he had said against the Church of Rome, and in the antumn of that year he resigned his Church living at Littlemore. At this time he was at work upon his essay on ." Doctrinal Development.". Before he had completed it he resolved to enter the Roman Catholic Church. He made his profession of faith in 1845, and soon after went to Rome, where he took orders. In 1848 he returned to England, and established the houses of the Oratory and St. Philip Neri, at Brompton and Birmingham. In the Oratory he has devoted himself to the education of young men, and has founded in the neighborhood of it schools for the poor. Cardinal Newman was also for five years rector of the Roman Catholic University in Dublin; in 1859. however, he returned to the Oratory, where

he has since remained. Before the assembling of the Vatican Council, Dr. Newman published a letter, in which he deprecated as untimely the definition of the doctrine of Papal Infallibility. although professing his acceptance of the doctrine itself. When Mr. Gladstone's expostulation appeared, he made one of the many replies to its charges; he affirms in this that the Vatican definition has made no real increase of the Pope's authority. One tance." One who would persuade himself of of the early acts of Leo XIII., after his accession, was to confer the Cardinalate France would not have great difficulty in upon Dr. Newman. The appropriateness of the honor was very generally recognized The condition of the Church of England, in throughout England. Though separated which the Evangelicals were then domi- from his old friends of the Church of Eng nant, distressed him as much as the liberal land, he still retains a strong hold on their 1801.—Rev. Dr. Crooks, in Harper's Weekly.

WITNESS OF THE SPIRIT.

Many of the best English divines have held that there is a witness of the Spirit to the believer's adoption, and have spoken of it in language which implies that they consider it to be a direct testimony, borne by the Spirit of God to the soul of man. Take as a proof of this the following extracts:

"The Spirit which God hath given us is to assure us that we are the sons of God, and to enable us to call upon him as our Father."-Hooker.

"It is one great office of the Holy Ghost to ratify and seal up to us the forgiveness of sins."-Bishop Brownrigg.

"It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God toward us, and to give us an earnest of our everlasting inheritance."—Bishop Pearson.

"From adoption flows all a Christian's joy; for the Spirit of adoption is, first, a witness; secondly, a seal; and thirdly, the pleage and earnest of our inheritance; setting a holy security on the soul, whereby it rejoiceth, even in affliction, in hope of glory."-Archbishop Uasher.

"This is that pneuma viothesias, that Spirit of adoption, which constituteth us the sons by liberalism I meant the anti-dogmatic of God. certifying us that we are so, and causing us, by a free instinct, to cry, 'Abba, Father I"-Dr. Barrow.

It may appear strange and inexplicable, supposing this to be the correct view, that the privilege of receiving the Spirit of adopme a dream and a mockery." But the re- tion should have been so rarely described and enforced; that it should even, at length, have been almost lost sight of and forgotten, for we acknowledge this to be the fact. Little is said, in the immense range of English theology, upon the blessadness of a consciousness of the divine favour.

We easily account for this. Experimental religion, in the Cnurch of Christ, had been at a low ebb. What was scarcely enjoyed in the experience of any who called themselves Christians, was not likely to be held up and enforced as the common privilege of believers. Theoretically, it might still be held as the right interpretation of Scripture; but, experimentally, it was almost a lost blessing. Such was the case when, little more than a century ago, God in his great mercy began a revival of the work of experimental religion. circuses, the same shows of all kinds that public service for God, their faces were not It is interesting to look back on some events which then occurred. There arose on the voyage out, as Mr. Wesley sailed to America, a fearful storm, and all on board entertained the most serious apprehensions of going to the fitted into a groove and kept there; but for London Christian. bottom. It was then that this great man free born, independent-spirited Englishmen began to perceive that the members of the that the Articles of the Church of England Moravian Church, who sailed in the same do not more than partially oppose Roman vessel, were possessed of a secret to which he recreation and refreshment for one day in houestly is no more an offender than the Catholic dogma. He maintained that they was a stranger. While the paleness of fear, seven. The Sabbath was made for man, not physician to the patient when he prescribes could be interpreted in such a sense as to or the shrick of agonized despair, was wit- man for the Sabbath. It was a gift from harsh remedies.

these pious Moravians were calm and fearless. their acceptance with God was one which that Church still held fast; and the memblessing. In contrasting his own fears with their calmness and confidence, Mr. Wesley might well say, as he afterwards did, on reviewing the matter, "I went to America to convert the Indians; but O, who shall convert me!",

: It was not long, however, before both Wesley and Whitefield (for in this they were equal) preached the doctrine of the witness of the Spirit from their own happy experience of its truth; and the inference to be drawn is, that this doctrine is in no other sense "new" than that there has been a recovery and revival, during the last century, of a dcc trine which had almost gone into oblivion, through the declining state of religion in the world .- Rev. Daniel Walton.

MONOTONOUS SUNDAYS.

One way or another, the last few years I have been abroad a good deal, and in Italy, France, Holland, and Germany, I have felt quite painfully the dreary monotony of foreign Sandays. To-day my dislike to them has reached a perfect pitch of bitterness. Owing to an accident, I have not been able to go to church the last two or three weeks, and so I have had the full benefit of a Sunday at home in a foreign land. Let me give my experiences for the benefit of such as think that our English Sundays may be improved by conforming it to the pattern of the continent.

As I lie here, I hear the piano in a room close by being played on most vigorously. The same runs, the same shakes, the same crashing chords, are being repeated over and over again that I have had to listen to every day during the past week. I can also hear the piano across the road being practised upon in the same way that I have heard it practised on every day during the past week.

In the long stone passage outside my door can hear the servant scouring away, as hard at drudging work as she was yesterday. tendencies of French and English politics; affection. He has reached the ripe age of I can hear the housewife with her jingling there is need, he said to himself, of a second seventy nine, having been born Feb. 21st, keys opening store-cupboards, and giving out duties that have occupied her all the week; and when I am carried into the salon this afternoon, no doubt I shall find her, as I did last Sunday, with her kind, tired face bent over her work basket, putting strings, and buttons, and tuckers to little garments, just as she has put them any other day of the week Sweet, unselfish, tender-hearted German lady; what a boon a true English Sunday would be to her! Talk of dulness indeed! What can be more intensely dull than this horrible sameness of an utterly unbroken routine from month to month, from year to year, which some English people profess to envy? There is an anecdote which we all know, and have known since our infancy, although Dr. Busch now tacks Bismarck's name to it, and places the scene in the wrong country, of a foreigner who left Scotland in disgust because he was reproved for whilstling there on the Sabbath. We all laugh at the idea, as we rightly laugh at all exaggerations, but really as I listen to that interminable practising close by I begin to think that the superstitions Scotch folks were most thoroughly in the right; also, that they were at least as merciful to their indignant visitor as to themselves. Only think if the poor man had been whistling all the six previous days what a blessing it would be to have a little change; and as for his neighbors-well, certainly no one could justly complain if they wanted the variety of silence one day in seven.

> Sunday is, of course, the aspect of the matter that is made the grand feature of the question. It is utterly forgotten that the moment every-day amusements have thoroughly asserted their right to continuance on the sense teaches every-day work is sure to follow in their wake. Respect for the Sabbath once knocked on the head and destroyed, what master will hesitate to keep his man at work seven days of the week instead of six? What mistress will think she is dealing unfairly if she expects the same cleaning and cooking on the first day as on the second or the foreign lands; why should we expect it to act differently at home? And then for the amusements themselves, what are they to be? The same museums, the same theatres, the same the crowd went to on Saturday, on all the various yearly festivals, on all the bank -well, I confess I prefer to believe that they

In England, amusement for people on the

God to man, a true Father's gift, one of the kindest and most thoughtful. And his children have got tired of it, as stupid, shortsighted children often tire of the fairest gifts. and best privileges.

For my part, I can but say that the more bers of the Moravian societies seem very gen- I see of foreign Sundays, the more earnestly erally to have lived in the enjoyment of the I pray that we people may keep our glorious speciality, our holy, happy Sabbath day,-Sunday at Home.

DOCTRINAL DISSENT WITHIN THE CRURCH.

The question of the moral honesty of one holding on to his ecclesiastical relations, and at the same time using his own free thoughts on questions of theology, which may be more or less out of harmony with those relations, must be largely effected by both the kind and the degree of his doctrinal eccentricities. A liberal but not a licentious construction of established forms and symbols of faith is at once a right secured by Christian freedom, and a condition essential to the best interests of religion. But there is always a liability that the assertion of Christian liberty may degenerate into egotism and license. If one finds himself compelled to dissent in important and vital particulars from the recognized standards of his Church, he should be commended for his honesty and his courage in disclosing his convictions, but with equal emphasis should his duplicity and special pleadings be condemned if he attempts to reconcile his widely erratic views with such standards. The proper sense of almost any statement of doctrines of moderate fulness may be readily gathered by almost any mind of ordinary intelligence, and such evident meaning will be recognized by every really honest man. But there is reason to fear that there is quite too much lack of such open handed truthfulness respecting these things.

Doctrinal standards are necessary for united Christian action, and while these should be construed not slavishly, and according to their spirit rather than their letter, it is the duty of all men to deal. justly with their Church relations and their own consciences in these things. Men have sometimes felt compelled to withdraw their assent to the creeds to which they had before subscribed, and to retire from positions that they had occupied; and if in such cases we are compelled to regret their defection from what we cherish as the truth, we still applaud their self-denying honesty, and honor the man while we deprecate his errors. On the other hand, it is not only a wrong done to others, but also a sin against their own souls, when men prostitute the position to which they have been called as teachers and defenders of the faith, as defined by the Church whose honors they wear and whose bread they eat, and use them as batteries from which to war against the things they have vowed to defend. His heresy is not the chief fault of such a man: his error is more of the heart than of the head .- National Repository.

IN THE DESERT WITH GOD. In these days of hurry and bustle, we find

ourselves face to face with a terrible danger; and it is this-no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress;" and "You know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? The result is -no time to be alone with God; and this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life," as many may call it, is of an importance and cannot be over-valued. And, as if with a trumpet, we would sound it in the ears of brethren. Let us turn to Sunday, the smallest amount of common the pages of God's own Book; for we can turn nowhere else if we are s eking light on this or any other subject. On scanning its precious pages, we find that the men of God -God's mighty men-were those who had been in "the school of God," as it has been called; and his school was simply this: "in the desert alone with himself." It was there they got their teaching. Far removed seventh? At any rate, this is how it acts in from the din and bustle of the haunts of men —distant alike from human eye and ear there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in ashamed-nay, they had facer as lions; they were bold and fearless, yea, and vicholidays. This may be all very well for torious for God; for the battle had been won foreigners, who, as a rule, seem to like to be already in the desert alone with him .- The

The end of satire is the amendment of have minds capable of finding their own vice by corruption; and he who writes

The Family Treasury.

Threescore and Ten.

Threescore and ten! How the tide rolls on, Mearing the limitless sea; Bearing the voyager over life's flood To boundless eternity, On, through childhood's sunny hours,

On, through youth with its golden flowers, On, through manhood's ripened powers, Till age appears, With its crown of years.

And the time-worn mariner, sighing for rest, Anchors at last in the port of the bleet. Threescore and ten! How the rolling years

Are checkered with sunshine and shade The calm chased away by the pitiless storm, Earth's joy into sorrow must fade, Spring with its bloom and perfume sped. Fruit.isden Summer unlekly fied. Autumn come with weary tread, Bent with the load Of treasured food, And then stern Winter, with frosty breath,

Throws over the fields the pall of death. Threescore and ten! And if we shall reach The bound to life that here is set.

How lew of the comrades of early years Around us will linger yet! , Father and mother, their journey is o'er ; Brothers and sisters, we greet them no more; Our loved ones stand thronging the further shore They becken us on, They point to the crown, And with longing hearts they wait

To lead us through the pearly gate. Threescore and ten! And the snows of years Are resting upon that brow; But, as backward we glance o'er the way we have trod, Before God our father we bow, 🕟 🛴 And joyous we bring him our song of praise,

His mercies have cheered us through all our days

And we fervently pray that life's setting rays

Through love divine May cloudless shine-Molting away in purer light That illumines the land which knows no night.

Threescore and ton! Stand firm in thy lot. Paithful and true to the end: Of the message the Master doth send: Wakeful thine eye, for far spent is the night: Burn shed thine armor, thou soldier of light; Ready to march, for the day-star is bright : Rold in the fight

For truth and right! With the exulting blood-bought band. Threescore and tenf. And what shall we add To measure the earthly strife?

How many sands are left in the glass Counting the years of life? "One by one they silently fall. One by one till have fallen all, One by one till thy God shall call: "Thy race is run, Servant, well done!

Faithful in thy Lord's employ, Enter now into his joy!"

-Independent. Rescued by an Indian.

what was known as the Red River District. We made the voyage down the river from them to keep off prowling wild animals.

In this way our little party, consisting of my father, mother, one older sister, myself, and two boatmen, journeyed to the mission station. The station was a long, low, double building of logs, already occupied by another missionary named McCoy. He had lived, until our family came, without any other companion than a half-breed Indian called Tony.

Supplies were sent to this lonely spot by the Board of Missions and other friends from the States. These were brought down the river in cances, and hauled up to the station on a rude sled by a yoke of stout oxen.

One day McCoy and my father had gone to the river for a load of supplies. It was a day's journey to the landing and back. Tony had gone with them. No one was left at home but mother and us two girls.

The day passed very pleasantly. Toward noon, as we were watching mother about her work, my sister suddenly clapped her hands, and cried out, "O, what a big dog!"

We turned to the door, and my mother uttered a cry of terror, for in the doorway there stood, not a dog, but a large black bear, 444.0 153.8 5 5 2 2 2 5

He was probably drawn by the smell of the sugar and molasses, for bears are very fond of sweets. We were greatly frightened, and could not leave the cabin, because the animal was between us and the door.

If we could have got to the ladder and up to the loft, we might have escaped that way; but the barrels were in front of the ladder, and so was Bruin. There was really no way of escape, so my mother drew us two children close to her, and took refuge behind the great packing box, where she had been at work, thus putting a slight barrier between us and our unwelcome visitor.

A barrel of crackers was open, and we found out that bears like crackers, for that fellow soon upset the barrel and munched as many as he pleased, while we looked helplessly on, and saw our luxuries disap-Post, implying one a new condition of the mediate

But he was anxious to get at the sugar, and soon left the crackers and began to paw and scratch at the sugar barrel, which was not open, and which stoutly resisted his efforts.

He grew angry, and with a fierce growl, gave it a smashing blow with his huge naw. and lifted his foot for another, when a report | the state and the nation. He was a scholar from a rifle seunded in our ears, and we heard the ping! of a ball just as Mr. Bruin independent spirit. The Boston Post tells rolled, a huge woolly heap, on the floor. The an anecdote illustrating this trait of his sound of a horse's feet followed, and, as character: When the late Hon, Lafayette my mother harried out from her refuge, our | S. Foster was a young and rising lawyer, he deliverer stood in the wide doorway.

He was a stalwart Indian, with long black hair streaming half a yard down his back, a scarlet blanket wrapped around his strong fixed, and the couple were talking over the limbs. "We children were almost as much afraid of him as of the bear. But all the Foster proposed that they should spend a few Indians who came to the mission were days with his parents, who resided in a town friendly, and my mother knew this one. He some distance away. The lady rather rewas a Cherokee chief, called Ma shoon-tire, | luctantly consented, but said, "I will go wit which means "The Running Wind," ...

"Ha! Squaw heap scare? White papoose heap scare?" he cried, with a laugh. " Me see tracks, track him in house! Shootee! No ciations have been very different." Surprised he is only aiming to fill a bag that is full of while the same er a better thing said by hurt?" accompanying his words with ex- and shocked by this cold-blooded depreciation holes, or, as God's steward, is laying up trea- another never reaches you at all. What you pressive pantomime.

and thanked him for shooting the bear, in words which he could understand. "He! he! Bear much good meat!" said

Ma-shoon-tire. "Bear want eatee up you. Now you eatee up bear!" At my mother's request, he dragged the huge carcase outside the door; but when she told him it was his bear, as he had shot

it, he emphatically refused to claim it. My mother then gathered up a pailful of the scattered crackers and gave them to Ma shoon-tire, who, when he learned their use, seemed to be as much delighted with them as the bear had been. He filled the capacious hunting-pouch at his side with them, and then began to examine the goods

Among other things there were two or three pocket handkerchiefs, printed with bright red. They had been sent to us children, but the great Cherokee chief was so ful to him for saving her from a great danger, gave him two of them.

He took them in great glee from my sister's hand, tied one on his streaming black hair and the other to the end of his rifle barrel, by one of its corners. Then he paraded before the small looking-glass and admired himself until he was tired.

At length he turned to my shrinking little sister, and said, "Little papoose makee Mashoon-tire fine! Ms. shoon-tire makee little white papoose fine! Big much heap fine!' And taking from his pouch a long string of brilliant beads, made of various colored glass, he threw them over her neck, pleasing her almost as much as the gay little handkerchiefs had pleased him.

Then he went out to the bear and cut the claws from one of his fore paws, as a trophy. or situal or the

Having done this, he bounded upon his pony and rode gaily away, his handkerchiefpennons fluttering in the wind, and leaving our enemy slain upon the ground .- Nashville Christian Advocate.

Woman's Nature.

Those who would elevate the standard of womanhood should begin by learning that it is only through love and kindness that woman can ever attain her largest growth towards the purest ideal in which the womanly graces centre. They should learn that snubbing and slighting and envying are When I was quite young, my father went not what call out the good in woman. as a missionary to the Indians who lived in | She does not care to be a pet or plaything. but she does care for affectionate regard and the manifest respect of all good people. St. Joseph, Missouri, in two cances, which | She needs to be drawn out, and not forced or were drawn upon shore for us to sleep in at | pushed hither and thither, either by friends night, a bright fire being kindled in front of or foes or circumstances. Hardship and unhappiness may have brought forth the brightness of some already pure samples of womanhood, but they have driven many more into the blackness of misery, or left them to drift hopelessly, aimlessly on, either to the good or bad, as the tide of chance might bear them. In almost every instance the poor wrecked and degraded specimens of of unhappiness which kindness might have averted, or love led on to the highest plane

of living, so with a stone to smith per It is a lesson which fathers, brothers, husbands and rulers should learn, that a woman must have attention, must have latitude, and must have the right to be true accorded her, or she can never be true to herself or others. Chafed even by personal slights and wrongs, if they be home wrongs, she loses her relish for trying to do well. and sinks into an irredeemable anathy, or, what is worse, grows hard and harsh, stern and bitter, with all of womanly loveliness brushed out or hidden under the deformity of her misfortune. . . .

A woman who devotes herself to the interests of home, does not like to feel a forced slave there. Neither does one who yields to necessity and makes herself a slave, like to be considered an incumbrance, and constantly reminded that she is such. She she wish to be the subject of dictation. A woman needs leisure for improvement, and something of reward for well-doing. She grows quite as much upon little things as or has a narrower grasp of comprehension and everlasting contempt." for great things, but she delights to revel among the beautiful; and, if happy, a woman, even to old age, will always retain something of her child nature, her innecence and aweetness. . . —Madge Maple.

A Manly Lover.

The Hon. L. S. Foeter, who recently died at a ripe old age in Norwich, Conn., rose rapidly in his profession, the law, and was frequently called to serve in the councils of and an orator, and endowed with a manly, wooed and was engaged to a young lady whose family enjoyed a larger social prominence than his own. The wedding day had been prospective tour, as a part of which young you this time, but in future you must not expect my visits to your parents to be very frequent. You must remember that our asso-

troubled by conflicting emotions. Finally, immortal crown? taking his hat, he turned to the lady and said, "I am glad I found you out in time! Our engagement is broken!" Thenceforth their ways lay apart, and she was not the That was a motto for every pastor's study,

Mental Poison.

We have repeatedly admonished parents against the character of much of the literature of the day. A large proportion of it consists of crime and wild adventure which, while it tempts the mental appetite of the young, corrupts their morals, and often leads to their atter ruin. The "boy murderer," Pomeroy, may be regarded as an extreme which my mother had been taking out of and exceptional case, and yet he traced his the box when she was interrupted by his brutal indifference to human life, at so tender an age, entirely to the influence of this class of publications. Their tendency is to inflame the imagination of the young with the most figures of cats and dogs and large A.B.C's in extravagant notions of life. They are infatuated with the love of adventure. The sober and the practical become distasteful to them. delighted with them that my mother, grate- Deeds of dash and daring, that take on the heroic type, fascinate them-even though they involve dishonest and deadly violence. lilustrations of this are constantly occurring. We gave some time since the case of two boys tenderly raised, neither of them over fourteen years of age, who had wandered off upwards of one hundred miles from home. One of them, though before an honest boy, had robbed his father's till to furnish means to carry out the proposed expedition. When found, their money had all been expended. and they were in actual want. The following case is given in a recent issue of the Philadelphia Ledger:-

3 " A small boy was arrested in a Milwaukee suburb at night, and thus out short in his career as a highwayman. He were a black lings afford time for taking up the study of mask, carried a dark lantern, and was armed with two pistols. In his pocket was found The Life and Adventures of Jack Shep-

pard." The book referred to appeared in England some years since, and such was the increase in cases of theft and highway robbery that followed its publication, that its suppression was demanded as a matter of public safety. Our press is teeming with books of fiction, and weekly papers for the young, that are scarcely less objectionable than the adventures of the notorious "Jack Sheppard." Parents who are careful as to what company their children keep, are yet often indifferent as to the books they read. And yet what companionship is closer than that of books? What exerts a more immediate influence over the mind and heart and life? There is an antidote for this poison in the many books and magazines of an oppposite class that are being published for the young, which offer them entertainment without intoxicating their minds and tainting their morals. Nothing is better suited to exert this counter influence than the religious weekly with its attractive department for "Boys and Girls." No Christian household is properly furnished without it .- Baltimore Episcopal Methodist.

Painting for Eternity.

When Apelles, the Greek painter, was asked why he bestowed so much labor on woman are driven to wreck either by a his pictures, he replied, "Because I am loveless childhood and youth or an after-life painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say that we are painting the picture of our lives for eternity. We use fast colors. Whatever pure and holy word or deed be wrought into that picture, will stand there, imperishable and immortal. Whatever selfish or sinful thing be painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops! No strokes of penitence or of faith can be added to it then. No guilty spots can be washed out then. The painting is finished, and finished for ever!

Death frames the picture, and sends it on to the judgment day for exhibition. Not a " private view "before a select company, but a public exhibition before an assembled multi tude whom no man can number: for God will bring every word; and every work into does not wish to be a dictator, neither does judgment, whether it be good, or whether it be evil. The picture of our lives which is presented before the "great white throne" will be for ever unchangeable. If the canvas is adorned with deeds, however humble, upon grand things, and her very strength is for the glory of God, then the life work will gained by indulging her artistic sense and stand as an everlasting memorial of divine leaving her to laugh and revel among things grace. If life were spent only for the gratiwhich a man may affect to despise. It is fication of sinful self, then the wretched not that she is weaker in intellect than man, picture of it will only be held up to "shame

> We may desire most intensely to alter the portraiture then, and to improve it; but the pencil and the colors were left behind us, and the hand will have lost its cunning for evermore. We may importunately beg and beseech the righteons Judge to give one more opportunity. The irreversible answer will be, "He that is unjust, let him be unjust still; he that is filthy, lit him be filthy still; he that is righteous, let him be rightconsetill : he that is holy, let him be holy still." Seeing that these things are true, what manner of persons ought we to be in all holy conversation and godliness?

> When the noble Russel was executed as a martyr to freedom, he handed his watch to a friend who stood beside him on the scaffold. "Take this watch," said he, " for I have no more to do with time. My thoughts now are only about eternity." That utterance of the dying martyr is a word in season for us all. We pastors who are setting about the Master's work anew may well take note of the fact that we are preaching for eternity ! Let every parent who reads this paragraph inquire of conscience. "Am I training up my children not only for this world, but for the world to come?" Let every man of business ask himself whether

My mother told him we were not hurt, and honored, the young man paced the floor, | training yourself for self-indulgence or an

Upon the walls of a Catholic institution in Montreal, I saw this summer this brief line: "Nothing is long except eternity." and for the walls of every dwelling. Let us all write it up before us as on the heavens. Nothing is worth living for but eternity.

" Let the clanging bells of time, With their changes, rise and fall i But in undertones sublime-Sounding deep beyond them all-Is a voice that must be heard. As our moments onward fice. Eternity! Eternity!"

-Rev. T. L. Cuyler, in Evangelist.

The Long Evenings.

The long evenings present themselves to young people with opportunities not only for social enjoyment, but for making real advances in intellectual improvement. It should not be forgotten that every language thoroughly acquired, every technical art mastered, and every step taken in scientific or mathematical study, is an additional tool, weapon, or defence for the strife or the business of life. A few years ago a man or woman could get on very well, knowing only the native tongue; now, a knowledge of French or German is almost imperative to one who aims at commercial success, or who expects to partake of the pleasures of travel. Some familiarity with art, some ability to comprehend it, some training and discipline of the hands, that they may lend themselves to graceful work, is now expected from educated people. Music, chemistry, history, political economy, polite literature, elocution, etc.,-the long evensome of these and making progress in them. Do not be content to devote the evenings of an entire week to amusement, under the plea that you need recreation after the day's toil. Change of employment is often the truest recreation. Do not lose half the season in the effort to decide what you will undertake. Remember Dr. Johnson's remark to the parent who was consulting him as to a book for his son's reading. "While you are deliberating which book your boy shall read, another boy will have read both." A great deal of time is thrown away by people in planning courses of study and endeavoring to choose between pursuits which invitingly beckon them, whereas if they would at once take hold of something with energy, they would utilize the moments now flitting away, and have something to show for their

But moderation in most things is wisdom One evening a week, at least, should be claimed by the prayer-meeting. Another may be wellspentin pleasant company. Neighborhood sociables, where music, mental entertainment and innocent fun form the programme. are to be recommended, in places where peo. ple must depend on their own resources for their good times.

Possibly you smile as you read these lines, thinking that your long evenings for some months to come will be charmingly occupied in the society of an agreeable person, who makes life so delightful to you that you have ceased to care for things. Let us whisper that it is sensible and indicious even i courting days, to hold an hour or two in reserve for meditation, for study, and something besides thought of the dear object of solicitude. Betrothed people are frequently very selfish, and live for each other in a manner of indifference to the rest of the world which is a trifle too conspicuous There is always time for all duties and all pleasures if we economize what God gives us as we ought .- Christian at Work.

The Feathers of a Bird.

Of a feather's lightness we may form some idea when we find that the largest quill of a golden eagle weighs only sixty-five grains, and that seven such quills do not weigh more than a copper penny piece; that the feathers of a common fowl, which weighs thirty-seven ounces, weigh only three ounces; and that the entire plumage of an owl weighs only one ounce and a half. Meant as they are, some for covering and some for strength, we shall find them, on examination, to be very differently put together. The light, downy part, when examined through a microscope. will be found to bear little resemblance to the flat part, or blade of the quill. If it were not so, a bird would scarcely be able to fly at all; for when the flat of the wing was pressed down, the air would pass through it and yield no resistance. The fibres of the downy part, we see, have little connection with each other; they have short and loose side shoots, just sufficient to mat them together when pressed close to the skin: whereas the side shoots of the quill feather hook and grapple with one another, so as to make one firm and united surface. Against the possibility of the feathers being soaked and becoming heavy, they are guarded by an abundant oily covering, which is constantl renewed, so that the rain runs off without remaining an instant. A duck, or any swimming bird, though it might have been diving just before, is perfectly dry and free from all damp. But this principle of life, if it may be so called, in a feather, ceases with the life of the bird; for if we were to throw a dead duck into the water, we should find that its coat had lost all power of resisting water, and become a spongy mass of moisture.

I was affected this morning, when alone, in thinking what I was born—a rational creature, a helpless creature, and a sinful creature. Where I was born-in the Church of God, in a land of light, in a house of prayer. For what I was born-to glorify God my Maker, and prepare to get to heaven. - Matthew Henry. The manner of speech is everything. One

man's sermon, or talk, or speech, charms you. of the father and mother whom he loved sures in heaven? Young friend, are you most care for is the force of the speaker.

Good Mords for the Bonng.

Constancy.

Little Ruth looked at her dolly one day: Said, "Dolly, they wish me to give you away: They say you are old, and I know it's quite true; But, dolly, dear dolly, I can't part from you.

'Your color has faded, your nose is quite gone, Yet I love you as well as the day you were born; You've great cracks on your face, and scarcely a hair, Yet, dolly, my dear, to me you are fair.

"Though you're hurt, darling dolly, too often, I fear, But you are so brave that you won't shed a tear; And though you've one arm, and one leg, and no nose, You're dearer to me because of your woes.

"But what wis the hardest and cruelest thin Was that father once called you a horrid old thing; He said, What a battered and wretched old fright! Do take her away, pray, out of my sight,"

"And, dolly, he said that a new doll he'd buy; To find me a nice one he really would try; Sue should have two legs, and more than one arm; I am sure that papa did not mean any harm, "Pray, what would they say if I asked mamma,

To go out and buy me a nice papa. Because father dear is old, bald, and gray? I should like very nauch to hear what he'd say." -Harper's Young People.

The Man of the House

The boy marched straight up to the coun-

"Well, my little man," said the merchant complacently—he had just risen from such a glorious and good dinner-" what will you have to-day?"

"Oh, please, sir, mayn't I de some work

for you?" It might have been the pleasant blue eyes that did it, for the man was not accustomed to parley with such small gentlemen, and Tommy was not seven yet, and small of his age at that. There were a few wisps of hair on the edges of the merchant's temple, and looking down on the appealing face, the man pulled at them. When he had done tweaking at them, he gave the end of his cravat a brush, and then his hands travelled down to his vest pocket.

"Do some work for me, ch? Well, now, about what sort of work might your manship calculate to be able to perform? Why, you can't look over the counter!" "" Oh, yes, I can; and I'm growing, please,

growing very fast-there! see if I can't look over the counter!" "Yes, by standing on your toes: are they coppered?"

"What sir ?" "Why, your toes. Your mother couldn't

keep you in shoes if they were not. "She can't keep m ; in shoes anyhow, sir," and the voice hesitated.

The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way round.

"I thought I should need a microscope," he said very gravely, "but I reckon if I get close enough I can see what you look like." "I'm older than I'm big, sir," was the rejoinder. "Folks say I'm very small for my

"And what might your age be, sir?" responded the man with emphasia.

"I'm almost seven," said Tommy, with a look calculated to impress even six feet nine. "You see, my mother hasn't anybody but me; and this morning I saw her crying because she cou'd not find five cents in her pocket-book; and she thinks the boy that took the ashes stole it—and—I—haven't had -any-any-breakfast, sir."

The voice again hesitated, and tears came to the blue eyes.

I reckon I can help you to breakfast, my little fellow," said the man, feeling in his vest pocket. "There, will that quarter

The boy shook his head, "Mother wouldn't let me beg, sir," was his simple

"Humph! Where's your father?" "We never heard of him, sir, after he went

away. He was lost, sir, in the steamer City of Boston."

"Ah! you don't say. That's bad. But you are a plucky little fellow, anyhow. Let me see;" and he pondered, puckering up his mouth and looking straight down into the boy's eyes, which were looking straight up into his. "Saunders," he asked, addressing a clerk who was rolling up and writing on parcels, "is Cash No. 4 still sick?" "Dead, sir: died last night," was the low

"Ah! I'm sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly-then he put his pen behind his ear-then his gaze travelled curiously from Tommy to Mr. Towers. "Oh, I understand," said the latter; "yes,

he is small, very small, indeed, but I like his pluck. What did No. 4 get?" "Three dollars, sir," said the still astonished clerk.

"Put this boy down four. There, youngster, give him your name, and run home, and tell your mother you've got a place at four dollars a week. Come back on Monday, and

I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember ?". "Work, sir-work all the time?"

" As long as you deserve it. my man." Tommy shot out of the shop. If ever broken stairs that had a twist through the whole flight creaked under the weight of a small boy, or perhaps, as may be better stated, laughed and chuckled on account of a small boy's luck, those in that tenementhouse enjoyed themselves thoroughly that

morning. 1 "I've got it, mother! I'm took! I'm a cash boy! Don't you know when they take parcels, the clerks call 'Cash?' Well, I'm that. Four dollars a week! And the man said I had real pluck-courage, you know. And here's a dollar for breakfast; and don't you never cry again, for I'm the man of the

room; but how those blue eyes did magnify 'prisonment,"

it! At first, the mother looked confouded : and then she looked-well, it passes my power to tell how she did look, as she caught the boy in her arms, and hugged and kissed him, and tears streaming down her cheeks But they were tears of thankfulness .- Com-

A Talk to Boys by Mr. Gladstone.

When I was myself a very small child. I went with my mother to visit a person very famous in her day, and of known excellence, Mrs. Hannah More. I believe I was four years old at the time, and I remember that she presented me with one of her little books, not uninteresting for children, and that she told me she gave me the gift because I had just come into the world and she was going out. She was then very old. The feeling which comes upon people who are advanced in years, is that they really wish that they could say something to enable you, who are now very young, to realize in your own minds-to get practicalhold in your own minds-of many truths that you will learn in the course of experience, in order that the learning of them be more easy and the less bitter.

There is an immense importance—an importance greater than you can measure—in all that you are now doing; and this day, on which we are met together for a single hour. or less, may be-who knows?-a determining day in the life of some of you. But what is really wanted is to light up the spirit that is within a boy. In some sense, and in some degree-in some effectual degree-there is in every boy the material of good work in the world; in every boy, not only in those who are brilliant, not only in those who are quick, but in those who are solid, and even in those who are dull, or who seem to be dull. If they have only, the good will, the dullness will clear away day by day under the influence of the good will. If they will only exert themselves, they will find that every day's exertion makes the effort easier and more delightful, or at any rateless painful, or will lead to its becoming more delightful in due time.

I know from practical experience that the first beginning of effort, and the reward of effort, is a most important event of life. I can recollect it from experience. I can recollect the first occasion. Perhaps it was according to the fashion of schools at the time when I was a boy; but at the school where I was we were all taught to be very much like one another, and I don't recollect that any effort of any kind was made to establish a distinction between us; nor do I believe that any boy was much better or much worse than the rest. But that was a sleepy method of pursuit. Well, now, my friends, you are in more happy circumstances, because great changes have taken place, not only in the labors, but in the energy, and care, and affection which are infused into the work of schools.

It is impossible for you to be too grateful for the pains bestowed upon you, for it is not an easy work, the work of teaching. I advise you, and I hope you will contribute by your own efforts, to do all which is in your power, to lighten your teacher's labors, and show him that they are appreciated, and that you wish to make him your friend. Show him that you feel that he is making every effort for your good. Again I say, do all that you can to help him, and it will be an immense consolation to him, it will tend to remove that feeling of irksomeness which is inseparable from teaching when the boys are unwilling to learn. There are few things in the world more beautiful and satisfactory than the kindling of the connection that grows between earnest teachers and willing boys. It is not only the brilliancy, it is not only the facility. with which a boy works, it is the will. There is not one of you who has not got it greatly in your power to assist our friend. your teacher, in this work, and depend upon it, if it were necessary to refer to selfish motives, the more you lend him assistance. the more you yourselves will take the benefit from his toil .- From an Address at the Hawarden Grammar School.

The Immortal Elixir.

"A certain Emperor of China was a great lover of the sciences, and encouraged learned men; but not being able to distinguish true merit from the tricks of charlatans, he was often imposed upon. One day an impostor obtained admittance to the palace, and watching an opportunity, he presented a phial to the Emperor, saying: 'May it please your Majesty, this phial contains an elixir that will render you immortal; drink it, and fear not death. As the Emperor was about to take the phial, one of his ministers snatched it from his hands and immediately drank off part of its contents. The monarch was enraged at this presumption, for you must know that an absolute ruler considers his slightest whim the law. He spoke in the severest tones to his minister, and ordered him to be put to death. The minister took this order with all calmness. and said to his monarch, Why should I fear your decree? If this clixir gives immortality, it is vain to try to kill me. If it does not give immortality, I have unmasked an impostor. We can readily decide whether his concections are worthy of your notice. Let him be compelled to drink the rest of thi phial, and then swallow a certain poison. If he is a true man he has nothing to fear: if he is not, he deserves to die for having attempted to deceive your Majesty.' The Emperor saw the value of this advice. He called the charlatan and told him to drink the remainder of his own elixir. This be did not hesitate to do. But when the Emperor ordered him to drink the poison, the wretch fell upon his knees and begged for mercy. The Emperor then restored his minister to favor, and condemned the unfor-The house was only a little ten-by-fifteen tunate vendor of clixirs to perpetual m-

One Sunday School Work

TEMPERANCE LESSON.

Sabbath, December 26th, 1880. INTERNATIONAL BIBLE LESSON .-(FOURTH QUARTER.)

DRUNKARDS OF EPHRAIM; or, Erring Through Streng Drink.-Gen. xxviii, 1-10.

Golden Text. wine."—Isa. v. 22.

HOME READINGS. M. -Erring through strong drink. Isa. xxviii. 1-19. Ti-Temptation through appetite. Gen. ill. 1-8. W .- Poverty through drink. Prov. xclil 10 21. Th .- Wiles of Satan. 1 Pet. v. 1-10. F.-Avoicing stumbling-blocks. Rom. xiv. 7-21. S.—The a mour of God. Eph. vi. 11-17. S.—Temperate in all things. 1 Cor. iz. 16-27.

What Liquor Does.

I look around me, not here in England only, but also through all the world, over dependencies over which the sun never sets, and I see the frightful, the intolerable evidences of the devastation wrought by one fatal sin, the sin of drunkenness; and that sin caused by one fatal product, alcohol diluted in intoxicating drinks. I am unable, I have not the heart to-day to touch on one tenth or one-hundredth part of the proofs which demonstrate to every serious mind, which is at all acquainted with the facts, the awful importance of this question. Focus the lurid gleams which flish upward from this pit of destruction, and you will see how trightful is the glace. Track the subterratean ramifications of this evil, and you wil see how the whole nation, the whole empire, is undermined; how every tread we take is over fire ever bursting through the treacherous ashes.

It is matter, not of assertion, but of s cross demonstration, that the drink traffic causes the most amazing waste of our national resources; that to it are due, mainly and almost exclusively, the worst phenomena of pauperism; that it causes seventy-five per cent. of those melancholy cases of domestic ruin which fill our police courts: that it contributes enormously, both directly and indirectly, to the bideous social evil; that, but for it, on the testimony of near y every judge on the bench, crimes of violence would well-nigh disappear; that it is the cause, both directly and indirectly, of a most terrible mortality; that it chokes our prisons, mad-houses and penitentiaries; that it creates an hereditary taint which makes life a curse to a stunted population; that because of it thousands, aye, tens of thousands of miserable men, and yet more miserable women, and poor little children most miserable of all, lead lives of such squalor and anguish as only they who have witnessed can conceive; that it devastates the souls, not only of 600,000 drunkards, but of the millions which their ruin drage down to shame; that it frustrates our religious efforts at home; that it destroys and ruins our mission efforts abroad; that it | SABBATH-SCHOOL WAVE, board covers, 9 50 is the chief bone and rain of our homes; that it is the darkest stain on the glory and the prosperity of our nation. - Canon Farrar.

The Drink Problem.

Does the human system in its normal condition require any tonic stimulant? All physical anatogies speak against it. We are frugivorous by nature, partly carnivorous by habit, but certainly not graminivorous; and of all animals only a few graminivorous ones have a natural craving for the mildest of all stimulants: deer, wild goats, and a few of the larger ruminants pay an occasional visit to the next salt-lick. With this exception, the instinct of all mammals in a state of nature revolts against the mere taste of our popular tipples and spices. Strong spirits and opium are shunned as deadly poison even by reptiles and the lowest insects. Sustained only by the tonic of the vis visa, animals endure the rigor of an Arctic winter, and perform their physical functions with an energy far surpassing the exertions of the most active man. That mental vigor is compatible with non-stimulating diet is proved by the teetotalism of many ancient philosophers, and such modern brain-workers as Peter Baile, Grimm, Laplace, Combe, Franklin, and Shelley. But can abstainers combine mental activity with physical exertion, and especially with the monotonous, long-continued drudgery of the laboring classes? In other words, wil total abstinence do for the people at large? The Pythagoreans of Magna Græcia relaxed their principles before they became a national party. Still, history furnishes one excellent test case in point: the western Saracens abstained not only from wine, but from all fermented and distilled drinks whatsoever, were as innocent of coffee as of tea and tobacco, knew opium only as a soporific medicine, and were inclined to abstemiousness in the use of animal food. Yet six millions of those traest sons of temper ance held their own for seven centuries against great odds of heavy-armed Giaours, excelled all Christendom in astronomy, medicine, agriculture, chemistry, and linguistics, as well as in the abstract sciences, and could beast of a whole galaxy of philosophers and inspired poets.-International

I have a pledge from Christ, have his note | w. r. weaw. of hand, which is my support, my refuge and haven; and though the world should rage, to this security I cling. How reads "Lo, I am with you alway, even unto the end of the world." If Christ be with me, what shall I fear? If he is mine, all the powers of earth to me are nothing more than the spider's web .- St. Chrysostom.

Review.

Politeness has been well defined as be nevolence in small things.

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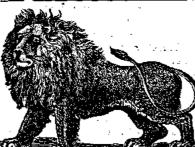
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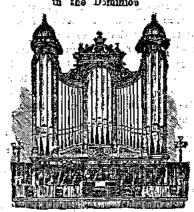
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DENOMINATIONAL LOYALTY.

The thorough and hearty loyalty of the Methodist people to their own peculiar we commend the matter to the serious con the matter is examined and brought on form of Christianity has, in the past, been one of the principal elements of its strength. | gent and thoughtful members of our Church. Byen in its infancy, when its membership was small-drawn chiefly from the humbler classes of society—the achievements of Methodism were marvellous; and this was attribumble in no small degree to the unity and devotion of its members. Next to their devotion to God was their loyalty to that system of instrumentalities and means by which they had been brought into saving relationship with him. They believed thoroughly in both the doctrines and discipline of their Church: they were ardently attached to all its distinctive usages and means of grace; and having felt their beneficial influence in their own experience, and believing that what they had done for them they could do for the whole world if they could but have a fair trial, they were prepared to make any reasonable sacrifice in order that they might be as widely diffused as possible. The very name of Methodism lay near their heart; it was, in fact, very frequently upon their lips; and whatever belonged to it was loved and cherished for its sake. Their "meeting-house" might be a very humble structure, but the fact that it was their place of worship invested it with a charm which belonged to no other; the minister who filled its pulpit might be neither very learned nor eloquent, but all these defects were atoned for by the fact that he was their minister; and bald and simple as was the form of service, they would never think of exchanging it for any other, however ornate and artistic, if for no other reason than because it was the form of worship which belonged to their own denominationthe means of special blessing to them. In those days they preferred the Methodist school to all other schools: and they esteemed the literature of their own denomination above that of any other Church. They not only built schools and colleges at great of this power. He is much more likely to expense, considering their limited means, succeed in his dark plots and nefarious but they patronized them when they were schemes by so intimate an acquaintance built. The books and periodicals published at their own publishing-houses-for Methodism has had its publishing houses from the self examination, and the close inspection of beginning-were regarded as having a pecu- such a career would be revolting to the liar claim upon them, and were bought and | purer feelings of our nature, it will be best read by them before any others.

every Methodist acquainted with the history | throughout all ages, to indulge in this pracof his denomination is familiar; and what- tice. The Psalmist says, "I will commune ever may be thought of them by us of with my own heart upon my bed." the present generation, there can be no There is nothing better calculated to doubt that but for this thorough loyalty elevate us in the scale of being than and devotion of the early Methodists to this habit of self-examination. The contheir denomination it would not have ac templative man can scarcely be oblivious to complished what it has accomplished, the immense disparity which exists between nor have attained to the position which himself and the most imperfect celestial it occupies to day. It is remarkable, too, beings of which any knowledge has been that while this denominational loyalty of vouchsafed to us. This reflection should

All Letters containing payment for the Chris- it was an effective means of blessing to all tian Guardian, Methodist Magazine, S. F. the other evangelical Churches. The spirit Banner, Pleasant Hours, and other publica- and example of these men were contagious; tions, or for Books, should be addressed to and what they were doing for Methodism, others were induced to do for the other denominations. As the result of this intense and concentrated energy, while its own vitality and effectiveness were maintained and its moral conquests were multiplied, the Methodist Church stimulated the activity and increased the effectiveness of every other evangelical organization with which it came into contact. The result is that to day there is scarcely a Church in Christendom worthy the name that has not caught more or less of the spirit of Methodism; that has not partaken more or less of its life; or that has not been rendered more prosperous through its influence. The man who concentrates his energies upon the improvement of his own circumstances, and in promoting the interests of his own family by all lawful and just means, generally does more for the benefit of his neighbors than he that is so liberal and largeminded as to be regardless of his own interests or the interests of those who have the first claim upon him. And the same is true in respect to those who stand firmly by their own religious convictions, and concentrate their energies in building up the interests of their own Church; at the very time that they are doing this they are most effectively helping others.

> In view of the enormous sums of money which are contributed by our people, at the present time, in support of denominational institutions and for the promotion of denominational interests, it would ill become us to call in question their devotion to their own Church. There never was a time. perhaps, when the doctrines of our Church had a firmer hold on the convictions of our people; there never was a time, either, when they were better satisfied with the general features of our ecclesisatical polity. And yet there are influences at work which if they are not carefully watched and guarded against, may rob us of that esprit de corps which has contributed so mightily to the prosperity and progress of our denomination in the past, and without which its history will never repeat itself in the time to come. A fa'se and dangerous liberalism is in the part of our population. air. Loose views in respect to almost every. thing are the order of the day. Latitudinarianism is one of the besetting sins of the times. Amid the unrest and activity of the present, we are liable to let go our hold upon the past. To speak plainly, we do not think that the Methodists of the present generation know as much as they ought to know of the history of their own denomination, especially of its most heroic period, when, in the face of the most formidable opposition, it won its grandest triumphs. In this age of cheap books and light literature, when all sorts of trash is produced in the most attractive and even fascinating forms, there is great fear of our own literature. upon which the maintenance of the denominational spirit among us so largely depends, being jostled aside. Our own relation to our periodical literature makes it a delicate task for us to say all that we feel it in our heart to say, and all that we conscientiously believe ought to be said on this subject; but God depend on an accident! The more sideration of our ministers and the intellitrusting that it may secure the attention which it deserves.

SELF-EXAMINATION.

Human nature, in all its varied phenomena. has occupied the attention of the most learn. ed moral philosophers, both of ancient and modern times; and after all their research and study, it still remains a scaled book.

The mysterious combination of mind and matter, the motives of action, must always remain a problem, never to be solved till we bow before the throne of Him "in whom we ive and move and have our being." The most accurate knowledge of human nature at which we are permitted to arrive is probably derived from a thorough investigation of our own hearts; for "as in water face auswereth to face, so the heart of man to man." Thus, by a strict examination of ourselves, we can judge more justly of other men's characters. This, of itself, is very advantageous to us in our intercourse with the world, enabling us to exercise an influence over the minds and actions of men which we could not otherwise attain. The power thus obtained is invaluable, both to the philanthropist and to the votary of the world.

In the social circle, where the softer feelings of our nature are supposed to prevail, one who has a nice perception of the secret operations of the inner man, can, by soothing words and gentle smiles, illumine the cloud with which sorrow has draped its victim. And this influence can be duly appreciated by the manly heart which has been bowed down by the frequent disappointments in the battles of life, and is taught by it to look upwards to the image of Hope beckoning him to more enduring efforts.

The corrupt and designing man, too, derives peculiar advantages from the exercise with the ground he has to traverse. But as this is the abuse, rather than the use, of to pass it over without further remark. It These are facts, of course, with which has been the habit of great and good men,

or fathers was building up their own cause, arouse to action any mind at all imbued during the lifetime of the first. To this liti- famous Suez. He speaks in glowing terms whom offences were committed, through

to rise above the low standard of human Philosopher, and to emulate, in our degree, the purity of the angels.

But how few of us are willing to deal even ingenuously with our own souls! Who is willing to take a brilliant action to the caveres of his heart, and there, disrobed of its attractive attire, behold it in its new deformity? The world, with its syren voice, applands, and its pleasant smile greets us, and we would fain believe that it is "an offering' worthy of Heaven." But in self examination the plain story is told. There is no flattering deceit available here. Conscience points to the base, selfish motive that prompted us to action, and the blush of shame involuntarily mantles the cheek of the world's hero. "What in me is dark, illumine; what is low, raise and support," might well be the prayer arising from such a heart to the throne of the Eternal. To the good man, self-examination is a source of most sustaining comfort: for. where he has erred, he makes resolutions of amendment, and he knows where to procure the necessary strength to resist evil and to do good. Thus, knowing the sincerity of his own heart, "be lies down to pleasant dreams' amidst the tumult of this restless world.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Nothing has occurred of late that shows the effect of antiquated prejudice, the result of erroneous teaching, more than the opposition now manifested to the passing of an Act to legalize marriage with a de-

ceased wife's sister. We shall not allow ourselves to characterize as it deserves a petition which has found its way into the public prints, and is said to be the utterance of the Synod of a Church in the eastern section of this Province. Many persons will think the said petition unwise; some will think it an impertinence. At this late day it is rather too much to expect that such High Church fancies will have much weight with the thoughtful and reflecting

There is very little in the hypotheses which are put forth as arguments against the legalizing of the marriages in question. When Jeffery was once asked to admit an article on this subject into the Edinburgh, he replied jestingly that "one great difficulty would be to write in a controversy where

nearly all the argument was on one side." The state of the law in this country in re ference to such marriages is both anomalous and inconsistent. Such marriages are not void, but voidable. Unless against those who contracted it a suit is instituted during the lifetime of both parties, the marriage is legally valid, and the offspring legitimate; if such a suit is instituted, the marriage may be annulled, and the innocent offspring be placed under the ban of illegitimacy. Surely there is a great wrong here. It such marriages are, as it is alleged, violations of the law of God, why not declare them void at once, and not make the supremacy of the law of the plane of common sense, the more ridiculous it appears. The inconsis tency is without relief. These unions, are valid or not according to contingency. The law, without penalty for the presumed guilty parents, visits the iniquity of the father upon the children-deprives them of their proper status and jeopardizes their rights. It is difficult to conceive of inconsistency more glaring. The law as it now stands cannot be justified by any reasons of civil or social policy, nor by any expediency which the circumstances of the parties concerned, or the state of public feeling in

this country, may demand. The line of the opposition to an Act of relief in these cases is protty well understood. After many years of discussion, little has been added to the strength or force of the argument. The oppositionists fail to meet the arguments of the advocates of repeal. They have not shown that the prohibition of such marriages has the sanetion of the New Testament-the moral code of Christianity; nor have they met intelligently the statement that it is shown by the Old Testament, that not only was there no proscribed degrees, nor laws of intermarriage in the pre-Mosaic period, but also that the limitations of the Levitical law do not interdict a man from marrying two sisters in succession. We are safe, we think, in saying that the Jews themselves, either ancient nor modern, never have understood Moses as interdicting such marriages: and further. not a syllable can be shown to have been uttered against such marriages till the time of the so called "Apostolical constitutions," when the seeds of corruption were beginning to germinate, and the trait of Antichrist foreshadowed itself in forbidding to

marry in certain degrees. Failing to furnish a direct prohibition of such contracts, implications, inferences, and fanciful analogies are made to do duty. But why do not those who follow this line of argument abide by Moses and adopt his supposed law throughout? Why not create by Act of Parliament such a state of things as existed when Caleb offered his daughter to the conqueror of Kirjath-Sepher, and Isban chose thirty wives for his thirty sons? Or, to be consistent, why not adopt the law recorded in Deut. xxv., with reference to a deceased brother's widow? "Because," it is said, there is nothing of a moral nature involved in these customs and enactments." True ; and equally true is it that the whole law was restricted to the dispensation of which it formed a part. But whatever inferences analogical reasoning may conjecture might have been implied or must have been implied if Moses had been silent, is all set aside by positive statement in Lev. xviii. 18. where he

lives according to the precepts of the divine are opposed to legalizing such marriages, it appears to be this: The marriage institutes of Moses, which were designed for a polygamist nation, are the fitting models for code enacted for this Oriental people was intended equally for all other peoples till the end of time. There is hardly any conclusion in the world that might not be proved by the course of reasoning pursued by those who uphold the present law, and who seem not to see its pernicious effects on society.

It is, in our judgment, highly expedient that the present restriction should be removed. From all the information furnished on this subject from those best entitled to give an opinion-magistrates, judges, and clergymen of all Churches, on the Continent of Europe and in the United States-we learn that such marriages are not productive of any of the evil results it is said they must produce; nor are they regarded with public disapprobation.

For the welfare of those who are injuriously affected by the law as it stands, and for the interest of public morality, we could wish the present law repealed, and provision made, if any is needed, for legalizing marriage with a deceased wife's sister.

The late Lord Denman, in an admirable pamphlet, closes an admirable summary of reasons for legalizing such marriages thus: 'If the Act has notoriously failed in its operation; if these marriages, though discountenanced by the Legislature, have become more numerous, not only among the lower classes, but among the cultivated, the thoughtful, the conscientious, the exemplary; if the stigma set by the law is not stamped by public opinion; if the offenders are as well received as before, and are even respected for acting on a just view of scriptural texts perverted by erroneous interpretation; in such case it will surely be more politic to make the law consistent with reason, than to persevere in a fruitless vex and persecute when we cannot prevent. to curse whom the Lord hath not cursed. and to defy whom he hath not defied."

AN AWKWARD POSITION.

Our Baptist friends are in the throes of rather awkward controversy. It will be remembered that the Rev. W. Brookman, who left the Episcopal Church a few months ago, was immersed by the Rev. R. Cameron, and afterwards was called to be pastor of the Yorkville Eaptist Church. According to their custom, a Committee of regular Bantist pastors was appointed to examine Mr. Brookman, and recognize him or otherwise, with Dr. Castle as moderator. This Committee, by a majority vote, with a small minority adverse, recognized him, although he was found out of harmony with the orthodox belief on the obligation of the Sab bath, endless punishment, and some other important points. At the recent meeting of the Union a paper was read on the Belief of Baptist Churches, which was evidently inspired by the Yorkville affair. In discussing this paper, Mr. Brookman threw a bombshell into the midst of the brethren by the assertion that baptism is not a necessary requisite to the observance of the Lord's Supper, that baptism was not instituted by our Lord until after the last Supper, and that there is nothing to prove that the disciples had been baptized when they partook of the Supper. The position of Mr. Brookman caused a division on the question of creed or no creed, and the controversy on the point is progressing. The Canadian Baptist is about as full of communications on the subject as we are on the Children's Fund question - full enough in all conscience. A strange thing in the doings of these friends is, that almost the same Committee that admitted Brookman with his beresies refused to recognize and ordain Mr. Adams, pastor of the Lewis Street Church, whose only offence is that he is an open communicalist, and will not accept the narrowness of close communion. This, it seems, is all greater offence than the denial of doctrines plainly taught in Scripture. The awkwardness of the position is readily seen. The Baptists have a large difficulty on their hands, and we trust they will be able to settle it wisely. We regret all such serious differences, as they undoubtedly hinder the work of the Church, and we hope to see this happily settled. If it leads to more definiteness concerning belief, and induces a more liberal spirit towards other Christians, we shall be inclined to think that good has

come out of the evil. The following telegram comes from Philadelphia, dated December 8th: "Rev. W. C. Van Meter, who some time ago collected money here for evangelistic purposes in Italy, has issued a circular from Rome stating that he was robbed of the draft while seasick crossing the English Channel, and asking contributions to the amount of \$5,000 to make up the loss. It is now stated that the circular is misleading, as the draft was cashed by a bank at Rome." Although we opposed Mr. Van Meter's canvass for subscriptions, because he is responsible to nobody, we are not prepared to give credence to this report. If he were inclined to act dishonestly, he would not take such a foolish way of accomplishing his purpose. Still, there is a good deal of smoke about his

The Panama Canal scheme of De Lesseps is on the high way to success. It is meeting with unusual favor, and capitalists of all countries are eagerly taking up the stock. It is confidently expected by the immediate supporters of the scheme that the stock will soon be at a premium. De Lesseps is in

be accomplished in 1887. It is expected that the capitalists of the United States will be the largest subscribers, and thus Christians; and that the whole marriage obtain the controlling voice in the management of the concern, which, of course, will be of more service to them than to any other people.

QUESTIONS AND ANSWERS.

QUESTION.—What is the meaning of that part of our Creed which says, "He descended into hell?"

Answer.-It means he descended into Hades, the place of departed spirits.

Question-Should unconverted persons be doubt to become members of our church

choirs? Answer.-If conversion were a condition of membership, we fear the numbers in choirs would be greatly diminished. It certainly is not desirable that persons of a questionable character should lead the devotions of the people in that part of the service; but we would not prohibit persons of a devout spirit and good moral character from joining in the service of song, either in the choir or in the congregation.

QUESTION.—Should persons be baptized when taken on trial or when received into full mem. bership ?

Answer.--When taken on trial. Persons who have given evidence of repentance or baptism, and we can see no good reason why their baptism should be deferred.

Question.-Can trustees appointed to fill vacancies, and those appointed as additional members of the Board, be registered in the same document?

Answer.-We think so.

Oversion.—Is it necessary that trustees appointed to fill vacancies prior to the passing of the Act of 1874, be registered? If so, in what

Answer.-We think not. They occupy the position of the original trustees, and, so far as the Act is concerned, they are reendeavor to bend reason to arbitrary law, to garded as on an equal footing with the original trustees.

QUESTION —Where the property is held under two deeds, is it necessary to mention this in the document, and give the double description in the setting forth of the property?

Answer.-We would suppose that each' deed constitutes a separate trust, and both for the telegraph line. The land grant is to should be mentioned.

OUESTION .- What Review would you recommend to a minister to keep him posted on the leading questions of the day on all subjects hav-ing a direct bearing on pulpit work?

Answeb .- Methodist Quarterly Review; Phillips & Hunt, 805 Broadway, N. Y. Price

Question -1. What is the rule for dividing the recepts of each quarter between Superintendent and colleague? 2. Should the Superintendent get a quarter of the Children's Fund money evers quarter? ..

Answer.-1. The receipts should be divided in proportion to the Circuit appropriations to each. 2. No, because the claims of his children are not against the Circuit, but against the Children's Fund, and are to be met through the Treasurer of that fund.

the M. E. Church in New York and Ohio States? Which of them would you recommend?

ANSWER.-Syracuse University, Syracuse, N. Y., and the Wesleyan University, Delaware, Ohio. These are both excellent in titutions. QUESTION .- Whence do we derive our autho-

rity for saying that Peter was crucified at Answer .- We don't say it. A few years ago a discussion took place in Rome on this

who took part could adduce no satisfactory evidence that Peter ever visited Rome. Question.- Is a probationer eresponsible board and horse keep it no arrangement were made to that effect at the quarterly official meet-

ing; or if the stewards do not pay, it can it be conjected from the young man? Answer .-- Whoever made the arrangement is legally responsible, but the Board

is certainly morally bound to pay it. 5 -OURSTION.-What is the best work on the prophecies of the Old Testament?

ANSWER.-We would not undertake to say which is the best; but the works by Keith or Bishop Newton would be found valaable aids in the study of prophecy.

DEATH OF REV. JOS. GUEST.

A telegram from Rev. Jas. Allen announces the death of the Rev. Joseph Guest, at specially with the subject of overtones. The his father's residence in Oxford township, on attendance was not large; but the lecture Sunday night, 12th inst. He had been wasting away for some time with consumption, and was fully prepared for death. He passed home in triumph. Bro. Guest was but a subject. I sake gridge among the Arry and you young man, having entered our work in 1872. His bereaved wife and relatives will have the sympathy and prayers of a large circle of friends.

as far as Portage la Prairie, making that town | city and a credit to the owners. We can for the present the terminus, which will invest this rising town with special interest. We learn by a private letter from Bro. Hewitt that it is already a place of great promise. He says :- "Property is rising in value very rapidly. Farms have recently changed hands at \$7,000, and everywhere there are signs of activity. Next year there will be great activity in building." Mr. Hewitt considers that there are good openings for business men in that place. He says that persons going out to settle can now take their tickets right through to that point, and thus escape 65 miles of bad road on their way to the west. He adds:-"We are engaged in special services; some have been converted, and some backsliders restored; we are working and praying for great results."

The Irish agitation rages, and bids fair to ripen into a revolution. Fresh outrages are reported daily. In four months past 698 indictable offences have been reported from high glee, of course. He is sanguine that Galway, out of which only 39 persons forbids the Jews to take two sisters to wife | the canal will be a greater success than the | were rendered amenable; 577 persons against

with a desire of improvement, and should gated text but one consistent, one tolerable of the prospects, and asserts that thousands terror or a desire to shield the offenders, rehave a tendency to strengthen his endeavor meaning can be given, and that is the one of acres of waste land will be redeemed. fused to prosecute or to assist the police. given in the text of our English version. At | Excavators that will remove 325 cubit In Mayo there were 888 lesser and 236 in perfection. When we behold the dignity of ter all, looking at the different aspects in yards an hour, carts, flood-gates, and all dictable offences in the same period. The virtue, we feel more inclined to regulate our | which the matter is presented by those who | necessary things are ready to start. He is | language of Chief-Justice May, which apconfident that the gigantic work will pears to have been unguarded, has created a strong feeling throughout the island, and the agitators are petitioning for the appointment of some one else to conduct the approaching trials. There are many rumors of serious dissensions in the Cabinet over the question; but it is probable that they are exaggerated. if not untrue.

> The agitators are "Boycotting" with a vengeance. It is proving a most effective plan. It is another name for the "bulldozing" familiar to the Americans. Farmers are unable to sell their produce unless they belong to the League. Servants are com pelled to leave their employers. At Swanlinbar and Belcor Fairs a bellman wen about warning the people not to buy of or sell to any but Leaguers. Two hundred members of the Land League, near Kintulla, county Galway, hearing that a farm untenanted for some time was about to be occupied by a man who refused to join the movement, demolished the house and set fire to the rains. A meeting subsequently called on all true Irishmen to Boycots the bailiffs and agents who refuse to join the League. Near Cashel, a person who lent an agricultural implement to another who took a farm from which the tenant had been evicted, received a threatening letter. Several malicious acts were perpetrated against conversion, and are desirous of uniting with | another farmer for the same reason, and the the Church, are certainly fit subjects of neighbors refuse to have any communication with him.

> > The Dominion Parliament was opened with the usual ceremonies on the 9th inst. The attendance of members at the opening was unusually large. The submission to the House of the agreement made with the company formed for the construction of the Pacific Railway excited ever great interest. The terms are now before the country, and, of course, will occasion considerable discussion. The principal points in the agreement are: The subsidy to be granted consists of \$25,000,000, and 25,000,000 acres of land. The company will also receive the road bed, and all grounds for stations. warehouses, docks, water frontage, etc., free. Everything required for the road will be admitted free of duty; also everything required be in alternate blocks, twenty four miles deep on each side of the road. Indian titles are to be extinguished by the Government. The company shall have the right to construct branches, and the Government shall give the right of way and land for station building, etc. No railway south of the main line will be allowed by the Government except trending to the west of south-west. The property of the company is to be forever free from taxation, and their lands to be untaxed for twenty-five years.

Mr. John Bright, having been asked whether he would support a Bill to amend the Public Worship Regulation Act, wrote 16 specting Mr. Dale's imprisonment: " The case is one much to be regretted, but, per-QUESTION.—What are the principal colleges of haps, it will open the eyes of some people to the bondage which is inevitable for the ministers of a Church which is the creation of law, and therefore bound to submit to the law. I speak of the Church as we see it constituted and working in this country. Thousands of members of my sect were persecuted two centuries ago. They were outside the Church, and are still, and for that very reason were persecuted even to question, and the Roman Catholic priests death in many cases. If your clergy will put themselves outside the Church they will be free as the members of my sect are now. It is hardly possible, or rather it is not possible, to be within the lines of the Church, and to have the freedom of those who are outside. I can sympathize with Mr. Dale in some degree, but I do not see how I can be of any service to him. If the blood of the martyrs is the seed of the Church, the sufferings of Mr. Dale may help many Churchmen to a clearer view of their illogical position, wishing at once to be inside the Church, and to have the privileges of those who are outside."

> Dr. Haanel, of Victoria University, delivered a lecture in this city last Friday evening, on "Musical Acoustics," dealing was a interesting, instructive and elequent. This is a favorite theme with Dr. Hannel, and he has thoroughly mastered the

We have pleasure in calling attention to the announcement of Kent Brow, on our las page. This firm has just completed a beautiful and commodious store on Yonge Street, The Canadian Pacific Railway is now open a worthy addition to the fine buildings of our commend this firm to the patronage of our

The Rev. Dr. Sutherland lectures for the Ladies' Aid Society of Sherbourne Street Church next Friday evening, on "A Sammer in Prairie Land." Admission 25 cents.

ECUMENICAL COUNCIL COMMITTEE.

DEAR BROTHER DEWIST, -Your paragraph last week in regard to this Committee reminded me of my unintentional oversight in regard to proceedings of said Committee. The meeting took place at Montreal during the session of the Missionary Committee, and the only business trans-

acted was as follows: 1. Proportion of Delegates.—On motion, it was resolved.—That the proportion of representa-tion from the various Annual Conferences be fixed as follows:—London Conference, 3; Toronto Conference, 3; Montreal Conference, 2; the three Maritime Conferences, 4.

2. Representatives to Executive Committee.

-On motion, the following brethren were appointed delegates to the Executive Committee to meet in New York, viz, the Rev. Geo. Donglas, LL.D., and D. Alson, LL D. Alternates, Rev. A. Sutherland and John Macdonaid, Loq.

Secretary pro tem.

LITERARY-NOTICES.

All True. By Dr. Macauley, Editor of Leisure Hour, &c. New York: A. D. F. Randolph &

This is a capital book, full of interest and instruction. It is marked by a high moral and religious tone. It is made up of records of peril and adventure by sea and land, remarkable escapes and deliverances, missionary enterprises, wonders of Nature and Providence, and incidents of Christian History and Biography. It is a splendid book for a holiday gift for young men. Price \$1.50.

Dickens' Christmas Book in Full.-Finely illustrated with 16 new full page engravings. Containing (1) A Christmas' Carol, (2) The Chimes, (3) The Cricket on the Hearth, (4) The Battle of Life. (5) The Haunted Man. This is a capital holiday book. Printed from new plates, made especially for this edition. Just issued in Standard Series (octavo size), Nos. 48 and 49. Price postege paid, bound in manila paper, each 25 cents.

-Rose Belford's Canadian Monthly and National Review .- Contents of the November number :-The Black Robe, chapters II.-VII.; A Prayer; The Anthor of History and Romance; Madrigal; The Astrolabes of Champlain and Chaucer, by Henry Scadding, D.D.; The Toronto Girls' Question, by David K. Brown; A Screnade; The Relation of Religion to Secular Life, by Principal Grant; The Afterglow; Only an Accident; A Minister of Grace; The Intellectual at Ferneliff; Watching for a Sign; The Irish Land Question; In the Moonlight; Round the Table; Book Reviews; Christmas Issues in Literature and Art: Literary Notes: Bric-a brac.

NOTES AND GLEANINGS.

Relief for Ireland.

The London Daily Telegraph despairs of Ire land's relief except through a great system of emigration: "The Canadian Government (it says) has now stepped in, and offers to provide the overflow of Hibernian pea. sants with good land at unusually advantageous terms in the boundless area of the Dominion; and, were it possible, our Government would doubtless accept the well-meant on such a widely extended mission. But making offer with heartfelt gratitude. There is too little chance of such a proposal meeting with a grateful response in Ireland itself. Any persons who venture to suggest emigration to our fellow-subjects in the Green Isle are objects of as much popular odium as if they had proposed the regular payment of rents. Nor is it at all likely that capitalthe crying need of Ireland—will be brought | kindly treated everywhere. The mission covers into the country until adequate security is a large field, and the people, though kind, are given for employers being able to reap the fruits of industrial enterprise."

A Brave Doctor.

An officer in a Highland regiment, engaged in one of the late battles under General Roberts, describes the valour of his medical attendant in a few words, written with difficulty from his tent, where he still lies dangerously ill. He was shot down when leading on his men: "The two men who carried me into a but set down their rifles to prop me up, when a Ghazi rushed out on us, slashed me about the head, laying me flat on the ground, and wounded the guard, then turned on me again, cutting my back, and set to work to finish me, when Ghoorka killed him, and his body all but fell across mine. After this they put me in a dhoolie, and Dr. Roe came and was sewing up my wounds, when there was an alarm given by the man placed as sentry, and they were surrounded. Dr. Roe collected five men-two of them wounded-and kept out the attacking furies, killing eleven of them, and the rest bolted."

Scotch Professors.

John Stuart Blackie, in a recent letter to the London Times, contrasts the freedom of glory. professors in the Scottish Universities with the hampered condition of their confreres in English institutions. In Scotland the professor is, according to Mr. Blackie-who speaks from forty years' experience in two universities-commander in chief, not only unrestrained in his own movements, but in s position to control those of all other workers in his own department. The maxim is "to let any professor have his his awing so long as be does not travel out of his own subject or any subject having a natural cognation therewith." From Professor Blackie's letter it appears that he has availed himself to the full of the liberty thus accorded him. As teacher of Greek in Edinburgh University during the past thirty years he has, "besides reading every variety of author from Homer down to the Romaic ballads," delivered regular courses of lectures on "Greek Mythology, on pre-Socratic Philosophy, on the Philosophy of Language, on Egyptology, and on Greek literature generally, without receiving a word of either direction or blame from any academical authority."

A Bad State of Things.

Says the London Truth: When one day's

news from Ireland brings the account of a farmer shot dead for taking a farm from which a tenant had been evicted; a land steward shot at, and dangerously wounded, carded-which, it would appear, consists in having the flesh torn with an instrument used in carding wool, for having supplied the laborer of a tabooed man with provisions-it is impossible not to feel that "something must be done." Many of the newspapers howl for the suspension of the ordinary law in favor of exceptional coercion. So did the Italian papers, when brigandage was rife in a large portion of Italy. But Cayour would have none of it. "Anyone," he said," can govern with a state of siege." It may possibly become necessary to govern Ireland in this fashion, but reresort should not be had to it until every other means have been tried by passing the Disturbance Act through the sermons on Sunday were magnificent, and the who correspond with his mother and sister, who

that the Irish are suffering grievous wrongs. Until these wrongs have been met with legislation, no Coercion Act should be passed. But not one minute should be lost in bringing forward the measures on which Ministers rely for the pacification of Ireland.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

REACH CIRCUIT. - Special services are just closing at Greenbank, at which a few have been hopefully converted. The Quarterly Board, at its last meeting, decided to build a parsonage at the Epsom appointment, and accepted with thanks the generous gift of a suitable lot, worth \$100, and a subscription of \$25, from Mr. T. Munroe.

DARLINGTON. - Protracted revival services have been going on for four weeks in the Carmel church, under the charge of Rev. Mesers. Wilson and Lewis. The attendance has been good throughout. Over sixty persons have gone to the altar for prayer, and the meetings are still in progrees.

Belleville.-The 58th anniversary of the Bridge Street Sabbath-school was held on the Coterie; Presumption, a poem; The Drink 29th ult., and was a success. The singing, addresses, etc., were all excellent. The reports show prosperity. The following statistics were presented : Number of officers. 8: teachers, 28; primary class, 1; intermediate, Development of the Canadian People, I.; What | 22; senior, 3; total, 26. Scholars in primary is Genius? The Death of Summer; Christmas class, 122; in intermediate, 178; in senior. 188; total, 483. Net increase during the year, 105. Average attendance during the year, 260. Largest attendance during the year, 836; smallest, 141. Number of scholars who united with the Church during the year, 102; total number of members of the Church, 176. Total amount of money in hand, \$839 13.

BIRTLE, N. W. T .- Brother S. H. Dewart

reached Birtle, N.W.T., in the latter part of October; Bro. Hall, who had been appointed to that place at the Toronto Conference, having gone to Millford. The journey from Winnipeg was rendered peculiarly difficult and embarrassing, in consequence of the failure and death of his horse, which he had bought in Winnipeg. This, in addition to the loss and trouble, left him without a horse, which is a most essential thing some temporary provision, he proceeded to explore the country around Birtle. We take the following from a private letter recently rebeived: "In consequence of the influx of population, provisions of all kinds are very dear; but this is as fine a section of the country as I have seen anywhere, having advantages of wood and water not possessed by other places. I enjoy my work very much, and am very not in circumstances to help much, if at all, for the present. My Sanday appointments are : Birtle, 11 a.m. ; Hatris (fifteen miles distant). 3 p.m.; Menzies (fifteen miles), 3.30 p.m.; Shoal Lake (twenty-five miles), at 7 p.m. Next Sunday. Todd's (fourteen miles from Birtle), 11 a.m.; Ross eleven miles), afternoon. I cannot get appointments any closer, and people will not come out week nights. It is hard work to get to those places on time, with a poor horse. It is very severe when the wind blows. Saturday was very cold-twenty degrees below zero, with a keen wind. I was out all day-got in a pretty thickly-settled, neighborhood, and, leaving the horse in a stable, went round on foot. Yesterevening it was thirty five deg. below zero but I got to my appointment without suffering.

LONDON CONFERENCE.

FORDWICH.-Rev. R. J. Husband writes :-We have recently closed a series of revival services in this village, resulting in the quickening of the Church and the addition of thirteen to our numbers. To God be the glory.

JARVIS CIRCUIT.-Nanticoke appointment has just finished the sixth week of special services. Sixty people have been seeking the Lord; most of them have found liberty. The meetings still increase in interest, many attending the church that never came before. To God be all the

CAINSVILLE, -The Sabbath-school Committee of Cainsville recently appropriated about fortyfive dollars for the purpose of furnishing the minister's vestry with a carpet and other necessarv articles. The vestry is now very neat and comfortable, thanks to the Sabbath-school Committee and to the lady workers.

BATFIELD.-We have just closed a very suc cessful meeting at our Bethel church. Between fifty and sixty presented themselves at the altar of prayer, and nearly all profess to have found | Hall. The subjects of the lectures will be " The pardon through believing in Jesus. My esteemed colleague, W. S. Jamieson, worked faithfully and "Royal People whom I have Met." The lectures very acceptably in the meeting. To God be all | will be under the patronage of His Honor the the glory.

PETROLIA.-Rev. J. W. German writes: Our cause is looking up in this town. Sabbath. school one of the largest and most prosperous on the Sarnia District; church crowded with attentive hearers on Sabbath; new Hymn-book introduced in the congregation last Sabbath. At the church anniversary service we got the small debt nearly provided for, the Official Board paying the salary up to Christmas. Peace, prayer, prosperity. God is with us.

STRATHROY. - The missionary anniversary sermons were preached on the 5th inst. by Dr. Sutherland. The audiences were very large. The meeting on Monday was unusually large, and excellent addresses were delivered by Rev. Mr. Ferguson and Dr. Sutherland. The services altogether were very successful, and the Missionary Secretary won golden opinions for himself as a preacher and platform speaker. Collections On Sabbath, the Sunday-school contributed for being a land steward; and a poor woman \$7.23, the meeting on Sunday \$16.09, on Monday night \$11.85; subscriptions, \$121.50; total, \$156.94. Last year the entire amount collected was only \$139.96. This year, therefore, bids fair to show a large increase.

success. The church was crowded, chairs having to be brought from the Baptist church to accommodate the late comers. The Chairman Illinois. of the District, Rev. W. S. Griffin, was present. and after tea delivered his eloquent lecture on Matrons and Maidens." The lecture occupied over an hour in delivery, and was highly appreciated by the large audience. Altogether it was one of the most pleasant affairs ever held in commanding Her Majesty's forces in the east, is Port Colborne. It is but due to say that much of not a son of a Waterford (Ireland) Episcopal the success is attributable to the genial and talented lecturer, who has a wondrous faculty is wrong, and knows nothing about it whatever. and failed. It must be remembered that for keeping an audience in good humor. His Two cousins of his are living here at present.

House of Commons, Ministers have admitted | church was well filled, especially in the evening, Proceeds over \$50.

> MONTREAL CONFERENCE. Easteen Townships. — The local journals abound with notices of donation parties and of Missionary meetings.

> LENNOXVILLE.—Rev. G. H. Porter, B.A., pastor. The pastor is in labors abundant. With the help of Brother Hunt, three outside Sabbath appointments are maintained, these help the finances somewhat. The Missionary anniversary was held November 15th-a delightful evening and good attendance: John McCurdy, Esq., who sat under the ministry of Adam Clarke, in the chair. It is a rare treat to hear Mr. McCurdy's reminiscences. He is a Methodist of the old school. Deputation: Rev. A. B. Chambers, B.C.L., of Quebec; Rev. Professor Awde, of Stanstead; and Mr. E. S. Orr. Although Lennoxville is weighed down with heavy financial burdens, and gets diminished help from the fund, the collections were in advance of last year. The church has lately suffered a great loss in the death of Mrs. Hell:

> St. LAMBERT.-Rev. R. Mark, M.D., paster. A course of lectures for the benefit of St. Lambert commenced with spirit on the 9th inst. The audience was composed of the principal inhabitants. The Rev. Hugh Johnson, M.A., B.D., gave the opening lecture, on " Ireland and the Irish." It was a brilliant commencement of a popular course of lectures which are to be delivered fortnightly by the Rev. James McCaul-B.A., Dr. Usaber, Professor Shaw, E. A. Stafford, B.A., J. B. Saunders, D. V. Lucas, M.A. and G. Forsey. The delighted audience, by a hearty vote of thanks, moved by Mr. W. H, Rosevear, and seconded by Mr. John Smiley expressed their appreciation of the lecture .-Daily Witness.

> HURTINGBON,-Rev. W. Henderson, pastor. The Huntingdon Gleaner says concerning the new Methodist church which will be opened on February: "Without cavil, it is the finest Protestant church in the district of Beauharnois." The ladies have resumed their socials in aid of the building fund of the new church, the first being given by Mrs. Dal gleish, on the 30th ult., and was largely attended. The net receipts amounted to \$54. The tones of the new bell awakened the echoes for the first time on the 4th inst. It was made by the Troy Bell Company, weighs 909 lbs., and cost, delivered, \$340. It is pitched at B flat, and its tone is deep and far-reaching. The contractors are pushing on the work of finishing with much energy.

MONTREAL. - Douglas Church. - Rev. W. Hall A.M., paster. At their last gathering for the atudy of the natural history of the Bible, the unusual sight of a crocodile in the pulpit greeted the scholars of Douglas Church Sanday school. On the table were displayed an alligator's head, a lively-looking chameleon, frogs and serpents, the two latter " very much in liquor." After a rapid review of the four previous lectures, on " Birds of Prey," "Migratory Birds," "Fishes," and "The Snow," the pastor took no the reptiles of Scripture, giving a cursory glance at the large class mentioned in Solomon's division of his work on Natural History, 1 Kings iv. 33, as 'creeping things," the others being "beasts, fowls and fishes." Taking the "Tanninim" of Gen. i. 21, as "great reptiles" (Principal Dawson), and not, as our version, following the Septuagint, has it incorrectly "great whales," we find that the larger forms, such as crocodiles. were created on the flith, the smaller "remes ' on the sixth day. The Superintendent read the essays handed in on the "Chameleon." the "Crocodile" and the "Lizard." A motion to postpone future meetings till after the holidays was negatived by a large majority, and it was decided that the next subject should be the "Insects of the Bible," to be introduced by the Superintendent, Mr. Charles Morton.

PERSONAL.

Stephen M. Vail, D D., Methodist, formerly professor in Concord Biblical Institute (since removed to Boston), died in Jersey City, N. J. recently, aged 73.

The late Bishop Doggett, of the M. E. Church South, left valuable papers, which will likely appear in a separate volume from his "Life and Labors in the Ministry."

The \$60,000 received by Lord Beaconsfield for his last novel is believed to represent the largest amount given in England for any work of fiction. Scott received \$40,000 for "Woodstock," and George Eliot the same amount for "Middle-

Mr. Archibald Forbes' lectures will be delivered here on December 27 and 28, in Shaftesbury Inner Life of a War Correspondent," and Lieutenant-Governor, who, it is understood, will also preside.

The members of the Sabbath-school at Knapp's School House, Merrickville Circuit. recently presented their Superintendent, Mr. C. W. Woods, with a large and coatly Bible and Bible Dictionary, accompanied by an address expressing their appreciation of his services as Superintendent, and the high esteem in which he is held by them.

At the recent quarterly official meeting of the Cainsville Circuit, a very hearty resolution was passed expressive of the esteem in which Bro. Benjamin Squire is held by his brethren. Having, during the past quarter, removed to Owen Sound, they desired thus to assure him of their kindly regards, and of their carnest desire that he may long live to manifest the excellency of a life devoted to God.

The Rev. W. H. Milburn, the blind preacher, has been visiting several of our towns and cities ducing the last month. He has lost none of his eloquence and fire. The Rev. W. W. Ross, for whom he preached and lectured, says of his leoiure on Sheridan, "It was chaste, brilliant, eloquent. His picture of Sheridan's great speech PORT COLBORNS, .- The anniversary was a great | (five hours long) in the House of Commons against Hastings was one of the finest things I ever listened to." His address is Jacksonville,

> A correspondent at Peterboro' corrects the correction made by another concerning the family of General Roberts. He says :- "I noticed in your paper a short time ago, a statement to the effect that Gen. Roberts, who is olergyman. Whoever gave you the information

are, at the Queen's request, to reside the remainder of their lives at Hampton Palace. The names of his cousins living here are Samuel Price, Esq., and Mrs. Ann Hurst, widow, the latter of whom received a gift of money a short time ago from H.R.H. the Princess Louise.

We deeply regret to announce the serious illness of Mr. Frank Firth, the well-known philan. thropist of Sheffield, and the oldest Guardian representative of the Methodist New Connexion. Mr. Firth is suffering from an apoplectic fit, followed by paratysis. His affliction is exciting deep sympathy and wide-fest interest in Sheffield, which he has endowed with almshouses, public park, and costly university college. The Prince of Wales, Prince Leopold, and other dis tinguished personages whom he has had the honor to entertain, have sent telegrams of kindly nquiry and hope for his restoration. Mr. Firth' brother left an endowment of £5,000 for the col-lege of the Methodist New Connexion, and he nimself formerly gave liberally to this institu-

The young Canadian pianist, W. Waugh Lander, of this city, has earned the marked distinction of receiving from Liszt a medallion, indicating the warm approbation of the great master. This distinction Liszt confers upon purils whose interpretation of his own music is pecially commendable. The presentation took place at a banquet given by Liezt on his 70th birthday, at the Villa d'Este, Tivoli, Italy, his usual winter residence, and in the presence of the assembled guests. Mr. Lauder, assisted by a young Russian pianist named Friedheim, gives concert in Rome during the holidays, under the patronage of Liszt and other distinguished musicians, in aid of the poor of the city. This promising young Canadian has for several years peen a pupil of the Conservatoriam of Music at Leipeic, and besides earning the highest certificates of merit from this the most celebrated school of music in the world, has been under the special instruction of Reinecke and Paul, names fam: jar to all musicians. At Liszt's request, the young artist played selections in the presence of You Balow and a distinguished company at Weimar luring last summer, and was honored by receiv ing the warmest commendations. This rising young Canadian is the only son of A. W. Lauder,

Montreal opecial Correspondence.

THE LADIES' FRENCH MISSIONARY SOCIETY Social in the St. James Street Church, on the 7th inst. Rev. H. Johnston, A.M., presided, and Rev. E. A. Stafford, A.B., delivered an address, Lacolle, per Rev. John Armstrong, 2nd inst Lacolle, per Rev. J. Armstrong (2nd inst Lacolle, per Rev. J. Armstrong (2nd inst Lacolle, per Rev. J. Armstrong (2nd inst Lacolle, per Rev. J. F. German (2nd inst Lacolle, per Rev. J. German (2nd inst Lacolle, per R ppened their season for work with an Oyster the Institute. The revenue of the Society this year is to be divided equally between the French church debt and the French Methodist Institute recently inaugurated. The proposal has been made by the President, Mrs. C. Morton, that this Society should, with a slight change in its name become a part of the " Ladies' Methodist Missionary Society of Canada," the organization of which received the approval of the Missionary Board at its last session. The only opposition to the proposal arises from the fear of some that the central missionary authorities may divert the interest of the Society from its favorite French field. But about this matter there need be no apprehension. It is unfortunate that an association which is doing so much as this, having raised during the two years of its existence more than \$1,000, should have no legal recognition by the Church, and by its anomalous position should have no report of its important work appearing in any official records of the Church.

THE NEW HYMN-BOOK is taking admirably with Montreal Methodism. In several of the churches it is already introduced, and in several others it is to be introduced at the New Year. The method of intreducing it in the Dominion Square Church, for example, may be mentioned as illustrating tion. First, the Quarterly Board approved. They did so on two conditions - first, on the merits of the new book; and second, in view of the fact that many want hymn-books, and the old one can to longer be bought. Then, after two weeks' notice, the minister gave out hymns from the new book, selecting such as were also in the old, and giving also their numbers in the old book. The numbers posted on the hymn-board were from the new book. Within the last three Sabbaths two or three excellent and familiar hymns, found in the new book but not in the old, have been used with good effect. And so the change is being made gradually, and all are satisfied. Rev. E. Botterell, formerly Chairman of the Newfoundland District, is soliciting donations of old hymn-books to send to the more destitute

portions of that Province.

As an outflow from the Pan-Presbyterian
Council at Philadelphia, the Montreal public
has recently been favored with the visits of some distinguished foreigners, such as the po-lished, dignified and Christian ex-Brahmin, Sheshadri, and

EUGENE REVEILLAUD,

of Paris, and a lay representative of the Reformed Church of France. M. Reveilland is a man of commanding appearance, and is a perfect sample of the vivacity, versatility and energy of a cultivated Frenchman. He spoke on five occasions in Montreal, in each instance in French. His visit has certainly been a great benefit, both in its influence upon many intelli-gent Romanists who listened to him, and in enconcaging Protestants, who look and long for great change for the better in this Province. He has great faith in the French Republic but wisely recognizes the need of the conserving element of social and political order to give it permanence, and this element he discovers only in the evangelical Protestantism of England and America. With an intelligent and Chris tian earnestness he takes his stand in opposition both to Romanism and infidelity. M. Reveil-laud, in company with Mr. Maolaren, Advocate, was present in the Superior Court room during the delivery of the now celebrated and gratify ing judgment on appeal in the

BERTHIER ELECTION CASE. It is by no means legitimate to refer to this case in a factious spirit; but the interest in it which has manifestly been aroused throughout the country is greatly intensified here, and much satisfaction is felt among different parties with this check given to cierical interierence in elections. It would be distasteful to some of your readers even to mention to which party the unseated candidate belongs. But this te very significant, that he belongs to the same party with which two of the three judges before whom the case was argued were connected when they were in political life. This fact gives evidence that the judgment was untainted by arsisanship, and affords a new guarantee of the impartiality of the judiciary of Quebec.

MISCRLLANEOUS. Our enterprising Methodist merchant, Mr. S Carsley, gave his annual entertainment at his

warercome, on the 16th ult., to the newsboys, numbering 110. Rev. W. Hall, A.M., and Father Callaghan suitably addressed the lively ompany. Each boy, on leaving, was presented with an outfit of underclothing. The lately increasing congregations in the Dominion Square Church are at present further enlarged by a series of sermons delivered by Rev. E. A. Stafford, A.B., on "Faith and Money, the Two Great Forces in the World."

These sermons are not only popular, but emi-

nently practical and spiritually effective.

An enterprising advocate of the prohibition of the liquor traffic in the town of Picton has shown his appreciation of the address of Rev. S. Bond, of Pakenham, on the " License Quession." which he gave last Jupe in Stanstand at number of copies for free distribution. It is

FROM THE MISSION ROOMS.

EXTRACTS FROM LETTERS.

Tween (Toronto Conference) .- " We have and very successful missionary meetings this year; the best we have had since I have been on the circuit. The deputation all at their post, and right well they did their work.

" ROBERT WALKER."

Sarnia (London Conference) .- "We will give the Missionary Fund a good increase this year, notwithstanding the large contributions of last year. Our people here have the missionary spirit, and are liberal to the Society's funds. Bro. Henderson's wise and systematic methods give good results in the Missionary, Superarentation and other Fands of the Church. We are very thankful for your visit. Your presence and address in the meeting gave an abiding inspiration. Dr. Sanderson's sermons on the Sunday did us good also. They were replete with excellent thought, graduating to the point of missionary responsibility, and left impressions of Christian duty that will bear much fruit. "T. M. CAMPBELL,"

JEWELLERY.

Several beautiful articles of jewellery have been donated to the Missionary Society at various times. They have been placed in one of the show-cases at the Book-Room, and are offered at prices far below original cost. Persons in search of a good Christmas present for wife or daughter may suit themselves, and help the Missionary Society at the same time by securing some of these articles.

CASH RECEIPTS-ORDINARY FUND. Toronto, Metropolitan, per M. Bebins, Esq. \$100 00
Wellington, per stev. W. Burns 20 00
Ainsa Craig, per Chairman 53 00
Ulverton, per Rev. Moses Scott 28 00
Sarnia, T. M. Campbell 50 00

CASH RECEIPTS-RELIEF AND EXTEN.

SION FUND. Rev. W. L. Scott, 2nd instalment

Rev. J. H. Dowler, 1st

Rev. Andrew Armstrong

Ramilson, Centenary, per Chairman

Thorold, per Rev. W. K. Farker.

Brautford, Brant Ave., per Rev. T. Brock

Rev. Hamilton Biggar,

Jarvis, per Rev. A. Cunningham

Kintore, per Rev. A. Cunningham

Rev. W. F. Campbell, 2nd instalment.

Rev. J. E. Dyar Treed, per Robert Walker
Rev. Joseph Ward, per Chauman, 2nd inst.
Rev. Joseph Guest,
Simcoe District; per Chairman Regue, Rev E. H. Waddell, B.D., per Chairman, 2nd inst Rev. J. B. Isaac, per Chairman, 2nd inst Rev. Henry Berry, Rev. J. M. Pike, 2nd inst lsor, N.S., per Rev. J. M. Pike. Elias Slackford, 2nd just...... Rev. Thomas Cobb Seaforta, per Rev. T. Cobb London District, per Chairman atford, per Rev. G. Fergusson.. ev. George Ferga son, 2nd inc.

RELIGIOUS INTELLIGENCE.

One of the chief obstacles in the way, of the ession of Dulcigno was the fact that the Al. banians are of the same religion as the Turks while the Montenegrins, to whom it was to be ceded, belong to the Greek Church. The Albanians resisted the cession as a matter of faith. for it looked like the worst kind of sacrilege to them to hand over the city to their Christian neighbors. Nor did they expect the Turks would compel them to do this, for the Hultan of Turkey is looked upon as the head of the Mohammedan Church, and it was not dreamed that he would submit to see Daloigno handed over to those who are looked upon as Ohristian despoilers.

M. DEBTEUS, a Jewish merchant of Bordeaux, has complained to the Israelitish Alliance, of which he is a member, that his daughter has been expelled from a boarding-school in that city for no other reason than that she is the child of Jewish parents. This reminds one of the interposition of Henry Moore, who, when Mr. Wesley was about to refuse a young woman a note of admission into the love-feast at City Road, whispered in his ear, "What, sir, would you hand her over to the devil, then?" Whereupon Mr. Wesley said, "Thank you, Henry;" adding, "There, young woman, is a ticket for you!"

Ar the Episcopal General Convention recently in session in America, an interesting debate took place on the report of a committee in favor of a shortened service. The sense of the House of Deputies was unmistakably for such service; but exception was taken to the provision which forbade the use of any prayers not in the Prayer-book. Phillips Brooks said this was a restriction on the liberties of the clergy. He occasionally read prayers not in the Prayer-book, and he objected to being cut off from this privilege. After further debate, this clause was stricken out, and the canon was adopted by a large majority. The bishop, however, refused to concur, and there was a struggle over the matter of using prayers not in the Prayer-book, the result of which was that Phillips Brooks and party were beaten, and the clause was restored.

THE Bishop of Manchester, referring recently to the prosecution of Ritualists, said that he did not like this posing as a martyr when one was only playing the part of an anarchist and a bad citizen. There might have been times in the history of States and Churches when men became martyrs for resisting an iniquitous state of things, and out of their blood had sprung the liberties of the race, but we were passing through no such crisis now. Men must have lost their sense of the proportion of things he was obliged to leave Parliament for a time, if they thought that any vital Christian truth Mr. Bright has not regained his health so as to was involved in these ritual controversies. Mr. Dale had been sent to jail not for obeying his conscience, but for disobeying the law. It was absurd to say that in matters ecolesisstical every man was to be a law unto himself. If the law was unjust, a strenuous effort should be made to repeal it. It is said that the desire for union among the

Methodist Churches in New Zealand is growing. There are in that colony 120 ministers in active work, who are connected with four branches of the Methodist Church. . Of these 89 are Weseyan, 19 Primitive Methodist, and 11 United Methodist Free Church ministers. There is also one minister of the Bible Christian Church in New Zealand. A writer in the New Zealand Wesleyan calculates that 111 ministers. belonging to a United Methodias Church, could do the work which is now accomplished by the 120 ministers of the four Churches. We should think that union between the Methodist Churches in New Zealand could be more readily the Methodist Conference, by printing a large effected than in the Australian colonies. There number of copies for free distribution. It is a powerful appeal on behalf of Probibition, and is seem to be only four ministers of the other are still in the pit. Four men have been up an excellent addition to temperance literature. | Methodist Churches who are located in any part | up alive.

of New Zealand where there are not Weslevan Methodist circuits. We shall be very glad if New Zealand leads the way in this hemisphere in the direction of "Methodist union."—Spectator (Melbourne).

Reference to a recent decision in our Ca nadian courts of law, the N. Y. Christian Advocate says: Roman Catholic priests have the same right to vote and to express their opinions, and persuade others to vote as they do which is peasessed by other citizens. But they have interfered in the recent elections in Canada in a remarkable manner. They were against the Liberal candidates. In Berthier ounty, Father Clement Loranger deleased the Liberal candidate, Sylvester, for Parliament, Suit was brought before the Court of Review to have the election declared void. The Court has so decided, on the ground that "the priest used undue influence upon voters by denying the sacrament to those who refused to support the opposing candidate." As soon as they dare they will do it here. Perhaps they do it now. This would account for the sheep like manner in which many naturally independent and head. strong Catholics follow their leader.

CUKKENT NEWS.

-The correspondence with Lord Granville on the Fortune Bay Fishery Question has been pub-

The Government are reported to have placed two more regiments at the disposal of the Irish executive.

-A foraging party in Leribe District, Cape Colony, have been compelled to retire with the loss of thirteen colonials.

-A number of persons suspected of being adherents of Ismail Pasha, have been arrested at Stromboul.

-The German ambassador has counselled the Porte to slightly increase the amount of territory offered to Greece.

-An attack has been made in the Brazilian Chamber of Deputies on the United States Minister for his anti-slavery attitude.

-Seventeen transports, with nine thousand men, left Arica, Chill, on 15th November to enter on the campaign against Lima.

—The Brazil Senate has passed a Bill rendering Protestants, naturalized foreigners and freedmen eligible to seats in the Chambers. -Mr. Gladstone has issued a circular to the

members of the House of Commons desiring them to attend Parliament for business of the first importance. -Hon. Richard W. Thompson, Secretary of the

Navy of the United States, has sent a cable message to M De Lesseps accepting the chairmanship of the Panama Canal Company. -The combined coal dealers of Pennsylvania

have agreed to work their mines only three days. in each week during December, January and February, in order to keep up the price of coal. -Application has been made for the release on a habeas corpus of the Rev. P. Pelham Dale, the

his Ritualistic practices. -The Standard understands that the Government intends to propose, at an early period :n the session, resolutions dealing with the obstraction of Parliament.

Ritualistic rector of St. Vedasts, imprisoned for

-Affairs in the Transvasl are very serious. The Boers are assembling in large numbers, and threaten to resort to force. An attempt will be made to arrest the ringleaders.

-A correspondent at Athena telegraphs :-- Premier Comundouros assures me that negotiations with the Porte have not been opened, nor are they possible.

-Le Napoleon, the new Paris journal, asserts the right of the Napoleonic dynasty, represented by Prince Jerome, and accuses the Republic of violating security and liberty by the Monastic expolation. Eighty sailors and three officers are employed

pumping the water out of the Russian Czar's yacht Livadia, and raising her. An ironclad of 12.000 tons is to be constructed on the same system as the Livadia. -A Rome despatch says that the Pope has con-

ferred on D. J. Murphy, a wealthy merchant of San Francisco, the hereditary title of Marquis, in recognition of his great services to the religion of America and Europe. -Teheran advices state that peace has been

completely restored in Kurdistan, Sheik Ab. dullah is ready to submit, and the Kurds offer an indemnity for the damage done, and will continue to pay taxes. -A fifth unsuccessful attempt was made on

Friday to cause a disaster to trains on the Highland Railway. The authorities have made no arrests after any of the attempts. No explanation of the attempted crimes has been given. -It is now rumored that there has been a

serious rupture between the Queen and Princess. Louise. The attempt during the recent visit of the princess to her mother to make the quarrel up failed. The most romantic reasons are given for this royal family jar. 🐇

-The Greek Chamber of Deputies has passed a. convention between the Government and the National Bank for a loan of 62 million drachmas. A Garibaldian, who recently arrived at Athens, has proposed to the Government, on behalf of Menotti Garibaldi, the formation of a Garibaldian corps of seven thousand men in the event of war between Greece and Turkey. 18 1.

-It is understood that Mr. Bright has decided to undergo a course of hydropathic treatment. for the disease from which he is suffering. Since his physical collapse four years ago, when bear continuous labor, although he has made remarkable speeches in that time. He will undergo treatment at Gareloch.

The President and Council of the Royal Geographical Society are considering the plan for a new Are ic exploration. A committee of experts will propably be first appointed to report on the sulject. It is understood that the route by way of Franz Josefland will be commended, but the feat of reaching the North Pole is not to be the main or even one of the principal objects of the expedition. It will be simply to explore the unknown area north of the 79th and 80th degrees latitude.

-A great explosion occurred on the 10th ingaat the Penygraig new colliery, Rhonda Valley. It is believed that eighty-seven persons have perished. Explorers have discovered sixteen corpses. The search has been impeded by the after-damp and debris. The pit is about a mile from the scene of the great explosion at the Dinas colliery in 1878. The shock was felt for miles around. The damage is so great that the explorers were unable to descend the mine for hours. One shaft is choked. Eighteen horses

SERMON REV. T. DEWITT TALMAGE DELIVERED IN THE BROOKLYN TABERNAGLE.

"As an ox to the slaughter."-Prov. vii. 22. There is nothing in the voice or manner of the butcher to indicate to the ox that there is death ahead. The ox thinks he is going on to a rich pasture-field of clover, where all day long he will revel in the herbaceous luxuriance; but after awbile the men and the boys close in upon him with sticks and stones and shouting, and drive him through bare and into a door way, where he is tastened, and, with wellaimed stroke, the axe fells him, and so the an-ticipation of the redolent pasture-field is completely disappointed. So many a young man has been drawn on by temptation to what he thought would be paradisasoal enjoyment; but

after awhile inflaences, with darker hue and swarthier arm, close in upon him, and he finds that, instead of making an excursion into a garden, he has been driven " as an ox to the We are not to blame young men for being destroyed, when we ought to blame the influences that destroy them. Society slaughters a great many young men by the behest, "You must keep up appearances; whatever be your salary, you must dress as well as others; you must wine and brandy as many friends; you must smoke as costly cigars; you must give as expensive entertainments, and you must live in as fashionable a boarding house. If you haven't the money, borrow. If you can't borrow, make a false entry, or subtract here and there a bill from a bundle of bank bills; you

will only have to make the deception a little while; in a few months, or in a year or two, you can make all right. Nobody will be burt by it; nobody will be the wiser. You yourself will not be damaged." By that swill process a hundred thousand men have been slaughtered for time and for eternity. Suppose you borrow. There is nothing wrong about borrowing There is hardly a man in this hous but has sometimes borrowed money. Vast estates have been built on a borrowed dollar, But there are two kinds of borrowed moneymoney borrowed for the purpose of starting or keeping up legitimate enterprise and expense, and money borrowed to get that which you can do without. The first is right, the other is wrong. If you have money enough of your own to buy a coat, however plain, and then you borrow money for a daudy's outfit, you have taken the first revolution of the wheel on the down grade. Borrow for the necessities; that may be well. Borrow for the luxuries : that tips your prospects over in the wrong direction. The Bible distinctly says, "The borrower is servant to the lender." It is a bad state of things when you have to go down some other street to escape meeting some one whom you owe. It young men knew what is the despotism of being in dept, more of them would keep out of it. What did dept do for Lord Bacon, with a mind towering above the centuries? It induced him to take prices, and convict himself as a criminal before all ages. What did debt do for Walter Scott? Broke his heart at Abbotsford. paralysis, to keep the sheriff away from his pictures and statuary. Better for him if he had minded the maxim which he had chiseled over the fireplace at Abbotsford, "Waste not, want not." What did debt do for Robert Burns! Drove him to hard drinking and to a: Newstead. William Pitt, with genius enough to control the finances of the British nation, could not control his own finances, and went salary annually. The trouble is, my friends, that people do not understand the ethics of going in debt, and that if you purchase goods with no expectation of paying for them, or go into debts which you cannot meet, you steal just so much money. It I go into a grocer's store, and I buy

other way I fill my puckets with the articles of resurrection! Many of them have believed merchandise and carry off a ham. In the one that Christ came to carry the burdens and to case I take the merchant's time, and I take the heal the wounds of the world, and it is such fun time of the measurement to transfer the goods to to tell them they will have to be their own my house, while in the other case I take none of saviour! Think of the meanest thing you ever the time of the merchant, and I wait upon myself. and I transfer the goods without any trouble to him. In other words, a sneak thief is not so bad as a man who contracts debts he never expects to pay. Yet, in all our cities there are families that move every May day to get into that move every May day to get into proximity to other grocers, and meat-shops and apothecaries. They owe everybody within half mile of where they now live, and next May they will move into a distant part of the city, finding new lot of victime. Meanwhile, you, the honest family in the new house, are bothered day by day by the knocking at the door of disap pointed bakers, and butchers, and dry-goods dealers, and newspaper carriers, and you are where your predecessor is. You do not knew. It is arranged you should not know Meanwhile, your predecessor has gone to some distant part of the city, and the people who have anything to sell have sent their waggons

sugars and coffees and meats, with no capacity to pay for them and no intention of paying for

am more dishenest than if I go into the

neighbor, with great complacency, and with an air of affluence, orders the finest steaks, and the highest-proced sugars, and the best of the canned fruits, and perhaps all the newspapers—Eagle. Argus, Sun, Herald, Tribune, World, and Times. And the debts will keep on accumulating until he gets his goods, on the 30th of next April, in the furniture cart. Now, let me say, if there are any such persons in the house this morning, if you have any regard for your own conscience you had better move to some greatly-distant part of the city. If, for instance, you live in South Brooklyn, move to the Eastern District, or Greenpoint. Och you live in the central part of Brooklyn, move to New York or Jersey City It is too bad that, having had all the trouble of

and stopped there to solicit the "valuable

tom of the new neighbor; and he, the new

sonsuming the goods, you should also have all the trouble of being dunned 1. And let me say, if you find that this picture is your own photo graph, instead of being in church you ought to in the penitentiary! No wonder that so many of our merchants fail in business. They are swindled into bankruptoy by these wander ing Arabs—these nomade of city life. They chest the grocer out of the green apples which make them sick, the physican who attendthem during their distress, and the undertaker who fits them out for departure from the neighborhood where they owe everybody, when they pay the debt of nature, the only debt they ever do pay! Now, our young men are coming up in this deprayed state of commercial ethics,

and I am solicitous about them. I want to warn them against being slanghtered on the sharp edges of debt. You want many things you have not, my young friends. You shall have them if you have parience, and honesty, and industry. Certain lines of conduct always lead out to certain successes. . There is a law which controls even those things that seem haphazard. I have been told of those who have observed that it is possible to calculate just how many letters will be sent to the Dead Letter Office

detained for lack of postage stamps through the forgetfulness of the senders; and that it is possible tell just how many people will fall in the streets by slipping on an orange-peel. In other words, there are no accidents. The most insignificant event you ever heard of is the link be tween two eternities—the eternity of the past and the elernity of the future. Head the right way, young man, and you will come out at the right goal. Bring me a young man, and tell me

every year through misdirection; that it is pos-

sible to calculate just how many letters will be

what his physical health is, and what his mental calibre, and what his habits, and I will tell what will be his destiny for this world and his destiny for the world to come, and I will not make five inaccurate prophecies out of the five hundred. All this makes me solicitous in regard to young men, and I want to make them nerveus in regard to the contraction of unpayable debts. I will

SLAUGHTER OF YOUNG MEN.

my house in groups of twenty-five each. We began, and as they were the best congregation in all the world, and we felt nothing was too good for them, we piled the luxuries on the table. I never completed the undertaking. At the end of tix months I was in financial despair. I found that we not only had not the surplus of luxuries, but we had a struggle to get the necessaries And I learned what every young man learns in time to save himself, or too late, that you must measure the size of a man's body before you begin to cut the cloth for his coat. When a young man wilfully, and of choice, having the comforts of life, goes into the contraction of un-payable debts, he knows not into what he goes The creditors get after the debtor, the pack of hounds are in full cry, and alas I for the reindeer. They jingle his door bell before he gets up in the morning, they jingle his door bell after he has gone to bed at night. They meet him as he comes off his front steps. They send him a postal card or a letter, in curtest style, telling him to pay up. They attach his goods. They want each, or a note at thirty days, or a note payable on demand. They call him a knave. They say he lies. They want him disciplined at the church. They want him turned out of the heart. the bank. They come at him from this side and

from that side, and from before and from behind, and from above and from beneath, and he is insuited, and gibbeted, and sued and dunned, and sworn at until he gets the nervous dyspepsia gets reuralgia, gets liver complaint, gets heart diseate, gets convulsive disorder, gets consumption. Now he is dead, and you say," Of course they will let him alone." Oh, no. Now they are watchful to see whether there are any unnecessary expenses at the obsequies, to see whether there is any useless handle on the casket -- to see whether there is any surplus pleat in the shrond—to see whether the hearse is costly or cheap—to see whether the flowers sent to the casket have been bought by the family or donated—

to see in whose name the deed to the grave is made out. Then they ransack the bereis house. hold, the books, the pictures, the carpets, the chairs, the sofa, the piano, the mattresses, the pillow on which he died. Cursed be debt! For the sake of your own happiness, for the sake of your good morals, for the sake of your immortal scul-for God's sake, young man, as far as possible, keep out of it. But I think more young men are slaughtered

through irreligion. Take away a young man's religion and you make him the prey of evil. We all know that the Bible is the only perfect system of morals. Now, if you want to destroy the young man's morals, take his Bible away. How will you do that? Well, you will caricature his reverence for the Scriptures. You will take all those incidents of the Bible which can be made mirth of-Jonah's whale, Sameon's foxes, Adam's rib. Then you will caricature eccentric Christians or inconsistent Christians. Then you will pass off as your own all those backneved arguments against Christianity which are as old as Tom Paine, as old as Voltaire, as old as ain. Now you have captured his Bible, and you have taken his atrongest fortress, the way is com-paratively clear, and all the gates of his soul are set open in invitation to the sins of earth Kept him writing until his hand gave out in and the sorrows of death, that they may come paralysis, to keep the sheriff away from his in and drive the stake for their encampment. A steamer fifteen hundred miles from shore, with broken udder and lost compass, and hulk leak ing fifty gallons the hour, is better off than a young man when you have robbed him of his Bible. Have you ever noticed how despicably begging for seven pounds and four shillings to mean it is to take away the world's Bible with-pay for a volunteer's uniform. What did debt do out proposing a substitute? It is meaner than for Lord Byron and his mother? She died in a to come to a sick man and steal his medicine, fit of rage from reading the upholsterer's bill meaner than to come to a cripple and steal his crutch, meaner than to come to a pauper and steal his crust, meaner than to come to a poor man and burn his house down. It is the from one mortification to another, and after worst of all larcenies to steal the Bible, which death the Parliament voted \$200,000 to pay the death the Parliament voted \$200,000 to pay the dash of that man, who had received \$30,000 and eternal home to so many. What a generous and magnanimous business infidelity has gone into l—this splitting up of lifeboats, and taking away of fire-escapes ar tinguishing of lightbouses. I come out and I say to such people, "What are you doing all this for?" "Oh!" they say, "just for fun." It is such fun to see Christians try to hold on to their Bibles! Many of them have lost loved ones, and have been told that there is a resurrection, store, and when the grocer's face is turned the and it is such fun to tell them there will be no

> heard of: then go down a thousand feet under neath it, and you will find yourself at the top of a stairs a hundred miles long; go to the bottom of the stairs, and you will find a ladder a thou sand miles long; then go to the foot of the ladder and look off a precipice half as far as from here to China, and you will find the headquarters of the meanness that would rob this world of its only comfort in life, its only peace in death, and its only hope for immortality. Slaughter a young man's faith in God, and there is not much more left to slaughter. . Now, what has become of the slaughtered? Well, some of them are in their father's or mother's house, broken down in health, waiting to die others are in the hospital, others are in Green. wood, or, rather, their bodies are, for their souls have gone on to retribution. Not much prospect for a young man who started life with good nealth, and good education, and a Christian exessures and put them in gathered all his tr stopped? There is not a person in the house

ample set him, and opportunity of usefulness. one box, and ther dropped it into the sea. Now, how is this wholesale slaughter to be but is interested in that question. Young man, arm yourself. The object of my sermon this morning is to put a weapon in each of your for your own defence. Wait not for Young Men's Christian Associations to protect you, or churches to protect you. Appealing to God for help, take care of yourself. First, have a room somewhere that you can call your own. Whether it be the back parlor of a fashionable boarding-house, or a room in the fourth story of a cheap lodging, I care not. Only have that one room your fortress. Let not the dissipater or unclean step over the threshold. If they come up the long flight of stairs and knock at the door, meet them face to face, and kindly but firmly refuse them admittance. Have a few family portraits on the wall, if you brought them with you from your country home. Have a Bible on the stand. If you can afford it and you can play on it, have an instrument of music—harp, or flute, or

cornet, or melodeon, or violin, or piano. Every morning before you leave that room, pray, Every night after you come ... me in that room, pray. Make that room your Gibralear, your Sebastopol, your Mount Zion. Let no bad book o newspaper come into that room any more than you would allow a cobra to coil on your table. Take care of yourself. Nobody else will take care of you. Your help will not come up two or three, or four flights of stairs. Your help will come through the roof down from heaven-

from God, who in the six thousand years of the world's history never betrayed a young man who tried to be good and Christian. Let me say in regard to your adverse worldly circumstances in passing, that you are on a level now with those who are finally to succeed. Mark my words, young man, and think of them thirty years from now. You will nd that those who thirty years from now are he millionaires of this oustry, who are the orators of the country, who are the poets of the country, who are the

strong merchants of the outputry, who are the great philanthropists of the country-mightiest in church and state—are this morning on a level with you—not an inch above you, and in straitened circumstances now. Those who die at the top were born at the foot. Herschel earned his living by playing a violin at parties, and in the interstices of the play he would go out and look up at the midnight heavens, the fields of his immortal conquests. George Ste-

phenson rose from being the foreman in a colliery to be the most renowned of the world's engineers. And those men who are to succeed are on your level now. I speak to those who are complaining of their straitened and hard circumstances. Those who are at the top at your age, nine out of ten of them will come down. give you a paragraph from my own experience: No outfit, no capital to start with. Young man, My first settlement as pastor was in a village. go down to the Marcantile Library and get some My salary was \$800 and a parsonage. The books and read of t wonderful mechanism

amount seemed enormous to me. I said to my-God gave you in your hand, in your foot, in your eye, in your ear, and then ask some doctor to take you into a dissecting room and illustrate elf, "What I all this for one year?" I was afraid of getting worldly under so much prospee you what you have read about, and never rity! I resolved to invite all the congregation to again commit the blasphemy of saying you have no capital to start with. Equipped! Why, the poorest young man in this house is equipped as only the God of the whole universe could afford to equip him. Then his body, a very poor affair compared with his wonderful soul. On I that is what makes me solicitous. I am not so much anxious about you, young man, because you have so little to do with, as I am anxious about you because you have so much to risk, and lose or gain. There is no class of persons that so tir my sympathies as young men in great cities

Not quite enough salary to live on, and all the temptations that come from that deficit. Invited on all hands to drink, and their exhausted nervous system seeming to demand stimu lus. Their religion carrectured by the most of the clerks in the store, and the most of the operatives in the factory. The rapids of temptation and death rushing against that young man forty miles the hour, and he in a frail boat headed up stream, with nothing but a broken our to work with, unless Almignty God helps them, they will all go under. At I when I told you to take care of yourself, you misunerstood me if you thought I meant you are to depend upon human resolution, which may be dissolved in the foam of the wine-cap, or may be blown out with the first gust of temptation. Here is the believt, the sword of the Lord God Almighty. Clothe yourself in that panoply and you shall not be put to confusion. Sin pays well neither in this world nor the next, but right thinking, right believing, and mon sense of the people, set too strongly against right acting will take you in safety through the scheme, so that eventually it became a this life and in transport through the next. I lailure. never shall forget a prayer. I beard a young man make some fifteen years ago. It was a very short prayer, but it was a tremendous prayer: "Oh! Lord, help us. We find it so easys to do wrong, and so hard to do right, Lord, help us." That prayer, I warrant you; reached the ear of God, and reached his hears. And there are in this house this morning s

hundred men who have found out—a thousand

young men, perhaps, who have found out—that very thing. It is so easy to do wrong and so hard to do right.

I got a letter last night, only one paragraph of which I shall read: "Having moved around somewhat, I have run across many young men of intelligence, ardent strivers after that will o'the wisp-for-tune—and of one of these I would speak. He was a young Englishman of twenty-three or four years, who came to New York, where he and no acquaintances, with barely sufficient to keep him a couple of weeks. He had been tenderly reared, perhaps I should say too ten-derly, and was not used to earning his living, and found it extremely difficult to get any position that he was capable of filling. After many vain efforts in this direction, he found himself on a Sunday evening in Brooklyn, hear your church, with about three dollars lett of his small capital. Providence seemed to lead him to your door, and he determined to go in and hear you. He told me his going to hear you that night was undenbtedly the turning point in his life, for when he went into your church he felt desperate, but while listening to your discourse his better nature got the mastery. I truly believe from what this young man told me that your sounding the lepths of his heart that night alone brought him back to his God, whom he was so near

leaving." The echo, that is, of multitudes in the house this morning. I am not preaching any abstraction, but a great reality. On! friendless young man. Oh! prodigal young man. On! brokenhearted young man, discouraged young man, wounded young man, I commend to you Christ this day, the best friend a man had. He meets you this merning. have come here for his blessing. spise not that emotion rising in your soul; it is divinely lifted. Look into the face of Christ. Lift one prayer to your father's God, to your mother's God, and this morning get the pardoning blessing. Now, while I speak, you are at the forza of the road, and this is the right road and that is the wrong road, and I see you start on the right

day through his last illness, and then ne said to his companion: "Now, I want to through his last illness, and then he wind this watch as long as I can, and then when I am gone I want you to keep it wound until it gets to my friend. Dr. Doremus, in New York, and then he will keep it wound antil his life is done, and then I want the watch to go to his young son, my especial fa-

The great musician, who more than any other artist had made the violin speak, and sing, and weep, and laugh, and trumph-for it seemed, when he drew the bow across the strings, as if all earth and heaven shivered in delighted sympathy—the great musician, in a room looking off upon the sea, and surrounded by his favorite instruments of music, closed his eyes in death. While all the world was mournug at his departure, sixteen crowded steamers felt into the funeral procession to carry his body his countrymen gathered in an amphitheatre of the hills, waiting to hear the eulogium; and it was said when the great orator of the day, stentorian voice, began to speak, the fifty thousand people on the hillsides burst into tears. Oh! tuat was the close of a life that had done so much to make the world happy. But I have to tell you, young man, if you live right and die right, that was a tame scene compared with that which will greet you when from the galle ries of heaven the one hundred and forty and four thousand shall accord with Christ in crying, "Well done, thou good and faithful servant," and the influences that on earth you put in motion will go down from generation to generation, the inflaences you would up handed to your children, and their influences wound up handed to their children, until watch and clock are no more needed to mark the progress, because time itself shall be no longer.

THE Anglican chaplain of Marbeut, Paris, thinks Father Hyacinthe's movement promises more for the reformation of France than any other. He says that to call this movement by Protestantism."

The late Dr. Samuel H. Cox is well known to have been a very rigid Presbyterian, but several of the children strayed off to the Episcopalians. This fact being referred to by a friend, the dood tor replied, with a sigh, "Yes, I have had ten which are kept ever ringing from the pulpit, the This fact being referred to by a friend, the docchildren; five of them were wise, and five of them were-Episcopalians!"

THE friends of the Positive Union of the Protestant Church of Prussia recently met in conference at Berlin. Among the questions discussed was that of the king's position as head of the Church. It was agreed that, as the constitutional monarchy made the king dependent on political parties, the influence of ities was too much felt in the church, and that the king ought. as Summus Episcopus, to act only on the advice of his Church Government.

MANY clergymen in the United States have lately received a circular from a London dealer in second-hand sermons. He offers sermons "lithographed in a bold, round hand," so that those who happen to see them would suppose that they were manuscript, for 25 cents each, or \$20 per 100. He has a line of cheaper sermons in print at 10 cents spiece, warranted orthodox, and others a little more expensive, which have " a pleasantess, yet an awful solemnity about

Correspondence.

THOUGHTS ON IRELAND.

THE POWER INAT REALLY GOVERNS IRELAND, AND

THE OBJECT CONSTANTLY AIMED AT. It is quite clear that while the sceptre of England is extended over Ireland, the power that really governs it is the hierarchy of the Church of Rome. And it is only as this fact is appre-hended is any one prepared to form a right judgment on the question of Ireland's sufferings and its relief. Or course, the English Crown and Parliament cannot submit to the domi pancy of Rome: so neither will Rome submit to the rule and policy of an English power, especially as it is Protestant; and here the secret of the condition of Roman Catholic Ireland is found. It would be contrary to every instinct of the Papalist priest to allow his people, being a majority of the population, to be in a state o peace and contentment under Protestant rule therefore a state of agitation and excitement must be kept up. This is done by a constant ding dong as regards the wrongs, real and imagina ry, which England has inflicted upon them and their country. The fruit of all this is undying hatred to the English Crown and people; and so long as this feeting is active, so long are the cherished objects of the Irish priest accomplished, and his most ardent wishes gratified The game of agitation was played with considerable effect in England at, and subsequent to, the Reformation. But the spread and preva-lence of Protestantism, and the shrewd com-Not so in Ireland. Here the Papal faith

maintained its place as to numbers; and because the Papal Irish are more imaginative and visionary, and, as well, emotional, than the English, they the more readily allowed themselves to be held the mere dupes of a designing priesthood—of men who care nothing for the inerests of their people but as they could be made useful in promoting their own ambitious and selfish ends. A case illustrative of this was given a few years ago in the States. When the late Mr. MoGee arrived in New York, he soon was struck with the menial condition of the great majority of his countrymen there. He was satisfied that their state would be very much bettered if, instead of hanging about the towns, they were to go out into the country, and there take up land to tarm. He set himself, therefore, to effect such a change in their manner of life. But, so his surprise, instead of being aided in his phi-tanthropic scheme by the priests, he was at once opposed by them in it. "No, sir," they distinctly told him, "we want our people where they can best serve us." And as in the cities this could best be done rather than in the country, they opposed and broke down the scheme. What cared they for the real interests of their people? They might drag out a menial's existsuce in New York or other cities, but that was nothing to them. They wanted " the Church "their Church, i.s., themselves—to be benefited; and in view of the plander of millions, which, by the blind and ready service their people give them, they have got out of the city of New York alone, it is seen how wisely (') they have judged, and how successfully they have ope-

In Ireland, as they cannot shake off a Protestant sceptre, they will make it not only a sting to the English Crown, but a byword and reproach against England to the world. And although such should involve the poverty and suffering of millions of their fellow-men-of men who confide in them with an abject simplicity, and for whose sufferings they should show some feeling. Yet, what care they, seeing the principles of their Church are involved and bound up in these plans?

That the Romanists in Ireland do not see through the plans and objects of their priests is surprising; and yet, a measure of apology can be offered for them which cannot be for those onlookers in England and America who so readily take up the cue from the traders in anarchy in Ireland, and join them in a bue-andory against the English Government. The logic of such is not derived from facts demonstrated for the hundredth time, but simply from blind and unreasoning sympathy. Ireland out-Last Sabbath morning, at the close of the service, I saw the gold warch of the world- is to blame. Ireland complains; therefore England service, I saw the gold warch of the world- is to blame. Ireland, they say, is a second Porenowned and deeply-lamented violinist, Ole land; and England nothing better than a second Bull. You remember he died last summer in Russia. To some this logic is perfect; to others his island home off the coast of Norway, it is inconclusive—yes, vicious. It were well That gold watch he had would up day after for such persons to look at Ireland through some of the many publications of the day which describe with clearness and accuracy the spirit and policy of the Romish priesthood. "Rome's Tactics," by Dr. Goode, late Dean of Ripon. England, is one such. It is full of startling information on this subject. It contains a number of extracts from papers found in the possession of the Lord Burghley who was for many years Queen Elizabeth's Premier. These papers contain facts which every Protestantyea, every one, no mattter whom -should degire to know. They show that the agents of the Pope, acting for his purposes in England, were bear in mind that "the Mother Church disowneth the regal power to be her superior. especially the heretical powers, regal or other wise." That they were not to scruple about taking oaths, "assuring them that they are to be kept no longer than the Mother-Church se it convenient;" or if a scruple were felt about swearing on the Evangelists, they were to re-member. "that the translation had been annulled by his Holiness, and therefore was he retical, and all as one as an ordinary story One Francis Throgmorton, who was book." executed for treason, declared before his execu tion that " there were in England above a dozen that he knew, who were permitted to preach by the Jesuits' licenses, purposely to breed a faction in these dominions," do.

Perhaps Dr. Dingman (see Froude's History,
Vol. iii., pp. 89, 90) gives us as full and clear a

statement on this point, so far as Ireland is con-cerned, as can be had in so few words any where. He was of a family (though he had be come a Protestant) who were "Catholic of the Catholics, and Irish of the Irish." Through a train of remarkable providences he had risen from a place in a high-school to a Fellowship in Trinity College; to distinction at the bar; and to a place in Parliament. On a stirring occasio in the Parliament, he said of a Catholic petition then before the House, that it would "uproof the policy which had resisted the shock of thre general rebellions." "He denied," he said "the loyalty of the Irish Catholios." "Th "He denied," he said, Irish Catholics." he further remarked, "esteem all Protestants as usurpers to their estates. To this day they settle those estates on the mara Protestant name would be to hill it, for the riage of their sons and daughters. They have people have an unconquerable prejudice against accurate maps of them. They have lately published in Dablin a map of this kingdom cantoned out among the old proprietors. They ab-hor all Protestants and all Englishmen as plunderers and oppressors, exclusive of their detestation of them as heretics." And that the Irish shall never forget any fact that would piatform, and the press, will take very good care. Perhaps there is no fact which shows the andscious decept on practised by the priests of Ireland, and their satellites, than their conduct towards O'Connell. He is held up to admiration with a frequency and persistency that shows they find in him a capital wall from whence to fire their bullets at the English Government. And yet, if what they say of him is true, this very Mr. O'Connell should be denounced with strongest emphasis as one of the worst landlords with whom the Irish peasant has ever been oppressed. The following facts will explain this statement and show its grounds: Considerable anxiety was telt and attention drawn in O'Connell's time to the condition of the tenants of Ireland. The London Times ac cused O'Connell of being, from the state of the tenants on his estates, one of the most oppressive landlords in Ireland. This

raised a great stir, and, of course, by O'Connell

and his friends the Times was bitterly de-

nounced. But the proprietors of this paper were not to be put down thus, and therefore

they boldly proposed to send over six gentle

men to meet any six whom O'Gonnell and his

friendsmight appoint, who should examine and

report on the question. This proposition so

fair and just to all parties, was by O'Connell and his friends rejected. The Times' proprie-

tors, however, sent over their Commission, the reporter to which was the celebrated Mr. (now Dr.) Russell, of Crimean notoriety; and their report was published in the Times of De-cember 25th, 1845. It concludes with the follow-

ing expressive declaration:—
We have been all over England, Scotland, Wales and Ireland, and we declare solemnly that in no part of the United Kingdom is such neglected wretchedness, such fitth, such squalor, such misery of every kind, to be seen, as we saw on Mr. O'Connell's estate, in the presence of his son, Maurice O'Connell."

Here we have a statement not to be gain. sayed. And what does it prove? It proves many things, and among them the following: That all concern about the suffering Irish tenant, as professed by the agitators, lay and clerical, of Ireland, is the sheerest bombast and humbug. That the miserable condition of the Irish tenant is not in absenteeism or the grasping cupidity of the English landlord; for here is one living on the estate, and yet his tenants are in a much worse condition than those of any other landlord, not excepting the English or the absent one. Indeed, as a general rule, the tenants of the English noblemen, although many of them are absentees, are better off than those of the Irish squireen, while living among and of the people. Clear is must be to every thinker that condition of the Irish tenant is important to the Irish agitator, if for nothing more than being a capital missile with which to pelt the English Government; and therefore the more abject and miserable that tenant is, the more suitable is that fact to be used in poisoning the arrow he desires to fire at the hated Saxon.

It is proper to remark here that as the London Times had performed an important service through its Commission, so the Pictorial would supplement that service by the pencil sketches of its artist. He, therefore, was sent for this object to the Darrynane and other estates of the great Dan; and the result of his labors is given in the January and February numbers of that paper of 1846. These numbers are before me, containing the reports of the London and Pictorial Times together; so that from the labors of the pencil and of the pen a full and accurate judgment can be formed, as if one had made a personal visit to the place itself. Having read and looked attentively at these sketches, I venture to say that the misery and wretchedness here so graphically described is without a parallel in anything on this continent; and that the wigwam of the Indian, however primitive and incomplete, is infinitely preferable for any purpose either of comfort or decency. I will put some of these scenes before the reader. The first one is in the village of Darrynane

Beg, and is thus described by Mr. Russell: "This place is situated a short distance from

the residence of Mr. O'Connell. The cabine are along the margin of a boreen (which was a footdeep in mud and water the day we had the pleasure of treading it), along the declivity of a steep hill. They are sixty-two in number, and are certainly the worst, taking them all in all, I have seen." Next we have "a cabin view in Tarmonts:" "It was built of loose stones, without mortar or cement, and thatched with half-decayed potate stalks and rushes. In the front was an opening about three and a half feet high by two and a half broad, intended as a doorway. Inside, the darkness was so great that it required a considerable time for the eye to discern anything distinctly." Mr. Foster, the Times' Commissioner, describes with his pen what the Pictorial has sketched with his pencil, the next cottage -if such by a stretch of language it may be called. It is a cabin in Darrynane Beg, and is given as a sample or average picture of a number like it: "I entered several of the cottages," says Mr. Foster; "the distress of the people was horrible. There was not a pare of glass in the parish, nor a window of any kind in half the cottages. Some have got a hole in the wall for light, with a board to stop it up. In not one in a dozen is there a chair to ut upon, or anything whatever in the cottages beyond an iron pot, and a rade bed-stead with some straw on it, and not always that. In many of them the smoke is coming out of the doorway, for they have no chim neys. In one of them I entered, the door was taken off the hinges and made a table of by placing it on two turi-baskets. Unsided and misguided, the poor creatures are in the lowest leg ee of squalid proverty I have yet seen, and this within eight of Darrynane House. As one of the tenants told me, they were eating one a .other's heads off; and if they did not get some assistance they would starve, and the jails would be full." Next we have the cabin of "Tom Sullivan." "For this dirty cabin and the grass of four cows and a horse," says Mr. Russell,
Tom paid Mr. O'Connell £11 a year. In answer to our inquiries as to his condition, he re plied that the rood of himself and family all the vear round was notatoes and buttermilk. Were he potatoes good?' 'Troth they were not; but bad as could be.' And he proved the assertion by cutting open a number of them, taken at random from the heap, and showing us the ex-tent of the disease. 'Had he plenty of pota-toes?' 'Indeed, he had not.' 'Of milk?' tent of the disease. Never, nor half enough; never had enough for dinner or breakfast. All his children were as badly off as himself—not half enough potatoes, and often nothing to drink with them, as he could only afford the milk of one stripper for his family. He had no fish, and very little of anything. This was the substance of his story, translated for us by an interpreter; and yet he was a large holder, though his bed was atraw his cabin falling to pieces, and the mud outside percolating to the interior, where it was trodden into a filthy adhesive glue by the feet and hoofs of the semi-naked children, pigs, fowl and cattle." In introducing the second article in the Pic-

torial, the editor remarks: "The accounts al ready given of parts of the O'Connell properties are now to receive additions, which will enable the reader to form a clearer and more decided opinion of their condition. It should be kept in mind that the sketches from which our en-gravings are executed have just been transmitted by our artist, who made them on the spot, and the, may therefore be received as faithful transcripts of the objects he beheld. Our sim from the first has been truth, nor shall anything induce us to swerve from it—a clear stage and no favor." The spots depicted and described in our last number are at various disfavor." tances from Darrynane House (O'Connell's residence). Darrynane Beg is the nearest, being about half a mile from it; Tarment, Ightercon, Kilcornan, Ardcara, Raynard, Oughermeny, are distributed over a circle of about fifteen miles diameter. In a map published by Lord Devon's Commission, in which the social degradation of the people is represented by degrees of shadow, this district (O'Connell's estates) is marked as the darkest. To one of these places only we shall allude in the present paper.

Previous to where the pencil sketches are given is the following general statement made: "The cabin which appears in the engraving has the appearance of a brick-kiln in ruing. It may first be noticed that while man alone, the lord of creation, was designed by the be neficent Author of his existence to stand erect, with upturned face, he is here in such abject degradation that he can only enter his wretched hovel on all-fours, like a beast going into his den. Habit only can render caution unnecessary, or in the effort to gain an entrance, his head would strike against the inner wall of his hut. Like multitudes of others, this hovel has no flooring; the surface on which the inmates tread is earth-damp earth, for damp it must always be, from the prevalent moisture, from the rain, against which there is no defence, driving in, and from the little effect the fire can have; in other words—yet words strictly true -all below is mud; mud preseed into holes; mud on which a person unaccustomed to such a den of humanity would have sometimes, as he groped about, a sensation of twisting or spraining bis ankle. The upper part of such cabins is always filled with smoke, and hence the cronching attitudes in which the women are very commonly seen, to avoid, as far as possible. the vaporous cloud. The wonder is that life can be sustained in such circumstances, amidst a stench scarcely tolerable in the visit of a few minutes—a stench emitted from every part of the hovel —a stench kept up, too, by the accumulated fith on which, as an island, it (the house) is seen to stand. Yet in an atmosphere thus damp and fetid, thousands exist-

cabin by a post on which an old coat or rag is hung. Such a condition at once affects the heart by a sense of the extremest destitution." cabin has no window; it may have a hole-it must not be too large, or it will become an annoyance, admitting unrestrained the biting wind and the pelting rain. We feel the thought to be horrible, indescribably horrible; but it cannot, in such circumstances of pengry and wretchedness, be withheld; light—the light of heaven-would be a blighting curse to the Irish peasant; it would show him his home misery, and add fresh poignancy to his huge load of suffering.

A GROUP OF HOVELS AT ARDCABA. "Is it said we have sketched a solitary case? That here and there may be such a hovel, but that such cabins appear only occasionally and rarely in the Enerald Isle? We at once meet the supposition. Look! there is a group of hovels. Words fail adequately to describe the situation of such a hords of barbarians. We must yield our task to the details of the artist and the imagination of the reader.

"It may, however, aid the effect by just remarking that could we take a vertical view of the dwellings thus delineated, there would be such a combination to meet the eye as can rarely be equalled and never surpassed on the face of the earth, even among savages, on whom no means of improvement have ever been brought to bear. Looked at vertically, each cabin would appear, having its roof formed of potato haulm, or other vegetable produce, and with its filth heap just by, separated from its neighbor only by sinuous and stagnant streams of filthy water; and so the eye would have from any house it is and so the eye would pass from one hovel to another till it comprised the whole group, forming a spectacle of accumulated and indescribable abominations at which humanity, we say not benevo-lence, shudders with instinctive and overwhelming repugnance. And yet in this very condition twenty, thirty, forty such houses may be seen together, the abodes of a man, his wife, and two, three, four, five, six, seven or eight children, all in darkness—all in abject ignorance—all eating, drinking, sleeping in a bestial state—and all inhaling an atmosphere, from within and around, where evaporation is con-stantly going ferward which is absolutely pes-More in our next; the subject is a prolific one.

A WORD FROM A SUPERANNUATE ABOUT THE CHILDREN'S FUND.

I am favorable to the character, objects, and maintenance of the above named fund, now the subject of discussion; but my partialities do not arise from interest, and never did. If a short retrospect will be allowed, my position will be made planner. I labored on circuits fifteen years before I had a child to claim from any source. That child was six years old and her brother two before I ever received a cent from either circuit. or district for the support of either. At that point, the good sisters of my circuit, learning that the stewards had made no estimate or appropriation for my children, got up a "donation party" for their benefit. The party resulted in sundry "spare ribs," heads of cabbage, sec., and \$28 in cash. My claim for the children, according to the rule in operation then, would have been \$32-short four dollars. I saw that my colleague, a great pet among the people, received his allowances in cash every quarter, although I was always short; and lest there should be any isalways on the part of him and his friends I ealousy on the part of him and his friends, nanded him over one-third of the cash received at the "donation party." For the next seven years, until the new regulations about children went into effect—in 1856, I think—my children's claims were acknowledged by my circuits, (albeit I was sometimes deficient on the whole,) making about \$32 a year.
Although never claiming or receiving much

eredic for financial discernment, and though my two children had but a few years to claim, I saw the fund at once was just the thing to equalize the burdens of circuits, and also to equalize the siroumstances of the joint pastorate of our Connexion, and went in for the arrangement with all my heart. I even insisted on the children's money being the first claim on the quarter's income, as something that ought to be positive, seeing that there were so many persons concernel: and even paying it over half-yearly to the Treasurer, until I found that there was none to did it but myself. Until my two children-first one and then the other-went off the fund (and expensive), I paid from my encuits every year large sums, my membership ranging from 200 to 600 through that time, yet there was no money I paid over more cheerfully, for the reasons above stated. And for the last fourteen years, during which I have received nothin; , I have felt and done the same. And now I am superannuated, my own and wife's quarterage nd other givings are graduated by a a consideration of one circuit's responsibility to the Children's Fund; and I think that those who now our circumstances, and what we give, will : not pronounce our contributions niggardly. And new one word as to the effect of the fund

on the return of members, &c. I expect that, in some cases, it does restrict the number returned. although, if the honest claims to membership are concerned, I suspect that in most cases the return of members is rather more than less than it ought to be. And I do not see how it should well to otherwise; for what with a very unobvious way of receiving on trial-the solemn reception into full membership at the end of probation being in many places a dead letter; the slovenly observance of class-meetings and quarterly visitations in many eironits; the almost total neglect of visitation of the sick and absentees by leaders; and the want of thoroughness of pastoral visiting by some ministers, otherwise excellent and faithful men, till those whose names have been once enrolled become uncertain of their relation to the church. The very classbooks and church registers are sometimes so neglected, that a return of members must be in those places largely guess-work. This accounts for the fact that very often, if you ask prominent members and officials of the relation of a particular person to the church, you receive a h tating answer. "Is Mr. or Mrs. A. B. or C. a member of the Methodist Church?" You will probably get an answer such as, "I do not know, indeed;" or "Well, I think so, but I can-not positively say." Or if you ask the minister himself the same question, there are many of whom his answer will be, "Well, yes, a sort of member." I am glad the above does not apply to all ministers and all circuits; but honesty compels me to say it applies to too many. A return to strictness and orderliness is much required; and such strictness and method would be found far more workable than haphazard administra-

My advice would be, Preserve the Children's Fund intact, and keep our other requirements so as to make it feasible; and keep up the spiritual life of the Church at the same time. If I have pointed out anybody's negligences, please don't get offended, but take the hint in the kind, honest spirit of candor in which it is given. Your fellow-laborer of more than haif a cen-SUPERANNUATE. tary,

THE CHILDREN'S FUND.

DEAR SIR, -So far as I have read the corres. condence in your journal touching the Children's Fund, it has appeared to me that not one of the letter-writers has borne in mind what is the jundamental principle upon which ministerial support is based. That principle, I take leave to say, is this :- As thy days so shall thy support be. The formula faithfully expresses the principle. The Methodist people, through their representa-tives of the Official Board, have, from the beginning, said to their ministers, " proportion our givings to your needs-your ncome shall increase with the increase of your financial responsibility." Now let us se principle at work. The wants of a preacher in probation are supposed to be less than at any subsequent period of his ministerial life; he therefore geta less than at any subsequent period. After ordination, by which act he is finally set apart to the full work of the ministry, and permanently installed a brother in the ranks f the brotherhood, if he remain unmarried he does not receive anything like an adequate remuneration for his services, such as be would we cannot allow such a degradation of lan-guage as to say they live. The place for sleep-ing is usually marked off from the rest of the Church, simply because his salary is regulated

by the principle above referred to. The questions, "Married or unmarried?" "Children or no children?" are questions of absolute indifference with other denominations, and would not affect a minister's income anywhere out of Methodism. When a minister marries, the Methodist people say to him, "Now your circumstances are altered. You will want a house; we shall find you one. You will need a larger salary to mainstall a house than to live as before, a lodger; we shall guarantee you a larger salary." Thus the principle, As thy days so shall thy support be, Again : the results of marriage increase financial responsibility, and once more the Methodist people apply their own principle and say, "Hitherto, we think, we have reasonably met your wants; they are now increased, so for every child there shall be a fixed allowance up to the age at which children are supposed to be able to take care of themselves." And so the principle operates through the whole course of the working years of a minister's life, till he halts, "worn out" in the good service, when it is applied once more as a prop to let the aged servant of Christ down gently into his grave. The principle is evidently founded in the strong family attachment subsisting between ministers and people. It has been recommended to us by the most statesmanlike minds in Methodism, and by more than one hundred years of trial. We are not going now, I presume, to raise the question of the expediency or inexpediency of abrogating the general principle upon which ministerial support has been through all our history based; and, if not, then I respectfully submit that the present controversy bearing upon the Children's Fund is at least promature.

CHILDREN'S FUND.

DEAR SIE,-A good deal has been written on the matter of the Children's Fund, some saying it is a great help to ministers on poor cirouits; others stating as positively that it is a heavy tax, and one not to be put up with much longer. One speaks of the "beauty of the fund," and asks, "If there are improvements, let us have them," etc.

Now, Sir, I am not a minister, but a member

of the Church, and have had my eyes as well as my ears open, and I am satisfied that the fund as now raised falls to accomplish that for which it was intended, namely, to help minis-

ters laboring upon poor circuits.

Dear Sir, will you allow me to throw out a suggestion? Would it not be an improvement if we were, justead of taxing the members, to tax the salary of each minister? Then we would be all satisfied, the strong helping the C. JACKSON.

MINISTERIAL AID SOCIETY.

TO THE MEMBERS.

DEAR BRETHERN,—Owing to the death of the Rev. E. L. Koyl, which took place Nov. 21st, and who was a member of the above Sciety, I beg to call your attention to Article III. of the Constitution, which reads: "On the death of a minister who is a member of the Society, the Secretary-Treasurer shall imme-diately remit to the widow and family of the deceased the amount yielded by enrolment, less expenses; and, that there may always be funds on hand for the immediate payment of any claim that may occur, he shall forthwith make a call of two dollars on each member, payable in thirty days. The prompt payment by the ministers of such shall be necessary to keep good the claims of their families."

In accordance with the above, you will please remit the amount of your subscription to yours affectionately.

S. Ross, Treasurer. Toronto, Navember 24th, 1880.

P.S.-1. Should say who are not members of this Seciety, and who may read this netice, wish to aid this worthy cause, they can do so by contributing to its finds. Contributions thank-fully received and acknowledged by the Trea-

surer.

2. This is a suitable time for ministers who

Article are not members to enrol their names. Article II. of the Constitution provides that "All members of either Conference of the Methodist Church of Canada shall be eligible for member-ship (up to fifty years of age); and the payt two dollars, on enrolment, shall con-

stitute such membership."
As "the object of this Society is to afford immediate financial aid to the widow or children of any of our ministers who may die," and as I know of no means at a minister's disposal which such aid can he so easily secur sid, too, at a time when most needed-I would most earnestly recommend all who are eligible, and who wish to make provision for their

families, to eurol their names at once.

The Society was organized in June, 1873.
Nine of its members have died; the first, shortly after its formation. He had paid his enrolment fee (\$2), and his family received, immediately after his doath, \$180. The payments of the others who have died, in answer to call, have ranged from \$4 to \$16—the highest amount paid by any member—and the receipts by their families have varied from \$200 to \$400. Some died suddenly, and left their families in very stringent circumstances. The money they received was of untold advantage in paying expenses, and in alleviating suffering consequent on the removal of the head of the family; while it gladdened the hearts of surviving members, whose contributions, cheerfully given, blessed the widow and the fatherless

Some of the members, through a kind Providence, may be able, by other means, to leave their families comfortably provided for; yet they contribute cheerfully, in answer to calls made at the death of their brethren, accompanying their contributions with kind and sympathetic words concerning the bereaved, and, as one added. " There is no money that I give so cheerfully as I do this."

If all our ministers (to say nothing of lay-men) would come forward and do likewise, the amount given by each, though small, would, at the death of a minister, whose limited income forbade his laying up anything for his family, go far toward romoving the burden of anxious care from his heart, while, through blinding tears, he casts a last look on them, and committed them to the care of others.

Ministers who wish to become members by remitting the \$2, will have their names at once enrolled by the Secretary. .

CHRISTIAN PERFECTION.

Sis,-In the Guardian of the 24th ult. you have published a sermon by the Rev. A. L. Russell on "Christian Perfection." Will you admit a few remarks into your columns by a layman-an old Methodist-in reference to it?

I promise you, nowever, I am not going to deal with the sermon itself, though it would be easy to tear it to tatters. I only ask leave to w that the text he has chosen affords no adequate foundation for the superstructure of his discourse. The text is, " This is the will of God, even your sanctification; " and he stops But is it right thus to manipulate the Word of God 1 Do the words of the text form a sentence, the sense of which is complete within itself? Not at all. The preacher might as well tear a leaf from his hymn book and hand it to me saying, "That is the hymn-book," as palm off on me a small fragment of a sentence for the whole sentence. Please look at it again. Has it a full stop after it, or even a colon? No. Nor even a semicolon. It has only a comma. I aftirm that the words quoted as a text, when wrenched from their proper connection, convey no adequate idea of the Apostle's meaning, still less do they legitimately form a groundwork for the argument of Christian Perfection. Let us read the sentence: "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his ressel in sanctification and

Four verses are required to give the entire sentence; the gist and scope of the Apostle's reasoning cannot be gathered from less than the two verses I have quoted.

The sanctification here spoken of is-I speak it with reverence—a comparatively low degree of sanctification. It is a sanctification which consists, mainly, in abstaining from fornication. This is so strongly the case, that the sense of

sentence as if it were written, "For this is the will of God, that ye should abstain from This, I am persuaded is the fornication." primary meaning of the text; fornication, of ourse, including all uncleanness.

And yet it is on these three words, whose meaning obviously depends upon the connection in which they are found, and whose elimination from the text in question can scarcely be said to do violence to it—it is on these three words, I say, thus dislocated, disjointed and dissociated from their proper connection, that your preacher builds the doctrine of Christian Perfection. He must take higher ground.

JOSEPH BARKER AND SCEPTICISM.

DEAR SIR,-One of the best antidotes to Irifting with which I am acquainted is the Life of Joseph Barker," written principally by himself. As an impressive portrayal of the dangers of doubting and the desolateness of scepticism, I know of nothing line it. While a minister of the New Connexion Methodists he was drifting. This process went on after his expulsion, until he became thoroughly infidel in his sentiments and deliverances. The influence of a good father and mother, a good wife, a good family, and the painful corrections of a loving Providence, especially exercised on this side of the Atlantic, were instrumental in gradually restoring him to the favor and faith of his mother's Saviour. The last few years of his strangely checkered history were spent in un-doing. At "evening time" it was "light." I finished reading the Life last week, and, in-

stead of the sermon on Sunday evening, I gave a summary of its facts and lessons.

The Rev. Robert Collyer, through whose favor I came into possession of the volume, says: "I feel far more tender toward the poor fellow than I did; his struggles back toward faith in God and the Christ are wonderfully pathetic."

H. F. Bland.

MINISTERS' SALARIES.

Sin.—I see by the report of the proceedings of the Missionary Board that Domestic Missionaries' salarles do not exceed \$450. Will the secretary be kind enough to answer the folowing questions?

1. Will be inform us if there is a distinction made in the appropriation to Domestic Mis-sionaries? or how it comes to pass that some married men receive \$450, and others receive omly \$324 ?

2. Deducting \$100 of that amount for home keep, etc., leaving \$224 for support of family, can he inform us if the Missionary Board, at the time of appropriation, gave any sufficient reason that a married minister could live on that amount, viz., \$224, excluding Children's

3. The Report states that about 30 per cent. of the amount asked for was deducted. Does the Report mean the amount asked by the District Meeting? If so, then there is an injustice : for some district meetings asked for the whole of the probable deficiency, whereas others asked for only a part, or what the Board would probably grant. Or, does it mean 30 per cent. off the \$750 each minister should receive? It so, then those that receive \$324 have had a reduction of 60 per cent., instead of 30.

4. Would he inform us what per centage was taken off the salaries of the foreign missionaries, and the salaries of those in connection

with the Musion Rooms? 5. The Report perceives the necessity of inoreasing the income, so that greater appropria-tions might be made. Does it mean to Domestio Missions or the Japan Mission? where, it seems by the Report, it is the intention to increase the agencies when the income is greater. 6. Is it the writer of the Report or the Mis-

sionary Board that promises larger grants to Domestic Missionaries, should the income be 7. How is it they were not made larger this year, since there were fewer missions than last year, and since the debt was paid off, thereby

saving the interest? 'According to this year's

grants, they are \$100 less. ... 8. Would Dr. Hunter give us the reasons that were presented at the Central Board why a larger appropriation should be given to the Mission Rooms, as many think it is too large

already ? We on Domestic Missions are interested in these things; and we think we are not unreasonable in asking for more light on them, pecially on the salary question. THOMAS HADDON.

SALARIES OF DOMESTIC MISSION-ARIES.

Mr. EDITOR,-It will no doubt be a matter of profound regret to many that the Rev. T. of forty-three years' continuance. Most honor-Haddon, of Hepworth, should have deemed it able mention was made of him in the papers of necessary to ventilate his salary grievance in his own city, one of which includes the statements the columns of the Globe—especially that he made at his funeral by his own pastor, which it should have dragged the N. P. in as a culprit for many godly men are to be found who are willing to swear (so to speak) by the N. P. I am not one of them. When I swear at all it is by the other person, but there are doubtless some on the Hepworth Mission on whose pursestrings his remark will hardly have a relaxing endency. That, however, is his own affair.

But when he strives to leave the impression on one hundred thousand readers of the Globe, nany of whom belong to other denominations, that he has to maintain himself and family on a salary of \$200 a year, and that many are even worse off, the statement is simply untrue, and a libel on our generous people, who, as a rule, sustain their ministers as liberally as any Protestant denomination in this country. What then are the facts?

The Missionary Committee of the Teronto Conference, at its recent meeting in Lindsay, after comparing the amounts asked for with the sum at its disposal, regretted to find that it ould only afford \$450 to a married missionary. This, as is well known, is exclusive of rent, move ing expenses, and the Children's Fund allow-

We have then on such a mission as Hepworth: Salary, \$450; rent, \$60; (if a large family,) children's allowance, say, \$180, from which we may deduct the \$40 of tex to be paid in to that fund. This leaves him a total allowance of \$650. But he claims that he has a horse to keep out of that, and a hired girl, and is more over compelled to pay ten dollars into the Superannuation Fund, and five dollars into the Missionary Fund. But surely this is straining a point for the sake of effect. As I understand t, there is no compulsion in the matter of sustaining any of our runds. And as to his horse, a man on such a mission as that who will visit his people, will receive more than his horse-keep from them in gifts which they will force him to accept, and in many instances will not allow him to account for in making his quarterly

And if he keep a servant, he can take his wife out with him often enough to save the board and wages of his domestic helper, besides thereby showing their united interest in the welfare of their people. And this sort of kindly interest never fails to secure its reward, both in this life and in that which is to come.

But he says instead of \$450 he will only have \$324 as the total from his people, including the missionary grant. And yet he reports a total attendance on worship of 550, with a membership of nearly 100. It strikes me that a man with a congregation of 500 people, 100 of whom are members, need not starve at any rate. There s something wrong, Bro. Haddon. It is not all

I know I can speak for one Methodist minister who has always received a comfortable sup-port from his people; and I have never had more than the average run of circuits and mis-sions—hardly that. But of course I have always been popular, and that counts for a good deal. And then I think I am better than the average run of preachers, although there are some benighted enough to differ from me in that opinion; and perhaps that also accounts for something. And again, I have a sensible wife, who, when we can afford it, is content to keep a servant, and when we cannot, is content to do without. That also contributes its mite in enabling us to keep "right side up, with care." But there are also drawbacks against me. I am not a first-rate visitor. I can only average the sentence would not be greatly if at all about four a day for say two hundred days in weakened, if we left out the words, "even the year, and I am not very good at keeping your sanctification," altogether, and read the money when I do get it. I give a good deal

away, and I dare say spend a good deal foolishly; but, after all, we have managed to live very comfortably on our circuits, keep out of debt, and save a little into the bargain. But if I am ever sent on a mission where "the poor minister gets \$62.50 for himself, and the same amount for his wife," I will buy a new bucksaw and at-tack somebody's woodpile, like a man, rather than rush into the daily Globe with my griev-

ance. I give the woodpile fair warning in time. Please, dear Christian public, don's reply to this, or I might have to write again, and it would be almost a pity to disturb the now almost settled conviction that I was "born to blush unseen, and waste my"—what do you call it?—"on the desert air."

J. Shiller.

GRANGE.

Sin,-In your paper of October 20th, I must confess I was surprised to see such a tirade against the Grange. We have been having such tirades from "Auti-Granger" in our local papers, but we have treated them with the contempt of silence. Seeing he had failed to draw our attention in that way, he makes another great effort, puts on the garb of religion, assumes the name Methodist (I am very much mistaken if he has either part or lot among the Metho-dist); takes up for his weapon our cherished friend the Christian Guardian, which has been a welcome visitor ever since we have had a home of our own, and with it flings his dastardly mis siles into our faces. Nothwithstanding all this. I should still remain silent were it not that the respect I have for the Guardian and you, sir, its worthy Editor, constrains me to make a few re marks. As to bringing up all the principles and merits of the Grange, I desist. Since the Grange has been organized in Canada there has been public picnics, and free lectures, with both time and place afforded to anti-Grangers to come forward with their inquiries or opposition; but they have neither the courage nor manliness to

I am a Granger with the experience of some years. I hold the Grange as one of the grandest and noblest organizations of modern days eir. its chief aim and object is to raise agri culture to a higher standard, and to aid the farmer in filing that noble position he was designed to fill by his Creator. "Anti Granger" claims that we have banded ourselves together for the ruin of the merchant and mechanic. I deny the charge. I feel sure I am speaking the mind of all true Grangers by stretch ing forth the right hand of friendship to merchante, mechanics, and all honorable callings. As to trading, I claim it is every man's privilege to use his money to the best advantage; and if I take my dol'ar and use it in the retail store wholesale house, or manufacturer's firm, it is no

person's business.

He says be is not a merchant. He did not seed to tell us that. I can tell you who he is; he belongs to that class that are called squatters. They equat in or near our towns or villages. About all they are seeking for is a little notoriety consequently they make ready machines and willing tools for the dissatisfied townsman. Just think of the impudence of that class of people to criticise on the character and piety of our local preachers, class-leaders, and Sunday School Superintendents. Now, sir, I am neither a local preacher nor a class-leader, but I am acquainted with men bearing that honorable title, and they are Grangers too-men who were born and brought up here, who have stood the test of criticism for years, and now they stand with enviable reputation, unquestionable character, and exemplary piety; and I can assure you they have not lost any of their faithfulness nor usefulness by becoming Grangers. There is a great deal more I might say, but I am done Anti-Granger " may write columns if he will; but as far as I am concerned they will go unanswered. Thanking you for bearing with me, I remain yours truly,

GRAVENHURST.

DEAR SIR,-The letter which appears in your issue of Wednesday, let inst., under the above superscription, and signed "Official Board," is a deliberate forgery, for which reason I make it no reply. RICHARD DURE,
Superintendent of Gravenhurst Circuit.

The Righteons Bead.

THE LATE JOHN ELSON, SEN., OF LONDON, ONTARIO.

No obituary as yet has appeared in the Guan-pian of this estimable member of the Church, who was long one of its heartiest supporters, at which many have expressed their surprise and I am requested to provide one, as his friend would be hard to improve upon, and which I shall therefore use, giving afterwards my own personal knowledge of Brother Elson and my estimony to his character. The Rev. B. B. Keefer holds the following

ianguage concerning our subject :—
"Mr. John Elson was born in Devonshire hard by the city of Exeter, England, on Oct. 18, 1806, and spent the greater part of his youth in Devenport, where, in the spring of 1829, he united with the Wesleyan Church. He preserved as a precious memento his class ticket of full membership received in December, 1829. His membership continued uninterruptedly till the transfer to the Church in heaven -- a period of fifty-one years. He was married on the 22nd of April, 1832, and two years later removed to this country with his now wife, and settled in the town of Port Hope, Here he became acquainted with the Rev. John (now Dr.) Carroll, who proved a life-long iriend. Removing to Lendon, March 1st, 1844, he united with the old King Street Methodist Church, then under the care of Ray. Edmund Shepherd, the Chairman of the London Districe. He was appointed a local preacher when residing in Port Hope, and continued to exercise his gifts in this office upon reaching London, and till his failing strength forbade such work. His acceptability as a local preacher and the demands of the work required him to devote a large part of his time and strength to the cause, and many through the surrounding country for miles bear testimony to the value of these services. He became a member of the Trustee Board of the Richmond Street Methodist Church; and was honored with a place in the original Board of Trustees of North Street (now Queen's Avenue) Church. Upon the opening of the Petersville Church in July, 1870, he transferred his membership thereto, and assumed the responsibility of a leader at that appoint ment. He was the mainstay of that cause for years, and saw the progress of the work at that ppointment. As a member of the Board of Trustees, he was anxious to do everything in his power to forward the cause. His place in the congregation was never vacant, so long as strength permitted his presence, except when absent as a local preacher. He filled up a use-ful life of seventy four years, and died with a memory that is blessed of men." "The sermon was then proceeded with, the text being chosen from the tweltth verse of the sixth chapter of Hebrews. At the close of the sermon, Rev. Mr. Pailp spoke a few words ex-pressive of the high esteem in which the de-ceased was held."

My acquaintance with Brother Elson in Port Hope has been referred to. My appointment to the Cobourg Circuit, in 1837, involved travels and labors extending from the village of Colborne on the east to the hamlet of Newtonville on the west, and to all the towns, villages and country neighborhoods within these limits as far north as what is now called Elizabethville; and I and my truly industrious colleague, Rev. John Douse, endeavored to give honest and thorough pastoral attention to all these. Therefore, when I ended a Sabbath's labors at Port Hope on Sunday evenings, instead of galloping home to Cobourg, I remained overnight and spent the following Monday, at least, in visiting from house to house. In one of my very first rounds I fell in with a young couple, newly from England, with one curly headed infant son. The husband and father was a sizable, lithe, very young-looking man, ex-

office and distinction as ever a man evinced. I heard him pray in the Sunday night prayer meeting, and knew he had gifts. I met him at his place of business and in his house-for I was pressed to be their guest from time to time, and somehow, in my wanderings, I liked to take shelter there, they were so cheerful and cordial. And Elson, though almost boyishly laughter-loving and laughter-provoking, was really very religious and serious at bottom, and possessed of sound views and useful conversational powers. Those were happy moments at the table of the young English couple, while partaking of their savory cutlets, as we talked of things new and old, relating to this country and to Devonshire, in old England.

We had a revival and formed a class at a new place seven miles west of the town, had but no o: e the neighborhood suitable for leader. Elson had often gone with me, or held useful meetings with the little society by himself; and as I knew him to be acceptable. I therefore proposed his taking charge of the newly-gathered flock. I found him to be one of those unaffected men who was willing "to be or not to be," and he modestly consented to "try." He had a horse at command, and always met his class, and it prospered under him; and from leading the class he was gradually led to public exhortation, and he was soon put upon our moble plan, with its twenty-two "laborers" ranging from the Rev. Ma thew Richey, A.M., down to plain John Eison. In due time he graduated to be a local preacher.

In 1847, ten years after our first acquaintance, I was removed to London, at which time the Church was passing through a crisis, and we lost, at least for a time, a good many members and adherents, but my old friend stood by me and Central Methodism, as he did all the way through Our brother, though an Englishman, attached himself to the indigenous Methodism of the Pro vince, and became warmly attached to several of its oldest ministers : the Rev. Asabel Hurlburt was one of these, and the Rev. Dr. Ryerson was the object of his unbounded admiration. He was very liberal with his money and of any help he could render, and one of the most punctual local preachers I ever knew. He was as willing as he was strong and enduring, going with the utmost cheerininess in all weathers. He gave not only his time and strength, but that of his horse as well, often to be used by brethren who had none. The minister's work never hung fire for want of a horse—av. and a driver too. I call to mind the many, many times, both down country and upcountry, when long irksome, nocturnal journeys, that otherwise would have been dangerous, were sheered by this man of courage and conduct. Many of his instructive religious anecdotes, of which he had a remarkable fund, came into play at those times to beguile the way.

Of his preaching I have to say, that though it was colloquial, it was very acceptable and wore well. I never knew a secular man whom people were more willing to hear commend re ligion, on the ground of confiding in him. He was not sanctimonious, and he did not seem to believe there was any harm in an innecent hearty laugh; but when he spoke to his neigh-bors about religion, they listened with respect for all that. During the most of his time, those in the meat business had to unite the work of both drover and butcher; but I never knew the country people refuse to receive the r erstwhile drover as their Sunday preacher. As to business, he was honest, and exceedingly industrious; but so generous, and, perhaps, noncommercial, as not to prevent some "downs" after his many "ups;" yet I never heard of a man charging him with dishonesty, or anything dishoncrable.

His children, grandchildren, sons-in-law and daughters in law, who saw the most of him, a l remained adherents, and nearly all actual mem bers, of their revered relative's Church. One of his last instances of activity was to go with and to listen to the first effort of a grandson as a local preacher—a precious youth whom he lived to rejoice over as a probationer for the full min-

istry of the Word.
"His illness," says a local paper, " was a long and painful one. Notwithstanding the fact that he had all the loving attention that a fond family could bestow, and professional skill ad-minister, his sufferings at times were excruciating." But the whole was borne with the most exemplary patience and fortitude. Once during his final illness I had the mournful pleasure to witness my friend's triumph in the furnace.

An unusually large funeral; resolutions of condolence with his family; and the testimony of the city papers—all attest the esteem in which A London city journal says, "Thirty six years ago, on the 1st of March, he came to London, and has resided in this vicinity ever since.

He leaves a widow, four sons, and two daughters. The eldest son, John Elson, jun., is in Manitoba." A most manly, wellprincipled person, I may add, is young John Elson. We have every reason to hope that he and all the rest will ever tread in their father's steps. The aged mother and widow has the most tender sympathy and respect of all who know her. May supporting grace be accorded to the old pilgrim till she, too, is called to join "The friends foudly cherished, who have passed on

I close with heartfelt adoption of the words of David relative to his lost "Jonathan: "I am distressed for thee, my brother; very pleasant had thou been unto me ! " John Carboll.

REBECCA WALLER.

The subject of this brief sketch was born in Ireland, in the year 1831. Her parents emigrated to Canada while she was but an infant and settled in the far-famed and bountiful county of Prince Edward. Some years after this they removed to York State, where, her, father died. After this sad bereavement, the mother with her little family returned to Prince Edward, where she devoted her attention to the educe tion of her children for the activities and reanonsibilities of after-life. Her industry and maternal cars were amply rewarded when her children were all honorably and comfortably

settled around her. Rebecca, the subject of this notice, was united in marriage to William Waller, a young man of intelligence and probity, in the year 1847. This union was an honorable and happy one. They mutually and cheerfully shared the viciositudes of good and bad fortune for thirty-three years, They came to the village of Frankfort about twenty-nine years ago, and began business in right good earnest. Their happy home was ever open to the weary itinerant. Many of the aged heralds of Methodism will recall with unfeigned pleasure the happy hours spent under the hos-pitable roof of Brother and Sister Waller. It was a genuine pleasure for them to entertain the ministers of Jesus Christ, and to contribute of their substance to promote the cause of God. It was no unusual thing to hear them express their deep regret that they were not able to do more to sustain the interests of the church of their. early choice.

Bister Waller was converted to God in very

early childhood, and continued to walk in the fear of God and the comfort of the Holy Ghost until mortality was swallowed up in life. She delighted in the services of God's house, and whenever her health and domestic duties permitted, she was found in her pew at the appointed hour. Her holy joy was more frequently expressed by symbolic tears than by piain or hyperbolic language. One of her latest regrets was that she had not more boldly witnessed for Christ when she had time and opportunity. As she approached the end of the Christian race, the tears which had so frequently prevented her from bearing testimony to the goodness of God and the saving power of Jesus Christ, were divinely dried up, and she boldly acknowledged

her Divine Master, and frequently recommended him as the only Saviour of sinners. Being naturally somewhat frail, the arduous and exciting duties of domestic life, and the frequent attacks of pulmonary disease to which she was subject, rapidly impaired her physical energies. It very soon became apparent that that insidious and much dreaded disease, consumption, had seized with a firm and death like grasp the brittle and perishable cashet. When the last summer ended it was too manifest to all that Sister Waller would not be able to bear the severe climatic changes that were so near at hand. It was instructive and encouraging to the Christian pilgrim to witness the calmness and thoughtfulness with which she prepared for the last conflict for immortality. It reminded ceptionally strong, ruddy, and the very piothe thoughtful observer of a wise and prudent ture of health. I did not find him among the person preparing for a journey to a diataut clime. official members, and with as little ambition of And was she not, as she expressed it, "making

preparation to go to 'a land of pure delight, where saints immortal reign ?'" lesired to receive the sacrament of the Lord's Supper just before passing through the vale which divides mortality from life. The writer had the rare privilege of administering this holy rite to this triumphant soul. The few who re-ceived the emblems of the Redeemer's broken body and shed blood on this memorable occasion will continue to cherish it as one of the sacred memories of the soul. It was truly the antepast of heaven. A few days after, on the 27th of September, 1880, this happy spirit was borne by the angels to the "house not made with hands, eternal in the heavens." A large and respectable concourse of people assembled on the 29th of the same month to hear what the preacher had to say on the blessedness of the pure in heart, and to pay their last tribute of respect to one who died happy in the Lord.

P. D. W.

JOHN PETTY.

The subject of this brief sketch was bern in Yorkshire, England, in the year 1807. He came to America in 1832, and after a stay of five years in New York city, removed to Canada and set-tled in the township of Puslinch, at the place now known as Arkell, where he lived until the

time of his death, October 7, 1880.

Soon after settling in Poslinch, Father Petty gave himself to the Lord and joined the Methodist Church, and through all the varying for-tunes that has attended it from that time until the day of his death he was its firm friend. What there has been of Methodism in his neighborhood, and what there is now, is no doubt largely owing, under God, to his influence. He held the offices of Trustee, Class-leader and S.

8. Superintendent. Father Petty was a man of very even temperament, not easily unduly elated, nor easily de-pressed. Other, might grow cold and cease striv-ing, but no amount of opposition could cause him to forsake his Church or lose his confidence in God. He prized the privilege of worship and Christian fellowship, and would have it though it cost him the labor of walking miles to secure it. Some that met with him in those early days will remember his faithfulness. Many Methodist preachers will be glad to kr o his end was peace. His house was their home. They were always welcome while they stayed and he bade them God speed when they departed He regarded them for the sake of their Master.

Father Petty was very ill two years ago, but had quite recovered; so that though always ready, there was no reason to think that death was near. When the end came it came and-denly. He sickened in the morning, and the next morning he died.

He had planned that week a visit to his daughter, but instead " his eves beheld the King in his beauty and the land afar off." The writer never saw him so cheerful and happy in his exp-rience as on the Sunday before his death. So noticeable was this the night before he was taken sick, that his wife said "something ucusual will surely happen." And there did. the messenger took him not by surprise; he was ready. He was unconscious most of the time during his sickness, but when he did speak, they w-re words of trust. His last words were, Jesus, Jesu-." And he was soon ever the river.

Father Petty was twice married. He leaves sorrowing wife and a family of twelve children. "But they sorrow not as others that have no hope." He left them a rich heritage of faithful counsel and godly example. We pray that the consolations of grace may be theirs; that a double portion of his spirit may rest upon them; and that God, who hath promised to be a husband to the widow and a father to the fatherless, may fulfit his promise to them. May God raise up others to take Father Petty's placein the Church militant, and may we all share his glory in the Church triumphant !

J. W. FREEMAN.

MRS. JANE DOUPE, OF KIRKTON. Mrs. Doupe, daughter of John and Margaret rien, was born April 1st, 1834, and born again of the Spirit in her seventeenth year, in a revival conducted by the late Rev. J. B. Kershaw, and died October 18th, 1880. The year follow-ing her conversion she was united in marriage to Mr. Wm. Doupe, who now deeply mourns her loss. They at once aettled on the fourth line, Blanshard, in what was almost the primeval forest, and she proved a faithful helpmate in successfully building up a home. She possess-ed a well-balanced mind and a mature judgment. She loved the Methodist Church, was

true to the ministers of religion, and faithful in attendance on all the means of grace. She was a good hearer for the minister had the benefit of her two eyes, and a countenance that beamed with intelligence. Indeed Mrs. Doupe ossessed the characteristics of both Doross and Lydia of New Testament times, Returning with her husband from the anni-versary of the Base Line Church, she was

thrown from the buggy quite near her own home, and instantly killed. The writer, who drove up a few moments afterwards, witnessed a heartrending scene. A light was in the window for her, and loving children waiting, but she was suddenly removed to the home above. The whole community felt the stroke, and 105 carriages and many on foot at-tended her remains to the Kirkton cemetery. On Sabbath, the writer, in the church, draped in mourning, and amid the tears of many, gave a discourse on the death and resurrection of Lazarus. She left a husband and nine sorrowstricken children to mourn. May the faith which was in her be in them also i W. HENDERSON.

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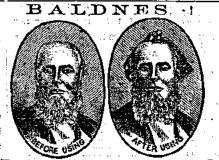
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CHURCH DEDICATION.

CHURCH DEDICATION.

The new Methodist Church at Waller's Falls will (D.V.) be iedicated on Christmas Day, and services on Sabbath 26th and Monday 27th inst. Opening Sermen will be breached by kev. C. Fieb, Chairman of Owen Sound District, on Caristmas Day, at 10 s.m., after which a Christmas dinner will be served in the basement of the church.

Then, the dinner through, speeches by a number of rev. gentlemen. Sermous on Sabbath 26th, at 10 s.m., and 5 30 p.in., by the Rev. J. G. Lairo, Chairman of Barrie District, and at 2 p.m. by Rev. C. E. Perry, of Peneranguishens.

Collection at the close of each service.

D. PERRY, Superintendent.

CHURCH OPENING-THURSO. The new Metho list church, Thurso, will be opene for Divineservice Jan. 2nd. 1831.
Sermone, morning and evening, at 10 30 a.m. and 6.30 p.m. by the Rev. L. Hooker, Chairman of the District. District.

A tea-meeting will be held the following Monday

Advances by the Revs. L. A tea-meeting will be held the following Monday evening, in the courch. Addresses by the Revs. L. Hocker, P. H. McEwen (Baptist), and J. Reachouse. Choice selections of yosal and instrumental music will be furnished.

Admission 25 cents. Tea served at 7 30 p.m. Sabbath wilections and proceeds of tea to be applied on Trust Fund.

Samuel Shybley, Superintendent.

SMITHFIELD CIRCUIT-CHURCH

OPENING.

The Victoria Church on this Circuit having been moved to the 2nd Line, enlarged and rebuit, will be rededicated to the service of God on Sabbath, De-Findedicated to the service of God on Sabban, Joresmber 19th.

Sermons will be preached as follows: 10.30 a.m., Rev.
F. Tement, of Trenton; 230 and 6.30 p.m., Rev. Thos.
Oulien, of Brighton.
Collections in aid of Building Fund.
There will be a Festival on Monday night following.
Box. Doxses and tuilen and others will be present.
Tickets 25 cents.

J. C. Ash, Superintendent.

Educational Meetings, 1880-81.

WELLINGTON DISTRICT.

Drayton-Sermons, Yebruary 20th. Deputation: Rev. G. A. Mitchell, B.A.

Peel—Sermons, Ebruary 27th, Deputation: Rev. Joseph Deacon.

Gorle-Bermons, April 10th. Deputation: Rev. Bobert J. Ha band.

Belmore-Bermons, April 24th. Local arrangements. Forwich-Sermons, February 27th. Deputation: Rev. James Brolev.

Mount Forest-Bermons, April 10th, Deputation: Rev. Samuel Tucker.

Kenilworth-Sermons, April 3rd. Deputation: Rev. Samuel Tucker.

Listowel-Sermons, March 27th, Deputation: Rev. G. A. Mitchell, B.A.

Harriston-Sermons, March 20th. Deputation: Rev. George Buggin.

Palmerston-Sermons, March 20th. Deputation: Rev. Charles Lavel, M.A.

Cliffor. C-Sermons, March 20th. Deputation: Rev. R.

J. Tyler.

Arthur-Sermons, March 20th. Deputation: Rev. R.

J. Tyler.

Arthur-Sermons, March 6th. Deputation: Rev. R.

George Buggin.

Trewbridge-Sermons, April 10th. Deputation: Rev.

James E. Dyer.

Moudeld-Sermons, April 10th. Deputation: Rev.

Henry Berry.

Wallace-Sermons, February 20th. Deputation: Rev. WELLINGTON DISTRICT. Henry Berry.
Wallace-Sermons, February 20th. Deputation: Rev.
John R. Isaac.
Luther-Sermons, April 24th. Deputation: Rev.
Joseph Deacon.

CHARLES LAVELL, Chairman. J. E. Dier, Fin. Secretary. SUPERANNUATION FUND. The following sums received with thanks:

Thorold

Rev. George W. Calvert.

Rev. E. G. Scott, 2nd rem

Montreal, Mrs. H. Dickson

Hamilton District, Fin. Sec. Burlington Rev. Wm. H. Peake . Rev. Wm. Tindall Cooksville, 2nd rem...... Sarnia Dietrict, 3rd rem..

MINISTERS' ADDRESSES. Rev. T. S. Keough, 1-0 Carlton Street, Toronto, Bev. E. D. Mallory, Upper Town, Levis, P. Q.

Births. Marriages and Beaths.

Matters of Birtus and Marriages, to insure insertion, must be accompanied by 25 Cents earh—sent to the Book-Steward.

MARKIED.

Win. Midford, merchant of Teeswater, son of the late Win. Midford, Esq., of Ottawa, to Clara, only daughter of the late Culling Eardy Knowlys, Esq., of Heysham Tower, county of Lancaster, and of Clayton Villa, Clifton Park, Bristol, England.

Olifton Park, Bristol, England,
On the 24th ult., by the Rev. J. W. Catheart, in the
Methodist Church, Prince Arthur's Leading, William
J. Clarke, Esq., chemist and drugaist, eidest son of Dr.
John F. Clarke, eheriff, late M.P.P. for North Nortolk,
to Mes Li lie Louisa Mitchell, youngest daughter of
the late Zeccariah Mitchell, Esq., of Prince Arthur's
Landing, and niece of S. J. Lave, M.P., of Owen Sound. On the 1st inst., by the Roy. Jas. McAlister, of MA/sAZINE, old or new, who will send, in addition to akville, under to the bride, assisted by the Hey. G. A Mischel, B.A., at the residence of the bride's father. Mr. Jas Hoobs, to Miss Eilen Isabella Widdess, all of the town of Hardiston.

On the 8th inst., by the Rev. Thomas Woolsey, at the residence of the bride's father, Mr. Thomas Arthur Allum, of North Mouaghen, to Heohzibah Haniah, only daughter of Mr. Thomas Greenhow, of Peter.

On Wednesday, the 8th inst, by the Rev. John Kay, of Waterford, at the residence of the bride's mother, fir. William McFarlane Booth, of Walpole, to Miss. Mary Eliza, youngest daughter of the late Nelson Lument, Esq., of Windham. On the 8th inst, by the Rev. J. Webster, at the residence of the bride's jather, Mr. George Downey, school teacher, to Miss Betsy Field, only child of Mr. William Field, all of Flos.

On the 9th inst, by the Rev. Jas. McAlister, at the residence of John Wilson, Esq. Toronto township, cousin to the bride, Wilson S. Bavage, to Julia H., youngest daughter of the late John Sproule, Esq. of Toronto city.

On the 11th of November, Mary Elizabeth, wife of Wm. Todd, of Barrie, aged 29 years. She passed away in the triumph of faith. The memory of the just is On the 6th inst., of dightheria, Laura, daughter of the sev. William Pearson, aged three years and five

Months.

Hon the 12th inst, of consumption, at his father's residuce Oxford township, the Rev. Joseph Guest, member of the London Conference.

On Sunday, the 12th inst., at his late residence, 281 Ontario Street, William H. Horsley, late organist of Queen's Avenue Methodist Church, London, Ont., and formerly of Elm Street Methodist Church, Toronto, aged 23 years.

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