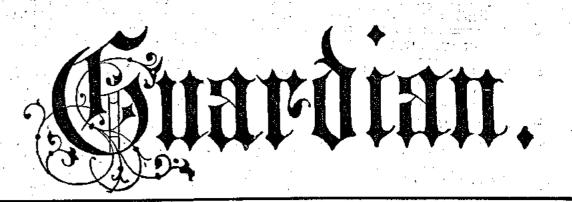


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The Christian Guardian

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ISSUED EVERY WEDNESDAY FROM THE OFFICE OF PUBLICATION 78 & 80 King Street East, Toronto, AT \$9 A YEAR, STRICTLY IN ADVANCE. REV. E. H. DEWART. D.D., Editor. REV. S. G. STONE, D.D., Associate Editor.

REV. WILLIAM BRIGGS, Book-Steward. A CONQUEROR.

On the shining heights he had sought so long, He stood alone at the break of day; The wind about him blew fleroe and strong. And the wide, waste land beneath him lay He could see the arch of the purple sky. And the distant sea-line, thin and white: And hear, as the swift gale hurried by, The low, weird voice of the fleeting night.

He could see the way that his feet had trod, The wreck and rair, his hand had made, The clotted blood on the withered sou, The cold, white faces smid the shade; The land was his by the victor's right, He had swept the people before his wrath, And conquered all by his been sword's might, And marked his course by a lurid path.

His word was law in the prostrate world, Where kings by prone in their gailing chains; He laughed when the bolts of Jove were hurled Along the allence of fruitless plains; The boastful Lumpets for him were loud, And service minions bent to his feet; But he passed alone through the cringing And no red lips for his hiss grew sweet.

And what did this give for the weary years? Lo, nothing at all but a sounding name, And a harvest of wos and bitter tears, For the loss of love is the gift of fame; Ah, few are the good things life can hold; And she one that shines all others above Is neither fame nor wealth of gold, But the sweetness and joy of perfect love. -Thos. S. Collier.

THE NEED OF METHODISM.

We have seen the work she is to do now and for the coming age. As we see it, for that work, she wants the following things :-

First. Her greatest want, which is a permanent and perpetual need under all changes of condition and time and place, a want as inherent as is that of sap to the life of the tree, as the blood or heart itself is to the life of the body, is God in her heart, inward power. Her greatest; want will always be this. This, wanting nothing else, will be of avail. Her riches and improved respectabilture, will be her bane and her curse, will weaken and shackle and destroy her, if she think to do without this. What she needs at the beginning of this new century most vitally pertains to her pulpits and altars and heart shrines. She needs first of all, most of all-so most of all as to be almost alone, as including the supply of all other demands-a baptism of her ancient zeal and love and fire. That is what she wants in her pulpit. I institute no comparison now between the pulpit of to-day and the pulpit of the past. I do not infer, from the fact that the marked effects which attended the preaching of the fathers do not appear in our time, that, therefore, either the preachers are less pious or the sermons inferior in quality. I doubt not that both men and sermons are, on an average, equal to those of the best days of the Church-neither materially better nor worse. The want I name was a necessity then; it is a necessity now; it will be a necessity while the world lasts. The pulpit is God's appointment to spiritually impress must emanate from holy hearts and holy lips, under the inspiration of the Holy Ghost The greater the light the greater the need of this peculiar power. Ignorant masses are much more easily moved and impressed than people of culture. Their emotions lie nearer the surface, and are more readily reached. Their attention is more easily gained; their wonder, their fear, their hope, is more easily stirred. They are more easily excited to action. Their movements are more noisy and demonstrative and infections. It is easy to carry the crowd. The same sermon that would move some assemblies to the profoundest depths, would not create a ripple on others. But be the assembly what it may, for spiritual results the need is a divinely

magnetised agency. I do not forget that, after all, it is the truth spoken rather than the speaker, which is the instrument; but while the truth spoken by polluted lips and without heart, simply by the external lip and voice, may sporadically move souls to a holy quickening, it will remain a truth forever, that to create from day to day, so that they go from a holy Church there must be a holy ministry. strength to strength. Said Whitefield on each. It would be difficult to frame an Lake priest, like people. If the pulpit lack, so will the pew. To carry Methodism as a living power into the coming century her little, and am constantly employed, from pulpit must be on fire. Nay, she wants more | morning to midnight, and yet my strength is | to children, than this; more even than the Holy Ghost daily renewed. O free grace! It fires my in the soul of the preacher (I speak the soul, and makes me long to do something for ly within the reach of any church. The almost fearful words with reverence): she | Jesus. I want more tongues, more bodies, | subjects or themes are practically exhaustwants men of breadth, men of study, men of more souls for the Lord Jesus. Had I ten less. There are a hundred literary men and industry, men of varied learning, men abreast | thousand, he should have them all." A others whose life and works would furnish of the deep questionings of the age, men minister with such a spirit in every pulpit, the material for such an entertainment. gifted with rare powers of thought and would give us a world-wide revival. What a religious feast could be served from speech, and behind none in acquirements. In the life and works of Bunyan, Milton, Cowsaying this I do not forget that our ministry prayer. Wait for it as they who watch for per, Wordsworth, Coleridge, or Scott! One is to be "not wi enticing words of man's the morning. Ps. 130. Wait for it as effect of such entertainments would be

power of God." We have come to an age when all these qualities are needed, and when God demands them of his servants in He can magnify himself by the weakest instrument, however he might prefer the strongest; but he will have hely men to speak for him. The Church wants to-day men mighty with God-men of faith and the Holy Ghost. If she wants them gifted as Paul, or eloquent as Apollos, much more she requires them to have as burning zesl and holy love and complete devotion as glowed in the breasts of the early apostles and martyrs. And why shall not this want be met? Is there lack of motive? Are there limitations in God? Is there any reason why we should be straitened, except by our now unfaithfulness? Do we not know that in the great fight we are passing through nothing short of our best and greatest power, with the Holy Ghost added to strengthen and help our infirmities, will suffice? Dear as the salvation of this world is to God, he has made its salvation largely dependent on man. So with other precious gifts. Men may have civilization if they will; may have liberty; may have the keys of knowledge; may have the harvest of the earth, or the treasures of the mines; but if they will not, they may have barbarism, oppression, ignerance, starvation, and poverty. So is it with his Church; if she will, she may prosper and conquer; but if her ministers will be treacherous or unfaithful, she may degenerate into spiritual death and become a mocking and a pervert.—Bishop Foster, D.D., LL.D. in Centenary Thoughts.

HOW MAY WE HAVE A RE-VIVAL?

1. Plan for it. Aim to have one, subject all your personal and church plans to this supreme one, make everything else subservient. Cultivate the spirit of the sainted Brainard, who was wont to say, "I cared not where or how I lived, or what hardships I went through so that I could but gain souls these things, and when I waked, the first the aim be to promote mutual acquaintance. ity, and even her greatest learning and oul. thing I thought of was this great work; Let the members of the Church, men and all my desire was for the conversion of the heathen and all my hope was in God." Convene the efficers of the church, and consult them. Get them committed to it on their knees, that is a good posture in which to deepen convictions, and seal such a covenant. Enlist them in all your plans. Wise, patient, prayerful work at this point will tell most favorably in all subsequent endeavors. Get together also your Sundayschool Board and pursue a similar course with them. The Sunday-school is curmost hopeful field of labor, and the teacher is the pastor's best assistant. Thus arrange your work and plan for victory as though success depended on your skill and efforts.

2. Pray for it. A true revival is born in prayer. It begins in the closet. The prayers, "O Lord revive thy work," "Create in me a clean heart," "Pour out thy spirit upon the people," well up from the heart all through the busy hours of the day, until the example of an excellent class of entertainheart is burdened with prayer. This spirit ments. It was called a "Bryant Entertainis soon manifested in the prayer meeting. and save men. To do its work effectively It becomes contagious. Anon, all feel that the its appeals and warnings and instructions Lord is in his Holy Temple. Throughout Bryant and a large pillow or cushion made all these prayers and pleadings there is of cotton batting, and set upright, with his

altar."

3. Preach for it. Let the preaching be direct and Biblical. Preach the Word. Warn, arouse, convince, persuade. Preach the law, so as to bring men under conviction | Crowded Street," and "The Old Man's of sin. Be thorough at this point. Right here there is a flaw in many a modern revival. Let our preaching emphasize the exceeding sinfulness offsin, and exalt the holiness of God. Then men will be prepared to welcome Jesus (as the Saviour of sinners.

4. Work for it.. The amount of toilsome, self-denying alabor involved in a thorough revival, none but the Christian worker knows. It implies the most exhaustive, physical, mental and spiritual work. But "He giveth power to the faint and to them that have no might. He increaseth strength." It is wonderful how God carries his workers through such labors, renewing their strength one occasion: "The more we do, the more we may do for Jesus. I sleep and eat but more general satisfaction with all classes,

wisdom;" for God "hath chosen the weak Elijah on Mount Carmel, who never arose greatly to increase the taste for good read-temptible.

which are mighty," that our faith "should welcome report. "Behold there ariseth a not stand in the wisdom of men but in the little cloud, cut of the sea like a man's hand." Kings, xviii.

Cast not away therefore your confidence, which hath great recompense of reward. the ministry. But deeper by far than all For ye have need of patience, that, after ye these is the want of his presence in the soul. have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry .-- Rev. S. McGerald, in Buffalo Christian

CHURCH ENTERTAINMENTS.

The "Editorial Miscellany" editor recently participated in a "Church entertainment," and was so greatly pleased and profited that he feels impelled to share with his constituency the benefit of the occasion. It down his dignity and appear as a star in an letting down but an elevation of his dignity. The Church entertainment question is one Church must be made attractive to them and proper license given in the direction of amusements. A wide diversity of opinion favor cards, billiards and dancing, as home amusements, and countenance base ball, the skating rink and the theatre. The majority insist that between these extreme positions there is a safer middle ground, where amusements which breathe the spirit of the world and endanger the Christian life. Church socials, if properly conducted, are morally harmless and as unobjectionable as a prayer-meeting. Let them be held, not for the sole purpose of raising money, and let women, attend, and let those not members be recognized and urged to come. A little time may be epent in readings and recitations, there may be singing, but most of the time should be spent in conversation. Let become boisterous. Let each speak to as many as he can, and try to leave no person unnoticed. Such socials will do a church good, and help to promote a revival.

In the smaller towns the church may have its cheap lecture courses, which can be made very instructive at net more than one dollar each for the members of the church and community, for ten lectures. But home talent can be utilized to give just as profitable entertainments as can be secured by lecturers from abroad. That entertainment of which we set out to write may furnish an ment." The paraphernalia was extremely simple, consisting of a life-size portrait of and confession of sin; name wrought upon it in large, attractive humiliation before God in the secret place letters. There were three essays or and "weeping between the porch and the speeches upon Mr. Bryant, as an editor or journalist, a poet, and a man in society. Selections, consisting of "The Water Fowl," "The Death of the Flowers," "Bobolink," "Waiting by the Gate," "The Funeral," were read or recited, and three of Bryant's hymns from our own hymn-book, were sung by a quartette. Besides this, there were several pieces of vocal and instrumental music, and two or three amusing recitations for the children. This programme delighted the audience, and must have left a salutary impression. The lessons of Bryant's life, his mother's influence, pure childhood, reaching his life work by providential steps, intense and lifelong industry, temperate habits, domestic and social purity, high, unambitious statesmanship, and unblemished character, were indicated and emphasized in the speeches or essays, which occupied less than ten minutes evening's entertainment that should produce from the more intellectual to the trivial, and

Now this class of entertainment is entire-What a religious feast could be served from

things of the world to confound the things, from his knees until his servent brought the ing. And since any community can secure the necessary books to give the material, to provide it, and has the speakers, what is there to hinder us in providing this class of entertainment to draw the community to the Church? As this is but one way out of many ways of providing wholesome and instructive amusement, there is no serious difficulty in providing first-class religious entertainments in every community which shall hold our young people.-Michigan Ad-

REV. NEWMAN HALL'S WEL-COME HOME.

Rev. Newman Hall, having just returned from a three months' tour in America, his congregation mustered in force on Thursday night, to give him a hearty welcome home. was the first time be had consented to let [Hawkstone Hall, adjoining Christ Church, in which the gathering took place, presented entertainment, but in this case there was no | quite a gala appearance, what with flowers, flags, and appropriate devices. In front of the platform, with a background of choice of considerable difficulty. "How to hold flowering plants, stood a marble bust of Mr. our young people," is a standing theme at Hall, for presentation during the evening, to Sunday-school institutes, ministerial con- mark his thirty years' connection with the ventions, and in the religious newspapers. congregation. After tea the company re-All judicious observers concede that if young paired to the hall, where some little time people are to be drawn from the amuse- was spent in social intercourse. Mr. and ments and companies of the world the Mrs. Hall and the church officers having become seated on the platform, the more practical portion of the evening's business was proceeded with. The chair was occupied exists as respects the proper limit of youth- by the Rev. H. Grainger, co-pastor at Christ ful diversions. One class would have no Church, who opened the meeting with prayer. special young people's societies, or meetings In his subsequent remarks, Mr. Grainger in connection with the Church, no Church | rendered an account of his stewardship dursocial, and no light reading. Another class ling Mr. Hall's absence. Mr. Webb, church secretary, in the name of the congregation, welcomed the pastor back to their midst, and asked his acceptance of the bust which had been executed in his absence. Mr. Hall, on rising to respond, was warmly cheered. It the Church may plant herself, and without was almost worth while to go away, he said. repelling the young, avoid those sports and | in order to meet with such a hearty welcome on coming back. He and Mrs. Hall had travelled 10,000 miles-6,000 on sea and 4,000 on land. On this his third visit to America, nothing could have been more cordial than the reception he everywhere received. On the occasion of his last visit his to Christ. While I was asleep I dreamed of admission be within the reach of all. Let object was to raise funds wherewith to build the tower of his church, and he had long been anxious to undertake another preaching tour in the States, and not say a word about money. During the past three months he had enjoyed that privilege. He must express his thanks to the American people for their unbounded hospitality and generous ing order, so that no plays shall be intro- even before landing invitations began to duced, and no children allowed to run or pour upon him. Churches were readily thrown open to him, and he preached in which exist in this country being unknown on the other side of the Atlantic. He was the guest of Dr. Cuyler and many others more or less known in England; and while but the messenger arrived just after Mr. Hall had taken his departure. He was glad to find that none of the good work carried on in connection with Christ Church had relaxed during his absence. Addresses followed from Mr. Warren Hall, brother of the pastor, and other church officers. Towards the close of the proceedings, Dr. Wilson pre-

> Conversion is no repairing of the old building; but it takes all down and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness, but, with the true convert, holiness is woven into all his powers, principles and practices. The sincere Christian is quite a new fabric, from the foundation to the top-stone all new.

was also made that a testimonial was being

fifteen years' services as co-pastor.

The most fortunate man among us, as the world estimates good fortune, can bring himself into morbidness, misery, and meanness by brooding only on the dark side of life. Break off that fatal habit this instant. There is rain in it to you.

We should not forget in measuring the fitness of "Comforter" that the meaning of aries in India, said in a recent address on

aiming at perfection to pay more attention to their daily falls than to the further pursuit of virtue, and to positive progress in the divine life .- Faber.

It is a common mistake for men who are

When Christ ascended from the earth he

It matters not how selfish a man may be, there is something in him which tells him that the selfishness he sees in others is con-

THE MISSION FIELD.

MISSIONARY HYMN INSCRIBED TO OUR OUTGOING MISSIONARIES.

Go I of heaven, bless thy servants. Faithful to their Lord's command: Going forth to preach the gospel, Far from home and native land; Holy Spirit,

hine, and cheer thom by thy grace. By thy presence give assurance-

Strengthen faith, and banish fears! Breaths thy peace, and love's communion. Bethe"s joys for sorrow's tears! Send thy blessingToken of a father's love!

Lord of heaven, earth, and ceean, Give them voyage safe and free Calming still the sea's commotion, As on stormy Galilee : Holy Spirit,

Waft them well to China's strand Bless their service, and their sowing Fill their bands with goodly seed ! Let them see the harvest growing, That shall pagan millions feed!

While they labor, Let them feast on heaven's bread When at last-life's voyage over-Open for them heaven's portals, With their sheaves ten thousand won Where forever,

They shall singsweet "harvest home!" -Wesleyan Advocate. WESLEYAN.

In accordance with the recommendation of the Wesleyan Missionary Committee the late Conference adopted the following reso

"That the Conference, recognizing the great and pressing need, which has existed for some years, that a visit should be paid by one of the Secretaries to our mission field in India and China, learns with great satisfaction that the Rev. Ebenezer E. Jenkins, M.A., is prepared to undertake such a visit on behalf of the Committee, and to give special attention in particular to the subjects of the reorganization of the work in India and China, the development of village work as to both schools and preaching services, and increased provision for the training of native agents and of a native ministry.

"The Conference further requests Mr. Jenkins to prepare for the use of the Committee on his return a report in correspondence with suggestions and instructions to e supplied by the Committee, and includin also any other information which he may deem it important to communicate."

Mr. Jenkins left London on Tuesday, Oct. 14th, in the steamship Cardiganshire, owned some one be charged with the duty of keep. sympathy. It was so wherever he went, and by his brother, D. J. Jenkins, Esq. He will visit Cevlon, Madras, Calcutts, and Lucknow and Benares, returning to Calcutta in time for the Triennial Missionary them without so much as asking to what Conference in January or February next. denomination they belonged, the distinctions | Thence he will go on to China, and will inspect the work there as circumstances may permit.

The journey itself will be laborious, and the objects to be accomplished are of great at Washington the President sent him an and far-reaching importance. Mr. Jenkins invitation to become his guest for the day, will need the protection, guidance, and prospering blessing which God alone can

PRAYER FOR MISSIONS.

We sometimes wonder if Christian Churches can be aware of the value to themselves of prayer for missions. To pray for the heathen world is surely to awaken sented an address to Mr. Hall setting forth | the noblest sympathy of the believer. We his labors in that place, and at Surrey Chapel | have known Churches that have experienced during the space of thirty years. Mention a divine reaction of love dating from the very evening of the missionary concert. The raised for Mr. Grainger in recognition of his way to presperity as not to retire with one's self, and spend the time in self-measurement.

Look up! Look outward! "Go ye into all the world !" in your pleading supplications! The solemn charge of our Lord is, in this sense, to every Christian. We venture to affirm that no Church will be spiritually barren in respect to home interests upon whose altars is enkindled the missionary flame.

Oh, for more prayer for the universal spread of righteousness! In saving others we ourselves are saved!-Christian Ad-

MORE ZEAL NEEDED FOR THE MISSION-ARY CAUSE.

Sir William Muir, well-known to missionthe word "Paraclete," according to its ety- missions that he did not attribute imperfect mology and its early uses, is that of success to the methods employed by misstrengthener, and not consoler.—Archbishop sionaries, but to the utter inadequacy of their numbers. "Look at Central Asia and Central Africa, with their vast and thickly populated countries, left in gross darkness, or with but here and there a glimmer, making the darkness all the deeper. What, again, are we doing in that great and open field of Persia? At most, but one or two missionaries for the whole people. Arabia did not wholly leave it. According to his own is left untouched. The northern shores of promise he is now seen outwardly in those Africa, once noble sees under Cyrian and Augustine, after swallowed up in the Saracen invasion, and now once more open to us through European influence, are equally neglected. So, too, with Cyprus and Egypt, gotten, as we were wont to say, with ' peace gave us.-Com.

and honor; ' but there is no peace or honor to the Church, when we obtain a kingdom and leave it without the message of peace f.om the King of heaven."-Chr. Cynosure.

GIFT TO MISSIONS.

The Sydney Advocate of the 30th August BAVS :-

" In our mission notes will be found the notice of a generous and most acceptable gift to our mission work from David Berry, Esq., of Coolangatta. It is the gift of a staunch and faithfully built yessel, of ninety tons register, suitable for our inter-island work in Polynesia. Father Wilkinson communicated this pleasing information to the Board of Missions, and a deputation was appointed to wait upon Mr. Berry to thank him for his valuable gift. After the loss of the John Hunt the need of another vessel was strongly

"This year the Chairman of the Fiji District has been visiting the islands in the Bau Circuit, in a chartered schooner, the Mary Hogan, there being now no mission vessel for the work of the group. He reports that he has beavy weather and a rough sea, but that the missionary meetings that he has held already have been successful, and are in advance of last year."

INDIA.

The success of the mission work in India is alarming the leaders of the old faith. Imitating the policy of the later Romans, who, when they saw the fire and sword could not destroy Christianity, sought to offer men all the advantages afforded by the new faith, without thus compelling them to throw aside the old, a society has been organized in India, consisting entirely of members of the highest class, for the purpose of elevating the parishs, morally and otherwise, on the basis of the traditional faith, and thus taking away from them their motive of accepting the Christian faith.

The society propose: (1) To establish schools for the poorer classes in the larger cities of Southern India. (2) To send out men to preach religion and morality, and educate people of these classes for this ministry. (8) To secure the means for talented youths to pursue useful studies in the English schools. Such a society is a strong testimony to the influence of Christipity in India.

Woman's Missionary Society.

MONTREAL.

The regular monthly meeting in Montreal was held on Tuesday, Nov. 11th, with an encouraging attendance. A very full and interesting report of the

meetings of the Central Board in Toronto, was given by the President and Secretary, the hearts of all present being stimulated to deeper sympathy and more fervent zeal in the noble cause of missions.

Our Bible woman, Mrs. Sewell, gave an account of her work for the past month, which has been encouraging. Prospects are bright for the winter's work.

The General Board made a change in the names of branches.

The Montreal Conference Branch is now to be called the Eastern Branch, Mrs.W.H.Walker, 198 Stewart street, Ottawa, being the Corresponding Secretary, and Mrs. McRossie Kingston, the Treasurer.

The Toronto Conference Branch, embracing the Toronto and Bay of Quinte Conferences, has now changed its name to Central Branch. Mrs. W. Briggs, 21 Grenville Street, Toronto, being the Corresponding Secretary. and Mrs. R. Brown, 412 Jarvis Street, Toronto, being the Treasurer.

The London Conference Branch, comprising the London, Guelph and Niagara Conferences, is to be called the Western Branch, Mrs. A. Burns. St. Thomas, being the Corresponding Secretary, and Miss'H. Spencer, Paris, the Treasurer.

The Nova Scotia Branch retains its name. Mrs. Whiston, 74 Brunswick Street, Halifax, being the Corresponding Secretary.

Let all auxiliaries send their orders at once for the number of reports which they desire, to the Corresponding Secretary of

Mrs. Gooderham acknowledges with thanks the receipt of \$5 from a friend of the W. F. M.

STREETSVILLE .- On the 12th olt. our meeting for reorganization was held. Mrs. W. S. Blackstock, of Toronto, kindly presided. The meeting was one of much interest and spiritual profit. We felt it good to be there. Five new members were added to our society, and ten subscribers to the Outlook secured. In the evening a public meeting was held, when Mrs. Blackstock gave a very interesting and profitable address on "Consecration." Short addresses were given by Revs. Mr. Hilts (Methodist) and Mr. Murray (Presbyterian). The choir and other friends favored us with music during the evening. We are grateful to all the friends who gave us their aid, and deeply thankful tol Mrs. Blackstock for the sympathy, encouragement an | help she

Family Treasury.

IN AFFLICTION.

I cast my thoughts as fishers cast their lines In deep, deep sees, And where my bated sorrow sinks and shines Catch mysteries.

Too long, too long by shallow shores of sand Our bearts abide, Adventuring not where, leagues beyond the land Deep meanings glide.

But into every heart, we must believe, Come soon or late, Eventful agencies, which undeceive This present state.

Thenceforward what was all in all to each Becometh naught; As waves wash out the figures on a beach By fancy wrought. Thenceforward unto us those waves dark flow

Grow deathly dear; As if that Power alone which brought the woe Could calm and oheer. No more, no more the shallow shores delude,

Far, far away.
We float on sorrow's saity solitude. Where visions play. There, through the blank of woe, the depth of tears,

And on the barb'd point of human fears Catch hopes divine. Not he, not he who grudgeth to his grief Faith's searching eyes, But he whe watches with untired belief

We cast our line:

Secures the prize. For, far below all sorrows of the past which life sustains. These holy truths will prove to us at last

O friend of my affliction, stricken sore By this dead dust, Let us have faith, have faith for evermore. That all is just.

Transcendant gains,

Bit we as fishers sit, earnest and still On grief's gray sea, Until these tears their sacred ends fulfil To thee and me.

-Independent.

SUNSHINY HUSBANDS.

We read so much about the obligation laid upon the wife to be a perpetual sunbeam in the house, that a word to husbands on this topic may not be amiss. A cheerful atmosphere is important to happy home life. It is hard for children to be good when they are exposed to an incessant hail-storm of faultfinding from their parents. It is very difficuit for a wife to maintain a calm and charmingly sweet demeanor when her husband is critical or sullen, and takes all her tender efforts with indifferent appreciation. I know full well the air of polite amazement or amiable incredulity with which men receive the statement of a woman's opinion that in the home partnership the wife, and not the husband, pulls the laboring oar. Still it is true that, let a man's business be ever so engressing, ever so wearisome, ever so laborious, the mere fact he goes to it in the morning and returns from it at night sets him above his wife in ease and comfort. For him the slavery of routine has its breaks. He gets a breath of the world outside; he has a change of scene daily, he sees people and hears them talk; and his home is distinctly his refuge and shelter. Let a wife and mother love her home and her children with the most absolute, unswerving devotion, and serve them with the most unselfish fidelity, there are nevertheless times when she is very weary.

She knows better than anyone else the steps and the stitches, the same things done over and over, and the pettiness of the trials that come to nursery and kitchen. They are so insignificant that she is ashamed to talk about them, and I fear she sometimes forgets to tell her Saviour how hard they press her; and so, bearing her cross all alone, its weight becomes crushing. A sunshiny husband makes a merry, beautiful home-worth having, worth working in and for. If the man is breezy, cheery, considerate, and sympathetic. his wife sings in her heart over the puddings and mending-basket, and counts the hours till he returns at night and renews her youth in the security she feels of his approbation and admiration. You may think it weak or childish, if you please, but it is the admired wife-the wife who hears words of praise, and who receives smiles of commendation-who is capable, discrete, and executive. I have seen a timid, meek, selfdistrustful little body fairly bloom into strong, self-reliant womanhood under the tonic and the cordial companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion. In home there should be no jar, no striving for place, no insisting on prerogatives, or division of interest. The husband and wife are each the complement of the other; and it is as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with heavenly benediction .- The

Leader. MORE EARNESTNESS NEEDED.

We want more earnestness in the matter of Christian work. A brother comes into a prayer meeting, and he stands up to speak a word for Christ. How tremulous he is! He says, "I wonder if the people will hear me?" His heart is not thoroughly enlisted. He wonders who will criticise him. He wonders if such and such a person is present. Before he begins to speak for Christ he looks all around to be sure such a one is not in the room. How he trembles! After awhile he gets through, and he wonders whether he has made any mistakes, and he goes away asking his friend, "How did I do to night? Did I get along well, or did I make a he care for rhetoric? He says: "Here are God, and I have but three minutes to talk to

a Sabbath-school teacher. She comes in, esting. and says to her class, "Fine day!" Then she arranges her apparel; then she gives an extra twist to the curl, and looks at the apparel of all the children in the class. A minister of the Gospel comes on the Sabbath not in earnest. He has just happened to get into the ministry. He says: "I wonder what the newspapers will say to day? I wonder how many critics there will be in church to-day? I wonder if that sharplooking man that sat before me last Sabbath, looking at me through those spectacles, will be there to day? I wonder if my hair is parted straight? I wonder how my cravat is tied? I wonder if my shoes have the right polish? I wonder if that gesture made awhile ago is graceful?" The Sabbath goes by, and the people disperse to their homes; no saving impression is made, the Sabbath is dead and will not live again until the resurrection. Meanwhile, there is a whole race overboard. How few hands are stretched out to lift men out of the flood; how few prayers offered; how few earnest importunities; how little earnest Christian work. We do not know how this suits your case, we know it suits our own. "Whatsoever thy hand findeth to do do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither then goest."-T. DeWitt Talmage.

METHODISM IN STOCKHOLM.

In his last letter from Sweden, Dr. Buck

"Many years ago our English Wesleyan brethren had a society in Stockholm, but it became extinct. Our work began there hardly twenty years ago. It has prospered amazingly. On Sabbath evening I was present, and found the large church crowded with hearers of all classes. While the majority were of the humbler walks of life there were many of the middle class which in all lands, make an excellent, not to say a necessary, cohesive element in every social organization. In the congregation I perceived a man of most distinguished appearance. He was apparently not far from seventy years of age, more than six feet in height, with snowy hair, faultlessly dressed in broadcloth, and upon his person were various rings and ornaments of gold. There was about him the air of a man accustomed to public life, to serious responsibilities, and was first attracted to him by the devout manner in which he participated in the ser-

" On inquiry, I learned that he was one of the Judges of the Courts of Sweden, a resident of another city, who had become interested in Methodism on account of its zeal and spirituality in which it seemed to him a great contrast to what he had seen in the State Church.

"Thus Methodism, which begins among the poor everywhere, is doing the same kind of work in Sweden that it has done everywhere."

ONE BY ONE.

Though from the boughs to which they've long been clinging, The autumn leaves are dropping one by one, Yet from their dust, new forms of beauty, springing,

Shall smile again in summer's gentle sun. Though one by one the pearly drops of morning, From drooping flowers, on viewless pinions rise, We'll see them yet the gorgeous clouds adorning With glowing arches of celestial dyes.

Though one by one the sters are fading slowly That all night long kept vigil in the sky, The distant mountain peaks, like prophets holy, Proclaim that morning's light and song are nigh.

Though with slow step goes forth the sower weeping.

And on earth's larghis precious treasure leaves Yet comes the harvest, with its joyous reaping. When shall be gathered home the ripened sheaves, Though one by one the friends we fondly cherish Withdraw from ours the cold and trembling hand,

And leave us sorrowful, they do not perish—

They yet shall greet us in a fairer land. Yes, from all climes, where'er the faithful slumber 64'Neath scorching suns, or artic snow and frost. tainless they'll rise, in myrlads without number; All, all, shall meet-there shall not one be lost. -Chambers's Journal.

THE ART OF SEEING.

In everyday life it is much more important to be an accurate observer than a mere book-learner. I have frequently seen the latter made to blush for her deficiences by the most unlearned, says a correspondent in an English contemporary, for in a contest between eyes and no eyes, eyes have generally got the best of it. Nature has given us an inexhaustible store of interest that those who go through life without "seeing" lose much of the zest of it. The savage, who necessarily depends upon his keen eye and quick ear, cultivates those faculties in an extraordinary degree; for does he not see indications and hear sounds which to an unpractised observer would be utterly unintelligible? So also with all persons who live near the heart of nature. The English shepherd, while perhaps ignorant of the very formation of the alphabet, stores up a fund of interesting knowledge, derived entirely

from observation. He can give simple, interesting astronomical facts which might astonish a scientist, as well as trustworthy information on natural history and even botany. His parsuits lead him to study nature in all its varied phases; it is in this way that he can tell you that the arrival of the swallow may be expected on the 11th of April, and not later than the 14th. He will tell you the feeting properties. Sometimes the bisulbest time for noticing the flight of birds, and that nearly every bird has a different man-'balk?'" He is not in earnest. There is ner of flying, and that each has wings another young man beside him. What does adapted to its different habits. For instance, those like the swallow, who catch their food people that I must meet before the throne of | while in the air, have long, pointed wings, while rounded, short wings are only for them. I don't care what people say. It is birds who have slow and short flight. He

Thus, one may possess everything in the way of scholarship, but if he or she have than a pleasant but unhealthy and dangerthat alone, those who are unleared by observing will often make them feel very small. I would, therefore, urge my readers day into the antercom of the church. He is to cultivate the art of seeing or observing; there is nothing like seeing things for ourselves. Our ideas become fresher, more natural, and more in unison with latter day tastes when they are formed from observa-

> . Nature's book is, the one wherein we find the richest, the most varied, and the most inexhaustible subjects for thought. Whole pages of lessons may be leared from the very stones we walk on, and the most insignificant of God's creation possess an interest unknown to those who go through life without " seeing."- Scientific American.

> > ITALIAN SCENERY.

There is an education needed for the appreciation of nature as well as of art. Many people scorn this notion, and as there updoubtedly are some with so fine an innate perception and discrimination of the beautiful that they instinctively recognize it, anybody may believe himself to be one of those chosen few. But the rest of us know that without the native gift, which nothing can wholly replace, the eye and taste require experience and training to comprehend and analyze the beauties of the outer world. There was a time when I resented as hotly as most other Americans the idea that any scenery could surpass our own; I knew that the Alps were higher than the Allegbanies, but, beyond that, I thought that where there are mountains, valleys, a lake, a waterfall, there must of necessity be a view of the utmost beauty, without regard to degree. 'It would be as rational to maintain that a human being is necessarily beautiful because possessed of eyes, nose, mouth and chin; almost everything depends upon the outline and the relative proportion and disposition of the features. The Italian landscape has a classic form and profile; its glowing complexion is due to the light-that heavenly effulgence which can transfigure any scene. - December Atlantic.

TO CURE GOSSIP.

Adopt this rule: Let all who come to you with stories about mutual acquaintances, know that you intend, as soon as your duties to receiving great respect. He sat among allow, to wait upon the parties spoken of girls this summer who would never marry persons of the plainer sort, and my attention disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum book and ask the party to allow you to copy the words, so that you can make no mistake.

> You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath.

> But you ask, "Will it not be mean to go off and detail conversation?' Not at all when your interlocutor understands that he must not talk against an absent person in your presence without expecting you to convey the words to the absent person and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than to the one who is present? If you can thus help to kill gossip, it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them.

> Try our rule. We know it to be good. We use it. It is known in the church of which we are pastor that if any one speak to us disparagingly of an absent member we hold it our duty to go to that absent member immediately and report the conversation and the names: or, still better, to make the party disparaging face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives among his

> Try our rule, try it faithfully, with meekness and charity, and if it does not work well, let us know .- Rev. Dr. Deeme.

A WORD ABOUT DISINFECTANTS.

There are many kinds of disinfectants known, and sold to the public at varying prices, some valuable, others entirely worthless, as disinfectants. Every one is familiar with bleaching-powder, which was formerly (and is still to a considerable extent) so much used. It is very effectual, owing to the chlorine gas which it freely gives off when exposed to the atmosphere, or moistened with dilute acids, such as vinegar. Charcoal, too, is well known as a disinfectant, and as a powerful deodorant. We may here remark that a decdorant simply disguises the bad smell without destroying the poison which it may contain, and in this respect and it is the basis of most of the disinfecting mixed with eighty or ninety per cent, of some other substance not possessed of disinphites of lime and magnesia are added, and these substances are themselves possessed of disinfecting properties; but more generally chalk or sand is used; or the acid is diluted with water. A small portion of the mixture sprinkled in water-closets and other places where decomposing matter is allowed to remain will diminish, if not entirely re-

appreciation of the great work to which she of rain; and thousands of other simple facts who object to its use. It smells rather twenty-five that has been so minutely ex- lord, I give up this case. My instructions is called. She thinks it is a fine thing to be which to a student of nature are most inter. strongly, and many persons are thereby amined in this paper; it is rather the sow. were that this witness would prove that a prevented from using it. It is better to breathe an unpleasant and pure atmosphere ous. The smell of pure carbolic is much more easily borne than that of crude carbolic; and we would recommend the use of the purest carbolic procurable, diluted with eighty or ninety per cent. of water, or mixed with the same percentage of precipitated chalk .- Cassell's Family Magazine.

MARRYING FOR MONEY.

"Society is getting into a strange state," said a very observant middle-aged lady the other day. "It seems as if every one were fortune hunting at our best-known sum. mer resorts. I have been away all summer, and have had abundant means of studying the young people. From my observations during the past few seasons, I have come to the conclusion that the idea that money is the only thing in life worth living for, is growing steadily year by year. Haven't you noticed how few matches have been reported as the result of the past vacation? Well, it scems to me that the first thing the girls ask nowadays when they meet a young fellow is, 'How much money has he;' and the young gentlemen in their turn inquire, Has she got any money?' A week or two ago I was talking with a charming girl at Bar Harbor, and the subject turned to marrisge. Her ideas on the subject were expressed with the greatest sincerity, and with an innocence that was charming. When I referred to so called 'marriages for money,' and expressed the opinion that they usually resulted unhappily, she exclaimed, 'Why, I should consider it an insult if any one asked me to marry him if he wasn't rich.' This seems to be a fast growing if not a prevailing opinion among the youth of both sexes today. The mammas go to the summer resorts with the hope of making 'good matches for their daughters-'good' in a pecuniary sense, I mean—and the girls soon imbibe their mothers' ideas.

"Well, how is it with the fellows? They go fortune hunting, toc. Both have an idea that by marriage they must better their financial condition in the world, and the result is, as I stated, that fewer matches are hundred-thousand-dollar fellow hates to throw himself away 'on a ten-thousand dollar girl, and vice versa. Each wishes to better his or her condition. I read a few days ago of a lady who said she had met sixty because they thought they could not wed a large quantity of money. Isn't it ridiculous? Yes, society is getting into a strange state, and I sigh for those good old days when 'love in cottage' was quite enough for the young people. Love is the only source of true happiness, and these 'money matches cause more unhappiness than anything else in the world."-Boston Gazette.

AS GOOD AS IF THEY WERE OLD.

Truth advertised for an original proverb. Many hundreds were sent in. Here are some of the best :---

A white lie often makes a black story. own trumpet. He who would eat the egg must first break

the shell. Every back has its pack.

The man who wishes to continue believing in his friends should never put them to the

Pens and ink out of reach avoid many a

Look after your wife; never mind yourself, she'll look after you. The present is the child of the past and

the parent of the future. The want of money is the root of much

Egotism is an alphabet with one letter. If you'd know a man's character, follow

him home. Better a line of sense than a page of non-

Men love women, women love a man. The surest road to honor is to deserve it. Only whisper scandal, and its echo is heard by all.

It's not the clock with the loudest tick that goes the best.

Sighs are poor things to fly with. Home is the rainbow of life. Don't complain of the baker until you have

They who live in a worry invite death to

burry, When girls grow fond the men abscord.

POE'S LEGENDARY YEARS.

His story, stripped of its fabulous incidents, has turned out to be the common-place one of a runaway boy, who persistently rejected and at last forfeited the honest kindness of his friends. There is nowhere in it a generous, noble, or picturesque incident. If would not listen. one desires to build up a transforming legend and to perpetuate the romance of a bygone literary fashion, he can do so only by suppressing the facts and elaborating the myth | clearly !" in the direction of a tawdry and foolish sentimentality. Whether or not, as Poe said. differs from a true disinfectant. Of all the truth is everything in a biography, jusknown disinfectants, carbolic acid is now tice has a supreme right there as elsewhere; generally admitted to be the most efficacious, I do not mean the justice that is expressed And then this: "You remember during in verdicts, but that ideal justice, which, that day being sent by the manager of the agents now sold. The acid is too powerful however obscured, or lost, or overborne, it to be used alone, and is therefore generally may be, by the intrusion of extraneous infine captain?" ences, is nevertheless discernible in human affairs, and brings about a certain consistency in life and character. Shelley's youth was full of error, and at his death his name was held in dishonor; but, the nobility of his nature always remaining undefiled, ruin could not touch him nor shame live beside his grave. If Poe, on the other hand, was the victim, he was also the servant, as he was the poet, of the evil gods; and the same consistency, the same ideal justice, working between God and my soul, and their soul." | will also tell you how the tiny pimpernel | move, the chances of contagion, and sweeten | itself out to a different end, is to be seen in A Sabbath-school teacher sits down before warns him to house his lambs by closing and purify the atmosphere. Although car- his life as in Shelley's. It is not the career her class. She is not in earnest; she has no tightly its petals on the slightest indication bolic said is so efficacious, there are some of a youth between the ages of eighteen and and he turned to the judge, and said: "My week in imitation of God's work of the state of the same of

ing-time of a man of genius, whose harvest | message to discharge had been sent to Capt. proved so black a growth that it is deemed | Smith, and it is plain no such proof is to be hardly natural. But so far from learning to | got from him." credit any part of the legend that strives to turn Poe into the object of an exceptional fatality, one rises from the exhaustive study | had found so excellent a place. of his days from birth to death, with only the more profound conviction that nothing but a man's own acts can plunge him into the worst of life .- G. E. Woodberry, in December Atlantic.

Our Young Folk.

THE FAITHFUL BOY WITNESS.

Some time after the beginning of the present century there was living in a country town in the north of Scotland, a pious couple who had an only son. For this son they daily prayed to God; and what they asked in their prayers was that God would enable them to lay in his young heart, among the first lessons he should learn, the love of all things honest and good. So the foundations of an upright life were laid in the boy's heart, and among these very especially a regard for uprightness and

In the course of years, the boy's schooldays were ended, and also his apprenticeship to a business life in the country town; and, as there was no prospect for him there, he went to England, to one of the great seaports, and by-and-bye he got a good position in a merchant's office. He was greatly pleased with his new office, and wrote to his father and mother that Providence had been very kind to him, and had opened up to him an excellent place.

But he was not long in this excellent place before he was put to the test in a very painful way with respect to lessons he had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule, when a ship came into the port, that its captain sent word to the office that he had arrived and was now waiting instructions where to discharge the cargo; and it was the duty of the manager of the office to send back instructions to the captain where and when made than formerly. It is getting that a this was to be done. A few months after this little lad from the north came to the office, a ship laden with coal came in, and the usual message from the captain came; but, somehow or other, no answer was sent back to him. The captain waited a week, and still no answer came back. Now, this was very hard on the captain. Until his ship got free of its cargo, it had to lie idle in the dock; and all who belonged to the ship were kept idle too. So, at the end of a week, the captain sent word to the office that his ship had been kept so long waiting for instructions where to discharge its cargo that it had missed a good offer of a new cargo, and the office would have to pay him for the loss. This payment is called "demur-

> When the manager of the office got this rate, he sent for the little lad from the north and said to him, "Didn't I send you down to Capt. Smith with instructions to discharge his coals?"

The little lad said, "No, sir; I do not remember being sent down."

"Oh, but I did," answered the manager. "You have forgotten." And there for a time, so far as the office is concerned, the matter was allowed to rest.

But the captain did not intend to let it rest there. He applied for his demurrage. And when that was refused, and his word that he had received no instructions was disbelieved, he took the master of the office to law. And, by-and-bye his complaint came before the judges in the court of law.

The day before the trial, the manager came to the little lad from the north and said to him, "Mind, I sent you to the dock with those instructions to discharge the coal."

"But, I assure you, I cannot remember you doing so," said the lad. "Oh, yes, but I did. You have forgot-

It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent; and he foresaw that he would have to say before the judges what would certainly offend the manager and lead to the loss of his excellent

On the morning of the trial he went to the court. The manager came up to him and said: "Now, our case depends on you. Remember, I sent you to the dock with the instructions to discharge the coal."

The poor boy tried once more to assure the manager that he was mistaken, but he

"It is all right," he said hastily. "I sent you on such a day, and you have got to bear witness that I did-and see you say it

In a little while he was called into the witness box, and almost the first question put to him was whether he remembered the day when Capt. Smith's ship came in. office to the dock with a letter for the

" No, sir."

"Were you sent by the manager of your office to the coal-ship on that day?"

"I was not, sir." "Nor next day?"

" No."

"Nor any other day?" " No."

The gentleman who put the questions was a barrister. He had been engaged by the manager to win the case for them. But, when he heard the little lad's replies, he saw that the manager was in the wrong; if you like, and keep also the rest of the

So the case ended in the captain's favor, and against the office in which the little lad

He went to his lodgings with a sorrowful heart, and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day; and in the morning, expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk, and said, "We lost our case yesterday."

"Yes, sir," answered the lad: "and I am very sorry I had to say what I did." By-and-bye, the manager came in; and

after a little time, he was sent for to the master's room. It was a long while before he came out. Then the little lad was sent for. "I am going to be dismissed," he thought to himself. But he was not dismissed. The master said to him, naming him: "I was sorry yesterday, but not with you. You did right to speak the truth; and, to mark my approval of what you said, I am going to put you in charge of all the workings and sales of our Glenfardle mine." Then he sent for the manager and told him what he had said, and added, "And the young man will make his reports direct to

In six months after, the manager left the office; and, young though he was, the little lad was appointed to his place. And, before as many years had passed, he was admitted as junior partner in the firm; and he is now at the head of the entire business-the managing partner.

In his case, truth was the best. But I want to say that, if things had turned out other than they did, and he hed been dismissed, it would still have been the best for him to speak the truth.-Sunday Magazine

NEW YORK BOOTBLACKS.

The reporter of a New York paper was recently applied to for help by a bootblack, who said his box had been stolen, and after giving the little fellow a few cents he went to the superintendent of the boys' lodging house to inquire about him. ""A small boy is often robbed of his box and brushes," said the superintendent, "and when we know or believe him to be honest and industrious we start 1 im afresh. But some of them will sell their kit to go to the theatre, or to see Jumbo, or anything else that's going, and then they'll try to beg money for a new kit. If you are ever asked again, tell the boy to bring you a note from me; if he deserves it he'll get it." "How many of those who began as newsboys have succeeded in life?" "Hundreds. Why, the other day a man stopped me in the street and asked me if I recollected him. Of course I didn't, but he soon recalled himself to my mind. He had been under my care, and he told me he was now owner of a factory in Newark, emmessage from the captain he was very pleying two book-keepers and sixty workangry. He thought he had sent instructions men. Another man visited me lately who where to discharge the cargo, or he made had been picked up wandering on the Bowhimself believe he bad sent them; at any ery, and had been brought to the lodginghouse. His parents were dead. He is now proprietor and editor of a paper in Warsaw. Ind. There are aldermen in this city who began life under our care, but some of them are ashamed to have it known. They ought to be proud of it. Many of the little bootblacks work for the big ones, who sit majestically on stoops or in doorways looking on, and the big boy feeds the little one, giving him six cents for his lodging, and pockets the rest of the day's earnings. It's wonderful how faithful the little ones are, too. I suppose they're afraid of getting thrashed."-Youth's Companion.

A REMARKABLE PROVIDENCE.

A poor woman who has been washing for us said: "Seems as if the Lord took very direct ways to reach people's feelings sometimes. Now, I was astonished once in my life. I lived away out west, on the prairie, me and my four children, and I couldn't get much work to do, and our little stock of provisions kept getting lower and lower. One night we sat hovering over our fire, and I was gloomy enough. There was about a pint of corn-meal in the house, and that was all. I said, 'Well, children, may be the Lord will provide something.' 'I do hope it will be a good mess of potatoes,' said cheery little Nell; 'seems to me I never was so hungry for taters before.' After they were asleep I lay there tossing over my hard bed, and wondering what I would do next. All at once the sweetest peace and rest came over me, and I sank into such a good sleep. Next morning I was planning that I would make the tinful of meal into mush and fry it in a greasy fry-pan in which our last meat had been fried. As I opened the door to go down to the brook to wash, I saw something new. There on the bench, beside the door, stcod two wooden pails and a sack. One pail was full of meat, the other full of potatoes, and the sack filled with flour. I brought my hands together in my joy, and just hurrahed for the children to come. Little dears! They didn't think of trousers and frocks then, but came out all of a flutter, like a flock of quails. Their joy was supreme. They knew the Lord had sent some of his angels with the sack and pails. Oh, it was such a precious gift! I washed the empty pails and put the empty sack in one of them. and at night I stood them on the bench where I found them, and the next morning they were gone. I tried and tried to find out who had befriended us, but I never could. The Lord never seemed so far off after that time," said the poor woman, looking down with tearful eyes.—Arthur's Maga-

You keep the Sabbath in simitation of God's rest. Do so by all manner of means.

Our Sunday School Mork.

Sunday, Dec. 7, 1884

INTERNATIONAL BIBLE LESSON .- 10.

DRUNKENNESS.—Prov. xxiii. 29.35. TEACHING HINTS.

BY THE REV. A.F. SCHAUFFLER.

Feasting and drunkenness are apt to go together, and Solomon, who had plenty of the former, probably had abundant opportunity to observe the latter. Quite possibly, his own personal experience may have instructed him; for any man who sought in his heart to give himself unto wine, would probably go too far, in spite of his determination to hold on to wisdom. But it needs no royal experience to show us the evils of intoxication. The school of bitter observation and experience is open to any scholar; and in our Sunday schools there are few who have not tasted of the cup of woe filled by the demon of strong drink. Let the superintendent (or the teacher) then introduce this lesson by asking all who have in any way suffered through the drunkenness of relatives or dear friends, to raise their hands. Probably three fourths of the scholars in any school will respond at once. This will serve as a good preparation and starting-point for the theme of the day. The division of our topic may be as follows:

> STRONG DRINK PRODUCES

TIME AND ETERNITY.

I. STRONG DAZNE PRODUCES WASTE.

(a) Time is wasted. Just in proportion to the mastery which liquor has over the man his time goes to waste. At the start he wastes his evenings over his beer or wine. Later on, the evening is not enough, and a part of the night is given over to indulgence. Until two or three o'clock he sits with his companions over the wine-cup, and is all that time gaining nothing of real value, either in body, mind or soul. Many a so called moderate drinker spends three hours a day in the saloon. This makes nearly one day in seven, given over to the indulgence of his bodily appetite. But not a few of those who have gone farther in habits of drink spend half their time in saloons. What might have been used for the acquisition of wealth or knowledge has been wantonly wasted.

(b) Health is wasted. See the heavy drinker on the next day. Look at his eyes, study his gait, watch his hands. Is he healthy? Surely not. A partial paralysis has been the result of his excessive drinking; for drunkenness is paralysis of the brain, more or less complete. Let any man repeat this process often enough, and his health is irreparably ruined. Millions of money cannot then restore what he has wasted.

(c) Wealth is wasted. Drunkenness not merely prevents a man from earning money, but it actually makes him waste what he has. Many a man in moderate circumstances has drunk up the price of a comfortable little house for himself and family.

(d) Talent is wasted. How many really brilliant men use their talent, when given over to drink, in song and story and joke, which ought to have been put to better

All these points can be developed at great lengt's by any teacher, proving from his own experience that drunkenness wastes time and talent, health and wealth.

II. STRONG DRINK PRODUCES WANT.

Waste is the mother of want. If, however, the want we speak of were felt only by the drinker, it might not be so great an evil. In that case, want might be to the drinker a grim school-master, teaching him what he will learn in no other way. But alas! the want created by intoxication attacks others. I have been in many homes where this is painfully proved. In one, there was a sober, industrious wife, very skilful at the needle, and a drunken husband. In spite of all her great industry, there was neither bed, nor chair, nor carpet in the room. A table and a stove, and an old trunk, were all the furniture there was. One day, in her despair, she took up the zinc from under the stove and cut it up, lest he should sell it for five cents, and get a pint of beer. She saved and he spent, and had she worked ten times as hard, he would only have spent ten times

III. STRONG DRINK PRODUCES WOE.

Full grown want always has a daughter called woe. Woe is want, with mental pain added. See the drinker, when he tries to stem the tide of his appetite, and note the horror of soul that fills him as he realizes his lack of power. Look at him in his sober moments, when his loss of money and character stare him in the face, and the wants of his family drive him to despair. Or else turn] and see the anguish of that mother whose son is making her want by his drinking habits, or of that wife whose husband is imbruting himself at the taverns. It is no exaggeration to say that half of the woe of this world is produced by the use of strong

Is there, then, no escape from this curse? Certainly. No one need be bound by the fetters of this evil demon, unless he want to be. There is one absolute safeguard. In one word is found the preventive:

" ABSTAIN."

Let the fascinating but deadly cup alone, and you are perfectly safe from all the waste and want and woe of which we have been speaking. No other great evil in all the world is so easily avoided as the evils of strong drink. All you need to do is to refuse to touch it at all .- Sunday-school Times.

Special Aotices.

DANGER IN THE AIR. In the chilling winds, the damp atmosphere, and suddenly checked prespiration, colde are lurking. Hagyard's Pectoral Balsam curse colds, coughs, asthma and bronchitis, and all complaints tending towards consumption.



CAIN Health and Happiness.

HAVE DONE. Are your kidneys disordered? Are your Nerves weak?

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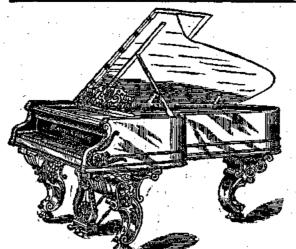


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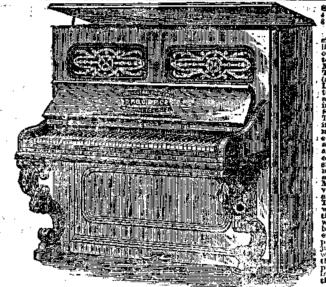
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CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, DEC. 8, 1884.

OUR

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This is a very entertaining and instructive story in Mr. Wray's best style. Every new or old subscriber to the Guardian who sends, or pays to his Minister, \$2.35that is 35 cents in addition to the subscription price of the paper - will receive this interesting book post free, the selling price of which is \$1.20. We expect a vigorous and widespread canvass to increase the circulation of the Guardian this year. It should be taken by every family connected with our Church. Begin the canvass at once; in order to get the advantage of the offer of a free paper for the rest of this year.

THOMAS CARLYLE.

When men disparage and scorn the methods and agencies, by which Christian philanthropy is seeking to alleviate the suffering and improve the character of fallen humanity, it is perfectly fair to inquire if they have anything better to offer, before we accept them as masters. We cannot consent to follow their lead, until we know whither they want to lead us. Tried by this test, no modern teacher, of equal pretensions, appears to worse advantage than Thomas Carlyle. A good deal of cheap indignation has been lavished on Mr. Froude, for having so frankly placed the unvarished facts of Carlyle's life before the public. This is silly and unjustifiable censure. If a famous writer has not a real life worth describing it should be left in the shadows that cover it. But if a man's life is to be written at all, let the real facts be candidly given to the world, that men may learn the lessons such a life teaches. There has been altogether too much of that kind of biography that is made by suppressing whatever is disagreeable or discreditable, and painting what is favorable in unnaturally brilliant colors. That Carlyle was a man of much intellectual force, no one will deny. He spoke kindly and tenderly of his father, and of his wife too, after her death. But he went through life scornfully sneering at everybody and everything which crossed his path His towering self-conceit, and bitter scorn for better men than himself, are neither amiable nor estimable traits. He drifted away from the faith of his fathers, without finding any solid resting place. In the same way, he gave up the simple and purer English of his early years for the uncouth jargon which he manufactured by imitating German writers whom he admired. Anyone who compares his essay on Robert Burns with his later style will see the absurdity of claiming that his grotesque jaw-breaking language was the natural and spontaneous vehicle for his thoughte. His style was a thoroughly

Mr. Carlyle used terms of the most scornful disparagement when describing Christian. ity and religious people. To be in sympathy with evangelical orthodoxy was to be in 'Hounsditch." What was his religion or philosophy? Take away his indiscriminate admiration of mere force of character, whether good or bad, and his sarcastic denunciation of civil and religious society as hollow shams, and there is very little left. He is like a man who goes into a garden, and smashes and destroys the flowers because they are not more beautiful, and the fruit and vegetables because they are not finer: but has neither flowers nor fruits of his own to substitute for what he disparages and destroys.

artificial acquisition.

In this full and candid biography of Carlyle, who loftily scorns the common religious life as something utterly beneath him, we vainly seek for anything that can for a moment compare with the religious faith which he despises. We know that the Christian religion has transformed the vicious, that it has sustained and nerved the feeble, that it has prompted to deeds of unselfish benevolence, that it has comforted and sweetened lives of suffering and toil, that it has brightened the shadows of death with the light of an immortal hope. Has the sour and cynical philosophy of Carlyle conferred any similar blessings upon himself or his disciples? Turn to his biography for an answer, and you find a faithless and hazy skepticism, a selfish cynical spirit, a hopeless, grumbling, unhappy life-a mean and jealous disparagement of the best people with whom he came into association. No man of equal eminence and force ever showed so much disposition to disparage his contemporaries. It has been soid that he never spoke well of any one but Goethe. Wordsworth was "a genuine kind of man, but intrinsically and extrinsically a small one;" Roebuck was a "Robspierre, an acrid, barren, sandy character, dissonantspeaking, dogmatic, trivial, with a singular exteneration, recklessness as of diseased vanity written over his face, etc;" Sydney Smith he heard "guffawing," and other literary persons " prating " and "jargoning," Of J. S. Mill and his circle he said: "There, ance of the work of the Church.

interesting," "all twisted, acrewed, wiredrawn, with such a restless sensitiveness play with him;" Miss Martineau was "a too noisy distinguished female, who did nothing but make him miserable;" Dickens was only a "sbrewd-looking little fellow;" he dines with the Proctors to meet Dickens, and finds it "the most hideous evening he had spent for years;" Jeffery was an "amiable old fribble, very cheerful, very heartless, very forgetful and tolerable;" Sterling was "babblative, and, on the whole, unpleasant and unprofitable to him;" Babbage was "a mixture of craven terror and venomous, barking vehemence;" John Henry Newman "had not the intellect of a moderatesized rabbit;" Macaulay was "a Nisgara of eloquent common place, all gone to tongue." Gladstone, whom friends and foes admit to be one of the greatest men of the age, is thus described, as seen through the distorting logs of his insane prejudice: "Gladstone appears to me one of the contemptiblest men I ever looked on. A poor Ritualist; almost spectral kind of phantasm of a man-nothing in him but forms and ceremonies and outside wrappages; incapable of seeing veritably any fact whatever, but seeing, crediting and laying to beart the mere clothes of the fact, and fancying that all the rest does not exist. Let him fight his own battles in the name of Beelzebub, the god of Ekron, who seems to be his God." The religion, or philosophy, that produced such an egotistic, sour-hearted type of humanity is not a desirable article. The trouble with Carlyle was that he had forsaken the Founbroken cisterns, that could hold no water to refresh his thirsty soul. He is forever seeking rest and finding none. He was a blind Cyclops, swinging his club in in liscriminate rage caring little whom he struck. His want of living faith soured and darkened his life; and made him a misleading guide, who had nothing but cynical, unjust, and destructive criticism of all other teachers and systems to offer his hungry disciples. Death and Mr. Froude have laid bare the hollowness and sadness of the life of another teacher whose selfish pride had outgrown the Christian religion.

CONCERNING CHURCH PAPERS.

The world moves. This is an age of progress. Christianity has evinced a power to adapt itself to the demands of different set of stereotyped forms, but a new life. It | and a thorough mastery of the subject. kindles love and sympathy in Christian hearts, and these prompt to activity in promoting human well-being. All the forms of and religious belief; and shows that the benevolent sympathy with human suffering former is derived from the observation of and want are the outcome of Christian faith. The various benevolent associations of the the latter from the spiritual personality, day are simply the Church stretching out a helping hand to different classes of men.

ening and blessing the world the religious shown to be different from those of science. He may ask for a certain charge, but he has unprofitable servants. newspaper occupies a prominent place, and The uniformity of Nature he regards as a no right to demand it. He must go, We believe that Mr. Mo has strong claims on the helpful support of trustworthy working hypothesis, the conall Christian people. The objects which a trary of this not being impossible, or incon-Church paper aims at accomplishing are ceivable, in the same sense as the opposite of worthy and desirable. It is not a preaching a mathematical truth is. Contrary to Kant, agency, yet it is a powerful ally of the pul. our author maintains there are no universal pit, but takes a wider range. As the great and necessary truths in physics. Contrary object of the ministry of the Church is to Hume, he maintains that, if cause and proclaim the truth, in opposition to unbelief effect are a mere accidental sequence of and all false teaching, so it is the object of events which have no causal power, the rethe Church paper to set forth the truth in sult must be to discredit all human faculties, relation to life, character, and Christian and land us in universal skepticism. Conenterprise, in opposition to the false and trary to Drummond, he holds, that "no misleading teaching promulgated by the secular, skeptical, or sensational press. No one pretends that a Church paper is an evil cal law." Science may give us the history thing; while the proofs that it is a potent, of religious phenomena, but there is an useful, and necessary agency are unanswer- underlying something which evades all at-

A Church paper is of great value in the family. It is a sad thing when a family, where there are children growing up to manhood and womanhood, is left without instructive and inspiring reading; or, what is worse, supplied only with frothy, sensational reading of a low moral tone. The family is the in the book. It does not deal with the old germ of the nation's life. Its welfare is necessitarianism, which is supposed to result essential to all true national progress. The sensational details of polluting crimes are more objectionable assumption of modern excluded from the columns of the Church | materialism, which represents all human paper. So also are the bitter and rancorous | character and action, as the result of forces tirades of political partisanship, and everything that would corrupt or mislead the same way as in the phenomena of the phyyoung. It gives wise and safe counsels sical world. On this point he clearly mainrespecting the duties of life, faithfully warns tains that there can be no responsibility against popular heresies and sins, and presents inspiring examples of noble Christian Kant's theory, that our action through life character and consecration. The reading of as a whole, is free, but that each reparate a good religious paper in a family, promotes act is bound by the law of invariable a taste for pure and wholesome literature. The young people, who form their standard of character from the reading of such a paper, free, and through these free acts of the will have truer and nobler views of life than will the life is moulded. He rejects the those whose ideas are formed by the reading | theory of determinism, which teaches that of the crude and indiscriminate matter that is so largely supplied by the press of to-day. I tive; and shows that people act differently conduces to its prosperity. It expounds and motives; and that we have the power of vindicates the teaching and usages of the choosing between motives. He denies that Church. It repels and refutes the misrepresentations of its enemies. It presents the of surrounding or preceding circumstances, claims of the different departments of Church | as a theory inconsistent with human responenterprise. It tells about the success of the sibility. He seeks to reconcile the reign of work of God in different places, and the times of refreshing with which God is bless-

yet, doubtless, there are a good many members in our own Church who do not read the be. This state of things is a loss to the He admits the doctrine of evolution; but Church, as well as to the people who are so indifferent as to exist without their own Church paper, and consequently in ignor-

ing different places. All this tends to pro-

mote intelligent loyalty to the Church, and

unselfish liberality in support of her agencies.

intelligent loyalty, or liberality, among those

But the religious paper frequently touches meets the objection that evolution destroys | Church for the full amount pledged for their | bishop, and in 1877 he visited Japan and the itch;" Maurice was "wearisome," "un. | the pulpit. The religious newspaper of today largely does the work that tracts did a that, although it may be true in single ex and utmost inability to let nature have fair extensively as an evangelistic agency. Send- argument, yet that the proof of purpose is ing a good religious paper into an irreligious family, for a year, could hardly fail to de unity of the Divine plans which evolution posit seeds of truth, that would bring forth reveals. If there is less of Divine interposigood fruit. In view, then, of the great value of this agency, why should there not be more hearty and general efforts to place the GUARDIAN in every family, in any way connected with our Church? Why should any old subscriber, who has read the paper in the past, discontinue it, and deprive himself and his family of its helpful influence? Why should not the value of this important agency be recognized and expressed by a thorough canvass of every circuit for new subscribers?

RELIGION AND SCIENCE.

Do the discoveries of modern science conradict the principles of natural and revealed religion? This is probably the most vital and interesting question presented in the questionings of current theological thought. It is customary to say, that, as God is the author of both Nature and Revelation, there can be no conflict between the two records. This is indisputably true. But it does not meet the demands of the case, when there is an apparent contradiction between our interpretations of Nature and Revelation. Between these two discordant conclusions, we must decide which shall be accepted and which rejected. If we accept the scientific deduction, this involves the rejection of some truth believed to be taught by Revelation. If we accept what is betain of living waters, and bewn him out lieved to be the testimony of Revelation, we are exposed to the charge of ignoring the testimony of science. Of course, the true reconciliation of such apparent contradictions can only be found by such careful study as shall eliminate the erroneous elements from our science and our theology. In the Bampton Lectures for this year, Dr. Temple, Bishop of Exeter, boldly grapples with this great question; and examines the alleged points of conflict, with a view to show that there is no real collision between suggestive, that the writer of the first essay in the notorious "Essays and Reviews," should appear in this work as the chosen champion of the Chrisian faith, against the assaults of modern skeptical science. Whatever may be thought of some of his hypotheses, it must be conceded that the work is marked by great intellectual states of human society, because it is not a scumen, a broad grasp of the issues involved. In the two first lectures Bishop Temple

examines the origin and nature of scientific the phenomena of the natural world, and which receives and transmits the revelation from the spiritual world. The Among these modern agencies for enlight. ground and sphere of religious belief are obey, or forfeit his ministerial character. analysis succeeds in obliterating the fundamental distinction between moral and physitempts to bring it under physical laws. "Science rests on phenomena observed by the senses: Religion on the voice that

speaks directly from the other world." Bishop Temple's lecture on the apparent conflict between science and free will is perhaps the most striking and interesting lecture from a Divine decree; but with the still acting according to invariable law, in the without the freedom of the will. He rejects sequence to the preceding acts. On the contrary, it is the particular acts that are the will is governed by the strongest mo-The religious paper helps the Church, and | in the same circumstances and with the same a man's character and acts are the product law with the freedom of the will, by admitting that a great part of the life is the result of a law of influences; but that, in all the decisive moral acts which give character to life, the will asserts its power and freedom. It is hard to see how there can be either He says: "Whenever there is a struggle, we are not merely conscious that the will who do not read the Church paper. And is free, but that it is asserting its freedom."

The apparent conflict between religion and evolution occupies three lectures, and is CHRISTIAN GUARDIAN. This ought not so to not the least interesting part of the work.

> *The Relations between Religion and Science: Eight ectures preached before the University of Oxford, in the year 1884. By the Right Reverend, the Lord Bishop of Exeter. New York: McMillan & Co. Toronto: W.

hungry discontent, their very joy like that and benefits many outside of the Church, the force of Paley's argument for an intelli- maintenance; and we confidently trust they of a thing scratching itself under disease of who are not reached by the admonitions of gent Creator, based on the proofs of contri- will receive it from a grateful and appreciavance and design in nature, by showing tive people. generation ago. It might be used much more amples of design that evolution weakens the strengthened by the larger view of the tion, there is more of Divine foresight. The marks of an intelligent purpose, pervading all creation, are more evident than ever before. He forcibly says: "What is touched by this doctrine is not the ovidence of design, but the way in which the design was executed." He argues that if the evolution of scientific knowledge does not affect the truth of such knowledge, neither does the evolution of religious doctrine affect the truth of such doctrine. Bishop Temple's ideas of the origin of religious belief seem to us very inadequate; and he accepts the theory of evolution, in relation to man and to religious teaching, more fully than in our judgment scientific facts will warrant. Also, in recon ciling Scripture miracles with science, he virtually gives up the Old Testament miracles; and reduces the miracles of Christ to the level of cures wrought on the body by mental excitement. At several points, he concedes too much to the skeptical scientist; but, on the whole, his lectures are eminently acute and stimulating to thought. and will well repay careful perusal.

THE SUPERANNUATION FUND

No connexional fund is more worthy of the general and generous support of the Church than that devoted to the aid of superannuated ministers, their widows and orphans, for which collections and subscrip tions are ordered by Discipline to be taken during the months of November and December. We say this, not more because -with few exceptions-they are mostly or mainly dependent upon this fund for subsistence, though this ought to add emphasis to the appeal,—than because the claimants have a right to so much as is necessary for their comfort when they are no longer able to do circuit work. We are aware that science and religion. It is something there are some who assume that if a wornout minister has private means, whether they have been accumulated by rigid economy or by inheritance, he has no right slowly under the influence of intense appli to participate in this fund, and because they hold this opinion they withhold their support, but we have been unable to see that their reasoning is at all conclusive. Moreover, the number of superannuates who are so happily situated constitutes so small a percentage of the whole as scarcely to justify its use even if the argument were reasonable. The fact is, no other class of men hold the same relation to society and under the same conditions that Methodist

By what is doubtless a wise rule of Disci

pline, the minister is subject to appointment

by a committee whose decisions he must

not to the charge of his choice, but to that indicated by the Stationing Committee, and if - their determination and his choice coincide, it is a happy but accidental factor in the arrangement. Theoretically, he is simply a passive agent under orders, which he must obey, or logy, so far as he may be said to have s take the consequences of disobedience. Nor has he, when his appointment is fixed, any disciplinary right to demand a certain sum as salary. Here, again, he may ask and the people may meet his wishes; but, on the other hand, they are at liberty to settle the entire matter of salary without reference to either his will or wishes. Nor is there a fixed sum attached to the several circuits so that a man who accepts a call to the ministry knows what is the minimum of expectation. Our whole system, in so far as it applies to the financial relations between the paster and people, makes the former dependent upon the generosity and good-will of the latter. Such a system naturally implies an obligation on the part of the laity of the Church to make provision for the maintenance of their pastors when they have become worn out in their service and are no longer able to provide for them- that for some time he had been suffering selves. If such provision were made in the from some disease of the stomach, and this salaries paid from year to year there would be it is presumed terminated fatally. He was no subsequent obligation to afford relief that does not apply to any case which appeals to | was led to Christ by a pious Sunday-school public charity, but it is not so made. The teacher when he was but ten years of age, estimate, in the great majority of cases, has and admitted to full membership in the sole reference to current expenses, and is generally upon a scale which gives ample scope | was licensed as an exhorter at seventeen and for the cultivation of the grace of humility, the next year as a local preacher. During in appearance if not in spirit, hence the a revival held the same winter, he connecessity of a Superannuation Fund and the | tracted a severe disease of the throat, which obligation to sustain it; and because of this an | forced his retirement from pulpit labor and appeal is made from year to year in its behalf. for a time threatened the permanent loss of Furthermore, every candidate called by his voice. After pursuing his studies for the Methodist Church and entering into its some months he assumed charge of a school, ministry, does so with the expectation that | entered upon the study of medicine, and was while he is subject to all the conditions we graduated an M.D. from New York Univerhave named, he will not be set aside in his sity in 1846. While as the university he also infirmity or old age without some provision | pursued a classical and theological course. for his support; and it is to the credit of the Church that its obligation in this respect has medicine, his voice having improved, he been admitted, and to some extent has been preached with more or less frequency until met. What we now wish to urge upon our he finally became convinced that preaching readers is, that the response shall be more adequate. No one will contend that the scale it is altogether too low, and if met in full, secures at best only a mere pittance to each | Genesse Conference, transferred to the Philaof the claimants. To provide this, however, it is necessary that every circuit raise the ordained both deacon or elder, and immediwhich contributes less. Of the worthiness of the men who are upon this fund it is not necessary that we make affirmation. They have been the heroes of Canadian Methodism who, amidst privations and with selfdenying devotion to the cause of Christ, have

built up the heritage in which we rejoice,

MR. D. L. MOODY IN TORONTO.

We go to press too early to give any ac count of the convention and evangelistic present week, under the direction of Mr. D. L. Moody, the renowned evangelist. The wonderful interest in this event, which has been shown by all classes in Toronto, as in other places, is a significant tribute to the deserved fame of M1. Moody, whose life and work impressively teach all Christian workers very important lessons. Mr. Moody's fame does not rest upon his gifts as an orator. profound learning, or great novelty of method; but upon the success that has attended his labors in conjunction with Mr. Sankey, to whom has been given the rare gift of effectively singing the Gospel. From all this we learn, that genuine success in God's work, displays of converting power in had. the services of the sanctuary, is a more effective means of attracting the multitude to the Church than sensational preaching, or ritualistic forms and genuflections.

Mr. Moody's success as an evangelist mainly results from his persistent earnestness and consecrated tact. No one who knows Mr. Moody will deny that he possesses remarkable kifts of shrewd common sense forcible and pithy speech, and organizing and administrative power. But all these would be comparatively unavailing, without the fervor of spirit and concentration of purpose to apply these gifts wisely and faith. fully in the Master's work. Others may have had natural gifts which as fully qualified them for usefulness as Mr. Moody; but for want of this intense and persistent moral purpose, they have attained to no such usefulness as he has achieved. He that would be eminently useful in any department of Christian endeavor must bring his life under the power of the Pauline unity of purpose, expressed in the words; "This one thing I

Mr. Moody's remarkable history amply confirms the truth of Dr. Bushnell's declaration, in one of his sermons, that duty is not measured by our possessed ability; but by the at lity we may acquire in doing the work. His great capacity was at first visible to no one, and has been developed cation to unselfish Christian work. He must have appeared to be dull, as well as ignorant, or he would not have been kept a year and a half, after he had made a profession of faith before he was allowed to join Dr. Kirk's Church. For years after he began to work, no one discovered in him any extraordinary gifts, except intense, persistent zeal. By untiring zeal in the work, his capacity has steadily grown. From this we learn, that it is not so much the original gifts bestowed, as the use we make of them which determines our usefulness. Thousands are weak and inefficient, because they have not faithfully improved the talents which the Master has given them. They have been slothful and

city will be made a great blessing to the evangelistic services, as by the inspiration | cause. and instruction of ministers and other workers, with regard to personal effort, and the conduct of revival work. Mr. Moody's theotheology, is drawn from Paritan and Calvinistic sources. But there is to Methodists this comfort, that when a man gets theroughly aroused, and is pleading with sinners to come to Christ, Calvinism, as Barnes said, cannot be preached. He must preach as if the atonement was made for all, and as if the salvation which it secures is conditioned on the sinner's accepting Christ and submitting to be saved in God's way.

DEATH OF BISHOP WILEY. Bishop Wiley, of the Methodist Episcopal Church, died in Foochow, China, on Saturday, Nov. 22nd, whither he had gone on an episcopal tour, the scene of his early missionary labor, and where his first wife died and was buried. The telegrams do not definitely state the cause of his death, but it is known born March 29th, 1825, in Lewistown, Penn. Methodist Episcopal Church at fourteen. He Shortly after he entered upon the practice of the Gospel must be his life work. In the spring of 1850 he was appointed medical of payments is excessive. On the contrary, missionary to China, and, having accepted the appointment, was admitted into the delphia Conference, and in March, 1851, was full amount asked by the Committee on ately thereafter, with his wife, sailed for appropriations, and no circuit will do its duty | China. His wife lived but two years after they had reached their mission, and after her death, his own health having failed, he returned to the United States, and as soon as his health would permit entered the pastoral work. In 1858 he became principal of Pennington Seminary; in 1864 was elected editor of the Ladies' Repository, which he conducted

China and in the same city where he died he organized the China Conference. He held the office of bishop twelve years, during which, in the discharge of his official duties, he "travelled 190,000 miles, and when death overtook him was on an episcopal tour to far off Cathay." It is stated that he often services to be held in this city during the said there was no place in the world from which he would rather take his departure to heaven than from Foochow. He had his wish, and there also will be his grave. Bishop Wiley was an accomplished scholar, a wise administrator, and an eloquent preacher, and as an extemporaneous speaker had few equals. His sermons were fit for the press as they fell from his lips. During his episcopacy he was distinguished by the great ability with which he discharged the duties of his office, for his zeal in promoting the benevolent enterprises of the Church, and for his great simplicity and gentleness of manners. Take him all in all, he was one of the most efficient bishops his Church has ever

THE SCOTT ACT.

It is with regret that we notice the defeat of the Scott Act in the County of Compton in the Province of Quebec. We seen cause for discouragement, however, because there are some failures. This we must be prepared to expect, because in some cases the local influence of the liquor traffic is too strong to be overcome. But notwithstanding the few defeats we have met with the outlook is favorable to the expectation that when the final result is reached the majority will be such as will make the passing of a probibitory law for the whole Dominion practicable. In anticipation of such a test we shall await with some coriosity, the attitude which will be taken by that large class who, while opposing the Scott Act, declare themselves in favor of a general measure for the prohibition of the importation and manufacture of intoxicants. It is said that one of the fruits of the Scott Act m the county of Halton is that the merchants are receiving payment of many accounts contracted previous to its adoption which had been considered worthless. This is a practical result which will impress business men with the propriety of lending their aid to the promotion of the Act generally. It needs no proof that every dollar expended in intoxicating liquors, except for medicinal and mechanical purposes, by that class of community who need all their earnings for the support of their families, is so much withdrawn from the general trade of the country outside the liquor traffic, and that either the families or individuals whose means are expended for liquor are deprived of the supplies necessary to their natural wants, or that those who give them credit do so with a strong probability of loss. Not only is there a wasteful expenditure of money, but also a waste of time that, in the absence of the liquor traffic, would be employed in productive labor, the income from which would add so much to the purchasing power of its votaries. Intemperance means no) only destitution in the homes of individuals, but vastly less trade for the merhant and manufacturer, besides a drain upon taxes and public charity for the Churches; not so much as the result of the relief of pauperism of which it is the prolific

> Matters in England are settling down into a more quiet state. By bringing forward his Redistribution Bill, and incoporating some of Lord Salisbury's suggestions in it. Mr. Gladstone has secured the passage of his Franchise Bill in the Lords. So the great constitutional difficulty is over. The favorable reports from Gordon have rather strengthened the hands of the government; though it becomes more and more apparent. that the expedition for the relief of Gordon is a desperate undertaking. An association has been formed to promote colonial confederation. So far, they have wisely abstained from giving any particulars of a scheme. The sentiment in favor of close union with Britain is very strong in Canada, But if for some small representation in the British Parliament Canadians were asked to relinquish rights of self-government now possessed, it would not be acceptable at all.

From several of our brethren we have heard encouraging reports of success in canvassing for new subscribers. But a large number, we regret to say, "give no sign." Our main dependence is on our ministers to aid us in this important department of work." Remember, in order to make the paper more attractive and convenient, we are enlarging and altering the form of the paper, at very great expense, without increasing the price. Unless, therefore, our brethren will secure us a considerable addition to our present list of subscribers, we shall suffer a serious financial loss by these changes. "Men of Israel, help!" Every minister should see to it that, either by his own or some other agency, his circuit shall be thoroughly canvassed. Remember, this is no sectional interest.

Dr. Valee has reported to Judge Jette in favor of Mrs. Lynam's immediate discharge from the lunatic asylum; and it is said that the nuns will be sued for her wages for the time she has been in the asylum. Schere we have had a perfectly sane woman incarcerated without cause, in the city of Montreal, in this year of grace and light, 1884! What an outrage! Surely the asylums of Quebec: must be overhauled, whether it please the priests and nuns or not. The Canadian people will not submit to this style of thing much longer.

In our death column is an announcement of the death of the youngest sister of Revs. A. B. and A. C. Chambers. This family has suffered a succession of bereavements. One year ago the venerable mother passed away. Within four years and a half a brother, a mother and a sister have gone home. Annie remained at home to take care of her aged father, whose home is broken up by her removal. We deeply sympathize with the and they now have a just claim upon the with marked ability. In 1872 he was elected family in their sorrowful bereavement.

BOOKS AND PERIODCALS RECEIVED.

The Nineteenth Century for November has the following :- I. A Corrected Picture of the Highlands, by the Duke of Argyll. II. The People of England versus Their Naval Officers, by H.O. Arnold-Forster. III. The Sisters of Thibet, by Laurence Oliphant. IV. What Will the Peers Do? by Right Hon. Lord Brabourne. V. " Faust Ein Fragment," by Nina Kennard. VI. Statedirected Emigration: Its Necessity, by Lord Brabazon. VII. Karlsbad, by W. Fraser Rac. VIII. Over Pressure, by Sydney Buxton, M.P. IX. Last Words About Agnosticism and the Religion of Humanity, by Herbert Spencer. X. Lord Northbrook's Mission, by Edward Dicey.

The Pulpit Treasury for December (E. B. Treat, publisher, New York) is a capital number. The illustrations are a portrait of Dr. C. C. Mc. Cabe, the Secretery of the Methodist Mission Board, and a view of the Methodist Church, Salem, Oregon. There is an article by Pres. Patton on The Preaching for the Times, one by Prof. Riddle on Preaching too Long, one by Pres. Happer on The Mutual Relations of Exegetics and Systematic Theology, and a concluding one on J. A. W. Neander, by Dr. Draper. Dr. H. Bonar writes on Scientists and the Bible; Bishop Ryle on Sabbath Profanation. All departments are complete and excellently filled. Price \$2.50 a year. Clergymen, \$2.00. Single copy, 25 cents.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

TORONTO, Queen Street Church .- The anniversary services in connection with the Queen Street Church were held last Sunday. In the morning about six hundred children attended. when a sermon was preached to them by the Rev. J. E. Starr, of the Berkeley Street Church. In the afternoon a musical service was held by the Sunday-school children, under the direction of Mr. Laxter, organist of the church. In the evening the Rev. Dr. Sexton preached. Collections' in aid of the Sundayschool were taken up at the morning and even-

TORONTO, Elm Street Church. - The revival in this church continues still to attract large congregations, there being apparently no abatement of the interest which has been awakened from the beginning of the meetings. The services on Sunday were of more than usual power. Between thirty and forty were forward as seekers in the evening, and a very solemn impression rested upon the entire congregation, which completely filled the church. Up to the present time over 700 have been awakened, and still the work goes on. The meetings will be continued as usual throughout the week.

TORONTO, Carlton Street Church,-Rev. Dr. Sexton presched in this church on Sunday morning. The congregation was large, and were held in close attention throughout the sermon, which was fully up to the reverend gentleman's best efforts. The text was taken from Matt. xi. 28: "I will give you rest," and was a very full and complete defence of the Gospel as the only means of granting rest to man. Reference was made to the system of human devices to ease the trouble of the heart, and their utter vanity exposed. The Gospel of Christ is the only source of abiding peace and joy.

TORONTO. Agnes Street Church .- The interest in the services of this church continues to inthe congregations filled the church, and many M.D., reeve of the township, filled the require. were awakened and presented themselves as seekers of salvation. The pastor, Bro. Kerry is much encouraged, and is doing a noble work for the Master. The services will be held in the church every evening this week.

Toronto, Berkeley Street Church .- The third revival service of last week was held in this church on Friday evening. The meeting was led by the Rev. J. E. Starr, pastor of the church, and was exeedingly well attended. The revival spirit in this church is assuming large proportions, many converts being made, and a large number making anxious inquiry for their spiritual welfare.

TOROXTO. Metropolitan Church .- The Ladies. Aid Society of the Metropolitan Church has engaged the world-renowned humorists, Mark Twain and Mr. Cable, for readings, in the pavilion of the Horticultural Gardens, on Monday and Tuesday evenings of next week. The reputation of these gentlemen is a sufficient guarantee that those who patronize their readings will be amused. Whether they be edified or not will depend upon the selections. A full house is anticipated.

YORK STATION .- Dr. Carroll announces the 14th inst. as the date of the dedication of Hope Tabernacie. He is looking for a gracious revival to follow the opening services, indications of which already appear in the deep solemnity which pervades his congregation.

BURE'S FALLS. - A correspondent writes that interesting missionary meetings were recently held on the Burks Fall's charge, at Huntsville-The deputation, Messre. Thos. Fox, Wynans, and pastor, W. Laidlaw, delivered able and appropriate addresses, and the people responded by respectable contributions.

RAVENNA .- Bro. Vickery writes :- We have just closed a successful meeting at Ravenua appointment, on this circuit. About fifty profeesel faith in Christ, forty-three of whom have joined the Church. God has given us an a Ladies Aid Society will be formed next addition of sixty to our membership since Con-

PORT ARTHUR.—The church at Port Arthur has been much improved during the summer, and was reopened on Sunday, 16th ult. The services on Sunday were highly interesting and the tea-meeting on the following evening very successful. The total receipts in cash and subscriptions amount to over \$1,500. A full

report from the paster will appear next week. NANAIMO, B. C .- The twenty-fourth anniver. sary of Ebenezer Church was celebrated by special sermons by the Rev. W. W. Percival, of Victoria, on Sunday, November 9th, and a teameeting on the following evening. The congregation on Sunday evening was the largest ever seen in Nanaimo, and all were pleased to which they listened. The tea-meeting was a complete success, notwithstanding the mud. by Rev. A. H. Anderson (Presbyterian), J. A. Wood and C. M. Tate (Methodist), and the pas-

to \$170. The trustees are treating the edifice to a fresh coat of paint, which will very much improve its appearance, and the congregation Brantford. The people were we'l pleased and so received; and in the alternoon, at Victoria, two fills it to overflowing on Sanday evenings .-

LONDON CONFERENCE.

London, Queen's Avenue Sunday-school.-The London Free Press of the 24th ult. says :- The anniversary services of the Queen's Avenue Methodist Sunday-school took place yesterday. Rev. E. R. Young, Bowmanville, formerly a missionary amongst the Indians in the Northwest, preached both morning and evening to large congregations. An afternoon meeting was held in the church, presided over by R. J. C. Dawson, and addressed by Rev. Mr. Lanceley. who spoke to the children on the last year's esson of David slaying Coliath. The Rev. Mr. Treleaven spoke of four things which they should learn to take care of, namely, their tongue, temper, talents and time. Rev. Mr. Young referred to the last occasion on which he had visited the Queen's Avenue Sunday school, ten years ago, when the officers and scholars had pledged themselves to contribute a sum towards the support of the Indian missions in the North-west, a pledge which had been faithfully kept, and had resulted in an incalculable

LONDON, Pall Mail Church .- The anniversary services of the Pall Mall Street Methodist Church were held on the 23rd ult. The sermon | \$303, which, after the Sunday-school children in the morning was preached by the Rev. Mr. Middleton, and in the evening by the Rev. Dr. Sutherland. There was a large attendance at both services, and appropriate music by the advance in contributions to the Mission Fund. choir.-Free Press.

WYOMING,-Rev. W. Henderson writes :-- We were recently favored by Rev. Mr. McDonagh with his popular lecture on "Cant in Science and in Religion." On the 23rd ult. the anniversay sermons were preached by the Rev. A. L. Russell, B.D., of Forest, the morning subject being "Holiness," and the evening, "Casting in the Net." Both were appropriate to our work, and calculated to do much good. At the tea on Monday evening the church was filled throughout. James H. Collins, J.P., filled the chair, and was sustained by a strong platform. The oboir gave the dedication anthem; and solos and duetts were rendered by Albert Bennest and J. Bragg, Wyoming; Miss James and Mr. Jackson, Marthaville; Mr. and Mrs. Burwell, Michigan. Short addresses by Revs. J. Henderson, Marthaville, A. L. Russel, B.D., W. C. Wray (Methodist), Fort Gratiot, Michigan; W. Briers, Parkhill; and G. Cuthbertson (Presbyterian); and a short but very fine lecture by Rev. Charles Smith, of Wallaceburg, on "The Better Half, and that Other Half." The success of the meetings was merited by our excellent Ladies' Aid; and was such as united Methodism might expect.

SHETLAND.—The third anniversary services in connection with the Methodist Church of this place was held on Sabbath, 16th inst. Sermons were preached in the morning and evening by the Rev. Mr. Redmond, of Dawa Mills, and in the afternoon by the Rev. Mr. Collins, of Florence. The collections amounted to \$19. The annual tea-meeting of the church was held on the following Monday evening, when, after an abundance of rich provisions had been catered to the large audience by the pretty ladies et al, addresses were delivered by the Rev. Messrs. Jewett, Going, Livingstone, Redmond and Dr. Laymount. Many happy hints were thrown out. The characteristic description of the old "times" advantages, etc., by the latter was sived with roars of laughter. Mr. Davisson ments of the chair in a very pleasing manner. The church choir furnished good music throughout, their selections being well received. The proceeds of the evening were \$53. After the usual vote of thanks to the choir, ladies, speaker, and chairman, one of the most interesting tea-meetings which it has been our privilege to attend was brought to a close. Altogether the pastor, Rev. J. Livingstone, and the church are to be congratulated on the success which has attended their third anniversary services .- Bothwell Times,

NIAGARA CONFERENCE.

Hautton, Emerald Street .- The anniversary meeting of the Emerald Street Methodist Church last night was a splendid success. Tea was served by the ladies of the congregation to a large crowd of people. Addresses were delivered by Revs. Messrs. Crews, Langford and Van Wyck. All congratulated pastor and people on the improved character of the church. the successful termination of the work and the improved congregations. The choir acquitted themselves oreditably, and Mesers. E. Donnett-Smith and H. A. Martin sang solos with great acceptance. Miss Frankish and Mr. H. A. Martin sang a duet exceedingly well. Everything went off harmoniquely; the pastor's heart was made glad, and the congregation may hope to be increased from a variety of causes. The improvements on the church cost \$171.46. Every cent was provided for without touching the Sabbath collections or the proceeds of the tea .- Times, 26th ult.

FENWICK.-Rev. T. J. Atkins writes on 25th November :- God is blessing us abundantly on this circuit. Our congregations are large at every appointment. Our church at Wainfleet being too small to accommodate the Sundayevening congregations, the brethren have resolved to build a new church. An able and judicious committee has been appointed, and week to assist in this necessary and praiseworthy undertaking. We have just closed a special service at the Mount Vernon appointment, in which about fifty persons presented themselves as seekers of religion, most of whom have united with our Church. The older members say that this is the most glorious revival they have ever enjoyed as a church.

TROY.-Rev. J. H. Kennedy, pastor. Our Quarterly Meeting was held at Harrisburg on Burday, November 9th. The day was fine, attendance large, and the love-feast remarkably interesting and spiritual. Some testified and communed for the first time. Bro. Thomas W. Jackson, of Flamboro', conducted the service with great acceptability. At 3 c'clock p.m. we held a children's meeting, which was by the earnest and eloquent discourses largely attended. Old and young turned out so that the house was filled, and short, practical and interesting addresses were delivered by rain, and darkness. Addresses were delivered Sunday-school workers, viz., Bros. J. Roelfston Harrisburg. We held special services for some tor, Rev. E. Robson. The choir furnished suit. time, which God owned, and sinners were the old one that the pulpit and porch are often

the collections on Sunday and the tea amounted | is always ready to preach, lead prayer-meeting, | Church five new members at Cameron and one at Sabbath, Nov. 16th, by the Rev. A. L. Gee, of service in the village in the morning, seven were responded liberally.

INGERSOLL, King Street Church .- The Rev. W. Kettlewell, pastor. The anniversary services of this church were presched by Rev. W. R. Parker, M.A., and were listened to with intense the morning sermon an appeal was made to wipe out the parsonage debt amounting to \$700. The Ladies' Aid Society, through their treasurer, started the subscription with a cheque for \$200; others followed, bringing the subscription tor completed the necessary amount, and the mortgage has since been discharged.—Cou.

Woodsrock.-Sermons on behalf of the Missionary Society of the Methodist Church were preached at Woodstock on Sunday, November 23rd, by the Rev. Dr. Carman. The discourses were eloquent, appropriate and effective. Colections in advance of last year. The missionary meeting was held on Monday evening, November 24th. R. W. Knight, Esq., presided in a very acceptable manner. The report was read and a few remarks made by the Rev. W. Williams. Exceedingly interesting and impressive addresses were given by the Rev. J. C. Antliffe. M.A., B.D., of Brantford, and Dr. Carman, General Superintendent of the Methodist Church. The collections and subscriptions amounted to and collectors have done their work, will probably be brought up to \$500. All the missionary meetings in the district so far indicate an

GUELPH CONFERENCE.

EUGENIA FALLS.-Bro. Strongman writes :-There is no cessation in attendance or interest at the meetings, but an increasing interest and success. On the Quarterly Meeting Sabbath the Lord gave us fifteen souls; by Friday night over forty; the second week we had reached the number of seventy-two; and now over one hundred have started for the heavenly kingdom. Our hearts are rejoiced : our faith is intensified. heads of families, with several aged men, have joined us at the seekers' seat." About a dozen balance of the seekers are young men and pray. The great bulk of the dear seekers have entered into liberty, and it is sweet to hear them apreading to other appointments on the misgrand and glorious winter's work. Pray for us.

Courrice .- The West Darham News says :-The second Quarterly Meeting for the South Darlington Circuit was held on Sunday and Monday, November 2nd and 3rd. On Sabbath. the Ebenezer Church was well filled. The Rev. H. Moore, from Clumbus, preached an excellent sermon on the constraining power of Christ's love. The Lord blessed the word and made it a blessing. The love-feast and sacrament followed. About 100 persons partook of the emblems of the Saviour's broken body and shed blood. We have a steady increase to our numbers, so that we are not holding our own, but advancing. The congregation at Maple Grove is increasing in every way, and is becoming on such an occasion for years. The Rav. rather growing than declining. J. Whitlock preached an appropriate sermon. At the close, all who could sing were requested to unite in a song of thanksgiving to God.

SEAFORTH. -The Ray, Alfred Andrews, Guelph Conference Sabbath-school Agent, delivered three lectures on Sabbath-school work in Seaforth a few days ago. The lectures were masterly productions, and were highly appreciated by all who heard them. Bro. Andrews is going into Sabbath-school work heart and soul preaching frequently three times on Sabbath and lecturing often in the week-day afternoons. as well as every evening except Saturday. The Conference did a wise thing in setting him anart to this work. One gentleman, a Presbyterian, who was a visitor here, said he would not have missed Bro. Andrew's lecture on the Evidences best lectures he had ever heard .-- Cou. --

BAY OF QUINTE CONFERENCE.

Rev. William Briden, of Newburgh, has been much indisposed since last Conference, but is improving in besith.

The Rev. B. B. Keefer, of Hamilton, is lecturing successfully in the interests of the Scott Act through the united counties of Lennox and

Rev. M. L. Pearson, District Superintendent of Napanee, is very zealous in the temperance

Mr. Howarth is supplying Arden Mission, in place of Rev. Mr. Draw, who has been transfarred to Cressy.

Mr. Gilbert D. Cleworth has taken charge of Roblin, under the supervision of his father, the Rev. Thomas Cleworth, of the Selby Cir-

Success has crowned four weeks' special work at Empsy Hill Church, on the Salby Cir-

Special work began in Selby village on Sunday, November 23rd. Rev. C. Fish, of Trenton, was present, and did good service. Glad evidences of revival show themselves in all the Church meetings. The band of Christian workers from Belleville were present on Sunday

Rev. Geo. S. Reynolds is in high favor on the Newburgh Circuit, both for his Christian manliness and pulpit ministrations.

The Selby parsonage was visited, on the 20th of November by a large party of friends, who left Mr. and Mrs. Cleworth many substantial proofs of sinterest behind them, -Com.

FENELON FALLS. - The first Sabbath-school anniversary services at Victoria Corners were held on Sabbath, the 2nd iast. A sermon was preached by T. Parkins, Esq., and the tea, postponed from Tuesday, owing to the inclemency of the weather, was held on Friday, and was very successful. Wm, Powles, Esq., has presented to the congregation a piece of land on which to build a shed, and a church at some future time. At Cameron a new new church, the congregation having so outgrown able selections of music; the edibles were ex- converted. Bro. Galloway, sen., local preacher, filled with people. Last Sabbath week the Rev. both letters. cellent and abundant, and the net proceeds of gave valuable assistance in the meeting. He Mr. Watch received into the fellowship of the

etc. Our missionary sermous were preached on Cambray, and last Sabbath, at the secramental more were publicly welcomed into the Church. At the close of the revival services at Zion Church, on Wednesday evening, forty-four were received on probation for membership, six having been received in other parts of the field during the earlier interest by large congregations. At the close of days of the week, and ten the week before at Victoria, among whom were several heads of families, and two over sixty years of age. The Rev. Mr. Watch says he has been privileged, since coming to this station, to receive about a hundred into Church followship, and has known only two or up to \$540. A subsequent canvas by the pas- three weeks since that time without witnessing conversions by the ordinary means of grace.

> Manuela. - Brother Mallett writes :- On the 28th and 29th of September successful anniversary services were held at this church. Rev. W. Inwood, of Cannington, preached an excellent sermon on Sabbath, 16th inst., to a crowded congregation. On Monday, Rev. R. Allin, of Little Britain, came to our help and gave us a good speech. The chair was ably filled by W. Eyres, Esq. Proceeds of the tea and subscription for shed \$105. Our congregations are good, and the Sabbath-schools in a flourishing condition. We rejoice to learn, through the GUARDIAN, that many stations are enjoying glorious revivals, and still cry. "O Lord, revive thy work."

MANITOBA CONFERENC

BROADVIEW, N. W. T .-- Bro. Betts writes :-One of the most pleaning incidents in the history of the Methodiet Church in this place, was in the celebration of our anniversary services. On Wednesday, the 12th inst., Rev. E. A. Stafford, President of the Manitoba and Northwest Conference, delivered his popular lecture entitled "The Universal Boy," and on Sunday following the anniversary sermon was preached by our beloved pastor, Rev. J.H.L. Joslyn. The lecture proved a grand auccess. It was both amusing and instructive, and was highly appreciated by all present. This was the first visit the President had made to this field of labor and he seemed generally pleased with the rapid progress made in the Christian work. An idea can It is so sweet to work for Jesus. Twenty five be formed of what is being done when I state that the handsome sum of \$106 was realized from the lecture alone. We praise God for children are included in our number, but the the success that has attended all our efforts during the past year to build up his cause in women. Men are often convicted in their own | this place. Too much cannot be said in favor homes. Others come to mock, but remain to of our worthy pastor, Mr. Joslyn. for the manner in which he has prozecuted the work of the Lord among us. We feel our inability to extell of their newly found love. The revival is press our gratitude to God for placing such a man to watch over our spiritual interests. We sion, and we are praying and believing for a enter on the new year with hopes of continued success, and feel assured that if we perform our duties faithfully, God will continue to bless us.

OTHER CHURCHES.

THE Rock is sorry to note an increase the past year in the number of churches in London at which "illegal and objectionable" ritualistic usages are in force. Choral celebrations have been increased from 172 to 204; the instances in which eucharistic vestments are worn from 37 to 40; incense from 10 to 14; "altar" lights from 64 to 95; and the use of the eastward position from 304 to 335. The increase is not as great as it appears, because the number of a power for good. The thanksgiving service at churches reported on is greater by 20 than in Ebenezer on Thursday last, was a good suc. the preceding year. It says that there can be cess. The congregation was the largest I have no question, however, that ceremonialism is

The Evangelical Union of Scotland has elghty-nine churches. This body, which is a via media between Calvinism and Arminianism. owes its origin to a doctrinal controversy within the Secession Church. The Principal of the Evangelical Union Theological Hall, Dr. James Morrison, from whom the members of the Union are sometimes called Morrisonians, is a scholar of reputation, whose commentaries are recognized as of value. Efforts have recently been made for a union of this body with the Congregationalists of Scotland; but the success of this movement is not assured.

THE Episcopalians have for twelve years carried on a successful mission work among the Italians in London. Summer and winter the services have been conducted in the Italian of the Bible for a great deal; it was one of the language every Sunday, and private conferences at least twice a week. The large Italian colony settled in London has shown much interest in the services. The central point of the mission is in Grace Chapel, but its influence is felt in the down-town quarters, where most of the Italians dwell. They have a Prayer-Book and a hymnal prepared for them in their own language. The past year the Sunday-school numbered 189 children and the candidates for confirmation were fifty-two.

ALREIDY the Catholics and the Protestants in Gormany are fighting over the missionary societies sent to the heathen lands. The Germania. the organ of the Catholics, complains that Herr Ludowitz, the representative of the Crown, has consented to a stipulation that no Catholic mission should now or in the future be furthered in the colonies, and the Germania declares that Catholics can no longer take much interest in the colonization movement. The Frankfurier Zeitung, which is a constant and brilliant opponent of Bismarck in policy, makes the amusing comment that before long we shall hear that the May laws have been introduced at the Cam. ercons and Agra Pequena.

FROM THE MISSION ROOMS.

CASH RECEIPTS-ORDINARY FUND.

PORT SIMPSON MISSION BOAT. Chambert, London

CROSBY GIRLS' HOME. Noman's Missionary Society, per. Mrs. Rosebrugh 400 00

McDOUGALL ORPHANAGE. Voman's Missionary Society, per Mrs. Rosebrugh 100 00

DEAR DOCTOR,-Kindly allow me to correct a few typographical errors which occurred in printing my two letters in this week's GUARDIAN. | being made by one or other of the secretaries. In first paragraph of first article the word printed "first." should have been "inst." In and S. Misener, of Troy, and J. Armstrong, of site is being secured for the erection thereon of a sixth paragraph of second article the word printed "papa" (i) should have been printed and instructions to be supplied by the Commit"people." I need scarcely say that, of course, the and including also any other information the same name should have been appended to Very truly yours, JAMES LAWSON.

PERSONAL ITEMS.

Rev. E. A. Stafford, M.A., has accepted the invitation to the pastorate of the Metropolitan

Rev. F. A. Wood, President of South-western University, who has been in feeble health since

early last spring, is dead. The official board of the Methodist Church, Niagara town, have unanimously invited Rev. Mr. Hazlewood to be their pastor for the next Conference year.

The Renfrew and Pembroke papers mention the Rev. Jas. Lawson as among the most active | The whale boats have been forced up the Nile at and successful lecturers in the late Scott Act | an incredible cost of time and labor. campaign in Ranfraw

Dr. Rice's condition remains much the same, there being, if any change, some elight improvement. Still he is not, for some time at least, likely to be able to do any work.

The Russian banker, Stieglitz, who lately died, left six million roubles (\$4,620,000) to Mme. Sophie Menter, the Bavarian piani

Rev. Dr. Carman presched able and eloquent Spadina Avenue Churches in this city last Sunday, '

The Dake and Duchess of Teck are going back to England to live, making their home at the White Lodge, Richmond Park, which the Queen has lent to them. Apparently they are as impecunious as ever.

By unanimous vote of the Quarterly Board. Rev. W. Galbraith, LL.B., President of the Montreal Conference, has been invited to the pastorate of Orillia Circuit next year. We understand the invitation has been accepted subject to the Transfer and Stationing Com-

Rev. W. J. Maxwell, of Brantford, has received a cordial invitation to the pastorate of Richmond Street Church. He had previously been invited to both St. Catharines and King Street, Hamilton. We are not aware that Mr. Maxwell has yet stated his preference.

The pastor of the Methodist Church, in Waterloo, was visited on Wednerday evening, the 12th ult., by about sixty friends, representing most of the families in the congregation who brought with them substantial tokens of their kindly feeling and good-will.

The Book-Steward, Rev. W. Briggs, spent last Sunday in Georgetown, where he preached both morning and evening. The people were delighted and profited by his services, and any future announcement for him will be met by overflowing congregations.

The opening sermon of the centennial Conference will be delivered by Bishop Foster, who will take the place originally given to the late Bishop Pierce, of the Church South. Bishop Foster is one of the ablest preachers in Methcdiem, and will prove himself equal to the great

At the regular November Quarterly Meeting of the Orillia Methodist Church, a cordist and unanimous invitation was extended to the Ray. Wm. Galbraith, LL, B., President of the Montreal Conference, which has been accepted by Bro. Galbraith subject to the consent of Bechuanaland have surrendered. A special to the Conference and Transfer Committee.

"George Eliot's Life as related in Her Letters and Journals" is the title of the forthcoming work by her husband, Mr. J. W. Cross, who has arranged her letters and journals so as to make practically an autobiography. The famous novelist was wont to lay bare her mind with great frankness before her various corres. pondents.

The London Free Press of the 26th ult, says : Rev. E. R. Young, formerly Methodist mission ary at Norway House, in the North west Territory, delivered an exceedingly interesting lecture in the Queen's Avenue Methodist Church last evening on "Life in the Wild North Land." The lecture was full of interest, and was greatly enjoyed by all who had the pleasure of listening to it. A cordial vote of thanks to Mr. Young was given at the close.

Dr. Meacham's visit to Charlottetown evi dently was highly appreciated. His Sunday evening congregation was immense. The collections were well in advance of last year, and he received in the neighborhood of \$40 towards the Japanese college library. His addresses were of great interest. In his report on Monday evening, the Rev. F. W. Moore, local scoretary, intimated that during the coming year the Sunday-school would support a native teacher

The Rev. Dr. Sexton leaves Canada this week for the Western States on his way to San Francisco. He purposes being back here early in February. Societies and ministers desirous of securing his services for March can, in the absence of the Doctor, apply to the Rev. W. Brigge, who is empowered to complete arrange. ments. The month of February is, we believe, quite filled, but March and the early part of April are at present open. Dr. Sexton must be back in England at the end of April.

Mr. Henry M. Stanley, the eminent Airican explorer, is one of the most important of the technical advisers before the Congo Conference at Berlin. Probably no living man possesses so thorough a knowledge of the Congo and of the vast territory through which it flows as the author of "Through the Dark Continent," pub. lished by Harper & Brothers, in which Mr. Stanley narrates the adventures that attended his exploration of that mighty river.

Professor Tyndall claims to be a descendant of Tyndale the translator of the Bible, and to have a yearly income of only \$6,000. Six years after he left school he was a civil engineer's assistant at a salary of five dollars a week. "I have often wondered since," he says, "at the amount of genuine happiness which a young fellow of regular habits, not caring for either pipe or mug, may extract from pay like that," Subsequently when studying at Marburg, Germany, he " worked without weariness sixteen hours a day."

Rev. Ebenezer E. Jenkins, M.A., one of the general secretaries of the Wesleyan Methodist Missionary Society, left London, England, in October, on a visit to foreign missions of the Church he represents. [It is his purpose, if life and health are spared, to visit Ceylon, India, China, and possibly Japan. This visit is made at the request of the General Committee, which was approved by the last Conference in a resolution declaring the necessity of such a tour The Conference further requests Mr. Jenkins to prepare for the use of the Committee on his return a report in correspondence, with suggestions tee, and including also any other information which he may deem it important to communi-

NEWS OF THE WEEK.

It is reported that the Mahdi is short of provisions, and much sickness provails among his forces, five hundred of whom have joined Gor.

The Provincial Board of Health has decided to send Dr. Bryce as a delegate to the convention of State boards, to be held in Washington, to

discuss the question of the prevention of cholera. Private letters from the English officers at Wady Halfa state that there is considerable sickness among the men of the Nile expedition.

It is reported at Wady Halfa that Gen. Gordon and his forces are in most imminent danger from want of ammunition, and that he has been consequently obliged to withdraw his advanced lines in order to act strictly on the defensive.

The Reichstag, a few days ago, by a vote of 180 sgainst 99 adopted a resolution in favor of he payment of its members for their services as legislators. The resolution was strongly opmissionary sermons in the Berkeley Street and posed by Prince Bismarck. The result is considered a signal defeat of the Prince.

The Italian House of Deputies has decided to depute President Coppine and nine members to express to King Humbert and Duke D'Acsta, the admiration of the chamber at the heroism displayed by their Highnesses during the cholers enidemia in Naples

The excitement over the Madrid University riots continues, and as the Spanish Cabinet has determined to continue its vigorous policy against the professors and the students of the university, a conflict is feared between the partisans of the university and the authorities.

The unsatisfactory state of the British navy continues to engross public attention, and it is believed that the House of Commons will read. ily pass a vote of £10,000,000, spread over a term of years, to bring the navy up to a position equal to that of any two other national navies,

A despatch from London says: Despite the eported submission of the filibusters in Bechuanaland, Earl Derby, the Secretary of State for the Colonies, refuses to believe that the trouble is settled, or is even in a fair way for settlement, without, at least, a display on the part of England of an overawing force.

News from the smallpcx infected district in North Hastings is of a very encouraging character. Only two fresh cases are reported, and those under treatment are rapidly recovering. The spread of the disease is believed to be thoroughly checked, gand all danger of fatal results is considered past.

The Finance Minister has been authorized by an order passed at the last Council meeting to sign the contract with the Halifax Steamship Company for a direct steamship service between St. Lawrence ports and Halifax, N.S., and Havre, France. The trips will be made fortnightly during the summer and monthly during the winter, and are to be commenced next April.

The English War Office doubts the truth of the story stating that the Boer filibusters in the Mail says that Sir Charles Warren, who has started with an expedition to the Cape, has been empowered to decide whether peaceful arrangements made prior to his arrival are likely to be permanent.

The case of Captain Dudley and the mate of the wrecked yacht Mignonette, who were tried for murder for having killed the boy Parker to keep themselves alive, and against whom a verdict in accordance with facts was found on Chief Justice Coleridge and three other indges on December 4th. The question as to whether a murder was committed will then be deter-

The Telegraphe says the Cabinet has obtained certain knowledge that China intends to continue the war. It is probable that 15,000 reinforcements will be sent to China. The Cabinet to-day decided to make an increase of duty on foreign grain of two france per centuer. After votes in the Chambers yesterday favoring the vigorous prosecution of the Chinese war, the Government issued an order quickening the despatch of reinforcements] for Tonquin and China.

English Government Redistribution Bill differs very much from the original draft of the Ministers. It extends the principle of single membership to equal electoral districts, raises the population standard for constituencies with two members, and gives a great increase in the number of members from London and other populous centres. The Radicals consider the alteration satisfactory. Messrs. Chaplin and Lowther, Conservatives, are forming groups to oppose the present arrangements.

It is said that a cablerram has been received

from England by the Caussian Pacific Railway stating that a financial arrangement has been completed for the immediate construction of a line from Smith's Falls direct across the country to Montreal. The road, which at the former place, would join the Ontario division, would first meet the Grand Trunk line at Ste. Anne's. where the river would be bridged. The object of the proposed line is to make a more direct line to Toronto and the West, thus avoiding the necessity of the traffic passing around by The Congo Conference Committee on Satur-

day unanimously decided in favor of the freedom of trade within the limits of the newly-defined Congo basin. The English, French, and Belgian delegates were the principal speakers. The English delegate upheld universal free trade both in exports and imports. The Belgian delegate favored free trade restricted to imports. The French delegate urged that the plan adopted should be limited to twenty years as an experiment. The report of the Committee will probably be adopted without discussion. The Niger question will then be discussed.

Khartoum advices state that the Mahdi continges to summon Gordon to surrender, and the latter replies by firing into the enemy. On one occasion Gordon told the Mahdi to dry up the Nile and come across if he be the real prophet, and that he (Gordon) would then surrender. The rebels are entrenched at Wady Gamar. General Wolseley offered a prize of one hundred pounds to the regiment making quickest the passage in whale boats from Sarrah to Debbeh. A message from Gordon, dated August 28, says that it is imperative to the prosperity and tranquillity of Egypt that she retsin possession of the whole course of the Nile. He attributes the present evils to the use of the word " Abandonment" by Gen. Wolseley in telegraphing to the

A QUESTION.

Ah! who can tell which guide were best To truth long sought, but unattained-The carly faith, or late unrest? What age has carned, or boyhead gained?

When down life's vista as we gaze, Where vanished youth's remembered gleam-The radiance of the unconscious days, The dream that knew not 'twas a dream-

The time ere yet the shades of doubt Before our steps crept lengthening ou. And morn and noon spread all about Their warm and fragrant benison;

Was this a vision of the mind That comes but once and disappears? And, an our riper wisdom and A clearer path in after years?

The lore of philosophic age, The legendary creed of youth-Say, which should trace upon life's page The book-mark of the surest truth?

Ahl question not ! The unconscious life That leaps to its spontaneous deed Alone can harmonize the strife Between the impulse and the deed.

Through dark and light, through change on change The planet-soul is pledged to move, Steeped, all along its spinning range In supehine born of thought and love. Cambridge, Mass. By Christopher P. Cranch.

SERMON

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

ABOVE ALL.

"He that cometh from above is above all."—John iii, 3l.

The most conspicuous character of history steps out upon the platform. The finger which, diamonded with light, pointed down to him from the Bethlehem sky, was only a ratihim from the Bethlenem sky, was only a read some fication of the finger of prophecy, the finger of genealogy, the finger of chronology, the finger of fact that Christ gathered up all the notes events—all five fingers pointing in one direction.

The state of the finger of the finger of the fact that Christ gathered up all the notes against us and paid them, and then offered us the receipt.

THE OVERTOPPING FIGURE

of all time. He is the vox humana in all music. the gracefullest line in all sculpture, the most exquisite mingling of lights and shades in all painting, the same of all climaxes, the dome of all cathedralled grandeur, and the percration of

all splendid language.

The Greek alphabet is made up of twentyfour letters, and when Christ compared himself to the first and the last letter, the alpha and the omego. He appropriated to himself all the aplendors that you can spell out either with those two letters and all the letters between them. "I am the Alpha and the Omega, the beginning and the end, the first and the last." Or, it you prefer the words of the text, "above all."

WHAT DOES IT MEAN?

It means, after you have piled up all Alpine and Himalayan attitudes, the glory of Christ would have to spread its wings and descend a thousand leagues to touch those summits. Pelion, a high mountain of Thessaly, Ossa, a high mountain, and Olympus, a high moun-tain; but mythology tells us when the giants warred against the gods they piled up these three mountains, and from the top of them proposed to scale the heavens; but the height was not great enough, and there was a com-plete failure. And after all the giants—Isaiah and Paul, prophetic and apostolic giants; Raphael and Michael Angelo, artistic giants; cherubim and seraphim and archangel, celestial gants—have failed to climb to the top of Christ's glory, they might all well units in the words of the text and say, "He that cometh from above is above all."

I. First, Christ must be above all else IN OUR PREACHING.

There are so many books on homiletics scattered through the country that all laymen, as well as all clergymen, have made up their minds what sermons ought to be. That ser-mon is most effectual which most pointedly political, national. There is no reason why we should ring the endless changes on a few phrases. There are those who think that if an hortation or a discourse have frequent mention of justification, sanctification, covenant of works and covenant of grace, that therefore it must be profoundly evangelical, while they are auspicious of a discourse which presents the same truth, but under different phraseology. Now, I say there is nothing in all the opulent realm of Anglo-Saxonism or all the WORD TREASURES

that we inherited from; the Latin and the Greek and the Indo-European but we have a right to marshal it in religious discussion. Christ sets the example. His illustrations were from the grass, the flowers, the spittle, the barnyard fowl, the crystals of salt; as well as from the seas and the stars; and we do not propose in our Sabbath-school teaching and in our pulpit address to be put on the

I know that there is a great deal said in our day against words, as though they were nothing. They may be misused, but they have an in perial power. They are the bridge between soul and soul, between Almighty God and the human race. What did God write upon the tables of stones? Words. What did Christ utter on Mount Olivet? Words. Out of what did Christ strike the spark for the illumination of the universe! Out of words. "Let there be light," and light was. Of course, thought is the cargo and words are only the ship; but how fast would your cargo get on without the ship? What you need, my friends, in all your work, in your Sabbath-school class, in your reformatory institutions, and what we all need is to enlarge our vocabulary when we come to speak about God and Christ and heaven. We ride a few old words to death when there is such illimitable resource. Shakespeare em-ployed fifteen thousand different words for dramatic purposes; Milton employed eight thousand different words the portio purposes; Rafus Choate employed over eleven thousand different words for legal purposes; but the most of us have less than a thousand words that we can manage, less than five hundred, and that makes us so stupid.

When we come to set forth the love of Christ we are going to take

TENDEREST PHRASEOLOGY wherever we find it, and if it has never been used in that direction before, all the more shall we use it. When we come to speak of the glory of Christ, the Conqueror, we are going to draw our similes from triumphal arch and oratorio and everything grand and stupendous. The French navy have eighteen flags by which they give signal; but those eighteen flags they can put into sixty-six, thousand different combina-tions. And I have to tell you that these standards of the cross may be lifted into combinations infinite and varieties everlasting. And let me say to these young men who come from every Sabbath, and after a while going to preach Jesus Christ, you will; have the largest liberty and unlimited resource. You only have to pre

sent Christ IN YOUR OWN WAY.

Jonathan Edwards preached Christ in the severest argument ever penned, and John Bun-yan preached Christ in the sublimest allegory ever composed. Edward Payson, sick and exhansted, leaned up against the side of the pulpit and wept out his discourse, while George White-field, with the manner and the voice and the start of an actor, overwhelmed his auditory. It would have been a different thing if Jonathan Edwards had tried to write and dream about the pilgrim's progress to the celestial city, or John Bunyan had attempted an essay on the human will.

Brighter than the light, fresher than the fountains, deeper than the seas are all these Gospel themes. Song has no melody, flowers have no sweetness, sanset sky has no color compared with these glorious themes. Thes, harvests of grace spring up quicker than we

fire, and producing revolutions with their power, lighting up dying beds with their glory, they are the sweetest thought for the post, and they are the most thrilling illustration for the orator, and they offer the most intense scene for the artist, and they are to the ambassador of the sky all enthusiasm. Complete pardon for direct guilt. Sweetest comfort for ghastliest agony. Brightest hope for grimest death. Grandest resurrection for darkest sepulchre.

OH, WHAT A GOSPEL to preach! Christ over all in it. His birth his suffering, his miracles, his parables, his sweat, his tears, his blood, his atonement, his intercession—what glorious themes! Do we exercise faith? Christ is its object. Do we have love? It fastens on Jesus. Have we a semu tread, carry us to our resting place. Aye, fondness for the Church? It is because Christ it is known in heaven whether our departure died for it. Have we a hope of heaven? It is because Jesus went shead, the herald and the

The royal robe of Demetrius was so costly, so beautiful, that after he had put it off no one ever dared to put it on; but this robe of Christ, richer than that, the poorest and the wanest and the worst may wear. "Where sin abounded, grace may much more abound."

"Oh, my sins, my sins," said Martin Luther to Staupitz, "my sins, my sins!" The fact is, that the brawny German student had found a Latin Bible that made him quake, and nothing else ever did make him quake; and when he found how, through Christ he was pardoned and saved, he wrote to a friend, saying : "Come over and join us great and awful sinners saved by the grace of God. You seem to be only a slender sinner, and you don't much extol the mercy of God; but we that have been such very awful sinners praise his grace the more now that we have been redeemed." Can it be that you are so desperately egotistical that you feel yourself in first-rate spiritual trim, and that from the root of the hair to the tip of the toe you are scarless and immaculate?

WHAT YOU NEED is a looking-glass, and here it is in the Bible. Poor, and wretched, and miserable, and blind, and naked from the crown of the head to the sole of the foot, fall of wounds and putrefying series. No health in us. And then take the

And how much we need him in our sorrows ! We are independent of circumstances if we have his grace. Why, he made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalyptic trumpets. After all other candles have been snuffed out, this is the light that gets brighter and brighter unto the perfect day; and after, under the hard hoofs of calamity, all the pools of worldly enjoyment have been trampled into deep mire, at the foot of the eternal rock the Christian, from cups of granite ily rimmed and vine covered, puts out the thirst of his soul.

II. Again, I remark, that Christ is above all IN DYING ALLEVIATIONS.

I have not any sympathy with the morbidity abroad about our demise. The Emperor of Constantinople arranged that on the day of his coronation the stonemason should come and consult him about the tombstone that after a while he would need. And there are men who are monomaniacal on the subject of departure from this life by death, and the more they think of it the less they are prepared to go. This is an unmanliness not worthy of you, not worthy

of me. Saladin, the greatest conqueror of his day, while dying, ordered that the tunic he had on him be carried after his death on a spear at the head of his army, and that then the soldier, ever and anon, should stop and say, "Behold, all that is left of Saladin, the emperor and con-queror! Of all the states he conquered, of all the wealth he accomulated, nothing did he retain but this shroud." I have no sympathy with such behaviour, or such absurd demonstration, or with much that we hear uttered in regard to departure from this life to the next. There is a common-sensical idea on this subject that you and I need to consider—that there are oaly

TWO STYLES OF DEPARTURE.

A thousand feet underground, by light of mon is most effectual which most pointedly puts forth Christ as the pardon of all sin and the correction of all evil, individual, social, death. Far out at sea, falling from the slippery ratlines and broken on the halyards, we may die a sallor's death. On mission of mercy in hospital, amid broken bones and reeking leprosies and raging fevers, we may die a philan-thropist's death. On the field of battle, serving God and our country, slugs through the heart, gun carriage may roll over us, and we may die

a patriot's death.

But, after all, there are only two styles of departure; the death of the righteous and the death of the wicked, and we all want to die the

God grant that when that hour comes you may be at home! You want the hand of your kindred in your hand. You want your children to surround you. You want the LIGHT ON YOUR PILLOW

from eyes that have long_reflected your love You want the room still. You do not want any ourious stranger standing around watching you. You want your kindred from afar to hear your last prayer. I think that is the wish of all of us. But is that all? Can earthly friends hold as up when the billows of earth come up to the girdle? Can human voice charm open heaven's gate? Can human hand pilot us through the narrows of death into heaven's harbor? Can any earthly friendship shield us from the arrows of death, and in the hour when Satan shall practise upon us his infernal archery? No, no, no, no i

ALAS | POOR BOTL

if that is all. Better die in the wilderness, far from tree shadow and from fountain, alone, vultures ciroling through the air waiting for our body, unknown to men, and to have no burial, if only Christ could say through the solitudes I will never leave thee, I will never foranke From that pillow of stone a ladder would sour housenward, angels coming and going; and across the solitude and the barrenness would come the sweet notes of heavenly

FAMOUS DEATHBEDS.

Gordon Hall, far from home, dying in the door of a heathen temple, said: "Glory to thee, O God!" What did dying Wilberforce say to his wife? "Come and sit beside me, and let us talk of heaven. I never knew what happiness was until I found Christ." What did dying Hannah More say? "To go to heaven, think what that is! To go to Christ, who died that I might live i Oh, glorious grave! Oh, what a glorious thing it is to die! Oh, the love of Christ, the love of Christ!' What did Mr. Toplady, the great hymn-maker, say in his last hour? "Who can measure the depth of the third heaven? Oh, the sunshine that fills my soul! I shall soon be gone, for surely no one can live in this world after such glories as God has

manifested to my soul," What did the dying Janeway say? "I can as easily die as close my eyes, or turn my head in sleep. Before a few hours have passed I shall stand on Mount Zion with the one hundred and forty and four thousand and with the just men made perfect, and we shall ascribe riches and honor, and glory, and majesty, and dominion unto God and the Lamb." Dr. Taylor, condemned to burn at the stake, on his way thither broke away from the guardsmen and went bounding and leaping and jumping toward the fire, glad to go to Jesus and to die for him. Sir Charles Hare, in last moment, had such rapturous vision, that he cried: "Upward, upward, upward, upward!" And so great was the peace of one of Christ's disciples, that he put his fingers upon the pulse in his wrist and counted it and observed it; and so great was his placedity that after a while he said: "Stopped," and his life had ended here to begin in heaven. But grander than that was the testimony of the worn-out

first missionary, when, IN THE MAMARTINE DUNGEON,

he cried: "I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Shaw respecting this hymn. This precious 6th. To engage in no amusem Lord, the righteous Judge, will give me in that jewel of the dark ages, replenished and reset in cannot ask the blessing of God.

" ONE DAY LESS TO LIVE."

When I see the spring blossoms scattered, I say, "Another season gone forever." When I close this Bible on Sabbath night, I say, "Another Sabbath departed." When I bury a friend, I say, "Another earthly attraction gone forever." What nimble feet the years have! The roebucks and the lightnings run not so fast. From decade to decade, from sky to sky, they go at a bound. There is a place for us, whether marked

A CORONATION OR A BANISHMENT.

Brighter than a banqueting hall through which the light feet of the dancers go up and down to the sound of trampeters will be the sepulchre through whose rists the hely light of heaven streameth. God will watch you. He will send his angels to guard your slumbering ground, until, at Christ's behest, they shall roll away the

III. So also, Christ is

ABOVE ALL IN HEAVEN.

The Bible distinctly says that Christ is the chief theme of the celestial ascription, all the thrones facing his throne, all the falms waved before his face, all the crowns down at his feet. Cheru bim to cherubim, seraphim to seraphim, re-deemed spirit to redeemed spirit shall recite the

Saviour's earthly sacrifice.

Stand on some high bill of heaven, and in all the radiant sweep the most glorious object wil oo Jesus. Myriads gazing on the scars of his suffering, in silence first, afterward breaking forth into acclamation. The martyrs, all the purer for the flame through which they passed, will say: "This is Jeaus for whom we died." The apostles, all the happier for the shipwreck and the scourging through which they went, will say: "This is the Jeans whom we preached at Corinth, and at Cappadocia, and at Antioch, and at Jerusslem." Little children clad in white will say,

"THIS IS THE JESUS who took us in his arms and blessed us. and when the storms of the world were too cold and loud, brought us into this beautiful place." The multitudes of the bereft will say: "This is the Jesus who comforted as when our heart broke. Many who wandered clear off from God and plunged into vagabondiam, but were saved by grace, will say: "This is the Jeaus who pardoned us." We were lost on the mountains, and he brought us home. We were guilty, and he has made us white as snow. Marcy boundless, grace unparalleled. And then, after each one has recited his peculiar deliverances and pecu-liar mercies, recited them as by solo, all the voices will come together into a great chorus, which shall make the arches echo and re-echo with the eternal reverberation of gladness and

Edward I. was so appious to go to the Holy Land that when he was about to expire he bequesthed \$160,000 to have his heart, after his decease, taken to the Holy Land in Asia Minor, and his request was complied with. But there are hundreds to day whose hearts are already in the Holy Land of heaven. Where your treasures are, there are your hearts also. Quaint John Bunyan, of whom I spoke at the opening of the discourse, caught A GLIMPSE OF THAT PLACE.

and in his quaint way he said: " And I heard in my dream, and lol the bells of the city rang again for joy; and as they opened the gates to let in the men I looked in after them, and lo! the city shone like the sun, and there were treets of gold, and men walked on them harps in their hands, to sing praises with all; and after that they shut up the gates, which when I had seen I wished myself among them!"

Correspondence.

Away out at Qu'Appelle Station in the Northwest we are trying to get up a Christmas tree for the benefit of all the children on our large mission. We want "Santa Claus" to visit every home near and far, and some of them are very far and lonely too. I know of many bright-eyed girl and promising boy shut up in some log cabin on the broad prairie, miles and miles from any church or Sunday-school, without libraries or papers to cheer them in their lonesome hours, much less anything to make Christmas the brightest and happiest day of all the year. Our idea is to give every one of these boys and girls a present if we can secure your help.
You have books, pictures, toys, and many

other things which would make the hearts of our little folks dance for very joy. I feel so sure you will send something, that I am going to give them all an invitation to come to the tree. If any of them are sick or too far away, the missionary will start out with his cutter and take the presents to them with your best wishes. If there are any more presents than we require I will send them to other of our missionsries for ther away who will gladly and wisely distribute

What a grand idea to give all the boys and girls in the North-west some token that they are not forgotten or forsaken next Christmas day. The very thought that you have sent a gleam of sunshine into the heart of some poor but worthy little one will make your own Christmas brighter and better, and win for you the smile of him who said, "Whosoever shall give a cup of cold water in my name he shall in no wise lose his reward."

Now, I am going to ask your superintendent to read this letter to you next Sabbath and to request you to send on gifts as soon as possible, so that we may have them in good time for Christmas.

Please address, Qu'Appelle Station, N. W. T. Wishing you all a merry Christmas and a happy New Year, I am one of your missionaries.

THOS. LAWSON. P.S.—If you help to make this tree bear fruit write you all about it through the Guar-DIAN.

PROFESSOR SHAW ON "WHOSE

HYMNS DO WE SING?" Professor Shaw's article in our Magazine for

the present month, entitled, "Whose hymns do we sing?" does credit to its author. Dr. Withrow, in his most genial style, eulogizes Prof. Shaw's article in the same number of the Magazine.

It is a very pleasant thing for one to sit down and read the thoughts of painstaking stu-dents, written in the most chaste and pleasing etyle. No doubt Prof. Shaw received the thanks of many of his friends who, after reading his article, had the happiness to meet with him. I am sure that many appreciative readers feel thankful to him for the instruction and entertainment that his valuable paper brought

If I say anyting, I must say that I was charmed with it. It brought many hymns to my mind with new force. After reading the article with very much pleasure I turned up some of the hymns and saw their beauty, and felt their power as I never did before. I was particularly impressed with the subject-mat-ter and symmetry of the hymn, Art thou weary, heavy laden?

which Prof. Shaw was pleased to call the most beautiful favorite. It is beautiful in conception, beautiful in composition, beautiful in construction, and beautiful in spirit, and when we think that its authorship "really be-longs to Stephen the Sabaite of the eighth century," we must regard it as a beautiful ray of Christian ardor and poetic genius, shining out amidst the darkness of the times. I have no doubt of the accuracy of Prof.

can sickle them. Kindling pulpits with their day, and not to me only, but to all them that an elegant modern casket, does not present to love his appearing!" Do you not see that Christ is above all in dying alleviations?

Toward the last bour of our earthly residence we are speeding. When I see the sunset I say, This idea specially impressed me, and led me to compose a few verses, similar in conception to the Sabaite's, in which I have tried to infuse something of the spirit of the evangel of to-day, and the personal present salvation of our own theology.

I here attach the verses: I am weary, heavy laden, I am sore distrest; Is there one who to the weary

Gryeth rest? Yes, 'tis Jesus who is able,
Able to relieve;
He will carry all your burdens,
Just believe.

Will He help me to beliese Him If I seek Hie face? He will help you in His mercy, By His grace.

Will Fis grace be all-sufficient In the time of need? All who trust do find Jesus Friend indeed.

Then, if quickly I go to Him, Will He bless me now? If you, with your sinful burden, Meekly bow.

New I take my burdens to Him, He declares me blest; Now I find in Jesus, constant, Peaceful rest.

Hanny Thomas. MINDEN, Nov. 18th, 1884.

TALKS WITH TEACHERS.

No. 1X.

ENTERTAINMENTS.

The season of the year is upon us when most of our Sunday-school officers have their thoughts turned in the direction of their anniversary gatherings. We may sak, "Are Sabbath school entertainments desirable?" And, like many other questions, this may be answered by yes and no. If the object of such gatherings be merely to please the scholars and nothing more, and if the exercises are frivolous or inefficiently carried out, then we may unhesitatingly with hold our approval. But where the object is to afford pleasure and profit to all, and in addition to provide funds for carrying on the sobool work, or other benevolent enterprise, and where the exercises have a good mental and spiritual influence, then most assuredly they are to be encour-

WHAT KIND OF ANNIVERSARY SHOULD WE HAVE? A tea-meeting? Well, there is no old fashion that has a greater number of followers than that of eating and drinking, and none is likely to retain its hold on young and old with more con-

Many years ago, a friend of mine asked me in a polite note, if I had ever known a soul converted at a tea-meeting? I replied that I was able to cite an instance in which the pointed remarks of a Sunday-school superintendent, in an anniversary festival in the city of Toronto, many years ago, had produced a conviction of sin in the heart of one of the scholars, that several years afterwards had resulted in his conversion, and that this scholar was myself. Another instance has come under my notice where a thoughtless man was converted by means of a poem recited by a little girl at a Sunday-school tea-meeting, who soon became an efficient worker in the Church, and is to day a useful Church officer, on one of our best coun-

BECITATIONS AND DIALOGUES.

Yes; if you can get really good pieces for the occasion. But no little effort is needed to secure this end. I have spent days at a time in searching many books to find half-a-dozen moderately good poems.

And The new Board voted very liberal estimates, all things considered. Our first Quarterly Meeting was a blessed one. Many said it was the best for years; and the second was better, if anything, than the first.

We have been moderately good poems. And I have listened almost weekly since Conference. November 3, to wretched performances from a Sabbath school platform—weak, silly pieces, badly said by children dressed up as if for a gipsy fair, until I but more has been done by the prayer-meetings other Sunday school entertainment.

TO THE BOYS AND GIRLS OF OUR SABBATH-SCHOOLS IN THE EAST Coates, the manager of our Montreal Book-Room, AS WELL AS TO THE OLDER PEOPLE.

A few days ago I received from Mr. C. W. Sweaborg, more than paid an old debt of \$600 codd against the parsonage; about \$500 additional debt of \$600 codd against the parsonage; about \$500 additional gratis labor) has been spent in repairing the parsonage. It will interest some, labor. It is a selection of the best pieces he could get from perhaps a hundred volumes. No man is better able to do this work; he is an ardent lover of children, a good superintendent, and thoroughly conversant with every phase of Sunday school work. He has well served the Church by producing this book; children will take to the pieces, and none can object to any of them. So, without any solicitation from him, I say to all, if you will get a copy of this book you will have all you want in this line for years. It is cheap withal, only thirty-five cents per вору.

MANNER.

Let no one suppose that a good entertainment can be had with little labor. The scholars must be carefully trained, and all parts of the programme should be well worked up. A cheap entertainment is useless. But, above all, let us make our entertainments the subject of earnest and frequent prayer, that God may make them to subserve the best interests of the scholars and his people in every place.

ALFRED ANDREWS, Harriston.

VARNA, Nov. 17th, 1884. PLEDGE OF CONSECRATION TO THE

LORD, The following pledge has been prepared by

Rev. F. A. Morrow, of the Montreal Conference, and forwarded to the GUARDIAN with a request for its publication :-Hudson, July, 1884.

I now solemnly dedicate my life, my all, anew to the service of God, believing I have been bought with the precious blood of Jesus, and I am therefore not my own. I hereby pledge myself, as God will help me, 1st. To strive to lead at least one soul to

Jesus this year to be saved. 2nd. To pray at least once a week that God's Word may be blessed to the salvation of DOOR BIDDERS. Since the adjournment of these special ser-

vices at Hudson over thirty persons have signed the following PERDGE.

I believe I was a lost sinner, but now I know I am a sinner saved; for God says, "He came to seek and to save that which was lost." (Luke

I have complied with his word, which says : Repent ye, therefore, and be converted, that sins may be blotted out." (Acts iii. 19.) I have truly and earnestly repented of my sins before God. I know I may deceive man, but I cannot deceive my God. My Saviour has bought me with his precious blood; therefore, I know I am his, and he is mine. I now solemnly dedicate my life, my all, to the service of my

This I do without any "strange" fire of excitement, but in simple trust and calm reliance upon the word of God, believing fully what he says in his word, "Him that cometh to me I will in no wise cast out," (John vi. 57.) "I say" (Jesus) "unto-you, he that heareth (or readeth) my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v. 21.) "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son." (1st John v. 10). "He that believeth shall be saved; but he that believeth

not shall be damned." (Mark xvi. 16.) I hereby pledge myself, by the help of God:—

1st. To observe regular seasons of scoret prayer at least morning and night of each day. 2nd. To read at least one verse of the Holy Bible each day, 3rd. To attend all the prayer-meetings, etc.,

4th. To stand up for Jesus always and everywhere. 5th. To strive to point all I can to Jesus, that they may be saved. 6th. To engage in no amusements on which I

which I possibly can,

My heart is to be God's temple for life; my eyes to read his word, etc., my lips to speak forth his praise, my hands to work and toil for him; my feet to follow him, etc., through evil report as well as good. My motto shall be:
"My life for Jesus, and I will ever look to

When tempted, when afflicted, when troubled, when sick, when in health, when rich, when poor, when opposed, when oppressed, when forsaken, when dying; under all circumstances, always.

I now sign my name to this pledge, asking him on whom I am now relying as my Savicur to help me keep this pledge faithfully until I meet him in my heavenly home.

October 1st. | (Signed)

October 1st. | John Jones. 2nd, etc. Wm. Smith. F. A. M.

MOURNFUL LETTER FROM AN ERST-WHILE FRIEND AND FELLOW LABORER.

At the first camp-meeting I attended in the county, north of Toronto, (in 1925), I made the acquaintance of a stripling about two years older than myself, who then, like myself, was full of zeel and aspiring to the ministry of the Methodist Church, and who, after a few years, along with me, his friend, mounted into that position—through the work of mission school teaching. After a time, he married, and again was left a widower. Soon, however, he found a mother for his children, in the person of a retiring, but pious young woman out of a decided Methodist family, whose parcuts were among the most liberal supporters of the cause; and frequent entertainers of the itinerant preschers and sometimes of their whole families. The minister I write of was Brother James Currie, and the lady he married was a Miss Maria Ferris, daughter of a gentleman and lady of that name in the old Waterloo Circuit, near

Kingston.
Atter some time, Mr. Currie thought that his duty to an aged mother, and some family in-terests which he was thought to be the best to manage, justified him in retiring from itinerant ministerial labors to those of a local sphere, to which he has ever since confined himself. Mrs. Currie continued to perform the duties of the Christian wife, mother, and neighbor for fortytwo long years, when, on the 24th of November, 1883, the wasting typhoid exhausted her re maining physical strength and consigned her to the grave. This bereavement was attended with many other sorrows to the aged widower First, an extreme personal affliction which nearly swept away his footing from earth. Then, his son-in-law, George Lee, was taken away by the wasting typhoid, and next his wife

had nearly died.

But "to the righteous there ariseth light in the darkness:" those who were removed were "taken from the evil to come," and those who survive, whether in widowhood and fatherlessness, or in "age and feebleness extreme," are comforted by the thought that all "things shall work together for their good," that heaven will make up for all, and that they shall soon

Overtake the friends fondly cherished, Who have passed on before." JOHN CARROLL.

SWEBORG-NIAGARA CONFERENCE. This is a new field, born of the union-s compact, nice little circuit. Organization was effected without the least friction. Thanks to our genial District Superintendent, the Rev. W. Williams, for his presence and counsel at this

have almost wished there might never be an at different points, by the young men princi-other Sunday school entertainment.

ACME S. S. RECITER.

ACME S. S. RECITER.

ACME S. S. RECITER.

A "harvest home" festival at W. H. Cody's. perhaps, to know what we have done with it. The old woodshed—that interesting relic of antiquity-has been parted with, and the building used as kitchen (not quite so antiquated) has been put into its place. The main building has been raised from from its earthly bed two feet, and a good stone wall now supports it. It has also had a new roof. A fine new addition, 14 x 26, same height as main building, for kitchen, bed room and pantry, with cellar full size, has been built. The entire building is shuttered and thoroughly painted. Besides, we don't have to carry water from the neighbors, as our prede-cessors have done. We have a splendid well with pump and all complete, and cost only \$56. Who would be without a good supply of water for \$56? Come and see us brethren. There are very few of you more conyor comfortable. Then, its nice to be among old friends. We spent the year 1870-71 on this ground, and have been well received on our return. The people are very kind, and have done everything we have asked them to, and the officials say Swea-

borg shall be a first-class rural charge. We are pleased to put on record the fact that Church work and Church interests are reviving. The congregations are larger than before, and more solicitude is displayed to attend services, and to make the church a powerful influence, Our new pastor, Rev. Thomas Athoe, has done much to remove the inactivity and indifference which existed before his arrival, and fresh vigor and new life have been infused into the work on

all parts of the circuit.
The reverend gentleman's sermons are vigorous and thoughtful, and are highly appreciated

by his hearers.

The summary of this correspondence is that Sweaborg Circuit, under the blessing of the Master, and under the able efforts of the new pastor, will become one of the leading circuits of the Conference.

T. PARR, Woodstock. Sweaborg, Nov. 22, 1884. THE METHODIST CENTENNIAL CON-

FERENCE.

PARTICULARS OF THE PROGRAMME. The Executive Committee announce the fol-

lowing as to the programme for the Baltimore Conference so far as completed. On Tuesday evening, Dec. 9th, at 7.30 o'clock, the reception and communion service will be held in the First Methodist Episcopal Church (Lovely Lane Meeting house), corner of Charles and Fayette Streets. Mr. German H. Husit,

chairman of the Committee of Entertainment, will preside. Bishop E. G. Andrews, on behalf of the Entertainment Committee, will deliver the address of welcome, and responses will be made by two or more speakers, whose names will be announced. A communion service will follow, conducted by Bishop Alpheus Wilson.
On Wednesday morning, at 9.30 o'clock, the Conference will assemble in the Mount Vernon

Place Church, in which all the sessions of the Conference are to be held. The Executive Committee will call the delegates to order and nominate the President for the session. After devotional services a secretary pro tem. will be selected, rules of order submitted for the action of the Conference, a Business Committee appointed, permanent secretaries chosen, and other business transacted. The sermon will be preached by Bishop Ran-

In the afternoon the first two papers will be presented. The programme of topics and essays is as fol-

dolph S. Foster.

FIRST DAY. 1. Work of the Christmas Conference. Prof. John Miley, D.D. 2. Personnel of the Christian Conference. Prof. H. B. Ridgaway, D.D.

SECOND DAY. The Superintendency of Asbury, and What it Did for Methodism. Jesse Boring, D.D.

4. The Relations of John Wesley to American Methodism. Alfred Wheeler, D.D. General discussion.

5. Statistical Results. Membership, etc. Daniel Dorchester, D.D. 6. Statistical Results. Educational and Financial. J. H. Carlisle, LL.D. General dis-

cussion, to be opened by John Gardiner, D.D. THIRD DAY. 7. Methodism in 1784 and its Outlook. O. H. 8. Methodism in 1884 and its Outlook. J. D.

Blackwell, D.D. General discussion. 9. Causes of the Success of Methodism. B. F. Lee, D.D. 10. Possible Dangers to Future Methodism. John H. Vincent, D.D. General discussion, to be opened by Rev. W. H. Yarrow.

FOURTH DAY.

11. Rise and Progress of Methodism in Canada. John A. Williams, D.D. 12. Methodist Pioneers and their Work. Prof. Charles J. Little. General discussion.
13. Is Methodism Losing Power over the Masses? Bishop S. T. Jones, D.D. General discussion, to be opened by the Rev. G. C. Rankin.

FIFTH DAY. 14. The Aim and Character of Methodist Preaching. A. S. Hunt, D.D. 15. Methodist Means of Grace. Bishop L. H. Hosley, D.D. General discussion. 16. The Doctrinal Unity of Methodism. Anson

17. Guards to the Purity of our Doctrinal Teaching. R. N. Davies, D.D. General discus-

SIXTH DAY.

18. The Four Points of Methodism-Heart Conversion, Assurance, Christian Experience, and Sanctification. J. E. Evans, D.D. 19. The Influence of Methodism on Other Denominations. James M. King, D.D. General

20. Value of the Press to Methodism. Benjamin St. James Fry, D.D.

21. Value of the Periodical Press to Methodism. O. P. Pitzgerald, D.D. General dis-

SEVENTH DAY.

22. Place and Power of the Lay Element in Methodism, H. P. Walker, D.D. 23. What Methodism Owes to Women. J. M.

Buckley, D.D. General discussion. For the platform meetings, which are to be held under the control of the Conference, on Wednesday, Friday, Monday, and Tuesday evenings, the Executive Committee can only give, at present, a partial list of speakers:

WEDNESDAY EVENING, DEC. 10.

Topic: Missions. Eleven churches are to be open.

Eleven churches are to be open.

Bishop C. H. Fowler, D.D.; J. M. Reid, D.D.;
C. C. M'Cabe, D.D.; M. C. Briggs, D.D.; E. R.
Hendrix, D.D.; the Rev. J. S. Key; the Rev.
W. F. Taylor; the Hon. W. T. Willey; R. A.
Young, D.D.; B. M. Messick, D.D.; S. L. Baldwin, D.D.; the Rev. T. G. Steward; General C.
B. Fisk; J. T. Gracey, D.D.; the Rev. J. H.
Bell; Wm. Butler, D.D.

THUBSDAY EVENING, DEC. 11. Session of the Conference to receive fraternal

 FRIDAY EVENING, DEC. 12. Topic: The Educational Work and Spirit of

Five churches to be open. Bushop J. C. Granbery, D.D.; President Joseph Cummings, D.D.; Professor W. North Rice; J. R. Thompson, D.D.; Chancellor C. N. Sims; President Alexander Martin, D.D.; President

J. C. Price, D.D.; the Rev. W. D. Johnson. MONDAY EVENING, DEC. 15.

Topic: The Sunday-school. Eleven churches to be open.

A. D. Vail, D.D.; E. B. Prettyman, D.D.; W. M. Frysinger, D.D.; Col. J. W. Ray; F. B. Carroll, D.D.; the Rev. E. L. Eaton; the Rev. C. S. Smith; C. B. Galloway, D.D.; J. L. Hurlbut, D.D.; A. Longacre, D.D.; D. H. Ela, D.D.; the Rev. J. W. Bell; the Rev. D. C. John; Mr. John J. Matthias; the Rev. George

. TUESDAY EVENING, DEC. 16. Topic: The Mission of Methodism to all

Classes of Society. Eleven churches to be open. Prof. G. R. Crooks, D.D.; J. B. A. Ahrens, D.D.; W. H. Olin, D.D.; the Rev. J. W. Hamilton; the Rev. R. H. Mahon; H. Liebhart, D.D.; the Hon. J. F. W. White; the Rev. W. T. Davis; B. W. Arnett, D.D.; D. R. M'Annally, D.D.; B. K. Pierce, D.D.; E. A. Yutes, D.D.; A. J. Kynett, D.D.; J. G. S. Sawyer, D.D.; J. O. Peck, D.D.; the Rev. I. J. Lansing; T. L. Flood, D.D.

Additional names will be announced shortly. and the programme for the grand Sunday-school celebration on Sunday, Dec. 14, has been prepared, and will be published soon.

Arrangements have been made for reduced fares on the railroads, which will be made known as soon as possible.

The Righteons Dead.

HANNAH BROWN,

Mother of the Rev. Alfred Brown, of Graven-hurst, departed this life Sept. 17th, 1884. Her maiden name was Chambers, was born near Sut-ton. County of Kent. England. She was married to her now bereaved partner, Mr. John Brown, April, 1831. They emigrated to Canada in the year 1839. She was endowed with an excellent nderstanding, and made the most of her opportunities, though her educational advantages were not the best, having learned to read by following the minister as he read the Scripture lessons. Sh naturally possessed a sound judgment, quick perception, good memory and and an easy and graceful flow of words in conversation. Reading Isaiah 55, her attention was arrested especially at verse 3, which led to her immediate conversion. At the age of 21, she with her husband joined the Congregational Church, and remained so for some time after coming to this country, subsequently she united with the New Connexion Methodists and continued in that communion antil just before the union of 1874, and then for convenience joined the Primitive Methodists, where she remained a faithful member and came in with her husband with a hearty will into the general union of this year. She found time every day for reading, meditation and prayer, the Bible being her daily companion. The Lord's house had always an attraction for her, which she attended with regularity as long as she was able. She remarked on the last occasion, that though really not able to be out," yet considering it might be the last, she put forth the effort and so it proved her last. Simplicity and humility, godly sincerity and consistency, with strong faith in God, adorned her character. As a wife and mother she was faithful and affectionate, as a Christian she was devoted and pious, and beloved by all who knew her. However, as a suf-fering disciple she perhaps was the most remarkshe was more or less afflicted for years and was able to meet her final illness, which came with increasing severity, with her accustomed fortitude and patience, and with becoming submission; and I may add that during scenes of affliction the most trying we were often surprised to witness the last few months of her life unusual serenity and courage; amid all, with tranquillity and holy composure, she spoke of subjects promising and sublime. The writer found it exceedingly profitable to visit her; religion was her theme. She was anxious about the union, grateful to God it had been brought about, and truly felt with good old Simeon, "Lord, now lettest thou thy servant depart in peace." On the point of preparation she had no fear, but longed when it was God's will to be at rest in Paradise. She had an emphatic answer to all our questions, which evidenced that she was in an eminent degree ready for a happy exchange from earth, not her home, to heaven, "where endless joys and pleasures dwell," the prepared place for all who their Saviour adore. Her affectionate son, Rev. Alfred Brown, reached home before his mother's departure and spent with her the few remaining days of her life. He writes me, "that her last hours were peaceful and triumphant. She sang of heaven as her home. said over and over again, 'He doeth all things well.'" These were among her last words. She said to me (her son) a short time before the end her illness. She passed away without a struggle in her 71st year. The funeral was largely attended. The text selected by the writer was "See that ye walk circumspectly, redeeming the time," etc. The service was marked by attention, deep solemnity and profound sympathy.
"Blessed are the dead who die in the Lord."

JOHN W. SAVAGE

MRS. ALICE THURLOW,

Whose maiden name was Slater, came to this country from Yorkshire, England, with her now bereaved busband, in the year 1842, and remained for some time in Chinguacousy, where she became, through the labors of the Rev. John Law, a member of the Wesleyan Church, and no doubt a member of the Church spiritual. Ultimately, after removing to near Woodstock, Ont., she removed to East Nissouri, Co. Oxford, where she resided with her husband and family where she resided with her husband and family for thirty-one years. Sister Thurlow was a consistent member of the Church and a constant attendant on the means of grace when health permitted. Her connection with the Church remained unbroken until death took her from the Church militant to the Church triumphant. More than an ordinary share of affliction fell to her lot, being more or less afflicted for thirty-two years, for the last five years confined to the house, and for the last year comparatively helpless, yet left the use of her intellect, which to the last appeared bright and vigorous. A marked feature in this sister was the unmurmuring patience with which she bore her severe trial, her strength of faith, calm assurance, and abiding hope, which sustained her to the end. Unostentatious in manners, yet, as a Christian, a wife, a mother, a friend, she was faithful, and proved herself a true fried to those who feared God. When visiting her found her always calm and confiding, with perfect confidence in the Redeemer. On the last occasion the family joined in singing "I am thine, O Lord." It was good to be there, so marked was the divine manifestation. It led to the impression that her end was nigh. On next day, Monday, Oct. 13th, 1884, she passed peacefully away. Sister Thurlow left two daughters and four sons with her bereaved husband to mourn her loss, and it is hoped they will endeavor to meet her in the better land. She had the esteem of her prethren and sisters in the Church. On the occasion of her funeral, which was large, her death was improved by the writer, from Matt.

JAMES SHERIN.

This Christian man died at his residence in Omemee, June 28th, 1834. He was the youngest son of Henry and Elizabeth Sherin, born in the township of Emily, 1848.

the township of Emily, 1848.

In early life he was converted to God, and continued faithful a member of the Methodist Church until death. The religion of Jesus Christ made beautiful and useful his excellent natural qualities. He was remarkably prudent in conversation, charisable in expressing his judgment of others, a thoughtful and affectionate son and brother, a pitiful and courteous neighbor. In the neighborhood where he lived for nearly thirty-five years he will long be remembered by the people who enjoyed intellectual and religious advantage through his zealous efforts in the Sunday-school and other social and religious meetings. The fact that social and religious meetings. The fact that in his last moments he devised liberal contributions for local church purposes but indicated his untiring zeal in the cause of God. He sought to know himself and to do the work for which he was fitted. His heart was not haughty nor his eyes lofty, neither did he exercise himself in things too high for him. Though diligent and successful in business he so controlled his affairs as to afford time for Christian work and self-improvement. He was a constant reader of our Christian Guardian and made himself familiar with the writings of

some of the best authors.

Shortly after the death of his mother and sister he retired from farming and settled in a beautiful home, June 29th, 1883. On the same day of June, one year later, his body was carried to the grant of the same day. ried to the grave. On the occasion of his funeral the church where he was accustomed to worship was draped in mourning. The Rev. J. C. Wilson conducted a very impressive service, addressing a large congregation from the words, "He being dead yet speaketh." Many mourn the departure of Bro. Sherin, but none a knowledge of the sixty who has been his faith. keenly as the sister who has been his fair ful and loving companion from childhood.

THOMAS ABBOTT.

Thomas Abbott, sen., was born in Ireland in 1796, and died at the ripe age of eighty eight, July 30, 1884. At the age of sixteen he was converted to God, and became a member of the converted to God, and became a member of the Wesleyan Methodist Church, in which he continued the greater part of his life. He was very amiable; his son only saw his temper ruffled once. He always led a retired life. He was confined to the house for a length of time through blindness and "feebleness extreme," but lived very near to God, and when the summons came was ready to go home. A large number of persons attended the funeral, also the church on the following Sunday, the cocasion of our first Quarterly Meeting since the organization of our new Methodist Church, when a subject was chosen suitable for both purposes, which was followed by a gracious love-feast as an omen of future prosperity in the new Church. "Say ye to the righteous it shall be well with him." God was manifestly present through the whole service.

LOHN DANRY

JOHN DANBY. Died Oct. 25th, 1884, in the triumphs of living

faith, at his late residence in York township, in the 77th year of his age, Bro. John Danby. This brother was born in England and emigrated to this country over 51 years since and became one of the early settlers of that part of York township. Bro. Danby was converted in 1848 under the labors of Rev. W. D. Hughson, and joined the M. E. Church, of which he continued a useful member until his removal to the Church triumph-ant. By industry and care, he made himself a very comfortable home where the weary itinerant always found a welcome. He leaves a widow and three sons and three daughters to mourn his loss. One of his sons is the Rev. Mark Danby, an esteemed minister of the Presbyterian Church The funeral service was conducted by the writer on the 27th, and the remains of our brother were laid in the cemetery at Maple to await the resurrection of the just.

Geo. MILLER.

JANE SHIELDS.

Died in the Lord, on the Albion West Circuit, on Saturday, Sept. 20th, 1884, Jane Shields, aged

Our dear departed sister was converted to God under the labors of the Rev. Jonathan Scott, and joined the old Wesleyan Church in 1842. Some; joined the old Wesleyan Church in 1842. Some; time afterwards, in consequence of some changes indicating it to be her duty to do so, she withdrew and united with the Primitive Methodists at Salem Church. Here she continued a consistent member until the day of her death, having been a member of the Methodist Church upwards of forty years. Her sickness was protracted and painful, but her faith in God was strong and unwavering. Her end was peace. May we meet her in heaven.

J. GOODMAN.

ANN ALLOWAY. (11.5) Ann Alloway was born in Ireland in 1811, and died near Centralia on the 19th of May, 1884. She was educated a Roman Catholic, but at the age of seventeen, through the influence of a Church of England lady, was led to give her heart to God. After her marriage to Thomas Alloway they emigrated to Canada, and since then have been members either of the B. C. or M. E. Churches. She was noted for her constitution of the m. E. Churches. She was noted for her consistent life, her love of the means of grace, her attachment to the Church, and her desire to make the Bible her steady and constant companion also. She looked to Christ, alone for salvation, and she had the Spirit's testimony that she was a child of God.

She had been unwell for a length of time, and through a fell while particular the life.

through a fall, while putting away the Bible she had been reading, she became unconscious, and in that state passed away into the conscious presence of God. "She was not, for God took

came, "You have a work yet to do; my work is done. Forever with the Lord, Amen." She left farewell words and dying counsels for all her children, all of whom had been permitted to visit her during throne. A large number of sympathizing friends time of meeting her with Curist build throne. A large number of sympathizing friends attended the funeral and the service slso, the event being improved from the passage, "For me to die is gain."

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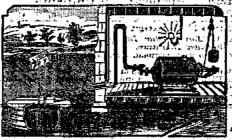
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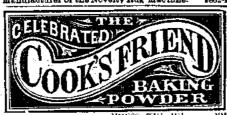
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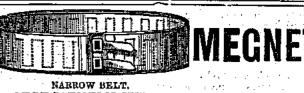
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"55th, 26th and 27th—Cobourg.
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8th and 19th—Drumbo.

15th and 16th—Paris.

18th—Brautford.

"22nd—Galt.

March 1st—Collingwood.

SUNDERLAND.

Rev. A. Carman, D.D., will (D.V.) preach morning and evening in Sunderland, on the 21st Dec., and lec-ture on the Monday following in the Methodist Church. J. A. McClung.

TROWBRIDGE.

TROWBRIDGE.

The Amirersary Services of the Trowbridge Methodist Church, will, D.V., be December 7th and 8th. On the Sabbath, Rev. Geo. H. Cornish, of Wingham, will preach 10.39 a.m., and 6.30 p.m. Monday, the ladies of the congregation provide a first class tea, served in the School-room from 5 to 8 o'clock. Addresses may be expected from Bev. Geo. H. Cornish, Rev. J. W. Holmes, Chairman of Listowel District, Rev. H. Berry, of Elmira, Bev. J. W. Pring, of Attwood and others. The choir of the church will contribute to the evening's enjoyment. This being the first anniversary of our beautiful church energetic efforts are being put forth for a grand and successful gathering.

BRO. B. L. HOTTON, Superintendent.

HOPE TABERNACLE.

HOPE TABERNACLE.

Latest Payments:—Collections, \$1.38; Mrs. Mason \$1; Mrs. Herbert, \$1; Rev. Dr. Carman, \$2; Hon. John Carling, \$5; the two Misses Palmer, in liou of a social, \$6; A. McPherson, \$1; D. W. Fitspatrick, \$5 (teeming); Dr. Hodgine, Educational Department, \$3 Total, \$23.-83; previous total, \$1.05.66; grand total, \$1.055.04.

N.B.—Yesterday's collections amounted to \$2.30, but these in future cannot come into the building fund as they will be required to keep the house for worship. If we could finish the house and premisses and free them from all incumbrances, there is a great prospect of a great career of prosperity for this infant cause. I witnessed the most impressive scene last, night in the public congregation (indicative of a general revival) that have seen in in many a day. Who will help us raise five or six hundred dollars? Who?

P.S.—The church (D.V.) will be dedicated on the lith of this month of December. J. C.

TORONTO CONFERENCE SPECIAL FUND.

The following amounts received since last acknow dement: Per. Rev. G. J. Bishop ?-S. Sing 7 16
W. Richards 7 54
J. Morgan 3 33
C. A. Simpson 4 13
L. W. Hill 16 66 Penetanguishene, "Dalston, " Menitowaning, 108 82

WM. BRIGGS, RICHARD BROWN, Treasurers.

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CLERCYMEN, Singers and Public Speakers, will find ROBINSON'S PHOSPHOBIZED EMULSION of the greatest benefit to them, where there is any tendency to weak-ness of the throat or Bronchial tubes, as it soothes the irritated membrane, gives full-tone and strength to

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Mason & Hamlin commenced as melodeon makers in 1854. They soon introduced the improved instrument now known as the organ, or American organ, as it is termed in Europe. The new instrument proved so superior that it soon took the place of everything else in this country, being adapted and manufactured by all who had previously made melodeons, and many others who were induced to commence the business by the rapidly growing demand. Now about 10,000 American organs are made and sold yearly. Those by the many conditions are more superior to be superior the head, being acknowledged the best. The same makers are now producing improved Upright Planofortes, which, they believe, are destined to rank as high as their organs have done.—Boston Traveller.

AS PRETTY AS A PICTURE. Twenty-four beautiful colors of the Dismond Dyes, for Silk, Wool, Cotton, &c., 10c. each. A child can use with perfect success. Get at once at your druggist. Wells & Richardson Co., Montreal P.O.

CATARRH.

Perkaps the most extraordinary success that has been schieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues. Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one size has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messra. A. H. DIXON & SON, 305 King street west Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Hontreat Star.

288-19 A NEW TREATMENT.

Births, Marriages and Beaths.

Notices of Burths and Marcinges, to ensure insertion, must be accompanied by 25 Cents each—sent to the Book-Steward,

BIRTHS, On the 2nd inst, at 152 Duchess Street, the wife of Amos Padecy, Eeq., of a daughter.

On Nov. the 24th, at 166 Carlton Street, wife of P. W. Ellis, of a daughter.

On Friday, the 14th ult. at Wilfrid, Ont., Ann Jane, youngest danghter of Mr. John Chambers, Postmaster, and eleter of Rev. A. C. Chambers, of Inkerman, also of Rev. A. B. Chambers, LL.B., of Montreal. On Wednesday, the 19th ult., at the residence of the bride's father, by Rev. J. A. Ferguson, O. H. Ziegler, L. D.S., to Lottie, second daughter of Richard Shoults, Esq., Reeve of Pavkhill. On the 23nd ult., at the residence of the bride's father, Mr. George H. Mills, by the Rev. A. G. Harris, Mr. J. Milton Fair, of Detroit, to Miss Minnie Mills.

On the 26th ult, by the Rev. E. Roberts, assisted by the Rev. I. Tovell, at the residence of the bride's father, Mr. Alonzo Eliel wicks, Merchant of Sunderland, to Miss. Je nie Lockhart, only daughter of Mr. John Lockhart, Peterboro'.

DIED.

On Monday, the 24th ult, at her father sresidence, Trespect, Ont., Mary Jane, youngest daughter of Adam Poole, Esq., and below dwife of Rev. W. T. Smith, of Ulverton. Que., aged 32 years.

In Newtonville, on the 21st ult., Prof. John Smith aged 71. For nearly he facentury ints devout servant of God labored in the Methodist in the too coupying the polition of local preacher, crass leader and organist with great fidelity.

Comparison from Europe, has opened a Studio for PORTRAIT PAINTING

11 Hing Street East, Toronto, On with great fidelity.

Miscellaneous.

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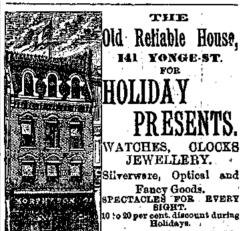
Monday and Tuesday, Dec. 8 & 9. Tickets, 50 cents, for sale at Mesers. Sucking & Son's, Yonge Street, and Mesers. Nordheimer's, Mason & Risch's, O. & J. Allen's and Hart & Oo.'s., King Street. C. D. DANIEL, Sec. Ex. Com.

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MONTREAL March 10th. RATES OF PASSAGE FROM PORTLAND:—CABIN: \$50 and \$60. RETURN—\$90 and \$108. All cutside rooms and comfortably heated by steam. STEERAGE at very low rates.

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2874-6t TIO CONTRACTORS—SEALED TENDERS WILL be received up till six o'clock p.m., on Thursday, Dec. Iith, 1584, for the erection of a Methodist Church at Scarbero' village, (on the site of the old one), brick clad. Plans and specifications to be seen at Jeremiah Annie', Scarboro' post-office, Kingston-road. The lowest or any tender not necessarily accepted. John Richardson, Sec'y Com.

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MR. FORSTER, ARTIST. Just returned from Europe, has opened a Studio for Miscellaneous.

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A we are now approaching the holiday season, when we have all to buy our Christmas presents, we would suggest to patrons and readers of this paper the advisability of paying Mr. Charles Stark a visit, 52 Church St., where they will find an assortment of Diamonds, Watches, Jewellery, etc., for variety, price and elegance of design equal if not superior (in special lines) to any jewellery house in the City.

Mr. Stark has recently made large additions to his extensive warehouses, his prin. cipal show and sale room on the first floor being 110 feet deep, in which his goods are displayed in fifteen large side and centre show cases, making the most elegant display in the City. For the convenience of Mr. Stark's thousands of country customers presents. Watches, Jewellery, etc., are sent by registered mail, prepaid, and safe delivery guaranteed.

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This newly invented and greatly improved first prize Battery (price \$25.) is superior to the \$50 Batteries sold n the Markets, and is especially made for the effectual Diagnosing and treatment of Nervous Disease, obscure and complicated cases of various kinds that resist drug treatment. Our "Hand Book and Guide to Domestic Electropathy," (100 pages) for general use free, with each machine sold. (Invaluable for family use.) No shocks given, suited to all; old or young. Infants, or the weakest organism. See "The Electric Age," for marvelous cures of all kinds. Batteries of lower price and other kinds for sale also.

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Prof. Vernoy, a Specialist in Electro-Therapy since 1869, treating principally that class of diseases not successfully treated by others, has felt the need of imp oved and re iable Batteries. The Marked Success that has followed his system of Electrical Treatment has induced him to give the benefit of his experience, as far as possible, to all. And finding most of the Batteries, with the instructions for their use, and other electrical appliances in the market unreliable, has manufactured, and offers for sale his IMPROVED FAMILY BATTERY, with proper instructions, plain and simple. No family can afford to be without one. It is adapted to nearly all classes and phases of disease, acute or chronic (especially nervous disease not cured by other means.) Toronto, Nov. 29th, 1884.

he issues a one hundred and twenty page catalogue, containing eight hundred illustrations of goods suitable for Christmas presents. Watches, Jewellery, etc., are sent the issues a one hundred and twenty page.

The first remove time troubled with an inflammation of the left eye, which caused me much pain, and materially interfered with my work. After using for some weeks the remedies prescribed by a local oculist, I was induced to submit myself to your Electrical Treatment. The effect seemed miraculous. Two applications removed all the worst symptoms, and five completed the cure. I have great faith in the Electrical Treatment, and have purchased one of your Improved Batteries on the strength of my experience.

John Chas. Dart.

The Rev. Dr. Wilson, late of Kingston, after the great mental and physical work endured there, nearly exhausting his nerve force, writes as follows: Clergy House, 208 East 17th Street, New York. Having been under your care in Toronto for some time during my late visit there. I think it but right to state for the benefit of others, that I received very great benefit from the course of treatment through which I went with you. I would strongly recommend any one who may be suffering from exhaustion through overwork, or any similar cause, to try the Electric application which has been so teneficial to myself.

Believe me, yours very gratefully, HENRY WILSON. The Rev. G. M. Milligan, Pastor of Jarvis atreet Presbyterian Church, speaks in favor of Professor Vernoy's system of Electric Treatment as follows: THOP. VERNOY, TORONTO:

384 Sherbourne Street, Toronto, July 23rd, 1883.

D. ar Sir,—By taking your treatment last fall I am happy to tell you that I find I began last winter's work well. I have not slept for years so soundly as I have done since the treatment, and never have I done my work with such comfort and energy as during the past year. The tone and altenative effects of the Electrical applications have been of so great benfit to me, I believe every person, whatever his health may be, would find himself benefited by a greater or less use of electricity. It is indispensable to the health of the nerves.

Very truly and gratefully yours, Geo. M. Milliagan.

Robert Baldwin, Secretary Canada Bible Society, testifies as follows :

PROF. S. VERMOY. TORONTO:

Dear Sir.—I have no hesitation in stating that I feel quite catisfied in my own mind that I received very decided benefit from what you call your "toning up" treatment with Electricity, both in the spring of 1880 and again this spring.

22 Carlton Street, Toronto, July 25th, 1883.

Believe me, yours truly, Robert Baldwis.

J. S. Amos, Esq., in the Custon House, Hamiston, a case of nervous exhaustion, a test case of Electricity, tried as a last resort, after suffering a J. S. Amos, Eq., in the Custon House, mamitton, a case of netrons values with paralysis, etc. keng time from over brain work, etc., causing sleeplessness, nervousness, threatened with paralysis, etc.

48 Catharine Street, Hamilton, 17th September, 1883. D ar Sir,—I wish to say that you are at liberty to use my name in any possible way for the furtherance of your marvellous treatment. I feel, as it were, having renewed my strength since I received your Electric Treatment. I am happy to inform you that I have neither ache nor pain since I returned from your institution. Of course we must not forget that an old man over 71 cannot expect always to be so well, but I feel very thankful for the very speedy relief I have received from your treatment. I shall not tail to bring your home for the afflicted prominently before those who are suffering, as I can testify to its great cure in almost all cases of rheumatism, etc.

Truly yours, James S. Amos.

St. Mary's, Oct. 13th, 1354. PROF. VERNOY: Dear Sir,—I write to inform you that after six weeks' treatment with your Improved Family Battery, my wife is much improved, the neuralgia and pain in Ler head has entirely succumbed to its effects, and her general health is very much improved. I would not be without it for three times the price. Will rec mmend it to others. JOHN HUDSON, Lumber Merchant.

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JOSEPH CROWE, of Clifton, N. S. says after using this Battery: "I have not been so well for ten years."

A LADY at Orillia says: "My Battery gives the most perfect satisfaction," (cured of serious female weakness.)

Another in Bowmanville says: "I have received much benefit from your Improved Battery in a case of liver trouble."

Another at Anon, Ont, writes: "I have used the Battery as directed, the pains in my legs is almost gone and my stomach quite strong. I feel much

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mation, address

pleased with the Battery.' Dear Sir,—I write to assure you of the complete restoration of Mrs. Gillies to almost perfect health by your Electrical Treatment. We feel as though we could not speak too bighly in its faver. You know how helpless Mrs. Gillies was when she went to see you; I could not have been persuaded that in three weeks' time she would have been so restored to health.

TORONTO, August 11th, 1894. PROF. S. VERNOY, TORONTO: Dear Sir,—I have had a six current Kidder Battery in my house for years, and have recently used one of your Improved Family Batteries, and I have no hesitation in saying I believe your Battery much superior, not only in variety, but in excellence of current. I have pleasure, also, in bearing testimony to the great benefit to be derived from your special system of treatment in delicate cases where medicines have failed to perform a cure. Yours truly, C. C. POMEROY.

Extracts of letters such as these show the value of our Improved Batteries, together with the improved system of application.

It is not universally known that Electricity generated in some batteries is worthless for medical use; also that one quality of Electricity is best for one disease, and a different kind for another. These Batteries are made for general use, including Electric Baths at home, with full instructions from PROF. VERNOY for their intelligent and most successful use, making them highly valued, as follows:—

Mr. G. R. Howard, barrister at Winnipeg, late partner of ex-Mayor McMurrich, of Toronto, says:—"The Battery has been of great service to us the slast winter. I would not be without it for \$1,000 if I could not get another."

REV. J. Unsworth, of St uffville, suffering for years from an obscure disease that resisted all other kinds of treatment, in speaking of the Battery 18. When the state of the benefit received from its use, I would not be without one in my family for any consideration. It has given me more relief from my Back Trouble than anything I ever tried. I do not fail to recommend it when opportunity presents." MR. Evans, of H mil on (in the boot and shoe trade) says: "I would not take \$1,000 for my Battery, and the knowledge of using it, if I could not

A Laby in Princeton, Ont., after deriving great benefit for herself and family, writing for special instructions for one of the children says: "I would not part with my Battery for anything." And on a late occasion: "I am pleased to tell you the tumor on my baby's eye has all disappeared under the treatment for which I received instructions from you." Note.—This Electrical treatment saved a surgical operation which was supposed necessary. A Laby in Barri , after being confined to her bed for several months with a complication of female weaknesses, not able to stand or walk, ordered a Battery, with instructions for home treatment, and was speedily cured a year since and is well and strong.

The cures by Electricity are not limited to any particular class of diseases, acute or chronic. Call or send for circular, and learn what can be done through science and art. All kinds of repairing to electric batteries, optical instruments, electric bells, &c. &c., requiring fine workmauship, done at short notice at our Battery Depot, 85 King St. West, Toronto.



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Cemperance.

We have in this country 164,000 public schools, educating for God; and 175,000 liquor saloons, educating for the devil.

The demon, intemperance, is everywhere. While the population of Paris increased 50 per cent. in the last 50 years, its consumption of intoxicants increased 400 per cent.

Camp-meeting John Allen, stood by the polls at Farmington, Me., when a men, flushed with drink, flaunted a ticket inscribed "No," as to the temperance amendment, in his face, and cried, "That is my vote!" "Your countenance voted before you did," was the apt reply of the old man of ninety.

A would-be saloon-keeper, failing to secure a petition of the citizens in a community authorizing him to open a "den of death," said he "wanted to move to a country where there is no preachers." A shrewd, facetious bystander replied: "Only lers vero, my friend, and you will get there. You are certainly on the road."-New Orleans Advocate-

IT DON'T PAY .-- It don't pay to hang one citizen because another citizen sells him liquor.

It don't pay to give one citizen in the county-jail because another citizen sells hi a liquor.

It don't pay to have one citizen in the lunation asylum because another citizen sold him liquor. It don't pay to have fifty working men ragged, to have one saloon-keeper dressed in broadcloth and flush with money.

It don't pay to have ten, smart, active, intelligent boys transformed into thieves to enable one man to lead an easy life by selling them liquor.

It don't pay to have fifty working mea and their families live on bone soup and half rations, in order that one saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have one thousand homes blasted, ruined, defiled and turned into a hell of discord and misery, in order that one wholesale liquor-dealer may amass a large fortune.

It don't pay to give one man, for \$15 a quarter, a license to sell liquor, and then spend \$5,000 on a trial of another man for buying that liquor and committing murder under its influences .- Christian Secretary.

THE END AND THE MEANS.

The temperance reform of to-day is in and of itself a mighty means for the accomplishment of a magnificent end; even this, as set forth in the Westminster Catechism, "The chief end of man is to glorify God and enjoy him forever." God is glorified when a man reaches his fullest stature. physical, mental and moral. This is sought by the advocates of this reform—that all men shall totally abstain from the use of intoxicating beverages All means, educational, social, moral, political, legislative, are valuable as they stand related to this end.

What are these means? The instruction of our children; the incorporation into the educational system of the country of correct teaching concerning the nature of alcohol and its effects upon the human system; the popular education of the masses by the circulation of temperance literature touching the scientific, the social, the economic, moral and educational phases of the question; the tender ministries of Christian charity to the victims of the drink habit and those suffering through them; direct appeals to the consciences of men, from consideration of moral re. sponsibility; and the legal prohibition of the liquor traffic. These are all means to an end, they are not the end; the end shall be the soonest attained by the harmonious operation of all these agencies. When one is sacrificed to another, when one is unduly exalted, there is corresponding de pression elsewhere, and the equipoise being de stroyed, the reform does not move so surely, so grandly on. I believe political agencies are to-day inflated in value; that a sort of party boom has struck the temperance reform, and party prohibitionists are trading in margins, hoping to reach the sudden wealth of temperance legislation by a dexterous manipulation of futures.

As for me, I prefer to invest in the gold bearing bonds of Maine, Kansas and Iowa, or in the funded indebtedness held by three hundred and twenty-three thousand freemen who voted for constitutional prohibition in Ohio. A symptom of this inflation is an overestimate of the power of the "machine" in politics, and an underestimate of the power of popular sentiment in compelling party action; is, also, an overestimate of the possible results in legislation, if prohibition party politics could in the campaign be successful in electing their nominees. I read in a respectable journal this plea: "Elect St. John, and in two years there will not be a saloon in the land." Did not the writer know, do not we all know, that the election of St. John could not bring about that much-to-be-desired end? That he would do all in his power to accomplish it, I believe, but that it would be beyond the limitations of his power or of Congress to do it, we all know. There is also, an underestimate of the possibility of desired legislation being secured through existing party channels.

It may appear unlikely and long-deferred to the heart sick watcher, but when we know how individual character is made to live and glow under the inspiration of a new love and a new purpose, is it not possible that the dominant party of the nation may woo and wed the temperance reform, and in the vigor of renewed youth go forth to honor its mature years than distinguish its Achillian youth? It is not impossible .- J. Ellen

COALS OF FIRE.

Farmer Dawson kept missing his corn. Every night it was taken from his crib although the door was well secured with lock and sey.

"It's that lazy Tom Slocum!" he exclaimed the morning after missing more than usual. "I've suspected him all the time, and I won't bear it any longer."

"What makes you think it's Tom!" asked his wife, pouring out the fragrant coffee.

"Because he's the only man around that hasn't any corn-nor anything else, for that matter. He spent the summer at the saloons while his neighbors were at work. Now they have plenty and he has nothing-serves him just right, too!" "But his family are suffering," rejoined his

wife: "they are sick and in need of food and medicine; should we not help them?"

"No!" growled the farmer; "if he finds his neighbors are going to take care of his family, it will encourage him to spend the next season as he did the last. Better send him to the jail and his family to the poor house, and I'm going to do it, too! I've laid a plan to trap him this very night."

"Now, while Tom is reaping the bitter fruits of his folly, is it not the very time to help him to

a better life?" suggested his wife. "A little course of law would be the most effective," replied the farmer.

"In this case coals of fire would be better. Try the coals first, William, try the coals first." "Among the Rockies," By Prof. Coleman,

and others.

Farmer Dawson made no reply, but finished his breakfast and walked out of the house with the decided step of one who has made up his mind, and something is going to be done.

His wife sighed as she went about her work, thinking of the weary, heart-broken mother with her sick and hungry babes around her. The farmer proceeded to examine his cribs, and

after a thorough search found a hole large enough to admit a man's hands. "There's the leak !" he exclaimed; "I'll fix

that!" and he went to work setting a trap inside. Next morning he arose earlier than usual, and went out to the cribs. His trap had caught a man—Tom Slocum, the very one he had suspected! He seemed to take no notice of the thief, but

turn d aside into the barn and began heaping the mangers with hay, sweet scented from the summer's harvest-field. Then he opened the crib door and took out the golden ears-the fruits of his honest toil.

All the time he was thinking what to do. Should he try the law or the coale? The law was what the man deserved, but his wife's words lison, Esq., LL.D., John Cameron, Esq., of the Toronto Globe; John Reade, Esq., F.R.S.C., of kept ringing through his mind. He emptied the Montreal Gazette; H. C. Kerr, M.A., and corn in the feeding-trough, then went around numerous other writers. where the man stood with one hand in the trap. "Helio! neighbor, what are you doing here?" he asked.

Poor Tom answered nothing, but the downcast, guilty face confessed more than words could have

Farmer Dawson released the imprisoned hand, and, taking Tom's sack, ordered him to hold it

while he filled it with the coveted grain. "There, Tom, take that," said the farmer and after this when you want corn come to me and I'll let you have it on trust for work. I need another hand on the farm, and will give steady

work with good wages.". "O, sir," replied Tom, quite overcome, "I've been wanting work, but no one would hire. My is the most attractive ever offered. It is entitled family are suffering, and I am ashamed to beg. But I'll work for this and every ear that I've taken, if you'll give me a chance."

"Very well, Tom," said the farmer: " take the corn to the mill and make things comfortable about home to day, and to-morrow we'll begin But there's one thing we must agree to first."

Tom lifted an inquiring gaze. "You must let whiskey alone," continued the farmer, "you must promise not to touch a drop." The tears sprang into Tom's eyes, and his voice trembled with emotion as he said :

"You are the first man that ever asked me that. There's always enough to say, 'Come, Tom, take a drink,' and I've drunk until I thought there was no use in trying to be a better man. But since you care enough to ask me to stop drinking, I'm bound to make the trial; that I will, eir."

Farmer Dawson took Tom to the house and gave him his breakfast, while his wife put up a basket of food for the suffering family in the poor man's home.

Tom went to work the next day and the next. In time he came to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sabbath-school with his family, and became a respectable member of society.

"How changed Tom is from what he once was!" remarked the farmer's wife one day.

"Yes," replied her husband, "'twas the coals of fire did it."

Book-Steward's Astice,

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A LEAP TO SAVE LIFE.

Johnny Mackintover is a chubby little fellow of seven years, who lives with his parents at No. 148 Hester street. Adjoining the house is a six-st rey fac ory on the south-east of Hester and Elizabeth str ets. The factory has a flat roof, which on Sundays is a resort for the people of the reighb ring houses, being easily accessible by ladder from their own roofs.

Sunday morni g, about 9 o'clock, Johnny Mack intover was flying a kite on the roof of the factory, says the New York Herald. Beginning as one ead of the long building, he can with his kite the ent re length. Most of the way he rau backward, pulling the kite after him. So absorbed was he that he ran too far, and strik ng his hee's on the low gua ds that bound the roof, he fell over on the Elizabe h street side, turning over and over in the air as he fell.

Luck.ly for Johnny, the teleg aph wires at this po nt are very high above the street, and the boy. GREAT after falling about ten feet, by a good fortune trat was hardly less than a miracle, caught one of the lower wir s in his ha ds and hung there, about fifty feet from the ground. There was no other wire within his reach.

A few persons had seen the little fellow fall, and in a moment a crowd had gathered. Unable to render the alightest assistance, the people stood paralyzed with horror, gazing at the boy dangling between heaven and earth. Not a cry escaped the la l's lips.

"Hold on tight, and I'll save you'l" cried Frank Neumann, a youth of eighteen years, who lives in the same house with Johnny. He had been lying on the top of the house, and, attracted by the noise, he ran to the edge of the roof. Young N umann took in the situatin at a glance, noting that Johnny hung nearly oppo its the fireescape. But the fire-escape extended only to the flith storey, and not to the roof. Without losing a moment, Neumann clambered over the edge of the roof, and, supporting himself by his fingers on the line of brick outside the guard, hung directly over the fire-escaps.

"O Frank," cried the lad, "do hurry up if you're going to do anything. I can't stand this any more. I'm going to drop."

"Hold on tight a minute longer, and I'll be there!" shouted Neumann.

Swinging his body backward and forward like a pendulum, he cleared the wall, and it go his hold. Like an arrow he shot down through the trap in the fire-escape at the fifth flo r, and caught with his hands the iron rounds of the ladder between the fourth and fifth stories.

A loud cheer went up from the crowd in the street. It was a fearful leap, but a successful

"You'll have to move lively, Frank," said the boy. "I must let go !"

"Just one moment yet," said the young man. He got a precarious hold on the ladder with 1 is feet and one arm, and caned far out, so that he could just grasp the lad's wrist. Then he dr w him in amid the cheers of the crowd. Taking the boy in his arms, he descended the ladder until he reached the third floor, when his strength failed him, and he let go his hold, dropping with the boy to the ground. Neither was hurt. Then the crowd shouted itself boarse.

The little fellow's face was white. "Frank, I wouldn't try that again, if I were you," was all he said. Then he ran away and hid himself in a cellar, where he remained for two hours, fearing the paternal wrath.

Frank Neumann, about a m nth ago, saved the life of a man who had fallen from a Hudson-river

"I WISH I HAD KNOWN IT BEFORE."

A beautiful woman lay on a bed of sickness in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury, and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days, in every possible manner. One afternoon she opened her eyes and said, in a low, weak voice: "Read to me, please, Oh, dear, how I wish there was something new in matter and manner in the literary world! I am so tired of everything !"

Her sister went to the next room for a book of poems, and while she was gone the profes-Bional nurse, who sat beside her bed, took from the pocket of her plain, drab wrapper a small Bible, opened it, and began to read in a subdued

"And seeing the multitude, he went up into a mountain; and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying."

The sick woman listened attentively, until the nurse passed with the words; "And the people were astonished at his doctrine, for he taught as one having authority, and not as the

"Tnat is beautiful!" she said; "that will create beneation! who wrote it? Where did you get it?"

"Why!" said the nurse, in astonishment, looking with surprise at her patient, and thinking at first she was wandering in her mind, it's the Bible! Christ's Sermon on the Mount, you know."

"That in the Bible! Anything so beautiful and good as that in the Bible?"

"What did you suppose was in the Bible, if not something good?" asked the nurse, seriously, yet smiling, in spite of herself, at her patient's tone of surprise and incredulity.

"Oh, I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father to never have a Bible in the house. How aid this one come here? On! it is yours-your pocket Bible. It is strange that you should have sur. prised me into instening to a chapter, and that I should have been so charmed, and not know

to what I was listening." "You have certainly heard the Bible read in church?" asked the nurse in surprise.

" Not I; I never have been to church. We have always made Sunday a holiday. Papa got into that way in Paris. We have been to all popular places of amusement, of course, but never to church. I have never thought about the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came and told her that her time on earth was very short. She would never see another sunrise.

' "It cannot be possible," she said : "I never supposed it possible for death to come to me. What was the prayer you read, nurse? 'Our Fatner, which art in heaven.' Say it with me,

husband," and he did so. "I wish I had known it before," said she, over and over, until she fell into a sleep from Morocco, extra gilt, gilt edges......

which she never awoke, and that wail of regret was the last word upon her dying lips.

The nurse said it was the saddest experience of her career, to see that beautiful, gifted young woman, with kind friends, a loving husband and a beautiful home, who had all her life taken pleasure in ignoring the Bible and the Christian Sabbath, turn, when death came, from everything she had prized to the little despised book, and die with the cry upon her lips, "I wish I had known it before."-Selected.

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