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THE DEATH OF THE OLD YEAR

BY E. G. C. BROCK

The Old Year is departing; He lies on his bed of death; And dim is the light of his sunken eye And hard is his frosty breath: And amid the Christmas rejoicing Wails a voice of grief and pain-For the Old Year is departing, Ne'er to return again.

His ears to earth are closing. He hears not his dying chimes-His thoughts are wandering far away. Back to the bygone times; And as he hes so cold and still, He forgets the fleeting hours-For his heart is reaming once again Among the first spring flowers.

He remembers how the spring-time Passed so gently, softly by, And how the blessed sunbeams lit The glorious summer sky; And once again he seems to stand Beneath the spreading trees, To lieten to the birds' sweet song And the murmur of the bees.

He remembers how the autumu time Was rich in golden sheaves, But how soon that harvest gladness died And faded with the leaves; He remembers how he grieved to see The last bright roses fade. As one by one the flowers drooped, And perished from the glade.

He feels again the sense of awe That came with frost and snow-The first December day had seemed A call for him to go; And he awakens from his dream To know that all is o'er, That he shall see the summer sun, The pleasant fields, no more.

Now mingling with the dew of ceath, Are tear drops cold and dim, For ne er again shall roses bloom Or bright birds sing for him; And he might have called more sweetness forth To cheer the passer-by. He might have caused less angry storms To cloud the joyous sky.

Now darkening shadows gather round, The spirits of the past— Each day, each hour, or good, or ill, Upon his breast they cast-They bid him bear them as he goes Upon his lonely way-

Sunday Magazine.

THE ANCIENT SABBATH.

In Jerusalem the Sabbath was ushered in by six blasts of the silver trumpets so freely employed in the temple ritual; three to interdict the people from work, and three to set apart the day as one of holy rest; in other towns, from the roof of the synagogue. There were two additional offerings in honor of this day, and more if it should chance to be a new moon or any festival. The making and baking of the shew-bread, though involving in its composition three offences against the law, was done on the Sabbath day-a fact of which the Pharisees were reminded by "One greater than the temple ": " Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" (Matt. xii. 5). At home it was in early times a family festival of innocent joy, and rest from the daily toil of the week. While the father was in the temple or synagogue on Sabbath eve, the mother and ber maidens were busy decorating the best rooms, spreading the table with the choicest fare they could afford. and lighting the Sabbath lamp, to greet him on his return, as at the threshold be bestowed upon each child the blessing of Israel. Friendly intercourse among neighbors and kinsfolk was the order of the day, while the poor and afflicted were comforted with some act of delicate sympathy.

All this sweet spirit of keeping holy the seventh day was turned, at a later epoch, into the cruel burden of the law, of which St. Paul said well, "The letter killeth," and against which, both by precept and practice. the "Lord of the Sabbath day" so uncompromisingly protested. The Scribes and Pharisees had so completely lost sight of the fundamental truth that "the Sabbath was made for man," that a man of their day might well have bewailed the fact that he was " made for the Sabbath." Except that we are taught by all record and experience that there are no limitations to the excesses of a perverted conscientiousness, we could not credit the absurdities which finally came to be considered essential to the pious observance of this holy seventh day. Let us look at a few of the Rabbinical rules on the believing parents, and to the Church of their subject: "To preserve life on the Sabbath is to violate it, and to kill a flea is as bad as to kill a camel. A woman must not go out with her ribbons about her, unless they are [efficient pastoral care over children, youth, part of her dress; a false tooth must not be worn; no one was to write two letters of the alphabet; the sick must not send for a physician; a tailor must not carry a needle little elasticity in our system; and the great and so break the Sabbath by carrying it the glory and safety of our political system, about him on that day." A sect of extre- has absolutely no place in the Methodist springs from one fact, and will never cease ideas of comfort as Europeans indulge in enjoyment of life. She enjoyed life in ex. Rome of a Bible reading laity."

mists on this question carried their scruples so far as to refuse to save a drowning woman on the Sabbath, because they must not touch a female; while even when a child was in a similar peril, they must put off the phylacteries before lending a hand to the rescue. A Rabbi of this sect of "pietists" refused to rebuild his demolished house, because he thought about it on the Sabbath; another saved himself from a violent death as an accused murderer, by disclosing the name of the criminal; but he wrote that name on

der of his life in severe penance. Bearing in mind this state of things, it is easier to comprehend the bitter animosity with which the merciful ministrations of our Saviour were received, on that day wherein it was not lawful for a Pharisee even as a unit?" The answer is. That it does not to "do well." After the miraculous healing thus work elsewhere; as in the Presbyterian of " the man which had the withered hand," in the synagogue on the Sabbath day, we are told that the people "were filled with madness, and communed one with another what they might do to Jesus " (Luke vi. 11). St. Mark writes that "the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him " (iii, 6). On a similar occasion. when the Lord made straight the woman "which had a spirit of infirmity eighteen no wise lift up herself," "the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day." (Luke xiii. 14.)—Mrs. Palmer's "Home-Life in the Bible,"

LEADERISM IN METHODISM.

BY REV. JOSEPH PULLMAN.

Dr. Thomas Arnold said that his ambition could find satisfaction only in three spheres -as Prime minister of a kingdom, Governor of a great empire, or the writer of immortal

Why he overlooked the Church, which has been the scene of the ambition of so many eminent men does not appear; for there is no department of human affiairs where the power of a great personality is more permanently felt than there, and there is no lever so long, or so well placed, as that on which the Churchman lays his hand. Kingdoms and empires pass away; the Church remains. Gregory, Calvin, Wesley-what are centuries to them, who still guide the thought and conduct of millions, and beside whom the Charlemagnes and Napoleons are ephemeras? No wonder, then, that ecclesisstical ambitions have been the most consuming the world has ever known.

All the more important is it that the Church should have a wise and judicious constitution, and be under the restraints of well-established usages. The end of the Church is Christian manhood-" a full-grown man," as the new Version has it, "the measure of the stature of the fullness of Christ;" not to build up an establishment, a wast ecclesiastical empire, but to develop Christ-like men, and guide them to heaven. The aphorism of Pope, "that which is best administered is best." is an atrocious falsehood. The system which is false to man, to his rights and responsibilities, when hest administered, is most prolific of mischief. for then chains are rivited and manhood dies. A Pius IX. puts the cap-stone on Roman Catholic bondage, but a Leo X. or Alexander VI. leads in a Reformation.

The wise system of government aims at the development of the individual, and rests on the popular will. It is a trust of the people tempered by prudence. Imperialism, in Church or State, is a distrust of the people tempered by fear.

If popular government is practicable in the Church of Christ. The first true democracies were the Apostolic Churches, where all were equal, master and slave, rich and poor, and no man was called Rabbi.

Methodism is the world's masterpiece in reaching the human soul with the Gospel. It has been the most successful agent of "the grace of God which bringeth salvation " that the world has ever known. Has it been equally successful in rearing "the babes in Christ" to manhood and womanhood, or have certain of the institutions of its singular polity, prevented that judicious shepherding of the flock which would lead to the best results in the development of the individual and the culture of the home?

Its organization is pre-eminently missionarv in character, and is splendidly adapted for propagandism. It diffuses; does it conserve its conquests, and build up its institutions, and develop the character of its people? Are we satisfied with our work in the home? -for if we fail there we fail indeed. Do we knit the generation of the children to their parents? It has seemed to many among us that some modifications are needed to-day which would have for their object a more and people, and which would bring the government of the Church closer to the hearts of all its ministers and people. There is too out on Friday night, lest be should forget it, principle of local self-government, which is effective in our Israel.

Episcopal Church. Our Bishop is the fabled Procrustes, who travels from India to Oregon, and stretches our Methodism to the same length and pattern.

"What would you do?" Give more authority to the Annual Conferences; raise them to the dignity and responsibilities of our State Legislatures; and thus put the "care of the Churches," not on a few elect leaders, but on the travelling preachers and representative laymen in Annual Conference assembled. Why should the term of the the Sabbath day, and he passed the remainitinerancy which is best adapted to Colorado or Dakota be enforced in New York or Philadelphia?

"But would not such local autonomy destroy our Connectionalism, and all the power which comes from the whole Church moving Church, or in the Federal Government.

It has been said that such measure will destroy the homogeneity of the Church. To some extent it would; but homogeneity is | shall call ecclesiastical "half-breeds" within babyhood, or something farther back; it is her ranks to-day, who yield to none in loyalty embryotic. The moment growth reaches out and service, both in the ministry and in the whether in character or in organism, toward laity; who love her for her works' sake, and " the full-grown man," the stage of sameness, or homogeneity, is passed.

It is easy to taboo inquiries of this sort, but there are many who believe that the expression of their views. years, and was bowed together, and could in time has come when the General Conference should surrender functions which it is no longer competent to perform. The task intrusted to that body in 1808—when the Conference, though legally composed of all the travelling preachers, had only 129 members-is not the task which falls to it to-day.

The sapling of the beginning of the century has become a giant oak.

Aud it is this fact of an out-grown coastitution which is developing more and more the institution of leaderism in our Methodism. Power is in the hands of the few, and not of the many; and the Annual Conferences, as well as the General Conference, are practically controlled by a very small minority of those assembled. Every Methodist preacher knows that our Annual Conferences are, as a rule, managed by the President and Secretary of the Conference, the presiding elders, and a few prominent preachers. And wore it not that the appointments are made ncrease its administrative functions within its own territory, and the character of these responsibility of law-making will be placed laws, and we must obey them.

The strength of Methodism is in its travelling ministry. The work of the Church is done by the plain, plodding, faithful tinerant; and not by the star preacher or Conference leader. "The oats to the horse that the results of his opportunities and zeal. draws the load" is a good proverb. Let the travelling preachers, therefore-every one of been written about Japan, Mr. Dresser tells them—be brought into direct responsibility us that as yet the English public know for the legislation and government of the Church. The ballot cultures manhood in the State. Responsibility is the great educator. But in our Church, as now organized, the average preacher is about as far removed from the government of our Church as the persants of Russia are from the government of that Empire. The reader will recall the great place which arbitrary authority has in our system. Individual will, rather than popular will or fixed rules, governs from the appointed by the Bishop. And the appoint is suggestive and informing. Mr. Dresser with the Bishops. Can the question be suppressed, whether there is not something in such a system as this which is unfavorable te the growth of a sturdy manhood? and whether it is not putting a strain on human nature which tends to cramp it toward sycophancy?

That which is best administered is not always best. The Czar of Russia might have the virtues of a Louis XI., but Czarism would curse the Emrire, and foster the rebellion of its people.

Our complaint is not of the leaders of the Church—(where will be found grander men than Francis Asbury and his successors?)but of the institution of leaderism, as it exists among us, and is fostered by our

The governing has thus far been good, but the structure of the government is not good. We are governad over-much. There is too much done for us, and not enough by

the General Conference, and the proverbial Uhurch for the offices which are in the gift among the ministry. " This is a true saying," said the apostle; " if a man desire the

till its cause is removed—the fact of the unprecedented powers and peculiar privileges which are committed to our leaders.

"Would you revolutionize the Church?" We would popularize its government, and decentralize the powers which now are

But is not the Church successful? Yes, ciency? The conservative cries out "Let well enough alone," and looks behind him are not afraid to trust the people of God, and desire to put responsibility where it will educate Christian manhood. When these last look behind them, they see many disruptions discontent with what may be called the oligarchic character of our government.

There is a considerable army of what we as their spiritual mother; but who are discontented with these features of her polity, and who find no avenue in her system for the

A few years ago many feared that lay delegation was incompatible with the genius of Methodism, but experience has justified that important change in our polity. That was a step toward popularizing our government.

Other reforms in the same direction are inevitable, and although power, like Napoleon's Old Guard, dies hard and " never surrenders," yet the time cannot be far distant when the vast structure of the Methodist Episcopal Church will rest on the broad base of the expressed will of its people and ministers.—N. Y. Christian Advocate.

A CURIOUS BOOK ON JAPAN.

A very novel, and, to artists, a deeply interesting book, entitled, "Japan: its Architecture, Art, and Manufactures," by Mr. Christopher Dresser, is just published hehave themselves there seems little doubt by Messra. Longman. The volume is so very peculiar in appearance that no one liked; but while, even in the treaty ports, would be likely to pass it by unnoticed. It | they sooff at the people, and show no respect at these Conferences, the average Methodist is of small 4to, size, bound in the roughest of to their most cherished institutions, they preacher would have little interest in their light cloth, curiously ornamented with can hardly expect more indulgence than routine work. But make the Annual Con- Japanese rigures. Opening the pages we they already possess. The price of the ference in the legislation of the Church, and find that there are more than 450 of them book is a guinea and a half. - Christian and from the preface we learn that the auyearly assemblies will be changed, and the thor went to Japan on purpose to study its art, chiefly in relation to architecture, Mr. where it belongs, namely, on the shoulders of | Dresser being an architect and ornamentist the men who are to obey and execute the by profession. He tells us that he became laws. Then they will say, We made these the guest of the nation, had every possible opportunity of seeing what he wished to see, and of obtaining nearly a thousand photographs. Having made ample use of his four months' visit, in this handsome volume the English public are put into possession of Notwithstanding the many books that have almost nothing, and even our architects very little, of Japanese architecture, though it seems to be extremely worth attention, for

glories of Buddhistic art." Mr. Dresser has attempted in this book to explain how the architecture resulted from perience of her last year from Dr. Stevens' climatic and religious influences, and how admirable sketch: the ornaments with which domestic objects are figured, and the very finish of the objects and shrines in the country, besides some sixty-eight potteries, and scores of other manufactories. The result is such a book as is not to be seen every day.

Apart from the account given of the art of the manners and customs of the people, and a stranger who is not devoted to art and all branches of science." will, we should think, very soon get tired of domestic life seems to be anything but atand little or no furniture in the rooms. kissed-for "there is no kissing in Japan." The quadrennial strife for an election to To make up for this there is abundance of these pipes are, happily, of the tiniest, and feetly happy." of the Conference, are known and appreciated the tobacco of the mildest. The eating and drinking is described as being absurdly notable longevity, could probably never have frequent, but it does not seem that there is been attained but by such a persistent, pracoffice of a bishop, he desireth a good work." ever one good meal a day, except it may be tical life - the habit of working on, which is, That apostolic exhortation has been very on special occasions. Tea drinking is end- in the best sense, living on. Beyond a doubt less; it is of straw color usually, served up this was true in respect to the continued Romish system, when judged by that stan-And this inordinate strife for leadership in tiny cups, without milk or sugar. Such integrity of her mental faculties and her dard, could not stand; hence the horror of

Japanese. If they give you a bath at an fitting occupation; she kept her faculties in hotel it is placed in the open balcony; and the towel " is only a piece of thin blue and habitual oxercise. Labor had become a white cotton cloth of three feet in length luxury to her, as it does to all faithful workand ten inches in width;" but, of course, massed and wielded by a few hards. Our it is often adorned with an interesting pat-General Conference has too many offices to tern." Art everywhere, but comfort no mother," writes her daughter, "died in sleep where. Mr. Dresser's experiences in the streets and in the many houses to which he in certain directions. A wiser question was admitted, are full of curious interest. would be, is she reaching her highest effi- He was evidently attracted to the people for their art's sake, but yet he cannot help confessing that they are sometimes terribly for his precedents; but there are others who cruel. Having little or no regard either for pain or death in themselves, they are not tender of the lower creatures. He devotes page to an illustration of a choice course at a great house dinner, which consists of and secessions, all of which were caused by live fish. The creature is carved while alive into a great number of small slices, but brought on to the table as if whole. "There is," he remarks, " a refinement of barbaric cruelty in all this which contrasts strangely with the geniality and loving nature of the Japanese, for with consummate skill the fish has been so carved that no vital part has been touched." While the body is being eaten "the miserable object, with lustrous eves,looks upon us while we consume its own body." Happily no living fish ever makes its appearance on the poor man's table. Mr. Dresser took a portion of this horrid dish,

and found it very good. He does not tell us what sort of fish it was. It would seem that there are as yet only two short railways, of about eighteen miles each, in Japan, but they are much used and appreciated. Gas is becoming pretty common in the towns. But those who claim to be patriots are still resisting western innovations, and rather recently murdered the statesman most conspicuous as a leader of reformation. Europeans are themselves largely at fault for the hatred they sometimes occasion. Several stories are told of the rade and disgraceful conduct alike of mechanics, merchants, and missionaries. If our countrymen and Americans would only but that they could travel anywhere they

CLOSING RECORD OF A DERFUL LIFE.

Mary Somerville (whose biography is summarized by Dr. Abel Stevens in the new and charming book. "Character-Sketches," recently published by Phillips & Hunt, and on sale at the Methodist Book Room was the greatest woman of her age, and the story of her life is one of the most ever been told to the public. She brought up two families, educated and most tenderly cared for her children, and made her home an earthly paradise to all its members; and yet, amid the pre-occupations and everrecurring duties of our common life, she achieved the greatest success in intellectual the author speaks enthusiastically of the culture ever attained by a woman, and one rarely if ever excelled by a man. We quote the following paragraphs concerning the ex- and Foreign Bible Society:

The next year she writes: "I am now in my ninety-second year, (1872,) still able to Old and New Testaments; and in the time themselves, are traceable to religious teach- drive out for several hours. I am extremely of the Reformation Roman Catholics were case of the exhorter who is appointed by the lings. Theological students will find in this deaf, and my memory of ordinary events, warned against learning Greek or Hebrew, preacher, up to the presiding elder, who is latter aspect of the work very much that and especially of the names of people, is failing, but not for mathematical or scienments of the preachers to their charges are visited about a hundred of the finest temples tific subjects. I am still able to read books on the higher algebra for four or five hours in the morning, and even to solve the problems. Sometimes I find them difficult, but my old obstinacy remains, for if I do not order to avoid a greater evil, as she said) succeed to day, I attack them again on the of the country, we get a great many glimpses | morrow. I also enjoy reading about the new discoveries and theories in the scientific world 1863 a Concordat was concluded between

Her last record, in her last year, is worthy the country. A Londoner who can call a of her whole life: "Though far advanced cab whenever he wants one would certainly in years, I take as lively an interest as ever feel the lack of such accommodation. In in passing events. The Blue Peter has long Yeddo, or Tokio, where there are vehicles been flying at my foremast, and now that I like miniature hansoms, they have to be am in my ninety-second years I must soon drawn by men, not horses, who go singly, or expect the signal for sailing. It is a solemn famous 'Syllabus of Error'. Pope Pius IX. in twos and threes, tandem fashion. The voyage, but it does not disturb my tranquility. Deeply sensible of my utter untractive; there is no privacy in the houses, worthiness, and profoundly grateful for the him. To continental Roman Catholics, exand little or no furniture in the rooms. innumerable blessings I have received, I cept in Germany, the Bible was almost an Meals have to be taken on the floors, and the trust in the infinite mercy of my Almighty unknown book. Even in Germany, as he beds are only rugs. There is said to be much | Creator. I have every reason to be thankfamily affection, but the children are never ful that my intellect is still unimpaired, and was watched with the most jealous susalthough my strength is weakness, my daughters support my tottering steps, and, smoking, even children of two years old are by incessant care and help, make the infirmiambition of the leading preachers of the seen to have a pipe between their lips; but ties of age so light upon me that I am per-

This enviable happiness, and also this

would seem to be utterly foreign to the treme age, because it was filled with betheir integrity, because she kept them in ers. She kept it up to the day of her death, and her death itself was enviable. "My on the morning of November 29, 1872."

The final testimony of her biographer is that her "old age was a thoroughly happy one. She often said that not even in the joyous spring of life had she been more truly happy. Serene and cheerful, full of life and activity, as far as her physical strength permitted, she had none of the infirmities of age, except difficulty in hearing, which prevented her from joining in general conversation. She had always been near-sighted, but could read small print with the greatest ease without glasses, even by lamp-light. To the last her intellect remained perfectly unclouded; her affection for those she loved, and her sympathy for all living beings, as fervent as ever; nor did her ardent desire for and belief in the ultimate religious and. moral improvement of mankind diminish. She always retained her habit of study: and that pursuit in which she had attained such excellence, and which was the most congenial to her-methematics-delighted and amused her to the end. Her last occupations, continued to the actual day of her death, were the revision and completion of a treatise which she had written years before on the 'Theory of Diffierences,' (with diagrams exquisitively drawn,) and the study of a book on Quaternions. Though too religious to fear death, she dreaded outliving her intellectual powers; and it was with intense delight that she pursued her intricate calculations after her ninetieth and ninety-first years; she repeatedly told me how she rejoiced to find that she had the same readiness and facility in comprehending and developing these extremely difficult formula which she possessed when young. Often, also, she said how grateful she was to the Almighty Father who had allowed her to retain her faculties unimpaired to so great an age. God was, indeed loving and merciful to her; not only did he spare her this calamity, but also the weary trial of longcontinued illness. In health of body and vigor of mind, having lived far beyond the usual span of human life, he called her to himself. For her, death lost all its terrors. Her pure spirit passed away so gentl that those around her scarcely perceived when she left them. It was the beautiful and painless close of a noble and a happy

ROMAN CATHOLICS AND THE BIRLE.

It is a broad historical fact, incapable of denial (says Word and Work), that Romish authorities discountenance and discourage inspiring and helpful in home life that has the study of Scripture by the lay members of the Church. Indeed, from the very constitution of the Church it follows that all its members must remain in a state of pupilage, content to receive only what their tutors and governors may be pleased to convey to them. An ex-Roman Catholic priest, now Modern Language Master in an English school, gave the following testimony on this subject at a recent meeting of the British

"The Vatican Infallibility Council of 1870 boldly declared the old Latin Vulgate Text was the only authentic one, both of the inasmuch as the former language was that of schismatics, and the latter that of obstinate Jews. The Church of Rome readily allowed the reading of the Bible in the Latin Vul. gate, but most jealously forbade it in the vernacular. It was true in England (in the Roman Catholic Church allowed the reading of the Douai Bible. As recently as the Pope and the Republic of Ecuador. South America, in which all worship save that of the Roman Catholic Church was prohibited. every book forbidden by the Bishop was ordered to be confiscated by the Government, and the power of the Government was invoked to silence 'any one attempting to mislead the minds of the faithful.' In his grouped Bible societies along with Socialism, communism, and secret societies as pests which had often been reproved by knew from experience, any Roman Catholic known to his priest as a reader of the Bible picton, and if he were found to read what was termed 'Luther's falsified God' his confessor would refuse him absolution of his sins, even on his death-bed. unless he gave up the heretical book. Even the clergy of the Roman Catholic Church were very poorly instructed in the Scrip-tures; and in his (the speaker's) career as a priess of the Church of Rome he had never known one earnest Bible reader, himself included, who did not begin to doubt the tenets of his Church, because he could not find a vestige of them in the holy Book. The

Family Treasury.

E THE NEW YEAR AND THE OLD.

BY MARJORIE MOORE.

Last night, in the wind and the snow, As I sat in my chamber alone, Theard a faint sound, sweet and low, Like a child's pleading, pitiful moan : "Let me in! I am weary and cold, I promise you love and gold, I promise you all things fair and sweet, Shall come to your life with my coming feet. Let me in | I am weary and lone !

Twas the little New-Year, I knew, Born into the drifting snows, With his tear-filled eyes of blue, And his lips like a dew-wet rose. And he knocked at my heart's barred gate: Let me in for the hour is late I must shelter find ere the cold morn breaks, He blesses himself who my shelter makes. Let me in, for the tempest grows!"

I opened my heart's door wide To the foundling unfathered and drear, And whispered "With me, O abide! With thy promises fair. New Year ! I am tired of my heart's bitter pain, It is sweet to have faith once again Give me gold if you will, give me love at the least, And together we'll sit at the beautiful feast, The crowned for the crownless New Year !

The weird winds of heaven make moan And wail in their earthward flight; There's a dirge in their shrill monotone For the year that goes out to-night. He is dumb and his heart is weak, There is frost on his beard and cheek: All helpless and stricken he lies at my feet, And the wild white snows weave his shrouding-she Let him go to his grave to-night!

For his promises failed on his lips, He was false to his hollow heart's core, And full of most treacherous slips, Let him keep what he gave evermore. For his truth proved a sham and a chest, The bitter was more than the sweet, The gold—it was red with the blood of the slain, And love—it was pierced till it died of its pain, Let him go, for he cheated me sore!

THE AGED CHRISTIAN.

"At evening time it shall be light."—Zech. xiv. 7. Oftentimes we look forward with foretodings to the time of old age, forgetful that at evening-tide it shall be light. To many saints, old age is the choicest season in their lives. A balmier air fans the mariner's cheek as he nears the shore of immortality; fewer waves ruffle his rea, quiet are gone, but the flame of more earnest feeling remains.

The pilgrims have reached the land of Beulah, that happy country whose days are | the boxes in the carriage; and they are then as the days of heaven upon earth. Angels visit it, celestial gales blow over it, flowers of paradise grow in it, and the air is filled with seraphic music. Some dwell here for years, and others come to it but a few hours before their departure, but it is an Eden on earth. We may well long for the time when we shall recline in its shady groves, and be satisfied with hope until the time of fruition drive. On their return they retire for a

The setting sun seems larger than when aloft in the sky, and a splender of glory tinges all the clouds which surround his going down. Pain breaks not the sweet experience are gathered as the rare repast of

shadows fall, the night is coming, existence into by her Majesty, strict justice is assured. is ending. Ah! no, crieth faith, the night is At Windser her life is more laborious than far spent, the day is at hand. Light is elsewhere, from the incessant visitors and come, the light of immortality, the light of a Father's countenance. Gather up thy feet in the bed, see the waiting band of spirits. Angels waft thee away. Farewell, beloved one, thou art gone, thou wavest thy hand. Ah! now it is light. The pearly gates are open, the golden streets shine in the jasper light. We cover our eyes, but thou beholdest the unseen; adieu, brother, thou bast light at eventide, such as we have not yet.

"O long expected day begin, Dawn on these realms of woe and sin; Fain would we tread the appointed road And sleep in death; and wake with God."

- Spurgeon. A LESSON OF HELPFULNESS TOWARD THE AGED.

The present Emperor of Austria and King of Hungary is Francis Joseph, born, August 18, 1830, and now fifty-two years of age. He was educated specially for a military career; was appointed Governor of Bohemia in 1848, at the age of eighteen; distinguished himself two months later at the battle of Santa Lucia, near Verona, Italy, and was declared Emperor of Austria in December of the same year, and in 1867 King of Hungary. The Empress is Elizabeth, daughter of Duke Maximilian, of Bavaria, born Dec. 24, 1837, and married to Emperor Francis Joseph, April 24, 1854. Both the Emperor and Empress are well spoken of in letters from the Austrian capital, and the Empress, especially, is described as interesting herself in

many ways in acts of kindness toward the common people. Only a few weeks ago the Hofburg, in Vienna, (the principal royal palace in Austria,) witnessed a most remarkable scene, which, in its impressiveness upon the popular heart as an exhibition of royal sympathy for the common people, is probably without a parallel in any of the other States of Europe. The ceremony was that known as the "Green Thursday Feet-Washing." A telegraphic dispatch from Vienna to the London Standard, a copy of which is now before us, says the ceremony took place in the large and splendid "Hall of Ceremonies." On each side of the hall was a table, each of twelve covers, one for the old men, the other for the old women. The palace was filled with dignitaries, including the Ministers, the Corps Diplomatique, and the various Court officials. At 10.30 o'clock, the old people, having received the sacrament in the Court chapel, were brought to their seats at the tables. They were all dressed in the old nature, and this well must run out or be

ed by the Emperor.

the ceremony appeared. They were followed by the Emperor, the Empress, the ing happiness within is the man or woman Crown-Prince and Crown-Princess, and the who wins the most true friends, Sympathy Archdukes and Archduchesses. The Emperor served the old men, who take the food home after the ceremony, while the Empress | the long burden, and must at length lay it | them no little hindrance to the freedom of and the Crown Princess Stephanie and the down ere its own strength is exhausted.-Archduchesses served the old women at New York Graphic. their several tables. The characteristic part of the ceremony was the taking off a shoe and stocking from one foot of each of the old people, after which the Emperor and Empress wiped the feet of the aged people with towels, moistened from the golden ewer-After this their Majesties hung a purse, conthirty silver pieces round the neck of each of the old people. At the conclusion of the ceremony the latter were sent home in Court carriages, each with a basket of provisions.

QUEEN VICTORIA AT HOME.

When the Assistant Editor of the Christian Advocate was in London he made a visit with several friends to Windsor Castle, the principal residence of the Sovereign of England, and now the chief home of Queen Victoria. The Queen was absent on a visit to Scotland. but we were courteously shown through most of the historic royal apartments, as also through the several most interesting groups of buildings, gardens, and parks which go to make up that most magnificent royal home.

Nothing, however, interested us more than the responses of the guide to our questions concerning the daily official duties and home habits of the Queen. "Yonder," said he, " is Frogmore, and if the day is pleasant the Queen always drives there in an open carthe table is spread for her in a tent on the lawn, where, also, she reads her private letters and newspapers." The Queen never takes up a newspaper that has not been previously perused by a lady in waiting, who marks all the passages which she thinks would interest her Majesty, who is supposed to look at nothing that is not marked. Afterward the Queen goes to another room or to another tent, and proceeds to the business of the day; there are seldom less than twenty and often more than thirty boxes to be gone reigns, deep, still, and solemn. From the through, and a groom is kept constantly ridaltar of age the flashes of the fire of youth | ing between the Queen at Frogmere and Sir Henry Ponsonby at the Castle.

After about three hours of incessant work, her Majesty drives back to the Castle with carried up stairs on a tray, and sorted and despatched by Sir Henry Ponsonby. Then her Majesty lunches with Princess Beatrice, and any other members of her family who are at the Castle; and, unless there is any ceremony of State appointed for the day, they afterward take a walk in the sunk garden or on the slopes, and later go out for a little necessary rest before preparing for dinner, which brings the day's visitors. The only part of the Queen's daily routine which never varies is the morning work, which comes as regularly as that of any clerk in calm of the twilight of age, for strength the city, and every thing is done by her made perfect in weakness bears up with Majesty with conscientious thoroughness. patience under it all. Ripe fruits of choice The Queen looks into everything herself, and the public have little idea of the prolife's evening, and the soul prepares itself digious number and variety of the subjects which come before her for decision. It is an The Lord's people shall also enjoy light in axiom among all who have served the Queen, that if they can only get their case looked ceremonies, and the impossibility of getting away from the pomp and pageantry of a Court.—Christian Advocate.

THE LONG DREAM.

BY WILL WALLACE HARNEY.

The summer will come with a fresh perfume Where all the brown leaves are lying, And the windy air with a blush and bloom, Like a shuttle blown through a silken loom. In the delicate foliage plying.

The morning will gather its colors anew, As sweet as a girlish promise, Of green and golden, and rose and blue, To weave fresh violets out of the dew As bright as the ones stolen from us.

As I lie at ease in my last repose. All the beauty about me woven, Like the cunning of sense that inward flows. I shall feel in the blush that dyes the rose And the germ when its husk is cloven.

And the rootlets find their way under ground Through the toils of the season's malice, Till I know how the coil of sense is wound To the far-off stars in the depths profound Where earth seems a golden palace.

But you will not know of the watch I keep Where the flow of the senses all pass, Like a dreamer, who hears the stir and creep Of the wind, while gently I lie asleep Under the broad-leafed catalpas.

DISSEMINATORS OF THEIR OWN

-Atlantic Monthly.

TROUBLES. There is a fashion with some of making

trouble over other people's troubles, and of transferring the conflicts or disagreeable experiences of their enemies to their friends-The very people who most stand in need of sympathy and friendship are apt to do this most. To their friends they bring their entire daily load of woe. Habituated to look on the dark and bitter side of everything, they are ever turning it over in their minds and when in their friend's company cannot stop. Such people must become tiresomevery tiresome. They soon drive off the purest and most unselfish sympathy. Their company becomes simply a matter of endurance. The world likes a smiling face and agreeable manners. The world likes people best who out of their natures have something to give which shall make life brighter and lighter. The world is right. Happiness is perferable to misery, and the people who can make happiness by words, smiles, and manners, are the most useful and should be plentiful. The ever-complaining person draws from a deep well of selfishness in his

ing ones attract. This man or woman havmay take up the fault-finding hypocondrisc for a time, but sympathy cannot long carry

WHAT GIRLS SHOULD LEARN.

By all means let the girls learn how to cook. What right has a girl to marry and go into a house of her own unless she knows how to superintend every branch of housekeeping, and she can not properly superin- double speed with double safety. Then a tend unless she has some practical knowledge herself? Most men marry without thinking whether the woman of his choice is capable of cooking him a meal, and it is pity he is so short-sighted, as his health, his cheerfulness, and, indeed, his success in life depends in a very great degree upon the food he eats in fact, the whole household is influenced by their diet. Feed them on fried cakes, fried meats, hot bread, and other indigestible viands, day after day, and they will need medicine to make them well. A man will take alcohol to counteract the evil effects of such food, and the wife and children must be physicked. Let all the girls have a share in housekeeping at home before they marry; let each superintend some department by turns. It need not occupy half the time to see that the house has been properly swept. dusted, and put in order, or to prepare puddings and make dishes, that many young ladies spend in reading novels that enervate both mind and body, and unfit them for every-day life. Women do not, as a general riage and breakfasts. If the weather is hot rule, get pale faces by doing housework, Their sedenary habits, in overheated rooms. combined with ill-chosen food, are to blame for bad health. Our mothers used to pride themselves on their housekeeping and fine needlework. Why should not our daughters? -Old Arm Chair.

SEBASTIAN CABOT.

Sebastian Cabot was certainly in one sense the discoverer of America: it was he who first made sure that it was a wholly and unknown continent. In his new early voyages he had no doubt that he had visited India, but after his voyage of 1498 he expressed openly his disappointment that a "New Found Land" of most inhospitable aspect lay as a barrier between Europe and the desired Asia. As the German writer, Dr. Asher, has well said, "Cabot's displeasure involves the scientific discovery of a new world." In his charts North America stands as a separate and continuous continent, though doubtless long after his time the separate islands were delineated, as of old, by others, and all were still supposed to be outlying parts of Asia. In this, as in other respects, Cabot was better appreciated fifty years later than in his own day. His truthful accounts for the time discouraged further enterprise in that direction. "They that seek riches," said Peter Martyr, "must not go to the frozen North." And after one or two ineffectual undertakings he found no encouragement to repeat his voyages to the North American coast, but was sought for both by Spain and England to conduct other enterprises. He was employed in organizing expeditions to the Brazils, or to the north pole by way of Russia, but the continent he had discovered was left unexplored. He was esteemed as a skillful mariner and one who had held high official station: he died dreaming of a new and infallible mode of discovering the longitude which he thought had been revealed to him from beaven, and which he must not disclose. The date of his death, like that of his birth, is unknown, and his burial-place is forgotten. But fifty years later, when Englishmen turned again for a different object toward the American continent, they remembered his early achievements, and based on them a claim of ownership by right of discovery. Even then they were so little appreciated that Lord Bacon, writing his Reign of Henry VII., gives but three or four sentences to the explorations which, perhaps, exceed in real importance all else that happened under that reign .- T. W. Higginson, in Harper's Magazine.

SINGULAR FOR CHRIST'S SAKE.

If you follow Christ fully you will be sure to be called by some ill name or other. For, first, they will say how singular you are. as a speckled bird. The birds all round her are against her." If you become a true Christian you will soon be a marked man. fact, we are only conscientious, and are endeavoring to obey what we think to be the Word of God. Oftentimes that is the form of contempt; practical Christians are set down as intentionally eccentric and wilfully

because they would not go into gayety or indulge in vain apparel, and many a man has unfriendly creatures.—Spurgeon.

THE LESSON TAUGHT BY A SWISS GUIDE.

Sarah Smiley, in her account of a tour in

At 11 o'clock the clergymen conducting effect. Sour faces drive people away; smil- old Swiss guides. Beyond the service of the day he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all; but I chose to keep back a few for special care. I soon found my movements, but still I would not give them up until my guide, returning to me where I sat for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he led the way. And now, in my freedom, I found I could make voice spoke inwardly: 'Oh foolish, wilful heart, hast thou, indeed, given up thy last burden? Thou hast no need to carry them; nor even the right.' I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain side, I said within myself. 'And even thus will I follow Jesus, my Guide, my Burden bearer. I will rest all my care upon him, for he careth for

CHURCH SOCIABILITY.

Anybody who looks even casually at the Church in many places will be convinced that there is too much consideration given to what is merely of social character and effect. Congregations sometimes become social centres, and have this as their chief recommendation. They fix the standing of those becoming members in them, and a peg in such a church is recognized as a ticket of admission to certain circles of society. Not unfrequently a man taking his family into a community where he proposes establishing his home, will form his Church connection, not upon the ground of doctrinal beliefs of which he approves, but according to the status which he will procure for himself and his household in the social life of the community. This is a prostitution. It is the very essence of worldliness. Simon Magus was not a worse desecrator of things holy than such a trifler. If he do not wither up his better instincts, spoil his children, and carry a chill into the Church, it will be because of the abundant grace that pardons his sin and does infinitely better for him

than he has any right to hope. There is, however, another side to the question that should be looked at differently. As a congregation is a body composed of those who are religiously congregational, so it should afford opportunities for acquain tanceship among the members, and enable them to know each other well enough for all concerted religious purposes. It ought to do nore that this, it should provide so much of social life as is necessary to meet the natural wants in this respect of those who are its members. Youth have a craving for company, just as they have for other forms of enjoyment, and they will find it some place. If it is not in their own Church, they will look for it some place else. They may pet it in some other one, or failing there take to the street, saloon, or theatre. In any case they will be lost to the Church, that should have saved them-and saved them, as well, for its own strengthening and assistance in the Lord's work.

THE MAELSTROM. The most celebrated of whirlpools is that called the Maelstrom, which lies to the southof Norway, near a large rook in the middle of the strait, dividing the island Vaer and Moskenes. It is produced by the conflicting currents of the great Norwegian fiords. There are most extraordinary and romantic legends concerning the MacIstrom, but careful observations have shown that the peril has been magnified. At flood or ebb-tide in summer, it offers no danger even to small boats. But in winter, and during stormy weather, even large ships and steamers do not dare to venture near it. At certain states of the wind and tide during this season the whole stream boils in mighty whirls, against which the largost vessels would contend in vain. These whirling waters would not suck down vessels in their vortex, however, as formerly believed, but would infallibly dash them on the rocks, or, in case of small ships, swamp them with water. The imagination of Edgar A. Poe, which painted a descent into the Maelstrom, had no hold on facts whereupon to delineate his marvellous picture. Stripped, however, of its fictitious dangers, the Maelstrom is still a gruesome fact, and the Norwegian 'Mine inheritance," says God, " is unto me fisher-boats are careful to give it a wide berth, except in very smooth and pleasant weather, when the tide is just right. This is rather a disagreeable necessity, as They will say, "How odd he is!" "How it is said that the Maelstrom and its singular she is !" They will think that we vicinity furnish a favorite feeding-ground try to make ourseives remarkable, when, in for the largest and finest specimens of the finny kind .- A World of Wonders.

INTENSITY OF BIBLE PRAYERS.

The Scriptural examples of prayer have most of them an unutterable intensity. They are pictures of struggles in which Mothers have brought that charge against more of suppressed desire is hinted at than daughters who have been faithful to Christ, is expressed. Recall the wrestling of Jacob, "I will not let thee go except thou bloss me." and the "panting" and "pouring out of said it to his fellow-man by way of accusa | soul by David:" "I cry day and night, my tion, "You must be different from anybody | throat is dried." "I wait for my God;" and else." This difference, which God has made the importunity of the Syro-Phoenician a necessity, men treat as a mere whim of woman with her "Yea, Lord, yet the dogs their own. If we do not come out from under the table eat of the children's crumbs;" among them, and be separate, we cannot ex- and the persistency of Bartimeus, crying out pect to be housed beneath the wings of the the more a great deal, "Have mercy on me;" Eternal: but if we do, we may reckon upon and the strong crying and tears of our Lord, being regarded by those around us as strange, | "If it be possible—if it be possible!" There is no easiness of desire here,-Still

Life force may go into words or it may go into deeds. The power of steam may expend itself through the cylinder or through the Alps, recounts a touching incident and the whistle. Steady living, under the sweet gives a beautiful illustration of Scripture pressure of genuine love for God, is vastly teaching concerning the generous help of our more eloquent than the most rhetorically great Burden-bearer. "In the summer of sweet-sounding declarations by the human German costume, the dresses being present- drawn dry ere he can attain happiness or 1878," says the writer, "I descended the voice. There may be a religion without attract others. This is simply cause and Rhigi with one of the most faithful of the words; there can be none without deeds.

Good Mords for the Poung.

SEVEN POINTS FOR BOYS.

- Be honest, my boy, be honest, I say; Be honest at work, be honest at play; The same in the dark as when in the light: Your deeds need not then be kept out of sight.
- . The next thing you need is knowledge, my boy; These virtues, indeed, your time should employ: Let knowledge display integrity, too, And you'll seldom say, "Ive nothing to do."
- 8. But work calls for action, muscle, and will; Boys must "get up and get." their station to fill; And boys should be active as ever they can-A dull, stupid boy grows up a dull, stupid man.
- 4. But simple activity will not suffice; Some shrewd, active boys are shirks in disguise. They mark all the moves the industrious do, But don't care a fig to push business through
- . The next thing in order—avoiding display— Is, boys should be careful to hear and obey, Not even presuming to make a reply, Nor, muttering, say, "I'll go by and by." But promptly obey with a hearty good will, Attempting, at least, the whole order to fill.
- i. Again: Be not fitful, but stick to your work; Never let it be said that you are a shirk ; But when any task is fairly begun, Keep "pegging away" until it is done.
- 7.Be honest, be wise, and industrious too; Be active, obedient, obliging, and true; Be faithful in all things, be clean as you can, Polite în your manners, and you'll be a man. -Uncle Amasa, in The Baptist

"BOY WANTED."

People laughed when they saw the sign again. It seemed to be always in Mr. Peter s window. For a day or two, sometimes for only an hour or two, it would be missing, and passers bye would wonder whether Mr. Peters had at last found a boy to suit him; but sooner or later, it was sure to appear

"What sort of a boy does he want, any. way?" one and another would ask, and then they would say to each other that they supposed he was looking for a perfect boy, and in their opinion he would look a good while before he found one. Not that there were not plenty of boys—as many as a dozen used sometimes to appear in the course of a morning, trying for the situation. Mr. Peters was said to be rich and queer, and for one or both of these reasons, boys were very anxious to try to suit him. "All he wants is a fellow to run of errands; it must be easy work and sure pay." This was the way they talked to each other. But Mr. Peters wanted more than a boy to run of errands. John Simmons found that out, and this was the way Le did it. He had been engaged that very morning, and had been kept busy all the forenoon, at pleasant-enough work, and although he was a lazy fellow, he rather enjoyed the place. It was toward the middle of the afternoon that he was sent up to the attic, a dark, dingy place, inhabited by mice and cobwebs.

"You will find a long, deep box there," said Mr. Peters, "that I want to have put in order. It stands right in the middle of the room, you can't miss it,"

John looked doleful. "A long, deep box, I should think it was!" he told himself, as the attic door closed after him. "It would weigh most a ton, I guess; and what is there in it?. Nothing in the world but old nails, and screws, and pieces of iron and broken things; rubbish, the whole of it! Nothing worth touching, and it is as dark as a pocket up here, and cold besides; how the wind blows in through those knot-holes! There's a mouse! If there is anything I hate, it's mice! I'll tell you what it is, if old Peters thinks I'm going to stay up here and tumble over his rusty nails, he's much mistaken. I

wasn't hired for that kind of work." Whereupon John bounced down the attic stairs, three at a time, and was found lounging in a show window, half an hour afterward, when Mr. Peters appeared.

" Have you put that boy in order already?" was the gentlemen's question.

"I didn't find anything to put in order there was nothing in it but nails and

things." " Exactly; it was the 'nails and things that I wanted put in order; did you do it?"

" No, sir, it was dark up there, and cold : and I didn't see anything worth doing; besides I thought I was hired to run of errands."

"Ob," said Mr. Peters, "I thought you were hired to do as you were told." But he smiled pleasantly enough, and at once gave John an errand to do down town, and the boy went off chuckling, declaring to himself that he knew how to manage the old fellow; all it needed was a little standing up for your rights.

Precisely at six o'clock John was called and paid the sum promised him for a day's work, and then, to his dismay, he was told that his services would not be needed any more. He asked no questions; indeed he had time for none, as Mr. Peters closed the

The next morning the old sign, "Boy Wanted "appeared in its usual place.

Before noon it was taken down, and Charlie Jones was the fortunate boy. Errands, plenty of them; he was kept busy until within an hour of closing. Then, behold he was sent to the attic to put the long box in order. He was not afraid of a mouse, nor of box; nothing in it worth his attention. However, he tumbled over the things, old box; the rest of the nails are rusty, and the hooks are bent, or something."

"Very well," said Mr. Peters, and sent him to the post-office. What do you think? by the close of the next day, Charlie had hung in the window.

to cheat. Mean old fellow !"

It was Crawford Mills who was hired next. He knew neither of the other boys, so did his errands in blissful ignorance of the "long box." until the second morning of his stay, when in a leisure hour he was sent to put it in order. The morning passed, dinner timecame, and still Crawford had not appeared from the attic. At last Mr. Peters called him, "Got through?"

" No, sir; there is ever so much more to do."

"All right; it is dinner time now; you may go back to it after dinner." After dinner back he went; all the short afternoon he was not heard from, just as Mr. Peters was deciding to call him again, he appeared.

"I've done my best, sir," he said, "and down at the very bottom of the box I found this." "This " was a five dollar gold piece, "That's a queer place for gold," said Mr.

Peters. "It's good you found it; well, sir, I suppose you will be on hand to morrow morning?" This he said as he was putting the gold piece in his pocket-book. After Crawford had said good-night and gone. Mr. Peters took the lantern and went slowly up the stairs. There was the long, deep box in which the rubbish of twenty-five years had gathered. Crawford had evidently been to the bottom of it; he had fitted in pieces of shingle to make compartments, and in these different rooms he had placed the articles. with bits of shingle laid on top, labeled thus: Good screws." "Pretty good nails." Picture nails." "Small keys, somewhat bent." "Picture hooks," "Pieces of iron whose use I don't know." So on through the long box. In perfect order it was at last, and very little that could really be called useful could be found within it. But Mr. Peters, as he bent over and read the labels, laughed gleefully and murmured to the mice: "If we are not both mistaken I have found a boy, and he has found a fortune."

Sure enough; the sign disappeared from the window, and was seen no more. Craw. ford became the well-known errand boy of the firm of Peters i& Co. He had a little room fitted up, next to the attic, where he spent his evenings, and at the foot of the bed hung a motto which Mr. Peters gave him. "It tells your fortune for you, don't forget it," he said when he handed it to Crawford; and the boy laughed and read it curiously: "He that is faithful in that which is least, is faithful also in much." "I'll try to be, sir," he said; and he never thought of the long box over which he had been faithful.

All this happened years ago. Crawford Mills is errand boy no more, but the firm is Peters, Mills & Co. A young man and a rich man. "He found his fortune in a long box full of rubbish," Mr. Peters said once, laughing. " Never was a five dollar gold piece so successful in business as that one of his has; it is good he found it." Then after a moment of silence he said gravely : "No, he didn't; he found it in his mother's Bible. 'He that is faithful in that which is least, is faithful also in much.' It is true; Mills the boy was faithful, and Mills the man we trust."-The

THE JEST AND LAUGH IN BATTLE.

In the midst of danger soldiers are sometimes prone to jest and laugh and even play practical jokes on each other, as the following anecdotes will show:

During the trench-work before Sebastopol bere was a certain man in the regiment who disliked being on duty in the trenches. and who always got into what he considered the safest corner of the trench and remained there as long as he could. The bugier of his company, a malicious urchin, soon found this out, and was constantly in the habit of play. ing tricks to frighten his cautious comrade. He would peep out over the parapet and call out "A shot!" and then turn round to see his friend roll himself together like a ball. At other times he would call out " A shell !" of which he knew the man had a mortal dread; and when he saw him throw himself flat on the ground, he would take a piece of earth or a stone and throw it close to his recumbent friend's head, and then run up and comfort him by showing him a bit of an old shell which he had picked up for the purpose, remarking at the same time: "That was a near thing, man." All the men knew and enjoyed the joke, and sometimes reared with laughter, but it was well for the urchin that his friend never found him out. This same man was really wounded afterward and while I was removing the bullet from beneath the skin of his back, the same " urchin " was. standing by, and the moment I had extracted the bullet-a small spherical one-the boy held out to his friend a six-pound cannon ball, saying: " See what the doctor has cut out, o' ye !" This occurred while my back was turned; but on hearing the remak, I looked around, and saw the boy holding out the shot, and the bystanders convulsed with laughter, and quite regardless of the heavy fire going on around us.—Chambers' Journal.

"TOLD FOR A MEMORIAL."

A recent Sunday-school lesson has told the story of the alabaster box broken, and the precious ointment poured out by a loving woman in honor of her Saviour. One such the cold, but he grumbled much over that died a few years ago, who had been wont, annually, to send rich gifts to the American Sunday-school Union; and her loving daughgrowling all the time, picked out a few ter, since her death, has perpetuated her. straight nails, a key or two, and finally donation every year, in memory of her appeared down-stairs with this message: mother, and in love for the Sunday-school Here's all there is worth keeping in that missionary work which she loved. One year she sent \$1,500; another year, \$1,000; and smaller sums since, through diminished ability. A missionary of the society in Georgia sends a letter for her in which he says: "I have organized six new schools been paid and discharged, and the old sign (two of them colored) during the past month, and most of their supplies were from your "I have no kind of a notion why I was dis. gift. One is in a region which I had nearly charged," grumbled Charlie to his mother; given up — the hardest in my field — 25 "he said he had no fault to find, only he saw | miles long and twelve or fifteen miles broad, that I wouldn't suit. It's my opinion he and not one school in it before. The place. doesn't want a boy at all, and takes that way where the school is was called 'Satan's Seat No 1.' "

Our Sunday School Mork.

STUDIES IN THE ACTS OF THE APOSTLES.

Sunday, Jan. 7, 1883.

INTERNATIONAL BIBLE LESSON .-

Lesson 1.

[FIRST QUARTER.] THE ASCENDING LORD.—Acts i. 1-14.

GOLDEN TEXT.

"And when he had spoken these things, while they beheld, he was taken up."-Acts

OUTLINE.

1. The Promise of the Father. v. 1-8. 2. The Farewell of the Son. v. 9-11. 3. The Prayer for the Spirit. v. 12-14.

Home Readings.

M.—The ascending Lord. Acts 1, 1-14, Tu.-The ascension foretold. John xx. 1-17. W.—The Saviour's commands. Matt. xxviii. 9-20. Th.—His heavenly work. John ziv. 1-17. F.—His second coming. 1 Cor. iv. 9-18. S.—His speedy coming. Rev. xxii. 1-14. S .-- Watching for the Lord. Matt. xxv. 1-13.

TIME.—A.D. 30, forty days after the resurrection of Jesus.

PLACE.—Near Bethany, on Mount Olivet.

EXPLANATIONS .- " The former treatise "-Meaning the Gospel according to Luke. "Jesus began "-The Gospel relates that Jesus began to do; the Acts that he carried on after ascending to heaven. "Taken up " -By ascending to heaven. "Through the Holy Ghost "-The words of Jesus were spoken in the power of the Spirit. "Commandments "-The command to preach the Gospel to all the world. "His passion"-His sufferings, and death on the cross. "Infallible proofs "-The evidences that Jesus rose from the dead are many and convincing. "seen.....forty days"—Not all the time, but occasionally during forty days. "Assembled ...with them "-This refers to Christ's last meeting with his disciples after his resurrection. "Not depart from Jerusalem "-Jesus wished his Gospel to commence in the place where he suffered and died. "The promise of the Father "-The promise that God the Father would send his Spirit upon his disciples. "Restore again the kingdom" -Even then the disciples expected Jesus to set up a throne like earthly kings. "Times or the seasons "-The time when God will establish his kingdom in the world. "Put in his own power"-Reserved for himself, and not revealed to others. "Receive power "-Power to know and to speak the truth of the Gospel. "Witnesses unto me" -To preach the Gospel of Christ. "While they beheld "-Christ ascending in full view of his disciples. " Taken up "-By ascending to heaven. "Two men"-Angels in form of men. "Men of Galilee"--Nearly all

An Exposition and a Harmony of the Gospel Narrative of Our Lord's Last Sufferings. By Thornley Smith. The Lessons of His History and Times. By Alfred Edersheim, M.A., (Oxon.) D.D., Vicar of Loders.

some time return to the earth. "Sabbath

day's journey "-A little less than a mile.

"Upper room"-Perhaps the room where

the last supper had taken place. "Where

in Jesus, but were convinced by his resur-

rection. One of these, James, was afterwards

TEACHINGS OF THE LESSON.

2. A work that disciples of Christ should

3. A hope that disciples of Christ may

DOCTRINAL SUGGESTION.

THOUGHT GEMS.

Hope is like the sun, which, as we journey

If you really intend to do a mean thing,

Every mind was made for growth, for

wait till to-morrow. If you intend to do a

towards it, easts the shadows of our burdens

innocence than concerned to prove it.

Where do we find in this lesson-

considered as an apostle.

Christ's second coming.

receive?

cherish?

behind us.

noble thing, do it now.

when it is doomed to ignorance.

troubles that will never come.

their voyage over the sea of life.

his approbation we shall assuredly have his

Luther says :- I would run into the arms

of Christ if he stood with a drawn sword in

for the abuse of it, and are resolved to seek

He that has never prayed can never con-

ceive, and he who has prayed aright can

never forget, how much is to be gained by

amer.dment.

prayer.

do?

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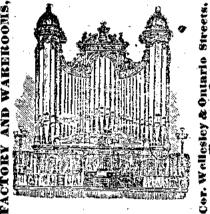
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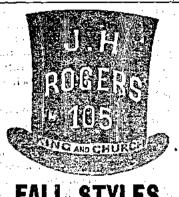
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CL'RISTIAN GUARDIAN.

TORONTO, WEDNESDAY, DEC. 27, 1882.

THE CLOSING YEAR.

The closing days of the year seem to be the most appropriate time for reflections upon the past, and for gathering up the lessons which the year may have taught us. The year 1882, with its varied experience, is almost gone, the record has been written, and the volume will soon be closed. In the secular world there have not been many very wonderful events. The most important has of course been the Egyptian War. During a great part of the year the eyes of the world have been directed toward this ancient land. The roar of the cannon has, however, happily been silenced, the smoke of the battle has rolled away and we again rejoice in peace. This year will be remembered as a time of almost universal prosperity. The earth has been visited with no great famines, plagues, or pestilences, but almost everywhere commerce, science, and literature, have wonderully prospered. In our own land we have *reason for very deep and profound gratitude. Our harvests have been abundant; we have had no "hard times " in business circles; no general depression in trade, but in every department of the activity of our country. we have seen success and progress. The way in which our great North-west has been opening up and is being settled is one of the

As a Church, the closing year has been as eventful one to us. The month of September was marked by the meeting of the General Conference, and although its deliberations did not result in any very radical changes in our Church economy its meeting was looked upon as an event of more than ordinary interest and importance.

wonders of the age. A very large number of

emigrants have gone into this wonderful

country during the past summer, and doubt-

Then the year 1882 will long be remem bered on account of the widespread and almost universal agitation and discussion on the subject of Methodist Union. Never in the history of our Church has there been a subject before our people upon which more has been said and written, and which has engrossed more of the attention of other churches than this question of union, Whether the union be consummated or not this year will be a marked one, on account of the general interest which this matter has excited in religious circles all over the world.

In our Church work there has been continual prosperity, and while there have been no great or unusual revival movements, there have been constant manifestations of God's converting and renewing power in all our churches. Ministers and people have great reason to be thankful for the success which has attended their efforts in the past, and these successes should prompt to more earnest and persistent endeavors in the Master's cause during the coming year.

We cannot say much in reference to what the year has done for us personally, and the manner in which it has affected our homes. One year in this respect is so like another that we may draw almost the same lessons every time we stand at the close of the three hundred and sixty-five days. Our lives seem to be a strange kind of combination of light and darkness, shade and sunshine, disappointment and joy, in which we are on the mount of transfiguration and sometimes in the valley of humiliation. We may learn very much, however, of practical value to us in our religious lives by seriously considering the events of the year as they have touched us personally. To many of us the year has brought no special troubles or sorrows, for this let us be thankful to the Giver of all Good, but let us also remember that many of the trials and bereavements that visited other homes and other families during the year that is closing, may during the year that is before us, come into our homes and touch our loved ones, and thus affect us in a way that we have never

experienced before. This solemn exercise of retrospection at the close of the year should lead every one to deeper and fuller consecration. We are constantly reminded that "the time is short." Life and its opportunities are swiftly passing from us, and the knell of each departing year tells us more and more clearly that " we spend our years as a tale that is

"LEADERS HIP IN METHOD-ISM."

We commend to the thoughtful study of our readers the article on "Leadership in Methodism," taken from the N. Y. Christian Advocate, which will be found on our first page. At a time when an unjustifiable outcry has been raised by a few among us in favor of more leadership and superintendency, it is instructive to mark how thoughtful minds in a sister branch of Methodism, that has a potent superintendency in full force, regard the tendency of such extraordinary concentration of power in the hands of a few. Our Annual Conferences are the great evangelizing and pastoral agency of our Church. Anything that belittles or enfeebles them weakens the Church at the heart. Yet it cannot be successfully denied that the tendency of the movement for Superintendency was to hands. lessen the power possessed by our Annual Conferences under our present constitution. The reasonable right of these Conferences to prevent their constitutional powers and the influence of the vile literature of the day privileges being taken away, contrary to their

Ill. Letters containing payment for the dents elected by these Conferences could not Christian Guardian, Methodist Maga- be trusted to execute and enforce the Discipline; while it was assumed as an axiom that a Presidents of our Annual Conferences have observed and enforced the Discipline quite as faithfully as the Presidents of the General Conference. We confess we never could understand how some of our laymen were led to believe that a greater concentration of power in the hands of one or two ministers could specially promote the interests of the

THE BELGIAN HERESY CASE,

We recently mentioned the case of M. Byse, whose name was struck off the list of ministers of the Belgian Missionary Church for teaching the doctrine of the Annihilation of the wicked-now known in England by the more euphonious title of "Conditional Immortality." The study of a case of this kind is instructive, because it shows how comman heresies come to the surface in different parts of the world; and also of indiscriminate reading, shows us the position taken in distant places "We call upon parents, as the guardians against such erroneous teaching, by those who are set for the defence of the Gospel. Everything that affects the Church of God everywhere is of interest to every Christian. It appears there were some maccuracies in Dr. Pressense's account of the case, such as might naturally enough mark the account of an outside visitor, with strong sympathy for M. Byse. One of the Belgian pastors, M. Anet, furnishes some interesting facts respecting this case in a later issue of the Christian World. There is great unity of feeling among the pastors, on the importance of "contending earnestly for the faith which was once delivered unto the saints." It was said that the Church accepted M. Byse, knowing his views. But M. Anet shows that he accepted the Confession of Faith in its fundamental points, and that it was not known that he attached so much importance to his opinions, or that he less many thousands more will follow next intended to publish Mr. White's book, though he was preparing to do so. In the preface to " Life in Christ," Mr. Byse says : [The leading thesis of this volume is not in the circumference, but in the centre of Christian dogmas. In the same measure that our Protestants will assimilate this grand idea, deduce its consequences and thereby form anew their creed, their worship, their arguments, and the propagation of their faith, in like measure, we think, shall we see them awaking from the torpor."

Here we have another illustration of that kind of breach of faith with the Church, which we spoke of in Mr. Rov's case last week. It appears the final expulsion of the Annihilationist pastor was not simply for his wrong views, but because Mr. Byse himself has violently ruptured with the Synod. and has separated from the Church, which is Presbyterian, a congregation which had been attached to it for twenty-eight years.

How is it that, in so many instances, a departure from the faith is followed by signs of the want of that high sense of moral obligation that is naturally expected from a teacher of religion and moral duty? In the letter to which we have referred, M. Anet puts the case against Dr. Pressense's plea for M. Byse in these forcible words:

" Is it, then, really fair to say that the Synod July Synod the right to pronounce against a of land for ninety-nine years. The ambiguster which Mr. Byse himself presented as a new conception of Christianity, and which its pastor had declared to be in opposition with Scriptural teaching?

"One member of the Synod, Pastor Durand, a learned theologian, known by his controversial works, and who has just published an important work on the Eucharistic question, said the Synod, and repeated in a letter annexed to the report of the November Synod: The entire Whitist doctrine is founded on materialism: it modifies, or rather overthrows, the dogma of the Fall, and hence the whole doctrine of the Redemption. . . The system of Conditional Immortality is a menace and a danger, not only for Evangelical Christianity, but also for all

natural and revealed religion. " Can a Church, such as ours, founded rather less than fifty years ago, composed nearly entirely of members come out of Romanism placed between Catholicism and Incredulity. permit—has it the right to permit—its mis sionary work to be compromised by theological views which are very contestable, which are recognized by others than us to be anti-Biblical and which can be productive of nothing but discord and disunion, when union is so essentially necessary an element in a missionary

TRASHY LITERATURE.

Another illustration of the influence of the sensational and trashy literature that makes Two boys living near Liverpool, aged ten on a house at Herne bay. They were since the arrival of the ambassadors. Their properly furnished with "jimmies," dark and explained the method by which they obtained entrance to the house, carrying off jewellery and having "orgies" on the wine of the proprietor.

This evil is unfortunately not confined to England but the windows of our book-stores in Canada are filled with the same kind of threateners had evidently more real Christian vilo stuff. We refer here not merely to the courtesy. A very influential deputation Dime Novel Series" but also to very many of the Annuals, Magazines, and papers publiference to the action of the French. Of lished for boys. With very few exceptions these are filled with wild and extravagant or say anything offensive to France, but it is Steward. We hope that none to whom it a sense of corporate unity among all having stories which give our youth false and perverted views of life and its responsibilities At this time of the year when presents are being made every parent should very carefully be done to curb French injustice. Lord Granexamine into the character and teaching of the book he proposes to place in his boy's

We are pleased to know that something practical is being done by the National Madagascar, has a larger trade with the contain timely and fair discussions of great Amateur Press Association in counteracting island, and Englishmen have done far more living questions—choice selected articles in notions, and runs so much in the narrow We have been requested to call attention to Madagascar than France has done. France interesting correspondence on topics of wishes, was denounced in strong terms. It the resolutions recently published by this has, therefore, no right to demand except general interest—important news of our modern thinking and experience on social

importance. The amateur authors and there can be little doubt that her ascendancy editors of the United States have pledged in Madagascar would give a field for Jesuit General Superintendent would be, in this re- themselves not to contribute to the columns intrigue, and seriously operate against the spect, practically infallible. We believe the of these sensational and trashy papers, and also to use every possible influence against their publication. The following is their appeal to the people of the country:

"Believing this to be one of the greatest dangers of the day to the rising generation; and realizing the comparative insignificance of our feeble influence, we do hereby most earnestly call upon all men and women to come to our aid, and with us to determine to

wage uncompromising war upon the foe.
"We call upon the religious and secular ress, as the great educator of the masses, to keep the subject before the people, to sound aloud the notes of alarm, and themselves to carefully exclude from their columns everything which would lower the standard of literaty excellence.

"We call upon all ministers, of all denominations, to give this subject special attention from the pulpit, and to set apart one Sabbath at least, in the year, to enforce upon parents their duty in regard to this matter, and to show the young of their congregations the dangers and evil tendencies

of youth, to keep themselves informed as to what their children are reading, and encourage a desire for that which is healthful, by patronizing such periodicals as Golden Days Wide Awake, St. Nicholas, and the Youth's Companion.'

We are glad to see the journalists of Ameri. ca awakening to the real gravity and importance of this question. They deserve the sympathy and hearty co-operation of all right-thinking people who desire to see a high standard of morality maintained among our young men.

FRANCE AND MADAGASCAR.

A profound interest is felt in everything which affects the well-being of Madagascar, by the whole Protestant world, because of the great success of the agents of the London Missionary Society in establishing Christianity in that important island. As a result of that success, the island has entered on an era of gratifying civilization and progress, both socially and politically, that is full of promise for the future. Anything that would interfere with the normal growth and development of that civilization would be a calamity to Madagascar and humanity. We recently referred to the unjust pre-

tensions of France to control a greater part of the Island. We regret to say that recent fuller accounts, of the way in which the French Government treated the Malagasy embassy, are not at all creditable to France; and have the appearance of a strong military power trying to bully a weak and semi barbarous people into conceding baseless claims. The ambassadors from Madagascar were kept for weeks in Paris, constantly bullied and threatened to induce them to make special concessions to France that would ruin the independence of their country. At length, on a Saturday evening, the French Government presented a written ultimatum, which was in the form of a convention already drawn up, and requiring only the signatures of the ambassadors to complete the negotiations. This convention stipulated-First, that the Malagasy Government acknowledged the right of France to a protectorate of the whole west coast of has excommunicated Mr. Byse? Had not the Government insisted upon a grant of leases dors replied that they could not sign off. hand such a document. That on the land question they were perfectly willing to make liberal terms of twenty-five years' leases with permission of renewals, and this with all that was practicable in the present state civilization in Madagascar. But as to admitting the right of any foreign power to exercise a protectorate or sovereignty over any part of the island of Madagascar, they could not think of such a thing.

On Sunday morning, they were informed they must send a definite reply before six o'clock in the evening. They sent a polite refusal to comply with the peremptory demand. They had been previously threatened that if they did not comply, a telegram would be sent to a French vessel at Zanzibar to take possession of Madagascar for France. On giving in this reply, they were visited by M. Revoil, from the Foreign Office, who said: "I notify your Excellencies that I am instructed by the Ministry to request you to withdraw your flag from your hotel." The Ambassadors, in the politest manner. heroes of boy robbers, and abounds in descrip- | protested against such sudden measures, but tions of sea fights and Indian scalping stories, added, "You do as you think best, and are is shown by a recent occurrance in England. responsible for the consequences." M.Revoil then ordered the servants of the hotel and twelve years respectively, were recently to take in the Madagascar Queen's ensign, detected committing a series of depredations which had been displayed over the hotel Excellencies, considering themselves insulted, lanterns, revolvers, and the other parapher- and regarding the order to take down the nalia dear to the burglar, and when arrested, flag as a notification to leave the city iminstead of riddling the police with bullets, | mediately, took the mail the same evening they fortunately made a clean breast of it, for London. This is French politeness with effort." a vengeance.

We are glad to see that a good deal of indignation has been awakened in England by this barefaced bullying of the Malagasy ambassadors, who, if they had less of the veneer of society polish than their French recently waited upon Lord Granville, in recourse he did not commit the Government. pretty certain action will be taken by the Government, though, unless the interest or honor of England is concerned, nothing will

welfare of the Protestant missionaries working there.

"PREACH THE GOSPEL."

It is a popular mistake to imagine that the

progress of the world in scientific knowledge

renders an essential change necessary in the in their power to help in this matter. substance of Christian teaching. One constantly hears men talking; as if it were the business of the Christian preacher to keep his audience informed respecting all the current theories in science and philosophy. We freely admit that the Christian preacher should keep in view the theories and speculations that are occupying the minds of people generally. Especilly should be make himself acquainted with the forms of opposition to Christian truth that have the greatest influence among men, that he may not oppose them blindly or ignorantly. Yet the substance of the Gospel message must always be made up of the same truths, whatever variety may mark the illustrations or mode of presentation. Men are naturally unconscious of their guilt and danger and need to have the solemn warnings of Divine truth pressed home upon them to awaken and convince them. Convicted sinners, overwhelmed with the burden of their sin, need to be encouraged to believe on Christ by the promises which reveal the compassion of God. Struggling, burdened, tempted men and women in all stages of Christian experience need help, encouragement, and direction. God's word to the preacher of to-day is as unto Jonah, "Preach the preaching that I bid thee." Mr. Spurgeon is a living example that the simple truths of the old Gospel can believe even the most intelligent when they go to the house of God, expect to hear something that will help them heavenward. A good story is told respecting the reply of a colored preacher, whose intuitions were better than his logic. Some one said : " Uncle Peter, I heard you preach last night." "Yes, sah; and I tried to tell de cul'd people de truff as I understand it." "But, Peter, you ought to know that the most intelligent people don't believe a word of such notions, that there is a God who created all things, whom we ought to love, serve, and obey. All things which you say were created came from 'molecules." "Now, sah, is dat really defact?" Certainly it is; and such an intelligent man as you are, ought to know it and keep up to the times in your preaching." "Well, break against Europeans, for the purpose of sah, ef dat's de way things guine on, 'pears to me dat I'd better keep right on and 'vise de mos' intelligent ob de cul'd people to do | ing military force against Madagascar, in a der very best to keep on de right side ob de time of peace, because Madagascar declines pusson dat runs dem mollycules ; case if dey don't, he mout jist let dem mollycules mix | take away the independence of the present demselves up with something dat mout make | government. it very discomfortably hot for some ob de mos' intelligent sinners ob dis day."

A PRACTICAL ILLUSTRATION.

Some time ago, there was a controversy between our friend Rev. Dr. Buckley, of the Christian Advocate, and a prominent Congregationalist minister, as to whether a depar-Madagascar; and, secondly, the French ture from the truth was excusable in any case. We are not concerned with the arguments used on either side. But a colored brother has interposed between the divines in the following amusing and practical style: When escaping from slavery our colored friend sought shelter in the house of the late Isaac T. Hopper, a celebrated abolitionist affect the rights and privileges of Annual who resided in Philadelphia. What occurred there be thus relates:—

"Well, my masser foun' out dat I had left him widout shakin' ban's an' shedding a few 'ppropriate tears, an' was terrible riled. He tole de Nited States Guvment, an' de Nited States Guvment sent straight to Brudder Hopper, an de ossiter got to de front door bout de time I got to de back door. 'Hab you seen dat nigger, Johnson?' said de

'Yes. I hab seen him,' said Brudder Hopper.

wid a innercent look.
'An' whar am he at die present minit?' said de ossifer, in a way dat showed he wasn't werry Now, den. comes de p'int. Lend me boff

your ears at dis junction ob affairs.

Brother Hopper hesitates a little, den he take out his watch an say: 'Johnson at dis minit am on his way to Canday an' I don't b'live you can catch de train.'

Now, den, Brudder Patton, don't you tink dat was near nuff to be truth, under de circum stances? Cos, if ebber a man was on de way to Canady, I was de individool. An' at A same time, waen't dat a regular out-an' outer lie, an' wasn't de ossifer off de track like he had seen hit by a locomotive?

I was in dat house, all covered ober wid a cole perspiration, for fear Brudder Hopper would tel His cautious counsels to his two white breth-

ren are in these words.
"My advice to Brother Patton is to stick to his persishun, an' come as near to it as he can with out really 'spectin to be any too good, even if he tries wid all his mite; an' my advice to Brud-der Buckley is not to 'low his theory to hev such a influence on his life dat he can't tell de truff once in a while, w'en he makes a special

A WORD IN SEASON.

The end of the year has come. The subscriptions of the greater part of our subscribers expire at the New Year. Our readers know that for several years the GUARDIAN has been conducted on the principle of CASH IN ADVANCE. We trust, therefore, that all other appropriate means to supply full inour subscribers will promptly send in their formation on the principles and history of subscriptions for 1883, either paying to their National Religion; (2) By means of social minister, or sending direct to the Bookhas been our privilege to speak from week to common views as to National Religion; (3) vear is an historic year in Canadian Methodism. Every Methodist in Canada should National Religion. ville thinks there is no ground for action. As read the GUARDIAN during this year. We a matter of fact France has no more claim shall not indulge in large promises. Our for the enlightenment and civilization of prose and poetry from the best periodicals-

and a good summary of the work of other | to the congratulations of the Cardinals. the Christian character; and will find that the loss greatly overbalances the saving. We earnestly request all our ministers and every other loyal friend of the GUARDIAN to do all

QUESTIONS AND ANSWERS.

Question.-Is it the duty of the minister in charge to attend funerals of either a member or bearer of his church when asked to bury the

Answer.-We regard it as his duty wherever he reasonably can. It is a solemn visitation which the religious services are designed to improve. Of course there may be cases where it is impracticable for the minister to attend. He must judge on that point

QUESTION.—Is it right to introduce (I call it the edge of ritualism) the reading of the Scriptures in the Sabbath morning church service, by the minister reading one verse and the congregation the next—thus creating a babel of confusion to all—particularly to strangers? Is not this an innovation? Should it not at once be discontinued when it is distasteful to many of

Answer.—A memorial was presented to the last General Conference, asking for some action enjoining on our ministers the responsive reading of the Scriptures. The Conference considered that there was nothing to hinder this being done wherever it was thought desirable. Of course, where the practice causes opposition, or dissatisfaction to any serious extent, it would be better discontinued. As to the ritualism of the thing, the objectionable thing in ritualism is not appropriate rites; but some practice be presented with a freshness and variety that implies or represents some false or sufficient to attract large multitudes. We Romish doctrine; and we do not see that congregational responses are open to this

> QUESTION. - What is the ground on which the rench claim to interfere with Madagascar?

Answer.-An alleged treaty made with the Sakalavas, a coast tribe, as long ago as 1889, while this tribe was in rebellion, but which has never been acted upon since; and some kind of commercial treaty made in 1864. The French have more recently recognized the Sovereignty of the Queen of Madagas-

QUESTION.-In what respect is the threatened ction of France against Madagascar than England's interference in Egypt?

Answer.-England sent troops to Egypt, in a time of rebellion and after a cruel outpunishing the murderers and putting down disorder and rebellion. France is threatento concede rights of protectorate which really

QUESTION.-What majorities will be required in the Quarterly Meetings and other church courts to adopt the Basis of Union, soon to be submitted for their decision?

Answer.-There is no law requiring the submission of such questions to the Quarterly Meetings, or rendering any particular majority necessary. The Basis of Union is submitted to the vote of the Quarterly Meet-Church, and to secure their sympathy and for taking the vote of the Annual Conferences on any parts of the scheme except such as all very satisfactory. Conferences, although, of course, it is very desirable that these Conferences should approve of the changes proposed. There is, than a majority vote in cases of disapproval. In the General Conference a simple majority vote would be sufficient on all questions legislate. Constitutional changes would require a three-fourths majority, and questions Conferences a two-thirds majority.

The leaders of the Scotch Establishment

have at last come to the opinion that the Liberation Society must be fought with its own weapons. Principal Tulloch's speech at the last General Assembly showed that "the policy of silence" having proved a failure was to give way to a more active propaganda, and now a circular has been issued, signed by representative men in the Kirk, both Whig and Tory, calling a meeting for Friday next to launch an association. bearing the title of "The National Church Society of Scotland." The draft scheme of the proposed society has been prematurely brought under the notice of the public, from which it appears that the organization is to be of the most elaborate nature. The existing ecclesiastical machinery is to be skilfully used and over all there is to be a General Council presided over by a Director, to meet as a whole once a year, while its Permanent Committee is to sit weekly. To give the movement a popular basis there is also to be a Congress held annually in one of the principal towns of Scotland. The objects of the society are defined to be (1) By means of lectures, distribution of printed matter and week will fail to renew promptly. This To promote the election to Parliament of members favorable to the maintenance of

The Pope of Rome is like the Bourbons, to any part of Madagascar than England readers, however, may depend upon receiving he forgets nothing, and learns nothing. The has. England has more of her people in good value for their money. Our paper shall Church of Rome, as represented by its Popes and prelates, is too full of its own groove of priestly assumptions of authority that it has has no room for the light shed by was frequently intimated that the Presi- association. We do so with pleasure as we tional advantages. Though France is tired Church operations, at home and abroad—and political life. The other day, in replying "twenty years" read twenty-five years.

Churches. Those who give up the paper in | Pope said, alluding to the Martinucci case: order to save \$2.00 a year, deprive them- | "A fresh attack upon the independence of selves and their families of much valuable the sovereignty of the Papacy has recently information and many practical lessons been made. The consideration which foradapted to help the formation of useful merly was shown for the Holy See and dictated by political prudence and reasons of State have now been put aside." The Pope added that despite everything he would continue to defend the rights and interests of the Church.

> The official Board of Tweed M.E. Church has been the first to act on the Union Ques. tion, and the action is strongly opposed to Union. The Canada Ch. Advocate of last week published the resolution passed unanimously by the Tweed Quarterly Board, which is as follows:-- While we as a Quarterly Board declare ourselves in favor of organic Methodist Union on a fair and equitable basis, in which we can trace the identity of Episcopal Methodism, it is our opinion that the basis which has been formed by the Union Committee is an insult to every Episcopal' Methodist, for all our Church polity which is dear to us has been thrown away, and not a vestige of Episcopal Methodism remains. Be it resolved, therefore, that we, as a Board, will do the utmost in our power to prevent a Union on such a basis, or any other basis which tends to do away with the life term of the Episcopacy or veto power."

The Elgin branch of the Ontario Alliance held its annual meeting at St. Thomas on Wednesday. The members resolved to com? mence an agitation at once to submit the Scott Act in the county, and organized for the campaign. Resolutions were also passed protesting against the proposed Dominion Act licensing the house instead of the tavern and hotel-keepers. The meeting was large and enthusiastic, and those present seemed to be very much in earnest in the good work in which they are engaged. Rev. A. M. Phillips, B.D., of St. Thomas, was appointed President of the Alliance for the coming

The death was announced last week of the Rev. George Ryerson, at the advanced age of ninety-one years. Though the eldest, he was the last of five brothers-George, John, William, Egerton, and Edwy-all of whom were ministers. He at first entered the Methodist ministry, but a few years later, while on a visit to England, through the influence of the eloquence of Edward Irving, he became a convert to the peculiar theories which he advocated. On his return to this country, he became a leader in the Irvingite-Church in America, and was for many years pastor of the Catholic Apostolic Church in Toronto. He took little part in the general movements of the day, and was less widely known than his more celebrated brothers.

The last Halifax Wesleyan says: "A successful term has just been completed at Mount Allison. No drawback of any kind has interfered with work at the college. W hear that the new Professor, Dr. Goodwin has won golden opinions. The Board of Governors, last week, decided to build the new college of stone, at some distance to the southwest of the present building. In spite of the disadvantages through the burnmg of the Male Academy building, the atings, by decision of the General Conference, | tendance at that institution has been good, to ascertain the judgment of the laity of our and the work done has been reported to be very satisfactory. At the beginning of the co-operation in carrying out the measure. next term the students are expected to take There is no legal or disciplinary necessity possession of the new building. The work in the Ladies' Academy during the term was

Our English papers come to us with extended articles on the death of Dr. Tait. Archbishop of Canterbury. Nearly all of however, no law requiring anything more these are eulogistic. The late Archbishop was a man of moderate views. He may be described as a liberal evangelical. He gave his influence against ritualism in the in which it had constitutional right to Church, and displayed a very liberal spirit towards other Churches. Bishop Benson, of Truro, who has been appointed primate, is affecting the rights and privileges of Annual | regarded as leaning more strongly to High Church ideas, and will probably not be so acceptable to Nonconformists, as he recently spoke warmly against their disestablishment crusade. It is singular that Mr. Gladstone, who is so popular with Dissenters, has such strong High Church proclivaties.

> Before our next issue the municipal elections will come off. Let our readers in every place vote for the men who unite capacity and integrity in the highest degree. All other considerations are secondary. In this city we have, in Mr. John J. Withrow, a candidate for Mayor, who has, for years past given practical evidence of possessing, in a high degree, business ability, public spirit, and unimpeachable integrity. It would not be creditable to Toronto to allow such a man to be defeated.

> A fine new church was opened at Welland on Sunday, 17th inst. Rev. John A. Willams. D.D., of St. Catharines, Vice-President' of the General Conference, conducted the dedicatory services, and preached morning: and evening. Rev. John Kay preached in. the afternoon. A full account of these services has been received, and will appear in due time.

> We trust that few of our lady readers require to be warned against offering wine to callers on New Year's Day. It is placing a temptation in the way of the young to which their yielding may be the first step in the path of ruin. "Let us, therefore, be careful not to put a stumbling block, or an occasion. to fall, in our brother's way."

> We have to apologize to our readers for the absence of our usual sermon. On account of Monday being a holiday we have. had to get our "copy" in somewhat earlier than usual, and the sermon did not reach us in time for publication in this issue.

Corrections.-In Bro. Borland's letter in last week's GUARDIAN, in the reference to the French mission work carried on in 1881, for

Also for "over eleven hundred members," about seven hundred members. In Rev. H. F. Bland's article on "Lumbermen," "among new friends" should have read, anonymous friends.

The last number of the Wesleyan Methodist Magazine contains an interesting article on the recent General Conference in Hamilton, from the pen of the Rev. E. Barrass, of the Toronto Conference.

LITERARY NOTICES.

Commentary on St. Paul's Epistles to the Corin thians. By Joseph Agar Beet, Lendon: Hodder & Stoughton, Toronto: William

Briggs. Mr. Beet's commentary upon Romans so eminent a critic as Dr. James Morrison called " a masterpiece of Biblical exposition." This volume on the two Epistles to the Corinthians fully meets all the expectations which the previous work on Romans created. No one can candidly read this commentary without having his faith in the Divine authority of these epistles strengthened, from the manner in which the historic evidence is incidentally presented. It is a thoroughly critical and scholarly exposition of the apostles' words, in which the meaning is clearly brought out. His method of treatment is comprehensive, and keeps fully in view all the facts bearing on the portion of the epistle he is considering. He says: "I have endeavored. by a careful grammatical study of St. Paul's words, to trace the line of thought they were designed to convey; and to look through his actual thoughts while writing, into his abiding conception of the Gospel and of Christianity. The various elements of this conception, thus obtained, I have arranged in order along the course of my exposition; and have compared them, in the concluding dissertations, with the results gained in my volume on Romans." Mr. Beet gives his own translation of the part commented upon, at the head of each section. This very literal translation in most gramme has been published by the Ryangelical Alliance. It will be of interest to ministers cases sheds important light upon the meaning by making it more clear. He is not less faithful than the Revised Version, but is bolder in departing from the quaint and obsolete words of the Authorized Version. Some of his translations are very felicitous and expressive. In other places nothing is gained, and something lost by the change, as when he substitutes *announce good news" for the well-understood and expressive phrase, "preach the Gospel." But it is due to Mr. Beet to remember that he is not attempting to furnish a popular translation, and, therefore, his English is not open to criticism in the same degree as that of the revisers. His introduction is very good; and his topical divisions of the text are helpful and suggestive. The titles of the sections are . "I. Retrospect and Prospect. II. Are the Epistles genuine? III. Are our Copies and Versions correct? IV. Paul and the Church of Corinth." The main divisions of the first epistle are set forth in the following very striking and helpful manner:-"I. About the Church Parties. II, About the Misconduct of some Church Members. III. About Marriage. IV. About the Idol-sacrifices. V. About the Abuses in Church Meetings. VI. About the Spiritual Gifts. VII. About the Resurrection of the Dead. VIII, Personal Matters." He thoroughly analyzes each passage. His style is terse; but the thoroughness with which every portion is examined and expounded, with little play of imagination or use of illustration, makes an impression of sameness, or uniform quality of excellence, which may make it seem heavy to some; but we have no commentary that gives so clear and full a view of the Apostle's meaning and standpoint. His criticism of the Revised Version, as illustrated by these epistles, I is interesting and fair. He gives credit for advantages, and points out defects. A great deal of valuable critical and historical information bearing on the epistles is given in the dissertations at the close of the Commentary. The chief part of Clement's Epistle to the Corinthians is given in an appendix, and will be read with peculiar interest by the many who have never had the opportunity of seeing or reading the godly counsels of this celebrated production. The work will be found a valuable

Harper's Magazine for January is a number of rare excellence. The reading matter is choice and the illustrations beautiful "Artista' Strolls in Holland," by Boughton & Abbey; "Living Lamps," "In a Redwood Logging Camp," by Ernest Ingersoll; "The Old English Seamen," by T. W. Higginson, and several other articles, "For the Major" and "Shandon Bells" are continued. Tit for Tat is a stirring story of Russian Life, by Charles Reade. It is also strong in poetry, and all the usual editorial departments are well filled. The frontispiece is a fine engraving of Rembraudt's celebrated portrait of the Burgomaster. It is a surprise how this magazine from month to a surprise how this magazine from month to for that blessed hope, and the glorious appearing month maintains so high a standard of of the great God and our Saviour Jeaus Christ."

addition to every minister's library, both be-

teaching and its scholarly exegesis.

excellence. The January Century has for frontispiece a striking portrait of Darwin accompanying an article on "The Debt of Science to Darwin," by Professor Wallace, the noted English scientist. "A Look into Haw. thorne's Workshop," is a most remarkable feature of this number, when we consider that the paper consists of the most interesting portions of Nathaniel Hawthorne's own posthumous notes for a romance. Geo. W. Cable begins in this number his illustrated historical studies of old New Orleans, in a paper on "Who are the Creoles?" Among other articles are, Dr. Eggleston's second historical paper on "The Planting of New England," "Hydraulic Mining in California," and "Farming for Feathers." The January chapters of Mary H. Foote's romance of the silver mines, "The Led-Horse Claim," introduce a tragedy underground, and develop a powerful interest, "The Christian League of Connecticut," and Mrs. Burnett's "Through One Administration" are continued. "Topics of the Times" discusses "The 'Revolution ' in American Politics" and current subjects, and the other editorial depart-

The Popular Science Monthly for January is, as usual, interesting and valuable. Its contents are as follows: The Great Comet of 1882: Scientific Philanthropy; Traces of a Pre-Indian People; Bodily Deformities in Girlhood; Time-Keeping in London; A Mastodon in an Old

ments are unusually full and interesting.

Photography; Sketch of Prof. Henry Draper; Editor's Table, Literary Notices, etc.

The Princeton Review for January has been received. It contains leading articles on the following subjects: - Revision of the Tariff, by David A Wells, LL.D .- An early American Version of the Scriptures, by Prof. Bowen-Disfranchisement for Crime, by James Pairbanks Colby-The Theological Renaissance of the Nineteenth Century, by Prof. Allen-Art and Ethics by H. J. VanDyke, jr., -The Latest Irish Legislation and its Principtes, by Sheldon Amos, LL.D.-All the articles are able and timely.

St. Nicholas for January is an excellent number. The chief feature is a biographical sketch fo Elizabeth Thompson Butler, accompanied by six illustrations from drawings made by the celebrated artist himself. The second part of The Field of the Cloth of Gold " is interesting and well illustrated. The serials, and short stories and articles are attractive and entertaining. "Silk Culture for Boys and Girls" is an article which inaugurates a new department, to be known as "Work and Play for Young People."

Harper & Brothers have this year published a fine illustrated annual, Harper's Christmas, which is highly creditable to American art. We have not space to particularize the illustrations, ndeed they must be seen to be appreciated. The names of the literary contributors are quite as distinguished as those of the artists, but we think this number will be chiefly valued for its artistic beauty. It is on sale at the Book-Room. Price, 75 cents.

THE WEEK OF PRAYER.

The first week in January is usually observed as a week of prayer by the various Churches. It is a good way to commence the year, and we trust will be adopted by every pastor. It presents a fine opportunity for holding union meetings, and thus bringing the different denomina-

and people everywhere:—
January 7, Sunday.—Sermons.—"For there is one God and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all."-I Tim. ii. 5. 6.

January 8, Monday. Praise and Thanksciving.—For the long-suffering love and faithfulness of God, and for his continued mercy and goodness; for the progress of the Gospel, the continued presence of the Holy Spirit; for the large measure of peace among the nations; and for all temporal blessings.—Ps. xxxvi, 5 10; Col.

i. 3-13; Ps. lxxxv.

January 9, Tuesday.—Humiliation and Con-FESSION .- In view of unfaithfulness to Christ, divisions among the Lord's people, and want of brotherly love; of pride, self-will, and worldliness; of National sins, especially intemperance and licentiqueness, the desecration of the Lord's day, the spread of skepticism and infidelity, and the prevalence of disorder and violent crime.—Ps. exxx.: James iv. 1-10.

January 10, Wednesday. PRAYER FOR FAMI-Lies. - For parents, children, and the household -that all connected with the training and education of the young may be deeply impressed with the vital importance of Scripture instruction, and that the absolute need of the power of the Holy Spirit in all departments of this work may be ealized; for the cultivation of every moral virtue, for integrity, purity, and piety in the home life; and for a special blessing upon Sunday-schools.—Prov. viii. 17.21, 32.35; Acts

ii. 16-21. January 11, Thursday.-PRAYER FOR THE CAURCH UNIVERSAL.—For the outpouring of the Holy Spirit—that all ministers of Christ and e preparing for the ministry may deeply realize their responsibilities and the need of the Spirit's teaching and power; that their testimony before the world may be open and faithful; that sound doctrine and holiness of heart and life may prevail in the churches, and false teaching and superstition be counteracted : that all the children of God may be filled earnestness and zeal in seeking to gather in the lost; for a rich blessing upon efforts to promote union and brotherly love; and for afficted Christians everywhere.—Acts iv. 31-33; Eph

in. 14; iv. 16.
January 12, Friday.—Prayer for the Nations. -For Sovereigus, Rulers, and Magistrates; that all laws favorable to cruelty and vice, the opium traffic and intemperance, may be abolished; for the better observance of the Lord's day, for peace and good will among men, that all may yield obedience to the powers that be, and that tne spirit of lawlessness may be subdued; for the cessation of war; that the pursuit of litera ture, science, and art may be influenced by the ear of God; that all people may be turned from their sins, saved from unbelief, and brought to know Christ as their Saviour: that God's ancient people the Jews may be delivered from their oppressions, and all persecuted Christians be relieved.—I Tim. ii. 1-4; Rom. xiii.; Luke ii. cause of the general soundness of its doctrinal

January 13, Saturday .- PRAYER FOR MISSIONS. -That all missionaries and others engaged in mission work and in the circulation of the Scriptures at home and abroad, may be filled with the Holy Spirit, and that great success may crown their efforts; that all converts may kept steadfast in the faith, and made earnest and efficient in seeking to bring souls to the Saviour; that many more faithful laborers may be called into the Lord's vineyard, tust the Ma hommedans and the heathen may be won to Christ, and that the Jews may be constrained to receive him as their long expected Messiah. That the blessing of God and the power of the Spirit may abundantly rest upon the Conference of Christians of various nations proposed to be held this year in Stockholm.—Is. lii. 7-12 Ezek. xxxvii, 1-14; Luke xxiv. 46 49.

January 14, Sunday. SERMONS. - Looking

METHODIST UNION.

HAMILTON DISTRICT CONVENTION. A Convention of the ministers and laymen of the Hamilton District was held in the parlor of the Wesley Church, Hamilton, on Friday, Dec. 22nd. After devotional exercises, the Chairman of the District, Rev. A. Langford, stated that, in response to the written request of a number of the brethren, he had called the meeting to consider the Basis of Union prepared by the joint committee. He also intimated that the gathering could not be looked upon as a regular District Meeting, but merely as a convention of

On motion, the Rev. A. Langford was called to the chair, and Rev. W. Kettlewell was appointed Secretary of the meeting.

the members of the Hamilton District.

The following members, were present :- Rev. Messrs, A. Langford, John Philp, M.A., W. W. Carson. James Graham, W. C. Watson, M.A. John E. Lanceley, W. Kettlewell, Jos. Odery, H. T. Crossly, F. Coleman, H. Lanton, R. R. Maitland, D. M. McKenzie, Jas. Goodwin. Thos. Stobbs, R. J. Elliott, James Harris, James Mooney, W. H. Garnham, and Dr. Burns, also Mr. Jos. Laster and Thos. C. Watkins -owing to some oversight, those were the only

lay brethren notified of the meeting.

After a general conversation on the Basis Union, in which a great deal of valuable statistical information was given by Rev. W. Carson and others, several resolutions were offered to the meeting; one by Mr. Carson, Beaver-Meadow; Currosities of Superstition; on the inadequacy and inequality of the finantial Gospel of Recreation; The Influence of the Pasis of Union; one by Mr. Lancely on Lay Delegation in our Annual Education on Observation; Speculative Zoo- Conferences, its inconsistency with our cherlogy; Players and Playa-Lakes; Scientific ished Church Polity; one by Mr. Graham refus

mon consent was given precedence in the order of discussion. It is as follows:—

Resolved-That while as members of this Convention we strongly sympathize with the spirit of Union, and the desirability of organic Union among the Churches of Christ holding the same doctrines, and recognize the possibility of such a Union being effected between the Methodist Churches of this Dominion, and are prepared to accept the position assumed by the last

General Conference on this question.
We respectfully submit, that we are not prepared to subscribe to the Basis of Union as laid down by the Union Committee lately a sembled in the City of Toronto. This resolution was carried by the convention,

four members voting against it.

A series of resolutions introduced by the Rev.
J. Philp on the question of General Superintendency, with others mentioned above, were by general consent laid on the table as there was

On motion of Rev. James Graham it was resolved that a copy of the resolution adopted by the Convention be sent to the GUARDIAN and Wesleyan for publication.

WM. KETFLEWELL, Secy.

SUPERANNUATION FUND.

The Treasurer's gratefully acknowledge the receipt of \$100 for the Superannuation Fund from an "Elect Lady," not unused to liberal givings. Could not many others do likewise, making special donations, if even of smaller sums, for the benefit of those worthy allotted them by the law of the Church? For many years past, the Funl has been annually insufficient to meet the legal and just claim upon it. A deficiency, amounting to upwards of \$70,000, in the past few years, has been borne by the Superannuates and widows of the three Western Conferences. This sum is lost to them forever! Surely, surely, a wealthy zealous loving, God-fearing people will not allow such a state of things to continue. A vigorous and united effort, throughout the Conferences interested, would result in so glorious an increase of the Fund as would enable the Treasurers more nearly, if not entirely, to meet the full claims upon it. An advance on last year's contributions of one-fourth, from all the circuits, is absolutely requisite. Less than this will entail privation and loss to the claimants—a class eminently deserving consideration at the hands of the Church, as it is a class loved and honored by the Church at large.

Beloved brethren, pressed as you are by manifold duties, yet make the effort on your circuits to secure, at least, the above-named increase and forward to the Clerical Treasurer the result as speedily as possible. In so doing; you will give joy to many having strong claims of "Rule Britannia," were sung as solos by Mr. upon you, and secure to yourselves the blessing J. H. Jones, and Mr. J. M. Bramwell, late of Him who has said of loving givers, "they Kuhe's choir, Brighton, England, and the school shall in no wise lose their reward

G. R. SANDERSON, } Treasurers. J. E. AIRINS. N.B.—Any brothren desiring circulars for distribution among the classes may obtain them by applying to the Book Room, as heretofore.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

Tobonto, Spadina Avenue Church.—A very successful tea-meeting was held in this church, on December 14th, in aid of the Parsonage Fund. Addresses of unusual interest were derivered by Revs. Dr. Castle, H. M. Parsons, and George Browne, of Cooksville. Proceeds, \$87. On Sabbath, 19th inst., the missionary sermons were preached by Revs. W. R. Parker, M.A., and Rev. J. S. Clarke, to large congregations. The collections taken up on Sabbath, and at the meeting on Tuesday evening, were very far in ful who heard it. The "Glory of the City of advance of last year .- Com.

HALIBURTON .- Brother Eves writes:-We gave a tea meeting on the 21st inst., in the interests of the circuit funds. We had a very enjoyable time, both at the table and during the literary and musical part of the evening's entertainment. The cooking was a credit to the ladies; the singing to the choir; the speeches and recitations, to those who kindly gave them. Many thanks to all the kind friends of the Presbyterian and Episcopalian persuasion who so liberally assisted. The net proceeds were over \$28. "The best of all is, the Lord is with us."

NEW WESTMINSTER, British Columbia .- The special services which had been in progress for previous weeks in the Methodist Church, New Westminster, were brought to a close recently. At the morning service the pastor read the "General Rules" of the Society, and preached upon the duties and responsibilities of Church membership. In the evening four adults were baptized, and forty-five persons received as candidates for membership. The congregation completely filled the entire edifice, and the services throughout were of the most impressive character. Indeed. no thoughtful mind could fail to be affected by the spectacle of so large a number of our neighbors, of both sexes and all ages. from the aged grandfather to the child of comparatively tender years-husbands and wives. parents and children-thus uniting with the Church of Christ and pledging themselves as following the divine Redeemer. One pleasing feature in connection with the reception above referred to is the fact that, so far as known, none of those uniting with the Methodist Church have recently been connected with any other church or congregation in New Westminster. It may be added that in almost every instance the professed converts have voluntarily signed the temperance pledge, which was on hand each evening, and received a large number of additional names .- The British Co-

LONDON CONFERENCE.

ONEIDA .-- We had a very successful Missionary meeting among our Oneida Indians, on the 18th inst. We are already in advance of last year. Well done for Oneida !- Com.

BRINTFORD, Oxford Street Church. - At the close of the service, on Sunday night, 17th of December, the pastor, Rev. Thomas Bovd. gave the right hand of fellowship to eight persons who united with the Church. He also told the congregation that the new organ ordered last June by the Ladies' Aid, from T. S. Sherman & Son., organ builders, Brantford, was paid for in full by the ladies, out of the proceeds of the late bazaar. The organ is pronounced by competent critics to be a firstclass one. The organ is valued at \$350, and fills with its clear notes of music their new church, which has a seating capacity of 300 with comfort.—Expositor.

MONTREAL CONFERENCE. STANSTEAD .- At the recent revival services

everal students of the College were converted. COLLINS BAY .- Rev. W. D. Brown writes: The overs of our Zion will be pleased to learn that the Lord is reviving his work at Collins Bay, Cataraqui Circuit. We have had marvellous manifestations of God's grace. Many have

Farming at Rothamstead; Recent Advances in | ing to accept the basis offered on constitutional | professed that they have passed from death Photography; Sketch of Prof. Henry Draper; | grounds; and one by Mr. Philp which by comunto life. More than twenty seekers of salvation are forward night after night now, in the fourth week.

Kingston, G. T. R. Depot Church .- A successful Sunday-school anniversary was held on the Rev. Messrs, Madge, Elliott, and Hagar, and Messrs, A. Chown and A. Shaw. During the evening valuable presentations were made by Miss A. E. Elliott, and Mrs. John Slimmins, organist, and to Mr. R. D. Anglin, who has been Superintendent during the last five years.

Cobnwall.—Rev. W. McGill, pastor. Over three hundred were present at the annual teameeting, on the 14th inst. The lecture during the evening, by the Rev. Mr. Stafford, President of the Conference, was listened to with very great interest, and at its close a vote of thanks proposed by Rev. Dr. Macnish (Presbyterian), and seconded by Mr. Isaac Skeith, was pal Church was organized in her home with enthusiastically carried. The choir, under the direction of Mr. A. T. Porteous, added much to the interest of the occasion.

MONTREAL, West End Church, -Rev. J. W. Sparling, A.M. paster. We are glad to learn that the special services held the past two weeks in the West End Methodist Church have been very successful, and are growing in interest. Arrangements were made for five days union services between the Ottawa Street and West End claimants, so richly deserving the entire amount Methodist Churches, held in the latter church from December 18th to 22nd, conducted by the pastors and the Rev. D. Winter, who has been appointed by the Conference as Evangelist .-Daily Witness.

VANKLEEK HILL.-After service at Cocquorel, recently, the friends of the Rev. S. G. Phillips M.A., of Vankleek Hill Circuit, assembled at the residence of Mr. David McCullough, where the reverend gentleman was to call on his way home, and a presentation was made by his colleague, the Rev. Mr. Read, of a complete winter outfit, consisting of a pair of rubber overshoes, a pair of buckskin mittens, a woollen muffler, a silk handkerchief, a Persian lamb held. cap, and a Russian bearskin overcoat, as a slight token of the respect and esteem in which he is held by his friends.

successful concert was given on the 21st inst., by the Sunday-school, assisted by a number of lady and gentlemen amateurs. The choruses were excellently rendered. The alternate verses of "Rule Britannia," were sung as solos by Mr. took up the chorus with great spirit. Each was provided with a small Union Jack, and waved it during the singing of the chorus, the effect being fine indeed. The hymn, " Hark, hark, my soul!" with an echo quartette, was admirably sung, and the "Sleighing Song," with its accompaniment of aleigh bells, was rapturously received. Mr. H. Russell Popham, the conductor, and Mr. E. A. Hilton, organist, deserve congratulation.

Manoric Circuit.—Rev. W.R. Dyre, pastor. The anniversary of Wellington Church, on the 17th and 18th inst., has just closed. Very superior sermons by the Chairman of the District, Rev. Le Roy Hooker. In the morning, "the Immutability of God the Safeguard of Human Interests," was presented in beautiful and appropriate language. Certainly that profound discourse can never be forgotten by the thought-God" was the theme of the evening's sermon, in which our eloquent brother uttered many words of wisdom and of cheer. The tea-meetingon Monday night was well attended. The addresses of Revs. Messrs. Hooker, Scanlon, and Jamieson were the best we ever heard at a meeting of this kind. The churches on this eircuit are now free from debt, as is also the comfortable and magnificent parsonage, with the exception of \$100. The Trust Board of Church and parsonage have paid, during two years past, \$890. With very large congregations at Manotic, and at Wellington, with much the the best parsonage on the District, with a iberal Quarterly Official Board, which pays every dollar of the appropriation, this circuit now presents not a few attractions.

PERSONAL ITEMS.

Rev. Dr. C. H. Fowler is visiting the Texas Conferences in the interest of the Missionary

Rev. Joseph Cook will deliver, on topics suggested by his recent travels, twelve Monday lectures in Tremont Temple, Boston, beginning on the second Monday of January next.

Henry James, sen., author of a number of theological works, and father of the novelist of the same name, died at Boston on the 18th inst. at the age of seventy-one years.

The Rev. Dr. Young has been addressing missionary meetings in New Brunswick. Deeply interested audiences have heard him at St. Stephen, Milltown, Fredericton, and other circuits. At end of last week he left Fredericton for Moneton.—Wesleyan.

Rev. Charles Garrett at the missionary meeting at Edinburgh recently, pointed out the fact that while \$760,000 were contributed by the Wesleyan Methodists last year for foreign missions. Mr. Bass paid \$880,000 for the carriage of his ale.

The British Wesleyans are greatly pleased over the election of Mr. Waddy as member of Parliament from Edinburgh. And it is gratify. ing to American Methodists to know that such men are called to help govern the great British

Mr. John B. Gough is now in the sixty-fifth year of his life and the forty-first of his career as a lecturer. It is estimated that he has travelled 448,000 miles and delivered 8,480 lectures to no less than 8,500,000 persons.

Mrs. Harriett Beecher Stowe is spending the winter on her plantation at Mandarin, Fla-Her orange grove, which was set out when she established herself there not long after the war, numbers something over 100 trees, and from seventy-five of them she now reaps an income of 21,500 a year.

It is believed that the Order, of the Garter will be offered Mr. Gladstone when he resigns the premiership. This will be in accordance with the usual custom. Mr. Gladstone will, however, it is thought, remain steadfast in his invariable custom of declining all orders and

Mr. John Deacon, formerly a teacher in the Pembroke Public School, but who resigned that United States, returned to Pembroke from San Francisco last week, with the intention of enter-

ing the ministry of the Methodist Church of Canada. He left for Mattawa, to act as missionary to the shanties.

Of Edwin Arnold, author of " The Light of Asia," a London correspondent says: "He has an intense face, full of concentrated purpose 16th inst. Addresses were delivered by the he has the poet's eye, which seems always to see things far away, and invisible to other mortals. There is not an atom of pretence or 'shop'in his manner. He is simple and unaffected, as the great mass of these honest English folk are sure to be found."

> Perhaps no colored woman was better known in St Louis than " Mother" Priscilla Baltimore, who died on Nov. 28th, aged eighty-one years. She was converted under the preaching of Bishor McKendres. She bought her own freedom, and later that of her mother, her husband, and a brother, and moved to St. Louis forty-five years ago. The St. Panl's African Methodist Episcoseven members : now it has a memberabip of 2,000. Mrs. Baltimore, during her connection with the Church, paid \$5,000 of the debt herself. She was besides an indefatigable collector, and her large acquaintance in the city proved serviceable. When Aunt Priscilla was seen approaching with a subscription book down town, judges, lawyers, and business men readily opened their pocket books. By her will she left all her property to the Church.

OTHER CHURHES.

Religious liberty is not yet quite perfect in Spain. A colporteur has just been sent to prison and condemned to pay a fine, because he would not uncover his head on the passage of a priest with the viaticum.

As a forcible instance of how fast English religious ideas and social customs are advancing in France, it may be noted that at the late jubilee meeting of the Evangelical Free Church at Lyons, besides the public meetings by which the event was celebrated a "tea-meeting" was

Arr the Methodist Churches in Chicago, all the Baptist, and also all the Congregational Churches except two, have discarded fermented Montreal, Dominion Square Church.- A very wine, and use in the sacramental services only unfermented juice. The Presbyterian Churches with two or three exceptions, and some other burches, still stick to the old ways, and alcoholio wine is dispensed.

THE Salvation Army has takens new departure in England and introduced a service of dancing as ameans of winning converts. While a party of girls dancing upon the sidewalk and thumping upon tambourines may be serviceable in drawing a crowd, all such antics cannot but be regarded as a sad travesty on the cause of religion they might thus pretend to serve.

In a quaint old structure on the Abington Road, near Jenkinstown, Montgomery Co., Pa., aboat 600 Quakers met on the 3rd inst., to celebrate the two-hundredth anniversary of the Society of Friends. The building was begun in 1607 and completed in 1701. At the anniversary exercises Francis Noble read one of Whittier's poems, Charles Linton Clark read an historical essay, and John M. Broomall, of Media. delivered an address on " The early history of the Quaker community and its effects in promoting a higher civilization.

TEXAS makes quite a display in the number of its churches, but there seems to be a strong need of improvement in the way of conducting them. For instance, the Presbytery of Eastern Texas, embracing thirty-nine Churches, says: " Not one of our ministers is reported as receiving an adequate support from the Church or Churches to which he preaches, while most of them are living on meagre salaries. This is, in part, owing to the weakness of the Churches, and in part to the want of a proper effort on the part of the Churches. There is only one settled pastor in the entire Presbytery, and but little effort on the part of the Churches to secure settled

EDUCATIONAL ITEMS.

The Texas Advocate says: The Southern Methodist papers are pleading for Dr. Allen's college in China. This is a grand opportunity for the Church.

It is stated that for the first time in the history of Yale Cellege more than one-half of the Sophomore class are professing Christians.

Ridley Hall, near Cambridge, built at a cost of over \$200,000 for the purpose of training young men in the evangelical principles of the Church of England, has been formally opened.

The establishment in Augusta of the Paine Institute by the M.E. Church South, is a most practical piece of missionary work. It is designed for the training of colored students for the ministry. The election of Dr. Callaway to the Presidency is an eminently happy one.

The attendance at the Hamilton Ladies' Colless is larger than has been known for many years. The prospects for the next term are ex-

Rev. Dr. Morgan Callaway, of Emory College, has been elected to the Presidency of Paine College, a school of high grade for colored youth provided for by the late General Conference of loped the entire building, none of the seventy the M.E. Church South. The school is to be established in Augusta, Ga.

Con last Friday morning, Culver Hall, an Allegheny college building at Meadville, Penn., was burned. The hall was totally destroyed, One hundred students, who slept in the building, barely escaped with their lives, many being forced to jump from the windows to the snow in their night clothes. A defective flue was the cause. Loss, \$15,000; insurance, \$10.-

The North Georgia Conference of the Church South raised \$5,143 toward paying for the grounds for the Anglo-Chinese College, Shanghai, China, of which Dr. Young J. Allen, of the Church South, is president. Great enthusiasm was manifested by the Conference. A correspodent of the Wesleyan Christian Advocate declares: "We have never seen such a day in Georgia Methodism,"

President Arthur in his message says, "No survey of our material condition can fail to suggest inquiries as to the moral and intellectual progress of the people. The census returns disclose an alarming state of illiteracy in certain parts of the country where the provision for schools is grossly inadequate. It is a momentous question for the decision of Congress, whether immediate substantial aid should be extended by the General Government position not long ago to accept a situation in the for supplementing the efforts of private boneficence, and of State and Territorial legislation in behalf of education."

NEWS OF THE WEEK.

-De Lesseps has announced that the scheme of creating an inland sea in Africa will be resumed by private enterprise.

-By the breaking of a chain a cage was precipitated to the bottom of the Hardenburg mine, Prussia, on Wednesday, and twenty miners killed.

-A despatch from Ottawa contains the rumor that the Marquis of Lorne, at the expiration of his term, will invest largely in North-west lands. -Following the example of Russia, Germany is

stationing large garrisons on the frontier and erecting large barracks and double tracking some of her eastern railways. -Albert Victor, eldest son of the Prince of Wales, and next in succession to the British

Crown to his father, has been entered for Oxford University for the next term. -The new plans for the English Channel tunnel are said to meet with the approval of military critics, as it brings the mouth within the

range of the guns at the Dover forts. -The President of the Hungarian Council declared in the Diet recently that there was no real ground for the apprehensions expressed of

a disturbance of the peace of Europe. -At a sale of timber limits at Ottawa, thirty square miles on the Dumoine River, Upper Ottawa region, were sold at \$2,600 per mile, the highest figure ever attained in this country. -Again the coronation of the Czar of Russia has been fixed. The beginning of the summer

till autumn. There is a great stir among the German press consequent on the arrest at Vienna of a Berlin journalist who fled to Austria to avoid the fulfilment of a sentence of eight months' imprison-

is the time selected for the ceremony, and his

European tour has consequently been postponed

ment for libelling Bismarck. Rev. Dr. Benson, the new Archbishop of Canterbury, is not popular with the Nonconformists in consequence of having accused them. in a speech delivered a short time since, of issu-

ing crafty forgeries and printed falsities. -It is semi-officially stated at Vienna that the relations of Austria, Germany, and Italy upon questions relating to the peace of Europe were never more cordial than at present, and harmonious action upon international questions is as-

sured.

-Students at Rome, Milan, Turin, and other Italian cities have made demonstrations of dissatisfaction with the Italian Government for allowing the execution of Overdank at Trieste for assaulting the Austrian Emperor. Trouble

General Manager Van Horn states that the Canada Pacific Railway will endeavor to reach the summit of the Rockies next year. General Manager Hickson is reported to have said that the Grand Trunk Railway does not at present entertain any project for entering the North-

-The oft-expressed belief of residents of the existence of valuable oil in the neighborhood of Beeton, Ont., have found color in the tapping, by experimental boring at that place, of a stream of water and gas at a depth of 200 feet. The jet of gas became ignited, and is still burning.

An extensive fire occurred last week at Pembroke, by which three lives were lost. The Copeland House block, including the hotel, was entirely consumed, the inmates of the hotel having to jump from the second floor windows in order to saye their lives. The loss of property is estimated at \$100,000.

...The Sultan has not yet overcome his abject fears of assassination, and in addition to secluding himself within the harem is half starving himself, being fearful of poisoned food. Upwards of one hundred Corcassian ladies have been banished from the harem on suspicion of being implicated in a conspiracy against the

-The suspension of two American banks is announced, speculation being the directly traceable cause in each case. In the case of the Rochester City Bank, the President appropriated \$350,000 of the bank's funds to cover heavy margins in oil. As most of the depositors are city merchants, many failures, it is feared, will

-The gales this season have been especially productive of marine disasters. Daily reports are received of vessels being lost, in many cases unfortunately with their crews. Last Thursday's despatches announce the abandoning of the British steamship Regent and the wreck of the Straits of Dover, and the schooner Jackson's Cove. lost on the Newfoundland coast with all hands.

-The Mercy Hospital at Big Rapids, Mich., was totally destroyed by fire on Wednesday last, and but for the alsority and common sense of the Mother Superior there would have been another holocaust of the helpless inmates similar to that at Halifax recently. As it was, although the fire burnt fiercely, and rapidly enveinmates were lost.

-Underlying the expression of friendly sentiments between Greece and Roumania there exists a deep estrangement upon religious questions which threatens to break out at any moment. The Greeks are excited over alleged indignities suffered by their co-religionists in Roumania, and the recent confiscation of the property of Greek monasteries has not allayed this hostile feeling.

-At the same time that Russia is pushing on her warlike preparations on her Prusso Galician frontier with feverish haste, St. Petersburg journals, official and semi-official, contain assurances of Russia's desire to maintain cordial relations with Germany. Austria, however, is not mentioned in these protestations of pacific intentions, and Austrian journals have taken the slarm. The wisdom of courting friendship with Germany as the only guarantee of peace is questioned.

-Evidence of present and approaching destitution is not wanting in many parts of Ireland. At Loughrea the laborers, on the 18th inst., surrounded the residence of Bishop Dugan, clamoring for relief, and declaring they were destitute. Three newspaper reporters have also been arrested for attending a prohibited League meeting. The Government will, it is. reported, deal immediately with Mr. Biggar, M.P., whose fierce denunciation of Earl Spencer and attack upon the administration of justice causes universal comment.

IN FELLOWSHIP OF SERVICE.

We work together, if far apart; Loyal and strong in each servant's heart One is our Master, Christ the Lord, And we catch the gound of His guiding word, Andronward go where He shows the way Till we stand with Him in the perfect day.

The work we do is not quite the same. Some as heralds the news proclaim, Some are working among the vines, Some in the fields where the hot sun shines. And some work quietly in the gloom Of a shady place or a narrow room.

Some are singing the Master's praise, Some are cleansing the dusty ways, Some are teaching the young with care. Some are sponding the days in prayer; We all are working with voice or pen, The young and the old, the women and men,

For how shall the servants of Christ be still When His kingdom is hindered by force of ill? His will being done, the world would be Happy and prosperous, good and free. Shall we not labor until is won The whole glad world for God's dear Son?

We work together, if far apart, Hands in unison, heart to heart! We work as having one common aim, We work as bearing the same good name, We dare not loiter, but stil pursue The work of the Master, with Him in view.

Brothers and sisters, I send you greeting i Not yet is the time of our happy meeting; But progress is made, it is now the noon, And the sweet rest-hour will be coming soon. I hear your voices sometimes in song, And all our work will be done ere long.

A WALK THROUGH OUR PUBLISHING HOUSE.

-Marianne Farningham

Yes, " Publishing House," for no longer is it a mere " Book-Room," the establishment having ontgrown the name by which it was first outgrown the name by which I was hist properly enough designated, by a long way in-deed. Like a good many other terms among English speaking people, it may hold its own with a few old-fashioned folk, out of respect for John Wesley, and his handful of religious books, which he and his itinerants began more than a century ago to circulate, the beginning of that wonderful branch of usefulness which has been one of the factors in the great Meth-

odist revival and evangelistic work in the world. How wonderfully have times changed in this one department as well as in all others, since, not quite a century ago, the pious and scholarly John Dickens, preacher, editor, and book agent, all in one, used to convey his stock and plant in a wheelbarrow from the wharf, through the streets of Philadelphia (for in that city they first began in the book line) to his little place of connexional business. That was the humble beginning of the gigantic Methodist Book Con-cern in New York city, with its stately branches in Cincinnati, Chicago, San Francisco, and, I auppose I may add, in Stockholm, Berlin, and Calcutta. But I have no intention of writing

up that wonderful combination of operations, if I had the data and the time.

Indeed, I would be glad to do justice to our own—an establishment which I venture to say has not its fellow this side of New York, and London, old England. I well remember when was the appropriate word for our connexional beginning in this department—so far as the room was concerned, though I cannot say so much about the books, for they were few in number and modest in pretensions This was true of the first little place on the south side of King Street, nearly opposite where our stately establishment now flourishes, and somewhat similar one (though still small) to which they removed on Toronto Street, where such men as Egerton Ryerson,

James Richardson, and Ephraim Evans conducted our paper and attended to the few connexional orders for books. Ten years after or so (for I have not time to look up and verify dates and doings) the authorities purchased the lot and erected the two-story brick house on King Street, with a small printing office on Court Street, the erection of which was considered a great exploit, and a long while it was before it was cleared of incumbrances. But, oh, how have all former proceedings been outstripped and dwarfed since the present incumbent, Rev. William Briggs, came into office; especially what has been done in the improve-

the business within this last two years, especially this very last one.

It is a curious coincidence, and seems almost like an instance of the famous apothegm about "history repeating itself;" one of Mr. Wesley's Book stewards ("steward" is a thorough Meth odist word in all departments-class-steward, Society-steward, circuit-steward, Conference stewards) if not the very first, was a William Briggs, who exercised the office in Manchester, from 1753, and onwards for some years. If you turn to "Tyerman's Life of Wesley," Vol. II., page 179, you will find that he was a very reectable and thorough man, the son in-law of the Rev. Vincent Peronet, Vicker of Shorham, married by Charles Wesley himself, and was sometimes employed by Wesley to "visit the societies" in his own place, who wrote pointed circulars to stir up lagging debtors to the Book Room and to Society stewards who were made responsible for the books deposited in their several circuits, and who, upon occasion, could lecture even his father in the Gospel himself. No mean prototype, therefore, was William Briggs, of 1753, of William Briggs, of

When first our modern Jabez began to indicate that he felt "the place too strait for him,"
and to utter the request, "Give me room that I
may dwell 1" I did not see how it was to be done without a miracle, seeing the plot of ground could neither be broadened nor lengthened; but the united skill of the Book-Steward and builders has surmounted the difficulty. First of all: the front, main building has been built out into the back court to meet the rear building; next, an additional story has been secured above by chang ng the old drooping roof into a flat one covered with felt and gravel finishing that upper part in mansard fashion, thus, with the great windows in each story in front, greatly improving its looks, and securing four stories, not including the basement, in-

stead of two. But now for our "walk through" this great establishment — alas, too hurried (and by some fatality I am always in a hurry) to do the matter justice. We enter the wide, folding front door, flanked by two wide plate-glass windows, thus furnishing the whole front with a crystal wall; and we find the entire lowest floor bating the Book-Steward's office in the northwest corner, which is only separated by what is practically a wall of glass, which, with the window opening, or looking, into the court behind, makes it lightsome enough. This apartment is walled with books from floor to ceiling on the two sides; then take five counters, tastefully and conveniently arranged, with stands and show cases, here and there loaded with the most tastefully executed books, for old and young, gentlemen and ladies, profound and less profound but all of the purest and most perfect kind, and you know what is for sale. Here we meet the courteous manager, ever ready to listen to a customer, or friend. Those standbys, Watson and Birkenshaw, who "know the establishment like a book," especially the first from his longer residence, giving their time and business knowledge promptly to the multifarious matters demanding their attention, assisted by two fascinating young ladies and sundry lads flitting in and out, attending to various lighter affairs. Here, as everywhere, we meet that trusty old servant, Dixon, the porter, if not with a light step, with a firm one. Everything in the way of useful and and elegant books and stationery, wholesale and retail, may be obapplying in the sales-room.

Besides the front door, there are three means of egress, namely, the stairs descending to the basement and cellars, the short flight of stairs deading up into the lower part of the back

building, and the longer staircase, leading to the second flat above the front shop.

As it is best always to begin at the bottom, we descend into the cellars, lighted by gas burners, which are used for the storage of heavier and half-century.

coarser goods, paper, &c. Passing the first door going northward, we find two large presses, and two smaller ones in operation, and employing not less than four skilled mechanics, the tallest, and gravest, and most courteous is Mr. Organ, ever harmonious, like his name. Next beyond this press-foom are certain offices and conveniences, where you find a side door, opening out-ward, and leading into the yard. Beyond that landing, a door opens into the engine room, here you will find the skilled and trustworthy engineer, Mr. Maysonholder, built like a pugilist, strong as an ox, who is the last resort when s heavy lift is to be made, or a hard hand-press to be worked. Overhead, fronting on Court Street is the press room proper, under the superinten-tendency of Mr. Letters, containing a large number of presses in constant operation, and printing thousands of impressions daily. It is rather dark and steamy down here, and we will go once more to the light airy shop in front. From that "place of beginning," we take "a new departure" and ascend the four or five steps into the packing and shipping depart-ment, over which Mr. Frank Anderson presides. A nice passage way, lighted well from a large window opening into the court without, and lighting the two crystal ironted offices belonging to this department, with a young gentleman or two in the one, and a smiling rosy.

faced young lady in the other.

Just here, I must say, before I go an inch further, this establishment has laid the sex under obligations by employing, in one department and another, some thirty deft-handed feminines, mostly very young; and this has in return greatly sugmented the amount of suavity and attraction in the concern.

Brother Flowers, often out on Sunday as laypreacher, is an obliging assistant among the

packages.

Passing the packing offices, you find the farther end, and larger part of this flat is where the most of the type-setting is done. Here our friend Blackhall is a presiding genius, (I can't get the hang of all the officials names.) Here there is another large superior kind of presset. there is another large, superior kind of press. This department literally swarms with com-positors, and printers of all kinds and degrees. Returning once more to the spacious, front shop and salesroom, we prepare for a loftier ascent, and go up the longer flight of "ligneous grades," as a pedantic scholar once called them, to the first flat over the front shop. Here is a second spacious sales or ware-room, lined with large, elegantly bound books, on all useful subjects, variedly and tastefully executed, enough to make a bibliophilist's mouth water. Walled off from the south-east corner of this flat is the Editor's spacious office, looking out upon the bustle in King Street through its spacious windows. If you enter you and it furnished with a fire-grate, and all necessary desks, tables, cupboards, drawers, and, I suppose, pigeon-holes, where if a man cannot write good editorials and keep his papers snug, I do not know where we shall place him. Here we find Rev. Dr. Dewart and his sprightly young assistant, the Rev. Mr. Crews, who, if tame speaks correctly of his eloquence, should not be too much, or too long, detained from the pulpit and the rostrum. In the rear end of this flat, in the front building, you find the general office, lighted by what you might almost call a transparent wall opening on the undistracting scenes of the rear court, and under the vertical rays of old Sol from the spacious sky-light in the roof, which by taking advantage of the laws of reflection and refraction, pours luminous flood downwards through the severa stories. Here you find a septarchy of experienced clerks, including Byrne, James, who preaches as well as writes, and preaches well, McVeigh, Dale, Bastedo, Merry, and Wilson.

Out of this room you pass northwards into the rear building, (for there are continuous communications on nearly every flat from from to rear, or from King to Court Streets) you pass through a well appointed stock and shipping department, with every fixture and convenience, and the right sort of employees for receiving goods and making up and sending away packages, tour in number.

Ferhaps, just here, I should say, that both the front and rear of the establishment is furnished with a " hoist," by which you can ascend, or descend raise or lower goods, from cellar to

ceiling, or from ceiling to cellar. You meet in your journey northward, a snug stock-room devoted to Sunday school books, done up in well-assorted libraries of different sizes and prices. Beyond that, you will, after passing a cozy office of same kind and the engraving department, enter the main type-setting department, and printing as well, where Mr. Thes. Wilson, a veteran "Boss-printer," has reigned for some-thing like an age. [It speaks well for the manners and the employees in this establishment, past subsequent occasion, when the question has again and present, that some of the latter have been here a quarter of a century.] There are no less than fifty printers, of one grade or another, em-ployed in this concern. Mr. Wilson says, "Here you see types for every description of work, from letters a foot and a half in length, for mammoth posters, to the delicate-shaped pearl and diamond ones, for the smallest cards, circulars Hymn-books, etc. Mammoth and smaller steam presses, folders, hand-presses, proof-presses, card-cutters, and every description of labor-sav-ing machinery. In the News, Jobbing, and Book Rooms, there are stands for a hundred

From the second stock, or sales-room on th econd floor, you go up another flight of stairs to third stock, or sales-room, furnished, like the others, with the choicest of books and literature. There are printers and presses in front and rear, and below, the correctress of the press, Miss Stafford, the queen of proof readers, will be found, in a central position at a natty little desk. This lady, though still young, has supported her-self,in a position which few can fill well, for some thing like a decade. How infinitely preferable is a woman, who supports herself at some kind of industry, to a pining old-maid, burdening her friends at home, in waiting, according to the old

song, for-" Somebody to come and marry me !" In the rear of this flat is the bindery, in which our pleasant friend, Pearson, has long presided over binders, folders, and stitchers, some baker's dozen of the latter are young girls, who

are effectually supervised by a managing lady whose name my dull ears fulled to catch. Adjacent to this room is the electrotyping and stereotyping department, where two skilled artizans are employed, whose faces I know, but whose names I cannot give to fame and poster-ity. Nice young men they are, though. But how shall I speak of men, boys, girls, and I do not know who all; and of the closets, cubbies, and conveniences of all kinds, which make this establishment a wonder at the present time I had neglected to say that, for a year or two past, or more, room has been redeemed in the buildings, and readiness of egress and ingress secured, by extensive galleries and stairs up to the several stories outside the building in the back-yard. Every convenience for fuel, water, etc., is secured by one contrivance and another. The arrangements for airing and heating the

buildings are most perfect. The Book-Steward's memoranda of the hands employed are as follows:—"fifty printers, twenty-four bindery girls, ten binders, seven clerks in the general office, two in the stock-room, four in the

store, six in the press-room, one engineer, four shippers—108 in all."

Now, let no one go away and say, "This is a hired puff." It all arises from the simple incident of my presenting my oral congratulations, as an old connexional man, to the heads of houses upon waking up to the wondrous changes wrought by the Book Steward's wand, which, it was thought, might be interesting to our friends abroad. I hope, with our increased facilities and appliances for enlarged efforts, we may maintain a higher style of holy living and of selfsacrificing labor! Even so. Amen!

JOHN CARROLL. Mr. Gladstone, on the occasion of the fiftieth anniversary of his election to the Commons, re. ceived congratulatory telegrams from all portions of the world, including many from his most bitter political opponents. The Khedive and the Greek Government sent especially long and flattering congratulations. The *Times* last week printed a retrospect, covering six columns, of his career. Many political associations felicitated Mr. Gladsone and nearly all the London papers and the greater portion of the provincial press devote leaders to the subject, and recount the influence of Mr. Gladatone during the last

Correspondence.

THE ITINERANCY.

In replying to Brother Creighton's personal remarks in his article on the Itinerancy, we are impressed with the fact that all the reasons he adduces in favor of an extension of the term were brought before our late General Conference, duly weighed, and after calm consideration deemed insufficient to justify a change in the three years' limitation, the pronouncement of so august a body may well justify the thought that, perchance, its view is correct and the opposite

1. We remark, that we do not lev it down as aw (as Brother Creighton intimates we do) that we must, perforce, follow the Methodist Episco pal Church, of the United States, in this or any other matter, but we do argue, that when it is possible to do so, it is wise to follow in the train of so capable a body, and no more than the practical wisdom of the navigator who allows the vessel drawing deeper water than his own craft to take the lead down the unexplored channel, and benefit by its discovery of rocks and shoals not laid down in the chart, and more especially in the case now under consideration. when we can, as well as not, utilise to ourselves the wisdom of, perhaps, the most gifted legis-lative body on this continent, and the experience of the largest Methodist organization in the world; and, to our mind, it is a commendation of the freedom of the Methodist Episcopal Church in " the land which freedom calls her home," that it places restraint upon itself in making organic changes. Our General Conference, in its late legislation, has sustained the outcome of such a view, and we are happy in the thought that it has done the right thing.

2. It is true that the conservative element in

the Churches with a settled pastorate is at present too strong for bringing forward the question of making a radical change in their mode of fixing the relation of paster and congregation. The roots of their institutions strikes deep, and to introduce our itinerant usage would be, perhaps, more of a shock than for the Meth-odist Church to accept the settled pastorate. Nevertheless, the fact stands that, taking the average of ministers and churches, a change takes place (so says competent authority) every three years, and side by side with this fact the frequent utterance of conviction in leading minds that the introduction of the Itinerant system in some form or another would be a gain to their collective Church, and some of them ascribe the growth of Methodism as owing in large measure to the vigorous circulation of its ministerial resources.

3. In reference to our former experience of

the five years' term. If our memory serve us true, it embraced the following leading points:
After the Conference extended the term from three to five years, a general feeling of dissatisfaction arose amongst our people. "Many men faction arose amongst our people. "Many men many minds." Some said that the Conference had committed an infraction of the veto power then happily possessed by the Wesleyan Methodist Church in Canada. Some claimed that if the power of the Stationing Committee in appointment was broadened, the power of the general membership in voting for or against a minister's return ought also to broaden the entire membership vote on this question as in the Presbyterian Church. Some said it would bring in a system of caste, favored churches, and favored " five year men," and a general strife to enter the charmed and elite circle. Some thought that in face of the fact that even "the third year" has one party in favor and another party in opposition; in not infrequent cases, if the term were prolonged to five years, the minority of non-contents would have to suffer beyond mortal endurance—"the hope deferred that makes the heart sick." Others thought that if the strain of the three years' filling of leading pulpits weakened, in some instances, pastoral work, what would become of the "visiting from house to house" so dear in those days to our members, when the burden of two additional years was "piled on?" Some said that special claims would be made for the five years privilege where no real need existed, and it was a very prevalent opinion that experience of the very prevalent opinion that experience of the proposed experiment would offitimes end in the cry, "If our minister had gone at the end of the third year how much better had it been for him and for us!" It became increasingly plain that the flowery path that had been depicted was not likely to be realised; and the Conference, having recognidered its action, came to the conclusion. ing reconsidered its action, came to the conclusion that it was wise to retrace its steps, the three years' limit was restored. And on every 1878 1882. On a review of the work as it stood in their respective times, they have decided that if there be a few seemingly exceptional cases, yet the well being of our Connexion in its collective capacity is best promoted by adherence to the old landmark. 4. We will endeavor to clear up some of the

obscurity of the argument that seems "a little mixed." Brother Creighton reasons that if after three years' pastorate, the result shows marked and growing prosperity, and an universal desire prevails in favor of a continuance of the appointment, such should remain undisturbed till the expiration of five years, and then, albeit, con-tinued advance and growing prosperity, and deep-ened desire for a continuance of the appointment may plead strongly for non-disturbance. Yet the tie must then unexorably be severed. "Why?" That the Itinerancy may be maintained; and its maintenance is essential to the general good, even if it involve the sacrifice of personal feel-ing or local interest. "Why at the close of five, rather than three or four or six or eight years?" responds the unsatisfied and unconvinced and disturbed party; and can any answer be found than simply, "Because five years seems, to my judgment, the golden and true bound. I think so, therefore it is so." But it may be answered, "That may seem so to your mind, but it is not equally so to ours. If decided adaptation of s minister to a locality for three years proves there should be no disturbance, how much more when, at the end of five years his experience and influence has advanced, and all are agreed that no better thing for the Church can be done than to let him remain another year?-that the in coming of a stranger will be a loss to the individual Church, and through is to the general Church—that five years' limit is an arbitrary figure which, though it suits one man's judgment it by no means follows it is the one true standard." And what if this line of reasoning is followed on from year to year—to the practi cal location of one pastor to one Church, and other Churches, desiring the same privilege, make out real or supposititious claims in their own favor? What, then, becomes of our Itinerant rule? How much sounder seems the posi-tion of the General Conference? That our experience proves that the general interest of the Mective Church demands the maintenance of the Itinerancy, even to the seeming or real sacrifice of a local interest, and that, in view of past history, long-established usage of our Connexion, of Churches, the example of other vast and allied organizations, and the actual rotation of ministers in other denominations by the very force (we were going to say) of natural selection of survival of the fitteet. Three years has more to commend its adoption as the true standard than the fancy figure of five years, which to day takes hold of Brother Creighton's imagination, and may be changed to-morrow for six or seven or eight years, as the law of the Itinerancy weakens down before the over-advancing wave of the natural desire of a certain part of the ministry to prolong the term. Brother Creighton fails to see that if the buttresses that now sustain the Itinerancy are weakened, that the argument in favor of indefinite prolongation can plead its claim with great force, and not unlikely, nay, almost certain, to make good a foothold. A point well discerned by the astute Editor of the Advocate. That "the exceptional cases "will multiply, some on grounds like our typical and supposed one (which Brother Creighton calls "a bad state of things," which, to our view, savors of calling "good evil and light darkness," but an occurrence most devoutly to be desired for all our Churches and ministers combining Gcd's crowning presence, the Church's prosperity, and the reign of ardent love), and others claiming a prolonged pastorate on far less real ground through making out ap-

parent claims, and that the decisive element fore-

seen in former years would find its way into

to us the thought that if the three years' limit be overstepped, "everything is likely to go to

During our connection with the Canada Methodist Church, its name and polity have been changed, its liturgies amended; on our shelves lie some half dozen different issues of Discipline, and, in common with other observers we are looking with interest at what is now being done in Toronto—wondering what new ecclesiastical home will be evolved for us out of the diverse elements of diverse Methodism. What will be left of that old dwelling-place which, though not without defects, some of us think was as near perfection and as much owned and honored of God as any Church system we have ever known; and yet the doctrine, the experience and life of Methodism, no doubt, will continue to live and survive all attempts at Constitution creating; and no doubt Methodism will not expire even if the itinerancy be changed. Nevertheless, the views which the late General Conference has taken are, in our judgment, the true ones. At all events, the lion has roared, let all inferior creation be, for a season, silent. Let us endeavor to believe it must be right, even if we are wrong. Rebellious hearts, submit; voices crying "give us our five years," be silent; unquiet pens, rest—Brother Creighton for a season, at least, try. Be still! Be still! ROBERT FOWLER.

ITINERANCY.--III.

Mr. Editor,—It must be kept in mind that the point in discussion is not the itinerancy as an abstract question; but the period during which a minister may be allowed to remain in any particular charge. By ignoring this distinction a great deal of confusion exists in some minds, and a great deal of time is wasted in defending what no one has thought of assailing. I am fully convinced that the time has come when a lengthening of the term of ministerial service to, say five years, would be, in many ways, a decided advartage to our work. But it would be per fectly useless for any one to attempt convicting me of error, by lengthened and eloquent arguments showing that the itinerancy is wise, and good, and proper, and profitable. I believe all that now; perhaps as firmly as those who favor hings remaining as they are. And it does seem trange, to say the least of it, that they should think it necessary to lift up their hands in horror and solemuly warn me against touching the itinerancy. I never dreamed of touching it, except in the way that its best friends and ablest advocates have always been touching it—that is by making the changes on the various fields of abor a little less frequent.

Suppose the five years' rule adopted, where has any encroachment been made on the itinerancy? Under the most favorable circumstance the minister must be removed at the end of that poriod. Let it not be forgotten, however, that he is subject to an annual appointment; and should the appointing power see it necessary or proper, he may be removed at the end of any of the intervening years. Nor is this all. The Chairman after consultation with two or three ministers on the district, may change him to another field of labor, contrary to his own wishes, at any time during each of these years. Perhaps most persons would regard a minister thus situated as sufficiently "unsettled" to meet

the requirements of the itinerancy. At the commencement, there was evidently no rule on this subject. A fortnight, Wesley thought was quite long enough for some of his helpers " to remain in one place. Some had a three, and others a six months' term; for the great bulk of them, at first, a whole year was out of the question. The truth is the founder of Methodism had no intention of founding a Church, so he did not aim at raising up a pastor ate in the ordinary sense of that term. grand purpose was to send out an army of evangelists whose great business would be to convert sinners, instructing those brought to the Saviour to go to the Established Church for the ordinances and pastoral oversight. Many of the clergy of that day were more disposed to scatter and destroy than to feed the Methodist flock. Class-leaders were appointed whose duties were largely pastoral in their nature; but some of these had no time, others but little taste or adaptation for that kind of work; hence it soon became apparent that if the crowds of converts were cared for as the sheep of Christ's fold, it must be done to a considerable extent by the itinerants. This carried with it another unavoidable conclusion-if these are to become preaching people " asleep " if the same itinerant remained with the same people twelve months. He extended the term. Hence Revs. Abel Stevens and Thomas Jackson agree in stating that the early Methodist preachers "were removed from one circuit to another, usually

every year. Had Bro. Fowler lived at that time, he is so staunchly conservative, that very likely he would have advocated one year as the "the survival of the fittest," But John Wesley was a progressive man. Additional light on this subject broke in upon him; and many years afterwards, in the famous Deed of Declaration, he bound the Conference not to make any appointment to any of the chapels for a longe term than three years. The pressing necessity for increased pastoral oversight seems to have convinced him that his original system of evangelism would not answer for all the future. It was the best possible thing at the time. It awoke slumbering churches, snatched tens of thousands as brands from the burning, and sent out an influence that to day is being felt for good around the world; but a modification was indispensible in order that its glorious results might be perpetuated. And the example of him who under God set the work in operation, warrants me in saying that, while the essential principles of Methodism remain the same, it has from the beginning varied its prudential methods and regulations, to adapt them to varying times and circumstances. More of this in my next. KENNEDY CREIGHTON.

CREEDS.

The Word of God is consistent, continuous, and one part follows another part in a natural manner. It is good to read the Bible continuously and consecutively. should be taken as a whole and not be chopped up into little bits and disjointed sections. Yet the Bible is so great and so full of the wisest matter that it bears being separated and microscopically examined. Great truths are so self-contained in the separate statements of the revealed word that they stand out distinct and clear in the terse and weighty lan-guage of isolated texts. Now not only do these minute portions of God's word fit together so icely in regular order that we have the product of a living whole in the book as inspired by the Spirit, but they admit of being joined together in a different order, e.g. the diligent student reads in the sayings of Christ, my Father is greater than I. He reads that the Sou of man same not to be ministered unto but to minister, He reads of a commandment which Christ re eived from the Father. And again, of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. These passages are not all together, they are in places in which they fit very well. Yet they may be put together inasmuch as they have the common basis of one doctrine. They declare the mediatorial subordination of the Son of God. Thus we ought not only to study the Bible in consecutive order but also in subjects or doctrines. And in this way any one who reads the Bible considerably, even although he may not be a very profound tudent will form something of a creed for himself. And if he is a wise and sensible man be will be duly impressed with the advantage of obtaining what aid he may from the great minds of the past who have carefully and profoundly studied the Word, and who have systematized the doctrines which the Spirit gave o us in a diffuse form for God did not contemplate or purpose to give us compact bodies of livinity, but has left to us to do what by diligent and reverent study we are able to do. The us not become intoxicated with the revolutionary spirit in theology which seems like a frenzy to have seized upon the delinous minds of Church administration now happily ex-

Our brother much under estimates our faith which are the expression of the faith and numbers attended, and became otherwise quite in the vitality of Methodism when he imputes thoughts of the Church down through the cen acceptable to our missionary. Soon, however, turies. Such spirits who discard the very semblance of conservatism in dogmatic and systematic theology will be found soon to be as little conservative towards the Bible itself.

JOHN PEPPER. WHICH IS RIGHT?

DEAR BROTHER,—I cannot agree with the answer given to question seven in your issue of the 13th inst. If there is an obligation at all, it is surely where it is assumed. You say, "If a person has made a special promise, that may be a good reason for his paying, where he for-merly lived." Now my idea is that a moral obligation is as binding as a "special promise," and if the member gives no intimation before the appropriations are made for the year, to either the leader or steward, of his intention not to pay what he has been accustomed to, and the class assumes an obligation to the Quarterly Board to meet current expenses relying on their present membership, those members are morally bound, if able, to pay what they have been accustomed to pay, and in view of which the obligation was assumed by the officials of the

I fear the answer will give the idea that there is no obligation unless a special promise is made. Some societies raise their funds by special subscription, these, according to your answer, would be binding, but those who rehed upon their members without their signature, ould have no claim.

have some advisory rule in the matter that I draw attention to it. Jas. M. Alister.

Further, where the members moved to, they had their financial arrangements made, not expecting help from them, and, therefore, there would be no disappointment. It is because I think we should

(We do not think Bro. McAlister's remarks at all upset our position. He contends that a moral obligation is as good as a special promise. Certainly, but the question at issue is, where does the moral obligation to pay exist? Is there no moral obligation for a member to pay to the support of his pastor, because he came on the circuit, after the estimates were made out? Are not the estimates made out with the bope of increase in receipts from accessions, and the knowledge of possible loss from removals? When a member pays, or agrees to pay, a certain amount quarterly, is it not understood to

OUR FRENCH MISSION WORK-ITS MODES OF OPERATION AND ATTENDANT DIFFICULTIES CONSIDERED.

ED. GUARDIAN.

mean while he resides on that circuit?

Our French Mission Work is, I am sure, a subject of interest to every member of our Church and yet, I fear, that interest has been very much weakened of late by injudicious interferences with its agency and modes of operation, this has arisen by judging it from a standpoint which can only apply to mission work among English speaking Protestants. Yet a fact which should be obvious to every reflecting mind has been very generally ignored, and hence, action has been again and again taken, that has done great and serious injury. Let us consider how this work should be carried on, may, is carried on, where it at all successfully presented, and the mistakes I have adverted to, will be apparent to any thinker on the subject.

Let us follow a missionary into the field he is appointed to labor, and with him consider how he should act in it. Shall he announce that he will hold public meetings in some church or school-house? If he does, making it known that his service is to be in French, he will have an empty house for his pains, unless, indeed, some few Protestants understanding French make ar appearance once or so, by way of encouragement. Would we have him try a public address in the market place, or some general thoroughfare? He may do so to air his zeal or to show his courage, but by no means will he thus exhibit s becoming prudence, having respect to the most likely way of promoting the object of his mission How then should he proceed? I answer, and my answer accords with the instructions given to missionaries by no less a judge in such matters than filr. Chiniquy—he should go among the people as quietly as possible. He should endeavor to draw them into conversation on the most ordinary subjects of the day, and pastors, they must remain longer with the flocks of which they were to be under-shepherds. Thus it was that Mr. Wesley abandoned the idea of that of religion. In pursuing this course the missionary would often seem as if loitering in public places, er casually moving from place to place as if having no determinate object in view. soon, however, despite all caution the priest will hear of his presence and doings, and then at once from his altar or pulpit, denounce him in unmeasured terms to his people. Now his access to the objects of his mission is rendered more difficult than ever, yet eventually he succeeds in getting an introduction into several families. Bye-and-bye they can be induced to listen to his observations on religion, and even to his reading some portions of the New Testa-ment to them. Much elated with his succers thus far he goes on in hope that ere long several conversions to God will be the result of his labors. Hearing as he moves along, that in certain local-ities where there is little or no preaching in English, but yet are French and English-spe ing people living together, he ventures to make an appointment to preach there. This he does the more readily, as, according to instructions from his superintendent, he is to give as full attention as practicable to such places, that scattered Protestant families may not become heathenized, or their children be left to drift into Romanism. An additional reason for this s his preaching to the English people serves to authenticate his character and office before the French, and thus to refute some of these slanders which the priest and his minions have raised against him. And, indeed, in not a few instances it has led French persons to attend his service when on such occasions he has used the French language with the English in his ministrations. Soon, however, in addition to the trials ordi

nary to such labors, the missionary is called to hear others he had not to the present expected. With a dozen or more families he has so far succeeded as not only to talk freely on religious subjects, but also to read the Scriptures and pray with them. His cup is full of hope, but also, it is soon dashed from his lips by the tidings that the greater part, if not the whole, of his little flock is about to remove to the States. As a consequence he has to begin again, as if he had achieved nothing in the dreary months through which he has passed. But this is not all; he now learns that his mode of proceeding is loudly called in question. "What can be be asks one of another. "Do we not see doing? him first in one place and then in another, as if he had nothing definite betore him, unless to wile away his time?" Then, again it is asked, "Why does he take up appointments to the English speaking people, for surely that is not the object of his mission?" Disheartened in his work and often bluffed off

by those to whom he looked for sympathy, he is ready to dispond. His encouragement, next to that from God.has been from his superintendent. who, fully understanding his case has given him, by occasional visits, or by letter, the counsel and direction his circumstances called for. In consequence of this he has been encouraged to toil on in his field of special discouragement and opposition.

Such missions as those of Sherbrooke, Kingsey, and Hull, are full of illustrations on the parcicular points alluded to. I will put some of them before my readers. When Mr. Charbonnel was sent to Sherbrooke it was well understood that in the main, so far as his labors among the French were to be considered, they must be in house to house visitation. Yet it was known there were several places where little or no preaching in English was attempted, and therefore by supplying such to those places large numbers of French Romanists could be more readily reached. In one place particularly, an appointment in English was held out once a nouth-and that by no means regularly-in which were a very considerable number of French, and they in the employ of the English in saw-mill work. Preaching was opened here by Mr. Charbonnel once a fortnight on the many. It is held as a crime by some to read Sabbath afternoon, and being patronized by the God is physically omnipotent, and yet his moral and ponder, and admire the great symbols English employers, the French employers in influences exerted by the Spirit may be resisted.

acceptable to our missionary. Soon, however, the place was thought to be necessary for the English work, and as a consequence, the French missionary was told to take himself off. To this he very naturally demurred; and although. it was proposed that any arrangement necessary to meet the case would be acceded to by the French missionary, and such could have been done without injury to either departments of our work, English or French, yet nothing of the kind would be listened to, and the case was by the English minister mades subject of complaint to the President of the Conference, and subsequently to the Stationing Committee.

Nor is this all, for although by frequent letters in the Guardian by myself, and through annual reports to the Missionary Committee, and by them published in their General Reports, Mr. Charbonnel's labors have again and again been referred to and described, yet recently, and as if ignoring every statement to be found in such communications, they have been held up in the GUARDIAN by one of its correspondents as a "disastrous failure," and the mission a most injudicious outlay of missionary money! In addition to which is the dark and intensely damaging insinuation, that he and others have "kept from the public more than he has utt-red?" In reply to all this slanderous reflection, I will just say, that Mr. Charbonnel showed me in one of his letters, after a visit to the New England States, where he met with numbers who hailed him as their first spiritual instructor and guide, that had he been able to have retain. ed in Canada all such and to have collected larger congregation to minister to than any one believed him then, and I believe the statement now, and have no hesitancy in adding: I ques-tion if Mr. Jackson has a better record of labor in the Eastern Townships, nay, I question very

much if he has as good a one. Ere I close this communication, I remark that it is beyond my comprehension how a person so profoundly interested in the French work as Mr. Jackson professes to be, and of so full and accurate a knowledge of the labors of our French missionary in the City of Sherbrooke for the nine years he labored there, has allowed my communications to the Church, being so strikingly different to his apprehensions of the case, to pass all that time unchallenged. On all departments of this work, and their results, I I have endeavored to give the fullest information to all parties concerned, both through the GUARDIAN, the General Missionary Committee, and the Special Committee of the French work in Montreal, and hence such a statement of Mr. Jackson's coming now, and in such a connection is both a surprise and a regret.

JOHN BORLAND.

QUEER CONCLUSIONS.

Mr. EDITOR,-In the last issue of the GUAR-DIAN I noticed a letter in reference to Methodist Union, signed "W. L.," which struck me as rather peculiar. Probably a letter from a Manitoba standpoint may not be out of place.
"W. L." seems to be exercised over the fact

that "there are tens of thousands of our churches where there are none of the minor oodies," and feels hurt that our beloved organization should be disturbed." Has he no sympathy for those of us who are striving to give Methodism a firm footing in this new land, and find two or more bodies of Methodists on the same ground; while the Presbyterians are weeping all of that name into one fold. We see one minister of the latter body cover-

ing the same ground as two or three of the former. Manitoba cries for union, not because she would "not be disturbed," but we see the evils of division as probably few in the eastern provinces have seen it.

The writer says of the different bodies, "The moment they become a united body the incentives that now exist to raise funds will cease." What are these incentives? why will they cease? Is this more than a statement? He fears if the Churches are united "vast numbers will not be reached," and thousands will drop out and never be gathered in this world or in the world to come," and "open the way to further division." Is it right to indulge way to further division." Is it right to include in such forebodings and publish them without any proof whatever. "W.L." says that "the Methodist Episcopal Church has as much right to their views of Church polity as we have to ours. We all agree to that, but does "W.L." wish to leave the impression that union will set the the iron heel of oppression upon any of the Churches and crush out "their views?"

As a fitting conclusion to this strange argument "W. L." says the American Methodists. using their own hymn-book and the same Church government, and this is certainly an advantage not to be overlooked." That is about the strangest anti-union argument I have seen. Why not apply this great advantage to our own Canadian bodies. Does he commend a bond of union between Canadians and Americans, and condemn it among Canadians?—mirabile dictu! I had the satisfaction, last week, of spending a day with American preschers, and was agreeably surprised to find them quite interested in the union movement. All three hoped it would be consummated. They concluded they could "put up with our hymn-book." I do not know whether the brother meant this last as an argument, but he will notice it is a double edged

In Manitoba we have conversed with Primitives, Episcopalians, and ministers of our Church, and, without exception, they were in favor of a united Methodism resolute because

FULFILMENT OF PROMISES, PRO-PHECY, &c. (FIRST PAPER.)

There are many in this day and age of the world, who are anxiously enquiring, when will those great and precious promises be tulfilled, which are left on record in the Word of God, to stimulate, establish, and call forth all the energies of loving hearts, that long for the time when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. It will not be doubted for a moment, by any true Christian, but that it is the will of God

that the promises which he has made, shall be verified; and that the spiritual prosperity, de-scribed in Isaiah xi. 1.9 should be literally fulfilled, even in our day.

If this be true, the question arises why there s not greater progress in the fulfilment of promises, prophesies, and spiritual prosperity?

The great Creator, who rules and directs all

things that he has made, for the well being of the universe, brings about his great designs by the use of means. In every department of rature, Providence, and grace, God uses means to accomplish his purposes. In the physical world, God rules by physical law, which is the law of force or necessity; but in the moral world, God rules by moral law, which is the law of motive or persuasion.
It is impossible that moral beings should be

ruled by physical law, or that the physical world should be ruled by moral law. If God cannot constantly rule mount beings by the law of force, or necessity, it follows that God requires the hearty co-operation of all the moral beings that he has made, in the carrying out of his great moral designs, and until moral beings enter into sympathy with their great Creator in his moral designs, promises and prophecy will remain partially unfulfilled.

We will, in a practical manner, notice some of the hindrances, to the fulfilment of the pro-

mises of God. It is by means of human instrumentality that the Gospel of the living God is to be propagated, and the ingathering of the race into the singdom of God, greatly depends upon the efforts which his professed followers put forth in their

It is the office of the Holy Spirit, to make efficient the means used; but unfortunately a great deal of the efforts put forth he can not sanction, or make effectual.

The Holy Spirit uses truth in order to reach the heart, and where truth is obscured by any tradition of the elders, or misrepresented by the constructions of men the Holy Spirit is hin-dered in his great work of "convincing the world of sin, of righteousness, and of judgment."

GOLD WATCHES.

GOLD CHAINS,

mands and necessities, consequently, for many years he took the Christian Guandin. Nor did

he wait for his aid to be solicited to sustain the institutions of the Church, but brought his of-

JOHN EDMONDS,

the village of Staithes, near Whitby, Yorkshire, on the 4th of July, 1799. At the age of twenty he was led to Christ, and said to be the first

person converted to God in his native place. He at once united with the Wesleyan Methodist

Church, and shortly began to exhort and visit

mercy, and in the nobler service of praise and

In 1831, Mr. Edmonds came to Canada, and

settled at Laprairie, near Montreal, where he assisted in forming a Methodist Church, and making friends who remained true to him through life. In 1836 he came to Yorkville, and

home as in a revival of religion.

His faithful pastor, the Rev. Dr. Cochran, assisted by the Rev. Dr. Edgar, laid all that was mortal of the grand and good old man in the beautiful Mount Pleasant Cemetery, until the

Redeemer comes on the resurrection day.

Robert Cade.

Special Aotice,

Mrs. J. G. Robertson, of Toronto, was cured of general debility, loss of appetite, etc. She says "that life was burdensome until she used Burdock Blood Bitters." She also states that "she feels better than for years, and cannot praise Burdock Blood Bitters too much." The best medicine known for all diseases of blood, liver and kidneys.

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four months.

If the Spirit moved men by physical omnipotence, no mortal could possibly resist his influence. But we know it to be a fact that men can resist the Holy Ghost; for the nature of moral agency malfeasance to be visited with punishment. The

implies this, and the Bible asserts it.

Force and moral agency are terms of opposite meaning. They cannot both co-exist. The one effectually precludes the other. Hence to say that if God is physically omnipotent, he can and will carry out his great designs irrespective of the co-operation of his moral creatures is to talk in a way inconsistent with the manner in which God works.

Spirit is grieved away, and thus resisted. Some are so proud, and fond of dress, high life, equipage, fashion, &c., that it is no wonder that the goodness of God fails to lead them to repent-

Again there are others so worldly-minded and love property so well, and are trying so hard to get rich, that the Spirit of God cannot get their attention directed to the claims of the Gospel. They are all absorbed in getting money, and they hold it with so tight a grasp, and are pained if pressed by conscience to do something for the conversion of the world. It they are dealing on a large scale, very likely they will be liberal and fair, because it is for their advantage, but if it is a poor person, they will grind him down to the last fraction. And yet these people will pray for the extension of God's king dom, the fulfilment of prophecy, and the prophecy of God. mises of God.

Again the Holy Spirit is resisted by uncharitable judgment. If everything is not met in accordance with their narrow conception of things, they are ready with their denunciations. They are not willing to come to the law and testimony, but try to put everything down by sheer

I have known some professed Christians, who would pray very earnestly for spiritual prosperity, and then cavil at the very truth which is essential to that prosperity, and then wonder why there is not more spiritual life.

Presuming I have taken up enough space for this time, I will close, but in my next I will show some further reasons why the promises of God are not fulfilled.

J. LYNESS.

VOTE AS YOU PRAY.

The following is the substance of an address given by the Rev. D. G. Sutherland, at the Convention of the Elgin County Alliance, Nov. 21st, 1882:—

I. What is a vote? It is the expression of an opinion as to what is right and best for a com-

What is the value of a vote? That depends upon what the importance of the matter under consideration is. As to some questions, some even that excite a good deal of attention, it makes but little difference as to how they turn. But, on the other hand, the life of a man may be at stake; or the fate of a Government, or the question of war and peace, or the whole course of society, or the nation. For instance, one vote declared Mr. Hayes President of the United States, as against his opponent, Mr. Til-

den.
What the right to vote has cost.—That involves the whole question of government by the people. From the earliest times freedom was the hereditary characteristic of the Anglo-Saxon tribes, who form the basis of the English nationality. All important State affairs were discussed at general assemblies of the people. When Britain became anglicized, the subordinate Gevernment of the new nation became very largely entrusted to elective bodies of men. After the Norman conquest the Government was very much centralized, and the people were largely deprived of the franchise. Then came the struggle of the barons against the King, which resulted in the signing of Magna Charta. That charter did not simply guaran-Charta. That charter did not simply guarantee the rights of the aristocracy; but at least one-third of its provisions related to the rights and privileges of the people. Among subsequent charters which confirmed these rights, was that of Edward I., in 1300, by which he declared that no aid or task should be taken but "by the common consent of all the realm." Under the Plantagenets the liberties and privileges of the people were largely increased; but under the Tudors and Stuarts the tide flowed back again, and the people were once more largely deprived of their rights and powers. This spoliation, however, did not take place without strong protest on the part of the people, culminating in the famous Petition of Right, in 1629, and the great revolution under Oliver Cromwell. When William III, was summoned to the throne, in 1688, the rights of the people were once more guaranteed by the well-known Bill of Rights, one of its principles being, "That the election of members of Parliament ought to

We come down now to the Reform Bill of 1832. Poverty, misery, discontentment pre-vailed among the masses. Outbroaks and con-spiracies on every hand showed the necessity for some radical change. Parliament had ceased to be a truly representative body, and had become the abode of placemen. Nearly every nobleman had a number of seats at his disposal. The Duke of Norfolk owned eleven members; Lord Lonsdale, nine; the Duke of Rutland, six, etc. Seventy members were returned by thirty-five places where there were scarcely any voters. Old Sarum, without a single inhabitant, returned two members. Gatton, with seven electors, sent two members. Large, thriving towns like Leeds, Manchester, and Birmingham, had no representatives. Matters were even worse in Scotland. In 1830, the county voters did not number over 2,000. In the county of Bute there was one resident voter: and it is stated that the usual course of election was for this one voter to take the chair, move and second his own return, vote in his own favor, and then solemnly announce that he had been unammously elected. As the system had degenerated into a farce, it was time to move in the matter. The Reform Bill wrought a great change, and was a great relief to the nation. It swept away many abuses, and did much to elevate the people, and to add to the general prosperity. It, however, extended the franchise only to the middle classes, and left the masses of artisaus and laboring men still unprovided for. Then came the chartist movement, raging violently, and causing much misery and bloodshed. At length, the Reform Act of 1867, was passed by the D'Israeli Ministry, and the right of the masses to vote was placed on a secure footing.

What was the principle at stake in the great revolutionary struggle of the United States a hundred years ago, but the old one over which so many battles had been fought in England, that there should be no taxation without repre-sentation? It took seven years of hardship and

bloody war to establish it.

Nor have we in Canada been without a similar struggle. Those who passed through the conflicts of 1837 9, when the great question of responsible government was at stake, remember what anxiety, and trouble, and even bloodshed were occasioned by it.

What now do you think of the value of a vote? It is indeed a dearly-bought right. Its cost has been blood and human life. Let no man ac-

count it a cheap or useless thing!

What is a vote? It is a badge of citizenship.

"With a great sum I obtained this freedom," cried the chief captain. "But I was free-born," replied the great Apostle, who seemed to value his earthly citizenship only next to his heav-

enly.
What is a vote? Is it property? Some men seem to think so. Whole constituencies have at times been put up for sale. Before the Reform Bill of 1832, the market price of Hastings was well known to be £6,000. Sudbury publicly advertised herself for sale to the highest bidder. It was a well understood thing in those days that men should buy their way into Paria. ment. Those who bought their way in, as might be expected, sold their votes in the House. Perhaps one might not be astray in saying that even yet the pernicious practice has

not wholly died out.

No; the franchise is not property—it is a trust. It involves the rights of the people. It the year before by over \$60,000.

man who betrays his trust in business relations, is visited with swift retribution. So should it

be in this wider trust. What about those who do not use the voting power when any great moral question is at stake? Take heed to the parable of the talents, and to the judgment that came upon the slothful one who went and buried his talent in the earth. It is true men grow tired of the turnoil, and ribaldry, and heart-burning of public centerts. which God works.

We will notice some of the ways in which men resist the Holy Spirit and thus hinder the fulfilment of God's designs regarding the human family.

The Spirit is resisted by the hypocrisy of men. Many are not earnest and sincere with reference to spiritual things, their whole life is merely an outside show, without any honesty of heart. Others have so much levity that the Spirit is grieved away, and thus resisted. Some are so proud, and fond of dress, high life, equipage, fashion. &c., that it is no wonder that the that shame the cowardly into courage be

"Wha would be a traitor knave? Wha would fill a coward's grave? Wha see base as be a slave? Let him turn and fleet"

grandest privileges bestowed upon man. God is styled, "The hearer and answerer of prayer." God has conditioned many of his promises upon prayer, and has pledged himself to do something in answer to it. To a right-minded man prayer is one of the most practical of all things, and multitudes have tested it by experience. It has had a distinct and appreciable influence in the direction of the affairs of nations. Instances: Israel's cry to God when groaning under Egyptian bondage; Hezekiah's taking Rabshakeh's letter of threatening, and spreading it before the Lord; the three days waiting of the Jews upon God before Esther went into King Ahashuerus on her errand of mercy; the cry of the captive people in Babylon for deliverance. Nor have we been in modern times without similar instances of deliverance. Who cap tell how instances of deliverance. Who can tell how much Luther's constant waiting upon God had to do with the Reformation? Said Mary, Queen of Scots: "I fear John Knox's prayers more than an army of a thousand men."

" More things are wrought by prayer
Than this world dreams of.
For so the whole round world is every way
Bound by golden chains around the feet of God."

Praying is, like voting, an expression of opinion as to what is right and best. There is a (1) Each is the expression of an opinion and desire.

(2) Each tells mightily upon the welfare of

(3) Each is subject to Divine inspiration.
(4) Each has to be accounted for to God.
There are few things about which we have greater need to pray than the liquor-traffic. In the Litany we pray: "From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death, good Lord, deliver us." There is equally good reason to pray: "From drunkenness and the liquor traffic, good Lord, deliver us." When one considers what the traffic does for us, how it afflicts and curses the community, and how it scorches and blasts human hearts and lives there is nothing about which we should offer up

more fervent prayer.

But prayer is not all. James says, "Faith without works is dead." So in many cases is prayer. There are few things in which Christians are more inconsistent. "Father, I wish I had your corn," said a son who heard his father praying that the wants of the poor might be relieved. "Why, my son? what would you do with it?" asked the father. "I would answer with it?" asked the father. "I would answer your prayers," was the reply. God has not ordained that prayer should do everything. You may pray the whole season through! but you will have no crop unless you sow the seed. Men pray, "God save my son," and yet vote to put in his way all kinds of temptation. Men pray, "Lord, uplift and save the people," and yet vote to keep alive that which is ruining them by thousands. Out upon such Christianity as that! Oh, be honest with God and with your own conscience! Have done with uttering. own conscience! Have done with utterner,
'Hail, God!" and "Hail, devil!" in the same

Let the two, praying and voting, go hand in hand. Send forth both on the message of mercy and good-will. Prayer will wing its way to heaven, knock at its portals, and affect its decrees; the vote will force to way among men, knock at the door of legislative halls, and de-termine the policies of government. When you ray think of men's actual needs, and in your petitions; when you vote, think of your prayers, and let there be no discord between

DORCHESTER CIRCUIT.

The readers of the GUARDIAN are not often troubled with items from this circuit. I learn our pastor, Rev. J. L. Kerr, is not in favor of neralding every trifle, as some do, thus making our estimable Church paper merely a means by

which men climb to notoriety.

But for fear outsiders would fancy pastors and people were folding their arms in Laodicean ease, and letting the Gospel ship flounder on the shoals of listless carelessness, I venture to send

During the past few months the church renovating fever has been amongst us. The Lougfields, Putmanville, and Oxford churches have been thoroughy repaired and neatly fitted up, till one would hardly recognise the old in the new. The friends nobly shouldered the burden, paying off all debts, and leaving surplus funds in the

workers and worthy superintendents. Several anniversaries have already been held. If one can judge by the large attendance, hundreds of bright-looking children, and liberal funds, we must say, on Sunday-school matters Dorchester Circuit is far ahead of what it was a year ago. Many of our members have left us during the year, finding homes in the North-west or elsewhere, but their places are soon filled by new material growing up around us.
In conclusion I would say, we are at peace

with one another, no note of discord in the harmony; love our pastor who, we are sorry to say, is now spending his third and last year amongst us; pleased with our young man, Rev. R. J. Scanlan, of whom we predict a bright future; willing and able to do our proportion for the Missionary, Superannuated, and other claims, what more do we want? May the Holy Spirit baptise us with a fresh baptism from on

Thanking you for your kindness in allowing me this space, I remain, yours truly,
A MEMBER.

Savs the North-western : "The report of Chicago's city Methodist mission for October last is ground for encouragement. Seven churches, valued at \$25,700, 2,785 Sunday school scholars, a membership of 502, with 177 probationers, 600 people in the forencon and 994 at night on Sunday, are reassuring points. Dr. Willing and his corps of helpers are doing earnest evangelical work, and they deserve hearty co-operation by our stronger city Churches. Chicago has many, too many, neglected thousands. The Gospel is for the poor, and Methodism is sadly at fault when the poor can not gladly hear Christ. This mission is doing grand work, but that which has been accomplished is but proof that far more work is practicable."

THE promoters of Bible societies seem disposed to take bold steps to second the equally bold efforts of the numerous evangelistic workers to spread the knowledge of Christ throughout France. An edition of Segond's New Testament at two-pence, has been issued by a Swiss Bible Society.

THE missionary collections in the Methodist Episcopal Church for the past year exceeded

The Righteons Dead.

POLLY L. HOYT

Was born in the township of Stukely, in the year 1830, and when about ten years of age came with her parents and the Lawrence family as the first settlers in what is now known as Law-

renceville. On the 4th of October, 1881, she was stricken with paralysis, succeeded during the winter by two other strokes, which left her entirely helpless and speechless, though perfectly conscious of all that passed, and up till within a day or two of her death was able to evince her implicit reliance upon Christ for full salvation; and on the 9th of August she quietly fell asleep in

She will long be remembered only to be loved by those whom she has been the means of com-forting and aiding in times of deep distress and sorrow. Her funeral, which was largely at-tended, was improved by the writer from a text of her choice: "Blessed are the pure in heart," Matt, v. 8. A. M. DELONG

JOHN KENNEY, SEN.,

Died in August last; was born in Ireland, Emigrated to this country long years ago. For over forty years was a member of the Methodist Church; and a true friend to all Methodist institutions. His religion was pre-eminently practical, and was very noticeable in all his business transactions. Such was his integrity, that I heard a gentleman say, that he would just as readily take John Kenney's word for one thousand dollars as take his note. He had been a sufferer for many years, but was patient and submissive. In his last hours his mind wan-dered, he seemed to have lost his hold upon all earthly things; he did not recognize, even his friends; but as soon as I mentioned Jesus' name his mind brightened at once, and he could talk rationally; change the subject of conversation and he could no longer understand us. In his death, the Church has lost an eminently consistent member, his family a true husband and fathor, ourselves a faithful friend; but heaven is richer through our loss.

JOSEPH CARMAN

Was born on Long Island, N. Y., in 1917, and died at his home, near Picton, on the 28th of

from house to house, and a gracious awakening was the result. The villagers, who were chiefly fishermen, living on the coast, spent their Sabbaths in mending their fishing tackle; but all this at once ceased in the old-fashioned cries for May. 1882. Most of his life was spent in Prince Edward County. At special services held in 1841, by Revs. R. Jones and the late S. Warner, he was conrestant the late S. Warner, he was converted and joined the Wesleyan Methodist Church. For nineteen years he was an acceptable class-leader. He was a quiet, unobtrosive man, but a consistent Christian. It was necessary to know him intimately in order to estimate rightly his worth; and, where known, for a great number of years was a useful class-leader and hard working local preacher, travel-ling long distances, never feeling so much at he was highly esteemed. His second wife and four children survive him. He died peacefully and triumphantly. His last words were, "I am passing through the gates; all is bright and clear." John F. German.

SISTER CHRISTENA STEWART, Departed this life in blissful hope of a glorious

immortality, July 17th, 1892. She was born in Ireland in the year 1825, has been a resident of the county of Bruce, since 1852. She was converted in early youth. Sister Stewart was retiring and unassuming in character. Decision and firmness were the elements of her being and when once convinced in reference to duty, with unhesitating and undeavia-ting step she walked in its pathway. She was a faithful attendant upon the means of grace; her seat in the sanctuary was seldom vacant unless circumstances beyond her control forcibly forbid her being there. W. SELLERY.

JAMES GRAY

Was born in Eagland, near the borders of Scotland, in the year 1806. He came to Canada over fifty years ago, settling in the lower Province, where he remained for some years, and from there removing to the town of Dundas, where, under the ministry of Rev. I. B. Howard he and several members of his family were ard, he and several members of his family were converted to God.

The last twenty-four years of his life have been spent in the township of Windham, county of Norfolk. He was a member of the New Connexion, and, since the union of the Methodist Church of Canada, a regular attendant on the means of grace, and a firm believer

in Methodist doctrine. Possessed of a quiet confidence in Christ, having no fear of death, he fell asleep in the arms of Jesus on the 14th of September, 1882, loved b many and respected by all.

The funeral services were largely attended,

many mourning friends and a long line of carriages accompanying the remains to their last resting-place in the Bethany Cemetery, on the Teeswater Circuit.

MRS. JACOB HOHL,

Late of Galt, was born in Wurtemberg, Germany, Oct. 19th, 1821. The child of pious parents, she enjoyed the blessings of a Christian home and an early religious training. These influences were fruitful of good in her case, and while yet a child she learned to love and fear

Her marriage took place on Oct. 28th, 1842, and in 1851 she, with her husband and children, came to America, settling for a few years in Rome, New York State. Here she united with the Methodist Church, which she found to be most congenial and helpful to her religious life, In 1854 the family came to Canada and settled in Galt. Our sister immediately sought the fellowship of the Methodist Church, and within its fold spent the residue of her years on earth.

As a Christian she was earnest and prayerful, hands of the trustees.

Our Sunday-schools, six in number, are all in a prosperous condition, having a good staff of workers and worthy superintendents. Several and sought him in all the means of grace as long as health permitted. and sought him in all the means of grace as long as health permitted.

On Tuesday, Sept. 26th, 1882, Mrs. Hohl calmly fell asleep in Jesus. R. H. Waddell.

MRS. W. H. WINNETT.

Minnie P. Bradley was born at Port Dover, Oct. 3rd, 1849. Blessed with pious parents she was consciously saved at ten years of age. Re-moving with her widowed mother to London she passed into the fellowship of the Queen's Avenue Church, and sang with much acceptance

Avenue Church, and sang with much acceptance in its choir until her marriage in 1874.

On the building of Wellington Place Church Bro. Winnett and wife cast their lot in with the new cause, and until death our sister was alive in helping its various interests. Sunday school, Band of Hope, Ladies' Aid—all had a share of her time and attention. Her death was quite gradden and the algoing days of her illness made. sudden and the closing days of her illness were clouded with delirium. Still there were precious testimonies to the presence of the Saviour with her and of his Divine support abundantly vouchsafed. A lady friend sitting at her bedside heard her sing a few lines of "Rock of Ages."
To her husband she declared how precious to her was the "blood of Jesus." The end came on Wednesday, Oct. 25th. A vast concourse of people assembled at her funeral, as also at the people assembled at Der Juneral, as also as a funeral service in the church on the Sunday week following. Her death was a shock to the entire community, and her stricken husband and mother and brother have the deep sympathy of a very large circle of friends. STAR LIFE ASSURANCE SOCIETY

ELISHA HUFF,

Son of Solomon Huff, was born in Adolphus-town, January 5th, 1798, and, when five years town, January 5th, 1798, and, when five years old, with the rest of the family moved to "Huff's" Island, in the Bay of Quinte. At the age of twenty-two he was converted to God under the ministry of Elder Case, who was laboring among the Indians on Grape Island. He continued faithful during the remainder of a long life. The memory of that happy day he kept fresh. Passing the island, he would often call the attention of those with him to the long life. The memory of that happy day he kept fresh. Passing the island, he would often call the attention of those with him to the place of his conversion. The last time he place of his conversion. The last time he call the big daughter "You can be conversed to his conversed to his daughter "You can be conversed to his daughter "You can be conversed to his conversed to his daughter "You can be conversed to passed it he said to his daughter, "You can think of it, when I am gone, that I was con-

think of it, when I am gone, that I was converted there."

His piety was beautiful in its simplicity and fervor. His gratitude to God and sweet contentment, both in health and sickness, were refreshing.

He loved the means of grace, and attended them regularly. His warm testimony, and generous support to the cause of Christ were freely tendered. He was too deeply interested in that cause to remain ignorant of its definition.

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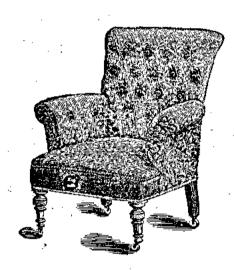
Furniture. &c.

JOLLIFFE & CO'Y, He entered into rest on Sunday evening, July 16th, 1882. He leaves behind an excellent family, of whom three sons and four daughters (one the wife of Rev. W. J. Hewitt), most of whom are walking in his footsteps. S. Sing.

MANUFACTURERS AND IMPORTERS OF

For more than half a century a class-leader and local preacher, well-known and respected by his Church and neighbors, departed this life in FURNITURE. glorious hope, having fought the good fight and finished his pilgrimage with joy, in Yorkville, October 10th, 1882, aged eighty-three years and Our venerable and sainted father was born in

&c.. &c..

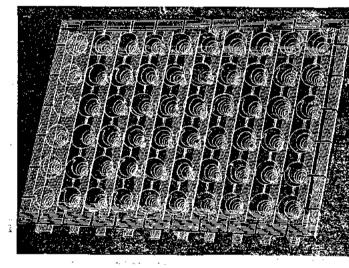


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A. B. FLINT, 35 Colborne Street, Toronto.

NOTICE IS HEREBY GIVEN, THAT NOTICE IS HEREBY GIVEN, THAT
the Toronto, Grey, and Bruce Railway Company will apply to the Legislature of the Province of
Ontario, at the next session thereof, for an Act to
amend the several Acts relating to the said Company,
and for further power for the issue of bonds and debenture-stock, and to re-arrange their bonded debt, and
for the repeal of sections swelve and thirteen of the
Act forty-three Victoria, chapter sixty-six, providing
for the appointment of a commissioner for the purpose
ther sin mentioned; and also to repeal the seventeenth section of the said Act, providing for the election of a director by certain municipalities therein
mentioned, and for other purposes; also power to arrange with other Railway Companies for station accommodation, and to join with other Companies in the
erection of a joint station; also the right to make running arrangements with other Railways; also for
power to purchase and charter and work steam-boats
and other vessels, and to make strangements for
erecting, and working, and otherwise dealing with
slevators, and to declare legal and valid all debentures
issued, or to be issued, under By-Lawa passed byth;
several municipalities in aid of the said Compa; v
and for other purposes.

W. SUTHERLAND TAYLOR,
Nov. 11th, 1882.

W. SUTHERLAND TAYLOR, Nov. 11th, 1892. See T. G. B. Railway Co.

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2763-652

NOTICE IS HEREBY GIVEN THAT

the Missionary Society of the Wesleyan Methodist Church of Canada, and to repeal clause site of the Act of Incorporation of the said Society and enact in lieu thereof, that the said Society and enact in lieu thereof that the said society and enact in lieu thereof that the said society shall require, so that, however, the annual value of the said real estate shall not, at any time, exceed the sum of ene hundred thousand dollars; and to repeal clause six of the said Act and enact in lieu thereof, that the said society shall be capable of taking, holding, or receiving any real or personal estate by virtue of any device, so that however, the annual value of earl device, so that however, the annual value of earl device, so that however, the annual value of canada, and to repeal clause six of the said Act and enact in lieu thereof, that the said society shall be capable of taking, holding, or receiving any real or personal estate by virtue of any device, so that however, the annual value of earl device, so that however, the annual value of receiving any real or personal estate by virtue of any device, so that however, the annual value of the said society shall be capable of taking, holding, or receiving any real or personal estate by virtue of any device, so that however, the annual value of early thousand dollars; and to empower the said Society so that however, the annual value of early the said to empower the said society of the said society and enact in lieu thereof that the said society of the said society so that however, the annual value of taking holding or r

ROSE, MACDONALD, MERRITT & COATSWORTH Solicitors for the Applicants.

2736-2762-1y Toronto, November 30th, A.D., 1882

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Book-Steward's Actices.

The Premium offered with the GUARDIAN is being pushed forward as rapidly as possible, and will be sent out at the earliest moment.

Any person having copies of PLEASANT HOURS for September 24th, 1881, January 14th, 1882, May 27th 1882, or of the SUNBRAM for December 19th, 1881, will oblige by sending them to this office to complete file copy.

We have now ready a small lot of the Premium offered with the METHODIST MAGAZINE, VIZ., "Lives of John and Charles Wesley." We are now, filling orders according to our present supply, and hope shortly to have full stock for immediate attention to all coming orders

Home & School will contain full Lesson Notes It is received with very great favor. It needs only to be seen to be appreciated. Specim us will be sent free. The first number contains an Irish Christmas Story, and is full of Christmas pieces and poems Price \$1 per 100.

THE CANADIAN SCHOLARS' QUARTERLY for the first three months of 18-3 is now ready. It contains 24 pages, with Questions, Answers, and Explanations on the Lessons, and thirty-nine Lesson Hymns-all for two cents a quarter, or eight cents a year. The best and cheapest Scholars' Quarterly published.

We have this year prepared a printed Envelope with blank spaces for filling in name and address, and which is intended for distribution in the news of our churches where the minister is unable to visit his congregation in the interests of the GUARDIAN and MAGAZINE. On these envelopes they can write their orders and enclose amount. These envelopes will be supplied free to those who apply for them. In writing, kindly state the number you will want.

Many of the brethren have not responed to our notice requesting the list of Post-Offices on their Circuits. In consequence we are unable to furnish them with the lists of old subscribers. A prompt response to this call will be appreciated.

Brethren who are accustomed to forward orders for Guardian, MAGAZINE, Premiums, or any of the other periodicals, and do not forward the amount with the order, but remit for the same afterwards, will greatly lessen the liability to make mistakes, and save us lessen the liability to make mistakes, and save us a great deal of trouble if they will remember the following:—Never dupiteate an order. If you have ordered the periodicals and did not pay for them at the time, they are now charged in your account, and it is only necessary to say that the amount sent is to be credited to your Book Account. If your order has not been filled as you wanted it ask us to refer to the order again and mention where we have erred. Always distinguish new subscribers from the old. The kind attention of our friends to this respectful request will greatly help us in keeping accurately this important department of our Book and Publishing House.

GUARDIAN PREMIUM for 1883.

"PRAYER AND ITS REMARKABLE ANSWERS,"

Being a Statement of Facts, in the Light of Reas and Revelation. By Wm. PATTON, D.D. Price to Guardian Subscribers, 35c. post paid. This valuable work is a duodecimo volume of 400 pages, and its selling price in the United States is \$2.

MAGAZINE PREMIUM for 1883.

THE LIVES OF JOHN AND CHARLES WESLEY. By JOHN WHITEHEAD, M.D.

Price to MAGAZINE Subscribers, 40c, post paid This is a bulky volume of 572 closely printed pages, equal to 800 pages of the Magazine, and is the most complete of the many Lives of the Wesleys.

CANADIAN

METHODIST MAGAZINE For January, 1883.

The Seventeenth Volume of this Magazine begins with an excellent number. Among its contents are a beautifully illustrated article on "The Land of the Midnight Sun;" the first instalment of Stauley's Through the Dark Continent," with ten graphic illus trations, and an article on the Poet Lowell, by the Rev. L. Hooker, with fine portrait and copious citations. Dr. Daniel Wilson, President of Toronto University, contibutes an admirable article on the "Native of Canada, their origin," a subject on which is one of the most eminent of living authorities. The Rev. E. A. Stafford, President of the Montreal Conference, contributes a striking article on the contrasted characters of Wesley and Voltaire. Rev. Hugh Johnston, B.D., concludes his Reminiscences of Dr. Punthon, enriched with copious quotations from writings of the great orator, never before published in Canada. Two Chapters of the Serial Story, which promises to be of intense interest, are given. Methodist Union, Missions, and our Educational Work are fully treated by the Editor.

The February number will contain articles by Dr. McCosh, Dr. Nelles, and probably by Dr. Sutherland on Methodist Union. The new volume gives promise of largely increased circulation and usefulness. Price \$2 a-year; \$1 for six months; 20 cents

per number. For sale at all Bookstores.

Connexional Actices.

MOUNT FOREST.

Rev. William Williams, President of the London Conference, will preach the Anniversary Sermons of the Methodist Church in this town, on Sabbath, Janu-ary 21st, and deliver his celebrated lecture, "Elbow on Monday evening, 22nd, in connection with musl tea meeting. T. Brock, Pastor.

ALLISTON.

Missionary Services will be held in Alliston on Sunday, January 7th. The Rev. Mr. Beaudry, of Montreal, will preach morning and evening, and address the children of the Sunday-school in the afternoon. On Monday evening, the 8th, Mr. Heaudry will address the missionary meeting in Cookstown; on Tuesday evening in Thornton; on Wedneaday evening in Bradford; on Thursday evening in Newmarket; and on Friday evening in Aurora.

MISSIONARY MEETINGS. The Rev. L. N. Beaudry will attend at the under-mentioned places at the dates indicated, to preach and address public meetings in behalf of our Missionary Society.

BRADFORD DISTRICT.

January 7th—Alliston, sermons, a m. and p.m.

... 8th—Uookstown, meeting, 7 p.m.

... 9th—Thornton, meeting, 7 p.m.

... 10th—Bradford, do. 7 p.m.

... 11th—Newmarket, do. 7 p.m.

... 12th—Aurora, do. 7 p.m.

BARRIE, COLLINGWOOD, AND LINDSAY DISTRICTS.

BABRIE, COLLINGWOOD, AND LINDSAY DISTRICTS.

January 14th—Barrie, sermons, Il a.m., and 7 p.m.

14th—Allan sale, sermon, 2.30 p.m.

15th—Collingwood, meeting, 7 p m.

16th Barrie, ... 7 p.m.

17th—Orilia, ... 7 p.m.

17th—Crilia, ... 7 p.m.

The Barrie Meeting, ou the 16th, will be addressed by the Rev. Jacob E. Howell, M.A., as well as by Mr.

Beaudry.

The Allandale meeting on Wednesday evening, the 17th January, will be addressed by the Rev. J. E. Howell, M.A., and others.

Collections and subscriptions in aid of our missions will be made after each sermon, and during each meeting.

E. B. HARPER.

Chairman of Barrie District. E. B. HARFER, Chairman of Barrie District.

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Mrs. Wirslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with nover-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and disurbers, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price wenty-five cents a bottle.

2741-17

A Knabe in the White House. (From the Baltimore American.)

There was seen yesterday at Messra Knabe & Co.'s factory a magnificent concert grand, just finished by them for the presidential mansion. Pr.s. ident Arthur, who is a thorough conneisseur of music, in selecting a piano for the White House decided in favor of the who is a thorough commons.

plano for the White House decided in favor of the Knabe Piano as his preference, and ordered accordingly the instrument referred to. It is a concort grand of beautiful fluish in a richly carved rosewood case, and of superb tone and action—an instrument worthy in every respect of the place it is to occupy. It was shipped to it; destination yesterday.

2773-1t

EVIDENCE IS CONSTANTLY ACCUMULATING in favor of the popular remedy for throat and lung disorders, theumatism, neuralgia, stiffness, soreness, kidney troubles, piles, sores, scalds, burns, and the maiadles and injuries to which horses and cattle are liable.

Of Dr. Thomas' Eclectric Oil, Dr. Heaudein, Hull, P.Q. says, "I have sold at for over three years and I have never sold a medicine which has given more general satisfaction."

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general satisfaction."

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P. M. Markeil, of West Jeddore, N.S., who "had a horse so lame he could hardly walk," states that "two or three applications completely cured him."

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MARRIED.

On the 30th ult, by the Rev. W. Waish, brother of the groom, assisted by the Rev. A. C. Wilson, at the residence of the bride's mother, Mr. Alexander Walsh, Perrytown, to Annie, daughter of the late James How-den, Cavan.

On the 13th inst., by the Rev. D. E. Brownell, at the residence of the bride's father, Mr. George Henry Trefiry, of South Norwich, to Miss Catherine S. Howell, eldest daughter of Peter Howell, Esq. On the 20th., inst., by the Rev. D. Rogers, assisted by the Rev. Wm. Warner Clark, D.D., of Brooklyn, N.Y., at the residence of the bride's mother, Mr. Amos A. Pickard, of Blanshard, to Miss Annie Ready, of East Nissenti

On the 20th inst., by the Rev. John G. Fisher, at the residence of the bride's father, Mr. Edwin W. Hunt to Miss Emily I. Reid, all of Nassagaweya.

DIED. On Saturday, the 23rd inst., at the Parsonage, 171 George Street, Toronto, Lena Kate Richmond, infant daughter of the Rev. Thomas Cullen, aged four months. On Saturday, the 9th inst., at the residence of her sen. Rev. Wm. Kettlewell, Hamilton, after a brief illness, Mrs. Wm. Pelherick, aged 68 years. Her end was peace.

On the 12th inst., at Beaumaris, Fondero Island Muskoka Lake, Mary Amt Willmott, aged 78 years.

Miscellaneous.

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MAYORALTY. 1883.

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Secondly—The public were and are thus enabled to buy direct from the manufactory for cash at a less price than dealers have to pay on credit.

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