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#### Literary and Religious.

I. H. S.

Thou art the Way, I never should have found Him, Whom long my soul had sought, (By reason of the dazzling rays around him, Wrapped far beyond my thought): I payor should have dared invade His glory With my low, grovelling prayers. Nor come before him with the piteous story Of all my sine and cares-Hadst thou, Divinest One, not condescended

To thine incarnate form Wherein the majesty of Godhead blended For thou hast taught me, when I fall before Thee In reverence, worship, love, I am adoring, as I thus adore Thee, The God supreme above.

Thou art the Truth—the Logos, the eternal Reason and source of all. The support, wisdom, guidance, light supernal, That round thy creatures fall; Thou art the satisfying explanation Of all that was and is: The Father's wondrous secrets of creation Are thine no less than his,

One hand he holds, and thou dost lay thine other, (Dear hands that once have bled!) With just such human touch as any brother Might lay his on my head: And I can trust my ignorance unto thee, All unashamed, and bring

My beart, that it may be enlightened through thee.

Who knowest everything. Thou art the Life; when earth sprang into being Thy word pronounced it fair: When systems ranged themselves, at God's decreeing,

In orbit, theu wert there. All joy, all peace, all hope beyond forecasting, Spring from the pangs that wrenched life evertasting Out of the heart of death. All good that ever came to cheer the ages,

All providential grace. All alchemy of nature that presages Rare futures for our race-From first to last by thee are generated: Yea, from a senseless clod, This soul that praises thee thou hast created;

Thou very God of God! Therefore I yearn to walk that Way behind thee, By which thy saints have gone, Through light, through dark, assured that I shall and

Near, if I follow on. Therefore I crave that Truth to clear my vision From error's blinding blight,

Whose mists o'ercloud, at times, the pure elysian So baloed with that light. Therefore I seek that Life-so through thy merit To me vouchsafed, that I, Heir to supreme possessions, may inherit

The life that cannot die. O Way, O Truth, O Life! No declaration From thy dear lips could fall, Fitted to fill, with loftler exultation,

The soul that grasps it all.

#### GOSPEL TEMPERANCE.

Much has been said the past two years about gospel temperance, and most of the mon who have talked so earnestly about it had been for years entire strangers to gospel teaching, and the efforts put forth by God's ministers for the reformation of the world These men stepped from the gutter, uplifted by Christian men, to the platform to teach the Church the theology of God's plan of salvation. When men, who have spent their lives in the poisoned atmosphere of the saloon, inhaling the miasm of prejudice against the gospel, making the chosen servants of God the song of their drunken carousal, attempt to teach the philosophy of temperance, we must expect they will proclaim more of error than truth-that while demanding charity for these whose bread was the price of their own blood, they will be unsparing in their denunciations of true Christian men who do not fully coincide with all their theories.

was "Thou shalt not," and that plan of pro- to see Him. His communication with all but hibition is engrafted upon every page of the divine law. It is God's plan of treating vice. hand; and all the errors and wilful misrepre-Gospel temperance is therefore a misnomer to any effort that falls short of prohibition. But, in violation of God's teaching, we have been forbidden to deal with wrong-doers, and been taught to confine our efforts to the reformation of their victims. Forgetting the ing and misreporting His words, and adding example of Christ-who applied the scourge with well-directed blows, and made no effort to heal the sick until the money-changers were banished from the temple, and their tables had been overturned—we are commanded to embrace the rumseller with affection; to make no effort to banish his unholy traffic; but leaving these cesspools of pollution to spread disease, seek the cure of the contagion thus engendered; giving license to these schools of vice, seek to reform the gra nates who have obtained diplomas of power of any man by simply permitting him crime, and leave the professors to continue to look with his eyes on the bodily form of the instruction to the next class, selected from the rising generation.

Forever banish any such theory of gospel temperance. It is the plan taught not by ity in the world is vastly overestimated by our God, but devised by devils to prevent the friends; and that the real sources of spiritual overthrow of vice. Gospel temperance teaches the sin of drinking, and does not confine that sin to the effects of drunkenness. It teaches the sin of putting the bottle to a neighbor's lips, and claims the right to prohibit all sin, and enforce its prohibitions, not point are pertinent, too: "It is the spirit that let the girls do that, if anybody; I have got And sometimes we come out of little Zoar only by divine but by human law, whose officers are commanded "not to bear the sword in vain," but "to execute wrath upon him who doeth evil."

The gospel plan of temperance is identical forces their truth upon the hearts of men, and with the gospel plan of salvation. Repent- not any further representations made to their ance must precede forgiveness; evil must be senses.

forsaken as the evidence of true repentance. Before God will forgive the rumseller, he must abandon his unholy traffic and publicly confess his sins. Man commanded to forgive seventy times seven is nowhere required to change God's plan of forgiveness, and make it precede repentance. Therefore, let us turn to the Bible for our standard of gospel temperance, and studying carefully God's plan, we shall learn that it is our duty to employ such terms as "Ye generation of vipers" in addressing the rumseller, to secure prohibitory legislation against the traffic, and offer no terms of compromise while thay cling to their hellish business. Then let the religious press present the truths of gospel temperance. Let the pulpit resound with the eloquence of earnest appeal to accept the teaching of the gospel; and while laboring for the reformation of the inebriate, let us cease not in our effort, by God's plan of pro- proofs of the theory. But there is no perspechibition, to banish the traffic.-N. Y. Christian Advocate.

#### THE PROPHETIC CONFERENCE.

A goodly company of devout men in the city of New York have recently been endeavoring to persuade one another and to convince the world that the Lord Jesus Christ is soon to reappear in a physical body, establishing His throne in Jerusalem, and setting up in the earth a visible kingdom. For themselves they aver that they find great comfort and stimulus in this expectation, and when they lament the inability of their brethren to share it with them, the voice of their deploring falls into the tone of reproof. We have given such attention as was possible to the arguments of these good men, but we do not find ourselves convinced.

To begin with, their method of interpreting the Bible does not encourage us to hope that their exegetical study will yield any valuable results. To insist on a literal interpretation of every text that can be made to bear a literal construction, is to vacate the Scriptures of a great part of their meaning. Such words, for example, as death and resurrection are quite as often used in a spiritual as in a physical sense. Such words occur in many pass ages that make a sort of sense if they are literally translated; but the result thus obto scientific formulæ. It is not until this writings is clearly apprehended that the study | If this be a mistake, it is a very grave mistake. of the Bible can be pursued with advantage, and this truth is one that the people of the prophetic conference do not seem to have seen In the second place, the notion that the physical presence of the Lord in the world would be a great reinforcement in carrying on His work; that His spiritual presence is weak and inefficient, and that His kingdom can never be established until he shall be here in the flesh, so that a few of all the multitudes of men may see Him with their eyes and hear His commands with their ears-this notion seems to us childish and unworthy. The explicit word of our Lord himself--- It is expedient for you that I go away"—settles this question, so far as words of authority can settle it. And the reason on which this word a very few of his disciples must be at second-

in the flesh is under the limitations of space and time; He can only be in one place at one time; not one in ten thousand of all the peo-The first moral command of God to man ple who dwell upon the earth could ever hope character more befitting those facts. sentations that enter into the reports of the sayings of men would surely affect the messages that should be conveyed by Him to His disciples. Imagine the newspapers fighting to get the first news about Him, misunderstand. their sapient comments upon them! Moreover, all that would be added to Christianity by the bodily presence of Christ in the world would be such a revelation of Him and His truth as can come through the senses. Whatever the senses can do toward giving us an apprehension of spiritual truth would be done for a very few persons more effectually than it is done at present. But how much, after all, do the senses avail in this direction? How much would be added to the real spiritual Saviour, and to listen with his ears to the Saviour's voice? It seems to us that the power which would thus accrue to Christianinfluence and power lie deeper than they are wont to think. This exaltation of the bodily presence of Christ above His spiritual presence savors of ritualism: it is a setting of the form

above the reality. Christ's own words on this

quickeneth; the flesh profiteth nothing. The

and they are life." These words we have:

and what we most need is the Spirit that en-

But the most serious objection to the creed pairing view of the present condition of the world. Their interpretation of prophecy results in the belief that the age just preceding the coming of the Lord is to be an age of great moral and religious declension; an age of apostacy and political commotion and moral disorder. Accordingly they find it necessary to show that the presentage is of this character. The expectation cherished by these good men is based on the theory that the world is growing worse and worse continually. The Pope himself is not more skeptical about modern civilization than some of these proclaim themselves to be.

Of course evidences enough are to be seen on every hand that society is yet far from perfect; and the defalcations and corruptions and revolutions of the period are pointed to as tive in this view. Iniquity does abound, but it did much more abound in past times. Every careful student of history can see that the movement of the ages is an upward movement. All along the line the forces of righteousness and peace are advancing; and though the march is slow, and the end of the campaign is yet a long way off, yet the kingdoms of this world are steadily and surely becoming the kingdoms of our Lord and of His Christ.

Now if this be true, it is surely a great misfortune, to say nothing more, that Christian men should not see it and know it. If the world is growing better all the while under the tuition of God's spirit and the steady culture of His infinite goodness, it is not only a grievous error, but a serious dishonor to Him to be proclaiming that it is all the while growing worse. Not to see the progress of His truth in the world, and the victory of his patience over the brutality and selfishness of men; not to know that He is here, working silently but mightily along all the lines of moral influence-mitigating the strifes of men, lifting up their moral standards, purifying their moral vision; but not to rejoice in this work that He is doing, and in the promise that it gives us of a purified society; but to think instead, that the ruling forces of civilization are the forces of evil, and to deplore and be wail the absence of the Lord from the world tained is meagre and jejune when compared | is to come perilously near to the sin against the with that which we get when the words are Holy Ghost. We beg our brethren to study understood in their heightened and glorified carefully the moral condition of this present signification. There are parables in many age as compared with that of the ages that phrases that the literalist tries hard to reduce | have preceded it, before they venture further to insist upon the sweeping generalization highly symbolical character of the sacred that the world is growing worse and worse-

> We have great respect for many of the men who composed this conference, but we have no respect for their doctrine on this subject. It is a compound of literalism, ritualism and pessimism; and its effect upon the Church cannot be salutary.—Sunday Afternoon.

#### THE CHURCH AND AMUSE-MENTS.

It is not worth while for the Church to be very deeply concerned about making sport of children; neither can she use fun and amusement to any very good effect. Her main work would seem to lie in another direction; rather to the making men serious and: earnest than sportive and gay. Succeeding in is based is not hard to understand. Christ this, some of the frivolity and shallowness that are so prevalent and so painful to witness would give place to a deeper appreciation of the facts of our existence, and to a

> She cannot lure men to virtue and Chris tian living by any sugar-plum incentivesthe road is too hard and steep for that-but only by her appeal to the eternal truths and to the deepest and grandest instincts of the soul. Her tea-tables and her parlors are good enough in their way, but her main dependence must be upon something very different, and her main attraction must be directed to something very much higher.

Important as is this matter of amusements, and fraught with danger as it is, we can make too much of it. The woman that if she had thrown up hands of alarm and uttered shrieks. It is not good to hold the attitude that one who has indulged in amusements has committed the unpardonable sin. If we treat them as if they were like the diseases of childhood, incident to yellow fever, bringing almost inevitably death, we shall do the wise thing. You have got the chicken pox, have you? Well, well! we will try to nurse you out of it, and byand bye we hope you will have outgrown these allments. You want to learn to dance, do you, young man? Well, I think I would something more profitable and quite as words that I speak unto you they are spirit | amusing for you to do. You want to dance. do you, young girls? I think you are better off without it, and here is something more

of these devout men arises against their des- it as to prevent excess, and it will be made China. If we did but know their meaning, comparatively harmless.

The best way to fight the evils which belong to amusements is not by ecclesiastical action but by vitality of Religious Faith. One praying and laboring with a consecrated are heard in the air. God hastens on his heart for the salvation of men, will not be everlasting purposes. The great commission likely to dance too much or play cards too is given to us and we must obey it." Go on, much. With a vitalized heart and a vitalized Church this question of popular amusements i something terrible; and I charge you, do not takes care of itself .- Rev. Samuel Scoville, in Christian Unions

#### NEED OF PROGRESS.

On the occasion of his recent visit to Leed's Mr. Spurgeon gave one of his earnest, prac tical addresses on the need of going forward religiously, from which we take the follow-

I thank you very much for this hearty reception, but I am sure I have not the slight est idea of what I have done to deserve it and I am afraid it arises from a lively zense of something to come, which will be grievously disappointed. I am one of the most unfortunate of human beings. I am expected to make a great speech, and that is a thing I never did do. I was not born to it. I can only speak right on and tell you what: I this reflection: if we do not drive on, Satar DRIVE ON !

You all know the name of that great Welsh Baptist minister, Christmas Evans, and hove gloriously he preached. He was accustomed to spend very much of his time in making either by himself persons lly cr by his messenevangelistic journeys from town to town with his pony and chaise; and so, when he came to die, they gathered around the old man to listen to his last words, and after he had said | the devils are an example : to us in one other some precious things about his Master, he be. gan to dream, and the very last thing he said was, "Drive on, drive on." And somehow I thought it was a very good word to address to you, my brethren of the Baptist Union, and to you, my brethren of all Christian denominations. Drive on! drive on! There is such a tendency to pull up to refresh-such a tendency to get out of the gig and say, "What a wonderful horse! Never saw a horse go over hill and down dale like this horse—the best horse that ever was, real sound Methodist or Baptist horse." Now, brother, admire your horse as much as ever you like, but drive on. I have known some who have often felt a sort of disposition to go back; they are afraid. "Philosophers tell us the road is up; we cannot go that way; " but I say drive on, over the philosophers and all. You will find when you get to that desperately bad piece of road that they are always telling us of, that after all it has been improved by being broken up a little and being rolled down again-at any rate, drive on! Oh, if there are any of you that have got to sitting still in your gig, admiring the scenery and counting over all the souls that you have already brought in, do drive on, brethren, do drive on. Your Lord and Master tells you to "Go into all the world and preach the Gospel to every creature;" and you feel certain that you have obeyed that command because you have opened a little room three and a half miles from where you are. Now drive on, do drive on. There is more to be done, a great deal, than if you had attempted it you will be likely

to accomplish -drive on. PROGRESS NECESSARY TO EXISTENCE....

Qur only hope as Christian Churches of healthy existence lies in progress. You cannot stand still; it will be your ruin if you do, and it is at your peril if you attempt it. When Napoleon engaged in fresh wars, some one made me what I am, and conquest must posed to take at first maintain me." It is so with the Church of God-you must go on conquering or being authorized by English action thus far, The conquered. The case stands just thus, as the promises of the English government have Scotchman put it to his regiment before the not been fulfilled, and it now appears that battle. Says he, "Lads, there they are. If. ye dinna kill them, they will kill you," and that was quite enough. You must go on, and vanquish sin and all the powers of darkness and evil, or else you will be vanquished yourself. I have got a fine son, as I think, but talked pleasantly with her child, which she he is not contented with being tolerably tall; found standing out upon the window sill of a he must ride on a pair of wheels. I shall not third story, and, without exciting its fears, try it myself. Reasons forbid; but I am won it to her arms and safety, was wiser than told that the practical reason why a fellow keeps upright on those wheels is because he goes on-and if he did not go on he would go off. It certainly is so with every Christian Church. If it does not go on it will off; if it does not advance, it is impossible for it to retain what it already has; it will lose if it does youth and inexperience and a low grade of not gain. Go forward, brethren! Drive on, moral development, rather than like the I pray you, because your Master's command is large and wide.

We have no idea of what the world is. There was a mouse that lived in a box that one day found the lid open, and it crept up the side of the box, and stood in a cupboard, and looked round the cupboard, and said, "I had no idea the world was so big as this." and Bethel and Ebenezer, and we say, as we look at Leeds, " Dear, me what a large world this is." And so it is. Leeds is a very wonderful place, but London is almost as wonenjoyable. By some such attitude and derful, and the British Isles are larger still, method as this most will be saved from any but their population is a drop in the bucket great attention to the matter any way, the to the teeming millions of India. What a

we should scarcely need to hear the word "Drive on!" and "Rest and be thankful" would never cross our minds. We should say, 'Speed on! Speed on! the wings of angels brethren, Eccause the need of the world is believe those who would make the needs of the world to be less than they are. Nowadays it seems that men are not immortal. We have lived to grow so wire that first we were next-of-kin to the ape; now, at last, it becomes a portion of theology that we are apes till wa are converted, then we get souls. I do not believe it, and I believe that such theology hamstrings activity, and cuts the very throat of earnestness, and is to be denounced straightway. I believe that if men do not believe in Jesus Christ they will be cost off forevex from the presence of God and the glory of his power, and it is ours to carry the remedy to the utmost ends of the earth according to our ability. Besides that, recollect that if our Master's commission and the world's needs do not move us, we have will, and if we are not a ctive he will be. Hg. is not omnipresent; but though I cannot say where he is, I should not I ike to say where he is not, for he seems to be everywhere gers, and he compasses sea and land to win souls for destruction. He is an example to us in that, and I cannot help thinking that roint—that you never bear of their quarrelling. I mover heard that there were sects among them; but they seem with an awful unity to press forws and in the cause of evil with intense and ter ribe earnestness, trying to maintain the th rone of darkness and death. Let us be can test because they are; let us be united; lest our kingdom fall. God help us to be strong in the Lord and in the power of his might. "Drive on" is my motto. Union is strength; "weave truth with trust "-yon walkcan fin ish my sentence.

#### TURKEY AND THE TURKS.

It is one of the best lessons that a Christian

Church can ever learn.

recently delivered a very interesting address the Turkish Empire in New Yo. ck. He commenced by giving a sketch of the rise and progress of Mchammedanism over Asia. Africa, and a part of Europe, which was synchronous with the conversion of the British Islands to Christianity. He regarded the rise and progress of Mbhamme danism as a sort of preparatory works to the spread of then gave a graphic description of the charactor of Turkish fule throughout the empire, confirming from his own knowledge and observation all that has been written of the sutrageous oppression of the people: of the atter impossibility of obtaining justice courts, of the universal prevalence of bribery, and of the fanaticism of the Mehammodans generally. The special points of his address was the effect of the Angle-Turkish: Alliance and the English protectorate in securing a retorm of the enormous abuses which have characterized Turkish rule, and especially as preparing the way for the progress of the gespel. Dr. Jessup took a very asked him why he should wish to push his favorable view of the subject, the same there was perhaps less "faith:" in the new armies any further, and he said, "Conquest which all the friends of missions were dis-

Such views, we regret to say, are not tally as of old, it is inclined to keep the whole been in alliance with the Christian Catholics. subject of reform with the Turks themselves But I suppose he had it then in his mind to rather than to use its power in putting down. Turkish misrulo. Our own intelligence from: Turkey does not encourage the hope of any great or, at least, any speedy change through the protectorate. Turkey will never be reformed excepting by the destruction of the present abominable dynasty, or under such compulsion as is equivalent to its destruction. Within the last week we have received a letter from Turkey not intended for publication, but setting forth the real state of things, It is from the best informed source. The writer savs:

"The American papers and some of our letters express great hope for the future of Asiatic Turkey from the Angle-Turkish alliance. For myself I can see no great occasion for exultation, at present. I believe that sion for exultation, at present. I believe that the parochial clergy in the country (who are the final issue will be good, but the long-generally sound) should give up their pulpits talked of 'reforms' will be slow in coming. England will not, I apprehend, interfere very actively on the start. I can find no intelligent man, not a Turk, who has any confidence in the ability, or even willingness of the Turks to effect political and social reforms; and the best men among the Turks; themselves will acknowledge the same thing

"The position of England is a very delicate and difficult one. The Christian pop- creed, and is honeycombed with heresy and ulation of the country have great confidence unbelief .- Cor. N. Y. Observer.

tone of a community will be set so far against | meaning there is in these words, India and in her, but they also greatly blame her. They say that but for the interference of England, Russia would have freed them from this intolerable despotism, although she might not have given them the best sort of a government. And now, unless the English are prepared to exert a heavy pressure upon the Turkish government, and institute thorough reforms, the discontent will be very great, and it may even lead to revolution in Asiatic Turkey."-N. Y. Observer.

#### RELIGIOUS THOUGHT IN EUROPE.

Ериникон, Oct., 1878.

I have been, since I last wrote to you, pending son to time in England, France, and Switzerland. France is perhaps the most promising country on the continent of Europe. While the Germans are threatened with Socialism of the worst and most daring kind, and have no very special religious movements to a uniteract it, the French are in the main constented, and there is an unquestionable stirring among them of spiritual life. M. Ra vellaud is a man of different stamp from Fath er Hyacinthe. The Father has, it is admitted on all hands, great oratorical gifts, but he has accomplished nothing, and the revasor, people are beginning to say, is simply this, that he has no depth of faith.

The latest convert: from Rome, on the other and, is a believer in the most serious sense of that expression. A barrister and a journalist he has been taking an active part in public affairs. The conviction which at first was one of the reasons only, that France needs a religion, and that the religion which appears best to suit it is Protestantism,that conviction has become a belief of the heart, and he is throwing himself into the work which seems to lie to his hand with an enthusiasm which promises great things. A new daily newspapen is about to be started: under his editorship, and great things are expected from his pen.

In Switzerland matters are not in a good state. Rationalism has out deeply into all! the cantonal Protestant Churches, and its fruit is appearing in the scarcity of candidates for the ministry. A parish minister in Berne, who has a very nice country cure, and who spoke English remarkably well, told me, when I asked him why her never thought of visiting England, that her would like to do so immensely, but that it was impossible for on the present prospects of Guspel work in him to get away. There was literally nobody to take his place. In the Theological Seminary at Berne, last session, there were only four students. I found, however, a very different state of matters at Geneva... There the College of the Oratoire, of which D'Aubigne was once one of the professors has many more applicants for admission than it. can receive. This college-is in urgent need: Christianity in breaking down it lolatry. He of a new building, which I was glad to hear it is proposed to erect, and if there is any onein your neighborhood interested in Switzerland, and anxious of finding a way of helping; it; there is no object, I am quite sure, which is likely to be more remnmenative than this.

> You are aware that the "Romea" Catholies of Geneva were disestablished a fewyears ago, and that their-places are filled by the "Old," or, as they call themselves, the. " Christian " Catholics. I could not discoverthat the change made had been much for the better. The only difference in the worship. is that now it is conducted in French, and, intelligent people on the spot told me that, the only very notable-thing they saw was that. body than in the old. When Father Hyacinthe left for Paris he commended his bereaved flock, -his few sheep, in the wilderness,—to the care of the English and American (Episcopal) ministers. It was a curious thing to do, because he ought to have do what he has since accomplished, viz.; to join himself to the Anglicans and seek support from them. Some time ago he came over to England and threw himself on the mercy of the bishops who had convened at Lambeth. One or two of the English section fought rather shy of him, but our Scotch primate received him with open arms, and ffered to grant ordination to his assistant, He is now in Paris, and proposes to do there for Old Catholicism what has been done in Germany. An Anglo-American Society has been formed to supply him with the sinews of war. He may well wish the society to prosper, for his prospects of forming an earnest congregation in the French capital are, from all accounts, not great.

The efforts of the free thinkers in Geneva to crush out evangelization in the Protestant Established Church have just met with a signal defeat. A law had passed the Grand Council, making it imperative that once a month to broader men from the city, in order that all the people might have the opportunity of hearing both sides of the question. On being submitted to the popular vote, however, the proposal has been defeated by a great majority. The vote is of course a thoroughly right one in itself. A law such as was suggested would have been monstrous. On the other hand, one almost regrets its not passing. The orthodox clergy have now a new excuse for remaining in a most anomalous position. The Church o which they are members has literally no

#### The Family Treasury.

#### Then and Now.

Here is the same old mansion ". With its quaint, moss-covered towers, And the summer sunlight sleeping On the gleam of the garden flowers;

And the wild dove, far in the fir-wood, Cooing in monotone;
And the stately, silent courtyard, With its antique dial stone

The swellows have come as of yore, lad, From over the sunny sea, And the cup of the fily echoes To the kam of the wandering bee

The lack, in its silvery trable. Sings up in the deep-blue sky; But the house is not as it was, lad, In those dear old days gone by. Twas here that her garments rustled,

Like music amiast the flowers; And her low, sweet, rippling laughter Made richer the rose-wreathed bowers.

But now, in its noontide brightness. The place seems cold and dead; And it lies like a form of beauty When the light of the soul has fied.

All hushed is each lonely chamber, That echoed to songs of old: The chairs are now all vacant, And the hearths are dark and cold.

Yet the joys I had here of yore, lad, No heart but my own can know: And the glimpses of Heaven she gave me In this dear home long ago.

But they went one eve, when she left mo. There's a grave far over the hills, lad-The home of my heart is there.

#### -Tinsley's Margarine. A Reminiscence.

My dinner table was laid for in vited guests, and everything was ready for the m to be summoned into the dining-room. I g ave a parting glance at my well-arranged to ble, and felt proud and pleased. I knew that the dinner was well-cooks and the feeling of satisfaction which possess my soul more than compensated me for t extra labor and care I had had in preparing it. seated. my little girl, five years old, fresh and swe et in her clean starched dress, in her high chair, and was about to turn to ge into the parler to call them to dinner, when a sudden cry from her made sne look back. She had, by some terribly amlucky accident, over turned a tureen of gravy, and the greasy liquid was rapidly spreading itself over the table. My temper rose in a twinkling, and an angry exclamation rose to my lips. I was overwrought with work and excitement, for a dinner party was not a common cocurrence in our quiet household, and our guests were those of whom, to tell the truth, I second somewhat in awe. A minute before everything was so auspicious, and now, what should I do? It seemed a drop too amuchafor my tired nerves-many drops too much for my tablecloth. I was about to jack my child down angrily from the table, when a blessed influence held me. I caught the expression on her face. Such a sorry, frightened, appealing look I never saw, and sudderly a picture of the past came, and stood out vividly before my mind's eye. My child's face revealed feelings which I had experionced twenty years before.

saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in win. ter. It was when coal oil lamps were first introduced, and father had bought a very handsome one. The snow had drifted up against the kitchen windows, so, although it was not yet night, the lamp was lighted. Mother was sick in bed, upstairs, and we children were gathered in the kitchen, to keep the noise and confusion away from her. I was feeling very important, helping get supper; at any rate I imagined I was helping, and in pathy—some from a feeling that they must my officiousness, I seized that lamp, and went down collar for some butter. I tried to set it on the hanging shelf, but alas! I didn't give it room enough, and down it fell on the cemented floor.

I never shall ferget the shock that it gave me. I seemed almost paralysed. I didn't dare to go upstairs, and I was afraid to stay or another come back; and is more anxious down there, and to make it worse, I heard father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now there, it lay, smashed to pieces! But his voice seemed to give me the impetus I needed to go up, and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and as I entered the kitchen, I met father with such a storn look apon his face that I was frightened. I saw there was no need to tell him what had happened. He had keard the crash, and if he hadn't, I guess my face would have told the story. The children stood silently snound, waiting to see what father would do, and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wender to be smashed without a sensation.

As for me, I felt so frightened, so confixed and sorry that I couldn't speak. But on glancing again at father I saw the avery look die out of his eyes, and one of tenderest pity take its place. I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he had lifted me in his arms and was hugging me close to his breast. Then he whispered, oh, so kindly, "Never mind, little daughter, we all know it was an accident, but I hope you will take the small lamp when you go down cellar again." Oh! what a rovolution of feeling I experienced. It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face in his whiskers, I sobbed as if my heart were breaking. No punishment could have effected me half so much, and nothing can ever efface the memory of it from my mind.

How I loved my father to-day, as the sight of my own little girl's face brought it all so freghly before me! Will she love as dcarly, I wonder, twenty years or more from now, because, moved by the same God-given imlong ago time, I was able to press the little not only to be himself a reader of Church is no less to be guarded against. King's mes- kindly which is most in kind.

frightened thing to my heart and tell ber kindly that I knew she did not mean to spill the Yravy, and that I knew she would be more careful another time? Will she be helped by it, when she is a mother as I have been helped to day? Oh! how impossible for parents to estimate the effect of these seemingly little

If it had taken as long for this to pass through my mind as it has for me to tell it, my dinner would surely have been cold, and my guests tired waiting. But it was all done in a twinkling, and buoyed up by a new and sudden strength, I quickly wiped off the soiled cloth, spread a thickly-folded clean one over the place, and called my company to dinner. Strange to say, the awe I had been feeling for my guests was gone. Ifelt casy and tranquil and such a remarkable spirit of happiness and sociality prevailed, and everything passed off so smoothly, that I couldn't help feeling as if unseen hands and an unseen presence had helped me through it all.—Christian Weekly.

#### The Kind of Men Wanted.

We ence heard a bit of sound advice given to two young men about to embark in a business venture which is worth repeating. "And then," said their mentor, "you want to get a good efficient man." That was good counsel, not only for those to whom it was addressed, but for all men and bodies of men who have work to be done and want it done well.

There is abundant need of just that kind of men in the world. It is not enough that your man is good. He may be that, and sadly incapable of doing the service required of him. A great many projects come to nought through the inefficiency of good men. And, on the other hand, a thoroughly efficient man, trained to work and capable of doing well the task assigned him, may turn out a rogue, whose very capability enables him the more easily to work mischief to those who trust him. But goodness and efficiency combined make up a man whose value, like the model housewife of the Proverbs, is above

Such men are needed in every vocation; but there is an especially loud call for them in the churches of God. The pulpit needs them, they are sorely needed in the Sundayschools and other departments of church work. The cause of Christ languishes through the inefficiency in Christian work of those who are especially called to organize, oversee and carry it forward. We want goodness, in more abundant measure, in pulpit and in pew; but even more we need consecrated efficiency. How much more smoothly and vigorously would the work of the Lord go forward if "a good, efficient man" filled every position of responsibility in the various departments of Christian effort!

It would be well if, in selecting pastors and office-bearers," churches would think more of these two important qualifications for service. They should rch for them as men search for hidden treasures; and for nothing should there be more fervent prayer than that the Lord of the harvest would send forth such laborers into his harvest.

#### One More Opportunity.

We often come across people who have been unfortunate for life. They have lost property. They have lost standing in community. They have lost their earthly loves. Some of them have lost even faith and hope. Many of them have lost what would have made them happy, by their own foolishness. Their troubles all run back to a wrong decision-to one fatal hour. In that hour they did what they should not have done; and all their troubles are traceable to that one event. These people write to us for advice, for symtell somebody. What shall we say to them?

The past blunders do not kill. Past follies do not forfeit future opportunities. God is always ready to give one another chance. Heaven is never hopeless. It never despairs as to those who are cast down. God seems to feel sure that every prodigal will one day to get the best robe on his back than give him a lecture. God never scolds. He forgives, and that is the end of it.

If you have failed, then, in any respect, no matter from what cause, no matter whether by little or much, do not cloud the sky of your future by gloomy thoughts about it. Be hopeful, happy, courageous. Old errors, like dead bedies, should be buried. Bury by the change of emphasis alone upon a single them quick, and plant some flowering seed on the mound. The mound will level with the years; but the floral deed will renew its life with the seasons.

Official Members without Church

#### "We are saved by hope."-Golden Rule. Papers.

"A number of my official members take no Church paper." So said a pastor to us a few days ago. Were those official members too poor to take the paper? This is hardly to be supposed; for while poverty does not in it is professional. itself debar men from official positions in the Church, it seldom happens, in our average societies, that extreme powerty is the lot of that class of intelligent, industrious and in-Auential men from among whom our official members are chosen. If in some exceptional cases such poverty should exist, a collection abould be taken to provide the unfortunate church officer with a Church paper; for no society can afford to have its official members ignorant of what is transpiring in his Church and in the fields of Christian activity. An official member without a Church paper! Such a thing ought not to be allowed, and we know of pastors who will appoint no man as class-leader, or nominate him for a steward in the Church, who will not take and read | gave to man in the flesh is his manhood; and a Church paper. No man would be entrusted | we will not believe that he meant we should for a moment with responsibility in managing a political party, who aid not read a political paper. This is a time in which intelligence is necessary to qualify a man for responsibility, and in no place is it needed more than pulse that stirred my father's heart in that in the Church. Every official member ought

people. This is a matter which needs the attention of pastors, presiding elders, and official boards. The best estimates that we can make, convince us that from one-third to one-half of the official members within our patronizing territory, take neither the Northern nor any other Church paper .- Northern

#### Dangers that Threaten Young Men.

Dr. John Hall delivered some time ago a lecture on " The Perils of the Times." Among other things he treats of dangers that threates young men as young men. He mentions four. First, the danger of Shallowness, which arises from the hurry and bustle and state of intense activity in which we live. Individual capacities are not trained to their highest perfection. The advice is given to young men that it would be well for them to be masters of some one thing. The second danger arises from a mistaken conception of what Success really is. .. Money has come to be considered the ideal of success. And allied to this mistake is a false notion of gentility. It is said to be the fact that throughout New England it is extremely difficult to persuade young men to become mechanics, farmers, or laborers. The young men are filled with the idea that they must go to the large cities. This is an unhealthy condition of things. All honest work is honorable if done in a right spirit. Another peril is caused by a certain unsettledness in life. It is extremely easy in this country to pass from one line of life to another. The very thought in the minds of young men that they can easily pass to another line of work, if they become dissatisfied with their present employment, disinclines them to direct their whole energies upon the work in hand. Dr. Hall's advice is: Choose slowly, deliberately, with the best advice, and perhaps later than young men are ordinarily accustomed to do, and then, when the occupation has been decided upon, stick to it. Another danger comes from the enervating influences that surround young men. Dr. Hall said he had not a word to say against true pleasures; but he spoke of those pleasures that weaken and unfit men for stern, hard work. It is said sometimes that the reins are drawn too tight. But no one who had stood by as many deathbeds as he has seen would say that the reins could be drawn too tight.

#### Bible Reading.

A student at the Theological Seminary at Andover, who had an excellent opinion of his own talent, on one occasion asked the profes. sor who taught elecution at the time:

"What do I especially need to learn in this department?"

"You ought first to learn to read," said the professor.

"O, I can read now," replied the student. The professor handed the young man a Testament, and pointing to the twenty-fifth verse of the twenty-fourth chapter of Luke's Gospel, he asked him to read that, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken."

"Ah," said the professor, "they were fools for believing the prophets, were they?"

young man tried again. "O fools, and slow of heart to believe all that the prophets have spoken." "The prophets, then, were sometimes

liars," asked the professor.

"No. O fools, and slow of heart to believe all that the prophets have spoken." "According to this reading," the professor suggested, "the prophets were notorious

liars." This was not a satisfactory conclusion, and so another trial was made. "O fools, and slow of heart to believe all that the prophets

have spoken." "I see now," said the professor, "the prophets wrote the truth, but they spoke

This last criticism discouraged the student who acknowledged that he did not know how to read. The difficulty lies in the fact that the words "slow of heart to believe" applies to the whole of the latter part of the sentence, and any emphasis on any particular word destroys the meaning.

There are thousands of passages that may be rendered meaningless or even ridiculous word.

In addition to this common want of expression, there are a variety of styles in popular use peculiar to Bible reading, against which we utter a most respectful, though a most earnest protest.

1st. Professional style.—This is capable of subdivision into a number of varieties, but with so little in favor of either as to give no ground for distinction in the general objection. The reader should avoid any style that is professional, if for no other reason than that

2nd. Inflated style.—There is that form of utterance which says in the tone and manner, 'I am commissioned to handle this message, Behold me! Listen to me!" At which. great swelling sounds issue forth, with the unfortunate effect that divine words are lost in sound. We should ever recognize, by a humility of tone and manner, that the words

are Jehovah's. 3rd. Pious tones .- We are not opposed to the utmost purity of voice, marked with a manly dignity and a becoming solemnity, but there prevails a variety of cant and whine which should fall under the same condemnation which God himself pronounces upon other lip service. The best gift which God I se that manhood when attering his words. If ever it should glow and burn in all its Divine origin, it is when thus standing in

God's stead. 4th. Trifling style.-This style, in contrast with professional dignity and excessive piety,

periodicals, but ought to be interested for the | sages, the proclamations of chief magistrates, circulation of Church literature among the the language of the wise and learned, claim a corresponding dignity of expression; how much more the words of Infinite power and of Infinite wisdom.

It is evident that the very purpose of the Divine Word may be thwarted by the tone and manner. . . . It is God's truth meant for man. Read it as of old they read in the law of God-distinctly, and gave the sense, and caused them to understand the reading .- J. W. Shoemaker, in " Elocutionist's Annual."

#### The Brevity of Life.

To the young it does not seem short: it seems very long. To the boy of fourteen, the man of forty seems a long way off, and he of sixty removed by an age almost illimitable. But as time passes on, the aspect of life changes. The man of forty thinks forty not nearly as old as he thought it when he was fourteen; fifty appears to him but the prime of life; sixty far from aged. When, at length increasing years admonish him that his life work is ended, and that he can enter on no new undertakings, and he looks back to reflect on what he has accomplished, he wonders to see so little, and is amazed to find the road so short in travelling; which appeared so long in prospect. He then understands as he never did before the meaning of the Scripture simile. "Yes," he says to himself, "it as a dream when one awaketh." "Then what my hands design to do ' :

Let me with all my might pursue: Since no device nor work is found. Nor faith nor hope beneath the ground."

#### Will You be:One?"

"Are ther few that be saved?" Not so very few, when the final reckoning comes to be made; for in the Father's house are many mansions, and that house is to be "filled." Not so very few; for the Saviour is to see of the travail of his soul and be satisfied, and he who died for all would not be satisfied with a few souls as his recompense. But the saved will be far fewer than they might have been; and the failure will be wholly their own fault -simply because they did not "strive," and strive in time, to enter into that gate of whose straitness they were forewarned. Reader. will the number of the saved be one less than it might have been, for lack of your name written among them?

And now the heavenly prize is set before us in another aspect: a royal feast spread in sight of all, to which all are freely, urgently invited. Blessed, indeed, are they who eat the bread of that kingdom. But here, as before, instead of pressing to the feast, one turns to his farm, another to his cattle, and another to his home, preferring property, business, domestic comfort, to the abundant and satisfying provision, and turning his back upon the Divine Provider. Even now, from the streets and lanes, the highways and hedges, the servants are compelling the poor, maimed, halt and blind, and many of them are coming in; while multitudes of those first bidden, and most confidently expected, are giving evidence that they will never taste of that supper.

Yet there is room. The table is still ar read. not be one of them?

"All things are ready; come. To-morrow may not be: This hour to welcome THEE." -Congregationalist.

#### Expressive Christians.

Mr. R. W. Dale, in the current number of the Nineteenth Century, gives some very interesting remarks on the religious aspects of America-some of which we scarcely suspected to exist. For example, Mr. Dale says: "On most subjects the Americans are extremely reserved; on religion I found them singularly open. They spoke of their religious opinions as naturally and easily as Englishmen speak of their opinions on literature and politics. Nor was it about their opinions merely that they were disposed to be frank. They were frank about their personal joy in God, and about their struggles to master Christian truth, and to discharge Christian duty. English Congregationalists, among whom I chiefly live in this country, are very shy in speaking about these matters. Evangelical church people—so far as I have had the opportunity of forming a judgment-are equally shy. Even Methodists, who used to be much more free and unreserved, are, I think, becoming as shy as other people in delivering anything that can be called a 'testimony.' But I met with many Americans who had a charming and beautiful simplicity in their way of acknowledging the infinite love which God had shown to themselves, and in their way of speaking about the difficulties which had impaired the developement of their religious life, but which had now partly or altogether disappeared. About their present difficulties they spoke with equal freedom. It was unlike anything I know among religious people in England. There was not, of course, the kind of unreserve which is possible now and then with a very intimate friend of exceptional wisdom and sympathy; but it seemed to me that there was precisely that measure of frankness with which we might expect that men having a common faith and a common hope would speak to each other about what they regard as the supreme facts in their personal history." We cannot but think this a fine feature in our American brethren, and one which we might copy with advantage.-London Methodist.

If thou hast wronged thy brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy roconciliation be in words; if thou hast trespassed against him in deeds, by deeds be re-

Good Mords for the young. BY COUSIN HERBERT.

#### Counsels for Children.

BY REV. DR. PLUMER.

Remember always to live in peace. Hate all strife. It is a dreadful thing to be at war with those around us. Be kind to everybody. If you cannot live quietly with any one of your companions, withdraw from him. It is a sad sight to see boys and girls engaged in disputes or quarrels. The Lord Jesus never quarrelled with anybody, though he was oftentimes cruelly treated.

Be very kind to the weak and poor and the infortunate around you. God long ago said, Ye shall not afflict any widow or fatherless child." He also said, "Thou shalt not curse the deaf, nor put a stumbling block before the blind." It is both mean and wicked to take advantage of the infirmities and misfortunes of those around us.

Use your best efforts to become wise. Wisdom is the principal thing; therefore get wisdom. If you do not know a thing, ask others. This is scriptural. God said to the Jews, "When your children shall say unto you, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's passover." We should think before we speak, and not thoughtlessly ask silly questions. Better is is indeed true. Life is a tale that is told, and a poor and wise child than an old and foolish

Watch your lips. Keep your tongue from evil, and your mouth from speaking guile, Life and death are in the power of the tongue. Ask yourself if it is right for you to say anything; then try to speak kindly and truly and soberly. Childhood and youth spent in sin are great vanity. Beware of evil-speaking.

Be not too fond of play. Life is a serious business. It is right that young people should have their time to play. But some hate work, and hate their books, and love their ease, and would rather play all the time. Learn to find your joy in doing your duty. It may be hard for you to do some things; but try your best, and by degrees they will become easier.

Obey your parents. Obey them promptly, cheerfully, in all things that are lawful. I hope they would not command you to do a wicked thing. "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, . . . that it may be well with thee, and thou mayest live long on the earth." It is safe for old or young to do anything that Go 1 bids them: it is very unsafe for them not do what he commands.

Let your conduct towards God be very humble. We are all sinners, and you are no exception. God hates a lofty spirit. We ought all to be humble, and never lift up our

heads in pride.... Be thankful to God. He has done a great

deal for you. .. What a mercy it is that he did not let loose the passions of bad men against you as he did against those children in Bethlehem, when "a voice was heard, lamentation and weeping and great mourning,-Rachel weeping for her children, and would not be comforted, because they were not."

Be very kind and respectful to 'd people The invitation still holds good, and is meant Never make fun of them. Lucir age itself for you. Not yet is the door of mercy shut. should protect them. You remember the All things are ready. It may not prove too children that mocked the old prophet Elisha. late for thee. Blessed is he that shall eat | crying, "Go up, thou bald-head; go up, thou bread in the kingdom of God. Why will you | bald-head." And you remember how God sent forth two she-bears out of the wood, and tore forty and two young persons. Children may often be gay without any sin; but let them never make merry over the appearance or infirmities of old people, and especially of aged ministers.

Do all you can to be like Jesus Christ. He was the best model that children ever had. He is the best friend they now have. When on earth, he cured sick children just as he cured other people. Oh that everybody, old and young, would trust the Saviour .- Child's Companion.

#### How the Digger. wasps Make Their Homes.

July has come again, and brought with it such warm, sultry days that it almost seemed as if no living creature could stir abroad. Nevertheless, there was a wonderful deal going on in our garden. Through the air after another, as the causes of there being and over the flower beds hastened hundreds there. In fact, they were all injured and of little people. Some lived in the trees and bushes, others in the ground, and all were hard at work.

One morning, especially, there seemed to be something unusual going on; the buzzing plain; I have been a very wicked, desperate and humming was fairly deafening.

Whir-r-r! whir-r-r! What was that great creature that darted past my face? And mercy that I am here." The prince fixed here came another, and another; why, the garden was full of them.

Big brown-and-yellow wasps these strangers were, and all in a most desperate hurry. Scores of them were already hard at work digging away in the firmly-packed sand of the path.

As these new comers seemed to care very little who watched them at their work, I sat down on an upturned flower pot in the shade of a friendly lilac, determined to make their acquaintance. Hardly had I settled myself before one of

the wasps approached. She seemed searching for something, for she flew rapidly back and forth, now alighting for a moment-now darting away again. At last she dropped upon the ground close to me and began to bite the earth with her strong jaws. When quite a little heap lay before her she pushed it to one side with her hind feet and then returned to her digging. In five minutes she had an opening big enough to get into; every time she appeared she backed up out of it. pushing a huge load of sand as big as herself behind her. Soon all around the hole was a high bank of earth, and she found it necessary to make a path across it, and push her loads over that. Two hours' hard work, and the house was finished. It was very simply planned, and had only one room down at the conciled to him; the reconciliation is most | end of a long, narrow passage. But simple as it was, this little creature had done more

work in the two hours than a man could in a day. That is, of coure, taking her size into consideration. And she did not even now stop to rest. Not she! With one last look into the house, to make sure she was leaving all as it should be, she flew away. In a moment her strong wings had taken her quite out of sight, but it was not long. before she re-appeared. Back and forth shehastened, at one moment flying through the grape-arbor, at the next wheeling above the cabbage-bed. All this time the chect of her search, a fat, young locust, was quietly sitting on a gate post, quite forgetting, as even locusts sometimes will, that he had an enemy

A moment later and the wasp's sharp eyes had found him out; and then, quick as: lightning, she darted down upon him, and pierced him with her sting. When the locust lay perfectly still, the wasp seized him and flew off. Arrived at her hole, she tumbled him head foremost in at the door, expecting him, of course, to fall quite to the bottom. But her calculations had been slightly at fault; the locust was too fat to go in, and there he stuck, with his head and shoulders in the hole, and his body in the air. Here was a dilemma! but my wasp friend was : evidently not one to be overcome by difficulties of this sort. She flew off again, and this time returned with two other wasps; they crowded round the hole, and began digging away the earth which pressed close around the locust. In a short time 'they seemed satisfied, for they stood up, and pushed at the object of their toils. Slowly he slid down out of sight, and she who had. brought him hurried after. She laid an egg close to him in her house; then, hurrying up, began to carry back the earth she had before taken out, and in a short time the door was securely closed. Then she scraped ... away, and patted down all the loose earth, till she had made it quite impossible for any evil-minded creatures' to find any trace of her home.

The wasp knew very well that her egg would soon hatck out; that the little white grub, her chick, would at once begin to feed upon the locust, which would supply food. till the young one was full grown.—E. A. R.,.. St. Nicholas for August.

#### The Farmer's Sceptre.

A SCANDINAVIAN LEGEND—BY JOEL BENTON.

A giantess, when pagan folk Held all the world in sway, Looked from a hill one sunny mora Across the fields of May,

The song of birds was in the air-The winds with balm were sweet: Her daughter, rosy-cheeked and fair, Was playing at her feet.

Soon runs with glee the little one From slope to slope away; She holds the summer in her arms. The streams and fields of May.

And as she wildly ran She saw beneath her towering stride The busy husbandman. His oxen, plough and him she took

The child could step from hill to vale,

Within her apron's space, And, hastening with the portent queer, She sought her mother's face. "Oh mother! thou hast told me much

did not understand, Now tell me what this beetle is "Oh, child," the giantess replied,

"Go, put it back again ; These are the stern forerunners of The patient race of men.

"In other realms, my little one, Our home henceforth must stand. For these who come in littleness Have come to rule the land."

#### The Worst of the Lot.

In the early part of the reign of Louis XVI., a German prince, travelling through France, visited the arsenal at Toulon, where tile galley slaves were kept. The commandant, as a compliment to his rank, said he was welcome to set free any one galley slave whom he should choose to select.

. The prince, willing to make the best use of his privilege, spoke to many of them in succession, inquiring why they were condemned to the galleys. Injustice, oppression, false accusations were assigned by one ill-treated persons.

. At last he came to one who, when asked the same question, answered to this effect:. "Your highness, I have no reason to comwretch. I have often deserved to be broken alive on the wheel. I account it a great. his eyes upon him, gave him a gentle blow on the head, and answered: "You wicked wretch! it is a pity you should be placed. among so many honest men; by your own confession you are bad enough to corrupt them all; but you shall not stay with them another day." Then turning to the officer he said: "This is the man, sir, whom I wish to be released."

Was not this a wise decision? Must not all who hear the story allow that the man who was sensible of his guilt, and so submissive to his punishment, was, in all probability, the most worthy of pardon, and the most likely not to abuse it?

Sense of sin is the first step toward forgiveness. There is hope of a man who confesses his guilt, and feels that punishment is deserved. And the deeper the conviction o sin, the more hopoful often is the condition.-Sunday Magazine,

What ground have we for believing that we are ready to make the greatest sacrifices. when we daily fail in offering the least?

In order to enjoy the present it is necessary to be intent on the present. To be doing one thing and thinking of another is a very unsatisfactory mode of spending life.

It is much easier to meet with error than to find truth; error is on the surface, truthis hidden in great depths; and the way to seek does not appear to all the world.

Sabbath, December 8th, 1878.

Gene (Fourth Quarter.) Spanish INTERNATIONAL BIBLE LESSON.

No. 10. THE CROSS; or, The Dying Saviour .-Luke xxiii. 33-46.

GOLDEN TEXT :- " God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. vi. 14.

Topic:—Obtaining Salvation.

#### HOME READINGS.

M.—The cross. Luke xxiii, 33-46. . . . . T-Predicted by psalmist. Psalm xxii. 1-8. W.-Predicted by prophet. Isa. liii. 1-12. T .- Predicted by Christ. Mark x. 32-45. F.-A voluntary death. John x. 11-18. S.-A death for us. Rom. v. 1-11. S.—A sinless offering. 2 Cor. v. 13-21.

OUTLINE. After the Supper our Lord delivered the farewell discourses contained in John xiv. xvi., closing with the intercessory prayer in John xvii. Then he left the supper table and the city, and, walking towards the Mount of Olives, entered the Garden of Gethsemane, where he endured his agony. A few moments later came the betrayal and the arrest. He was brought before Annas, the ex-highpriest, at whose house the denials of Peter took place. He was then arraigned before the Sanhedrin at the palace of Caiaphas, condemned, and mocked. From thence he was dragged to the dwelling of Pilate, the Roman governor, by whom he was examined. He was next transferred to Herod's value. where he was questioned, arrayed in mockroyal robes, and then sent back to Pilate. At last Pilate gave way to the compulsion of the Jews, and gave sentence of death against him, after which he was scourged. At this period occurred the remorse and suicide of Judas Iscariot. Bearing his cross, Christ was then led away to be crucified.

#### 2 Do NOTES. MAN THE PROPERTY OF STREET

(33) Malefactors: Law-breakers; criminals. (84) Forgive them: Not so much the soldiers, who were doing their legal duty, as his enemies, who had sent him to death. See also 1 Cor. ii. S. (35) The rulers: The chief rulers of the Jews. Derided : Made sport of. Christ. Or, The Christ, The Messiah. (36) The soldiers also mocked : See Mark xv. 34-36; but mocking was not entirely the purpose of the vinegar, (John xix. 28-30). (37) King of the Jews: Referring to the writing mentioned in the next verse. Though he had the title. the Jews would not rescue him. (38) Superscription: Writing above. Greek, and Latin, and Hebrew . All three languages .. were then current in Jerusalem. Greek was the language of commerce, Latin of the courts, and Hebrew (not that of the Old Testament, but altered, somewhat like the Chaldee and Syriac) that of the Jewish homes. (39) Which were hanged: Hanged on their cross. Railed: Or, Blasphemed. (40) Seeing: Since, cr, Because. The same condemnation : Condemned to the same punishment. (41) We receive the due reward of our deeds : We are getting back proper pay for what we have done. (42) And he said unto Jesus, Lord, remember, etc.: The better texts read: And he said, Jesus, remember, etc. (43) In paradise: See John xvii. 5, 24; 2 Cor. xii. 4, 2; Rev. ii. 7. (44) Darkness: No solar eclipse, for passover was at full moon; nor can total eclipse of the sun last more than nine minutes.

#### How to Interest the Scholars in the Bible.

1. Be deeply interested in it yourself. 2. Get full of the lesson for the day, its facts, incidents, scriptural references and spiritual meaning.

3. Have a number of illustrations in mind. if possible, to impress the truth learned. 4. Get the plan of work laid out so that it

will move off without delay. Do not have everything "cut and dried," but dried and seasoned.

5. Make the work lively. Ask questions rapidly, and without waiting long for the answers.

6. Keep up the reviews. Bring to your aid the charm of mastered truth. For this purpose when anything has once been learned keep it learned. Do not allow it to be forgotten.

7. Encourage your pupils to have their own Bibles A garage door doubt a without a versead

8. Try to throw into the Bible narrative the air of reality. For this purpose make the instruction exact and definite. When the class study about the man who went down from Jerusalem to Jericho let them know what that down means. Make them see the rocks and ravines and steep descents and dark places if you can. All this will require study or your part, but it will richly pay. ...

9. Give your pupils something to find out for themselves. Le them have the pleasure of original research and discovery.

10. Ask the Divine Spirit to arrest their attention.

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#### THE OUTLOOK.

We mention in another column the arrival at Halifax of His Excellency our new Governor-General and the Princess Louise. Their entrance into the city, the reception, and the procession made up an imposing and enthusiastic ovation, such as Halifax has never seen before. The procession at length reached the provincial building, where, with due ceremony, Lord Lorne took the oath of allegiance and the cath of office, after which an address was presented by the mayor and corporation of the City of Halifax. His Excellency made a feeling and appropriate reply; in which he made very graceful reference to the presence of the Duke of Edinburgh on the suspicious occasion, and expressed the hope that they might yet have the pleasure of a visit from the Duchess of Edinburgh siso. The Marquis and Princess were much pleased at their enthusiastic welcome.

It is always an unfortunate thing when a nation drifts into a war which is not fully sustained by the hearty sympathy of the whole people. Many in England think this war with Afghanistan, even if successful, will only embarrass England. At a meeting of the London Council for Promoting International Arbitration, held in London on Saturday evening, the following resolution was adopted and ordered to be published:--" This Council views with sorrow the probability of war between this country and the people of Afghanistan, and considers it a duty, in common with other friends of peace and justice. to raise its protest against the international discourtesy and injustice with which the Ameer of Afghanistan has been treated by the representatives of the British Government, in the attempt to force upon him an armed embassy, which, on every ground of international law and common right, he was fully entitled to refuse."

The Berlin National Zeitung says, respecting the policy of the Russian Government in regard to the war in Afghanistan:-Russia being satisfied that the war must result in a British victory, does not contemplate intervention or interference while hostilities last, but intends to claim a voice in the settlement of the terms of peace. It bases its claim upon the announcement that the rectification of the Indo-Afghan frontier is proposed, which the Government of the Czar is i not prepared to submit to without a previous understanding between England and Russia. Russia will not consent to the annexation or the destruction of Afghanistan, nor to the permanent acquisition by England of the portions commanding the passes of Balkh. It is with a view to making its voice heard at the conclusion of the war that Russia has ordered Col. F. Lowakine to push on with his troops, now stationed on the Attrek, to Narshab, and that the contingent now stationed at Samarcand has been directed to continue its march.

A Berlin despatch says General Kaufmann delivered a costly sword to Mundsha Mohammed Passan, chief of the Afghan Legation at Tashkend, to be transmitted through him to the Ameer at Cabul. When presenting the sword Kaufmann said: "My illustrious sovereign in whose empire the sun never sets, and whose raised finger makes millions of soldiers to take up arms, sends this pledge of and steamed slowly up the harbor, keeping in friendship and unchanging affection to his friend and ally, the noble and chivalrous ruler York Redoubt, on Point Pleasant, George's of the Afghans and Belooches. History Island, and the Citadel, thundered salutes in teaches that Russia ever espouses the just | succession. The wharves all along the harbor cause, that she has always known how to and the Cidadel were crowded with people. protect her allies from attacks from any ene- Steam tugs and small boats followed the proves itself. But Paley's main idea of mies, however powerful. Whoever sides with Vice-regal party up. The fleet at anchor off Christianity is that it reveals a future life demned to two months' imprisonment and to the wretched poverty with which the mas-

will be injured. The power of the Russian's sword is great. This is a fact known to the enemics of Russia as well as to her allies. May God protect and preserve two powerful sovereigns-the Czar and the Ameer. May God promote the welfare of two allied countries to the benefit of the Afghans, Russians and humanity at large. May the echo of these words awaken consolidation and hope where oppression is prominent." The blade of the sword has the following inscription in Persian: "May God give the victory over the

The latest reports confirm the intelligence that the war with Afghanistan has already begun. In the first conflict with the enemy the British troops were successful, though suffering the loss of some brave officers as well as soldiers. It is not thought that the war will be prosecuted to a complete issue immediately, as the winter will interfere with its presecution. The dispatch of Lord Cranbrook to Lord Lytten has been published, and endeavors to fix the blame of the Afghanistan trouble upon the Gladstone Government in net giving the Ameer assurances of support against Russia. But the Liberal leaders have since held a meeting and drawn up a state ment declaring that the portion of Lord Cranbrock's despatch which endeavors to fix upon Mr. Gladstone's Government the responsibility for the Afghan war is inaccurate and incomplete. There is a strong feeling in England against the wisdom of this Asiatic war. The Quakers are wery active in opposition to the war. The Methodists also largely sympathize with the peace-side of the question. But when our soldiers are in the conflict of

#### THANKSGIVING DAY.

sympathy.

battle the people will give them their cordial

The Dominion Government has appointed the 4th of December as a day of thanksgiving for the mercies of the past year. The change of Government, and the desire not to have the thanksgiving till after our new Governor-General had arrived, caused the time fixed upon to be later than formerly. We trust that the day will be devoutly observed, with appropriate services, throughout the country. We have much to be thankful for; and there is a special propriety in a Christian nation observing a public national recognition of Him in whom we live and move and have our being.

#### ARRIVAL OF LORD LORNE AND THE PRINCESS LOUISE.

Welcome! from the dear old land. Where our fathers ashes rest. Whose hergic deeds inspire Grateful joy in every breast. Welcome t o'er the stormy deep: Canada with joy doth greet you; Though behind fond friends may weep, Here with loyal hearts we greet you.

Last Saturday evening the Sarmatian came in to the harbour of Halifax, almost before she was expected. Old Neptune seems to have been in uncommon bad temper, and acted in a surly and unfriendly manner all the way. We see no good reason why he should object to our Queen's daughter coming to Canada. But however that may be, the distinguished passengers of the Sarmatian had a very stormy passago. They had heavy weather at the start, and delayed at Moville | are not adapted to the present state of the for a short time, waiting for better weather. But the weather continued unusually severe nearly all the way. Gale succeeded gale; but on Monday a fierce and terrible gale broke upon them. The ship labored hard, and was in real danger, her decks being swept by the sea, which ran mountains high. Part of her upper works were stove in by one tremendous wave. The patent beds, from which so much had been expected, were then discarded, being found quite useless. They were replaced by berths. The Princess suffered dreadfully during this awful storm. Her sufferings were such as to excite alarm among her attendants. Some days the Sarmatian did not make half her average speed: and the stormy weather continued till the last; for the ships of war, which were to meet the coming steamship, after steaming out of the harbor on Saturday, found the sea rupning so high, that they were glad to return into the Halifax harbor. But through the fog, storm, and gathering darkness, the gallant Sarmatian ploughed her way. Capt. Aird, who deserves great credit for his fine seamanship, after repeated signaling, could not get a pilot; and at first turned back to sea. But finally, he crowned a successful though stormy voyage, by steering his ship into Halifax harbor himself.

His Excellency, Lord Lorne, proved to be a good sailor, but the Princess Louise suffered severely from sea-sickness nearly all the way. The only time she was able to appear on deck was for a short time on Sunday, and for a few minutes on the last day of the voyage. It must have been an unspeakable joy for Her Royal Highness to feel that the voyage was safely ended. As soon as the Sarmatian was signalled, H. R. H. the Duke of Edinburgh went out to her in the Admiralty's steam barge; and had a pleasant interview with his sister, who seemed to be rapidly recovering from her illness, though he found Lord Lorne suffering from a cold. On Sunday, the Princess lunched with the Duke of Edinburgh on the Black Prince; and returning, His Royal Highness dined with the Vice-Regal party on board the Sarmatian. It was rumored that they went quietly on shore, and spent the night in Halifax. It was certainly a very likely thing for them to do. Halifax was arrayed in gala style-splendid arches and decorations of all kinds having been elaborately prepared for the general reception. About half-past ten on Monday morning the Sarmatian left her moorings the centre of the channel. The forts at

Russia need not fear that a hair of his head the dockyard also fired a salute as the Sarmatica left Ler auchorage, and on her approach the yards of each vessel were manned. As the Sarmatian passed, the men cheered Queen." The sight was really magnificent. gaily with bunting.

We cannot give any particular de cription of the grand reception in Halifax. It was a who cannot meet and refute the objections of right royal welcome. The CPRISTIAN GUAR-DIAN, on behalf of its numerous readers, joins in bidding a hearty and loyal welcome to the daughter and son-in-law of our gracious Queen Victoria. May Heaven crown with choice blessings this new relationship of Governor and people, which binds us with strong and tender ties to the dear old Motherland.

#### OLD AND NEW METHODS OF DEFENCE.

Since the beginning of this century a great change has taken place in the methods and machinery for attack and defence. This is especially the case in naval warfare. The old wooden warships could not stand before the new heavy guns; and the old style of guus would make very little impression upon the modern iron-clad ships. If the most renowned commanders of the last century were to appear on any modern battle-field, with their old instruments of attack and defence, they would have no chance of success in conflict with the improved implements of modern military science.

A somewhat similar change, in modes of attack and defence, has taken place in the sphere of religious thought within the last century. Many of the old objections to Christienity continue, no doubt, to be urged, and must be met by substantially the same replies. But no work on apologetics, produced in the last century, is fully adapted to meet the assaults of current infidelity. Even Butler's Analogy is of more value as an example of a profound and sagacious argument in defence of religion, than as an armory from which to draw replies to the attacks of modern Atheism. This need of change in our methods of defending religion, has attracted the attention of modern Christian apologists, and has led them to adapt their arguments to the changes in the mode of assault. Prebendary Row took this need of change in methods of defence as the subject of his Bampton lectures last year. Mr. Row's main line of thought is that the evidence of miracles was adapted to a past age, and should not be made the main point in modern apologetics. Without endorsing all his views, we have no hesitation in saying that his work is a valuable contribution to the formation of right views of modern apolo-

That able and well-known theologian, Rev. Prof. G. P. Fisher, of Yale College, has a very instructive article on this subject, in a recent issue of the New York Examiner and Chron. icle. We condense a few of his chief points. He pays a high compliment to the clearness and attractiveness of Paley's style, and the aptness and effectiveness with which he presents his arguments against the infidelity of his day. But regrets that, notwithstanding many enduring excellences which distinguish it, his "Evidences of Christianity" controversy between believers and unbelievers. In its main aim, it no longer touches the living issues between the two parties. and there is much in the management of the argument which robs it of present efficacy. Palev's chief object is to prove that Christitaken by modern opponents of Christianity is narratives is the product of enthusiasm and illusion. Hallucination and credulity now take the place of the charge of fraud and deception in the last century. The position

to produce this result. Paley places in the front, and lays the main stress upon the evidence of miracles: and touches very lightly the internal evi | So, how did it happen that all the strangers dence. It is easy to see that the divine character of Christ and his teaching, and the practical adaptation of Christianity to the wants and aspirations of humanity, create a strong presumption in favor of the truth of the supernatural element, which. without these considerations, would not exist. But the evidential force of the miracles is much weakened by Paley's method. The inquirer is brought by him directly and abruptly to the question whether miraculous works were wrought as the New Testament narrates, with no further attempt to remove the presumption against them than such as is afforded by the doctrine of theism, and the conscious need of information respecting the future life. The internal proof should go first, as it is more easily apprehended by the inquirer, and prepares the mind for receiving the external evidences, for which a place has been created by right apprehensions of the nature of Christianity. "We must let Christianity shine in its own light, and Christ be heard to speak as never man spoke."

Dr. Fisher follows Mr. Row in depreciating the value of Paley's work in another respect. His reference to the patristic evidence for the genuineness of the gospels does not meet the modern demand; partly because these early documents were not so fully criticised and examined as in our day, and partly because such questions as the genuineness of St. John's Gospel had not then been put forward in the way they have recently been

presented by German skeptics. It is also conceded that the conception of Christianity presented by Paley is so meagre } and defective as greatly to weaken the proofs he offers in its behalf. The more fully the reality, power, and completeness of Christianity are grasped, the more easy is it to prove that it is from God. Rightly apprehended, it

In the harbor all the vessels were deck of schelastic arguments of philosophers and divines, in favor of the genuineness of the gospels and the miracles they record, and clever and learned infidels; but they can know with an assured conviction that in Him they "have redemption in His blood, the forgiveness of sins, according to the riches of his grace."

It may seem almost ungrateful, in any degree, to disparage works received from the past, that have rendered good service in the defence of Christian truth in other days. But the interests of the Church of God demand that we should fully know the exact position of the enemy with whom we wage war. Nobody would admit that it detracts from the fame of Lord Nelson, or the value of his victories, that he could not now succeed with the same ships and guns used by him. Neither is it any discredit to Paley or Butler, that they adapted their arguments to the forms of infidelity which prevailed in their own times-But it is discreditable to those who are set for the defence of the gospel of Christ, now, if, through ignorance of what is going on in the world of thought around them, they continue to depend upon the old obsolete weapons, and waste their ammunition firing on positions that have long ago been deserted by the assailants of Christianity. It is by no means desirable or expedient that preachers should be constantly battling against infidelity; but it is very desirable that when they do speak on these topics, they speak intelligently, and with a just recognition of the requirements of the times. Without this, their arguments will have little influence upon intelligent minds.

#### THE PROPHETIC CONFERENCE.

It is doubtful whether "the Prophetic Con-

ference" at New York, with all its elaborate argomentative papers, has really promoted Second Adventism. As far as we have observed, it has called forth more adverse than commendatory criticism, in the leading religious papers. Most of the speakers were careful to guard their declaration of principles from the objections to which they felt they were open. But the statement, even in the form of a resolution, that these pre-miller rial views would not lessen the active use of the ordinary agencies of the Church proves nothing, only that they feel anxious to impress this belief upon the minds of others. This, however, is a matter respecting which others are as competent judges as pre-millenarians. The fact that some who have adopted pre-millennial views continue active workers does not show what would be the effect of a general reception of these views on Christian activity. The denial that the Christian Church is the kingdom of God is a serious error. It would certainly damp the confidence and zeal of believers to feel that they were not yet members of Christ's kingdom, and could not yet claim him as their King. This theory dishonors Christ's first advent. in order to exalt the second. It also dishonors the Word and Spirit of God in order to magnifiy the results of Christ's second coming. Some pre-millenarians have been brought up in the evangelical faith, and have added this to their orthodox creed, which they still maintain. But there are others who are wild and fanciful in the extreme. And it is significant that the conceit of possessing inanity is not an imposture, and that its first sight into the prophecies relating to the promulgators were not deceivers. The ground | future has a great tendency to destroy men's mental balance, and lead them to indulge in that the supernatural element in the gospel | bewildering speculations. It is remarkable that the Tyngs, father and son, were the only New York pastors who took part in the prophetic Conference; and Dr. Gordon of the Baptist Church was the only mirister against which Paley directs his chief artillery | from Boston. These gentlemen mean well. is now almost wholly abandoned by the but the prevalence of their views would corenemy. No doubt, his own work contributed | tainly be hurtful to the Church. It now looks as if the recent Christian Conference held in Toronto was planned with a view to promote pre-millennial views. If this was not who took part were pre-millennialists? Dr MacKay, Dr. Brooks, Dr. Parsons, Mr. Erdman, Mr. Cameron, Mr. Denovan (and probably Mr. Dixon and Major Cole too) are all of that school. How did it happen that men of this belief were gathered from distant points, if they were not selected for this cause?. However, they found out that the opposition to Second Adventism was so strong as to make it unwise to press their views on the public. The views of these people are tersely expressed in the avowed design of Messiah's Herald, now in its thirty-ninth volume, which is "devoted to the advocacy of the speedy, personal, pre-millennial advent of Christ, the glorification of the Church at that epoch, the dissolution of the heavens and earth by fire, and their renewal as the everlasting inheritance of the redeemed."

#### PERSECUTION IN SPAIN.

The fanaticism and bigotry of Romanism is not extinct in Spain. It has been curbed, but not killed. Civil and religious liberty always finds Romanism a bitter enemy. Another case of persecution is reported by the Evangelial Alliance. A Protestant pastor, Mr. Ben Oliel, of Alcoy, was recently condemned to pay £60 and costs, and to undergo three years and eight months, imprisonment, for simply wishing that a Catholic priest should leave the house of a dying Protestant woman, into which the proselytizing ecclesiastic had intruded. Aided by and on her death the body was forcibly removed and buried in the Roman Catholic

and what Go designs for us in that state. pay half the costs. The unfortunate gentle- ses, are struggling; were presented as realustily, and the bands played "God Save the fr. ant, as the main thing. There are thou- the instance of the Evangelical Alliance, vailed. sands who may never be able to master the moving in the matter. Even the Spanish papers condemn the treatment which Mr. Ben Oliel has received.

#### THE BIBLE IN THE SCHOOLS.

A few weeks ago the Protestants and Catholics of New Haven, Conn., united in a vote to restore the Bible to the Public Schools from which it had been voted out. In order to satisfy all concerned, a joint committee was appointed to prepare a satisfactory liturgy. The Committee recommended that the Catholics, in schools where it was desired, might request the use of passages from the Douay version, an invocation to the Virgin, and the recitation of the Apostles' creed; the Catholics, on their part, making corresponding concessions to Protestant peculiarities. When the question came to a vote, the Board of Education decided by a vote of seven to one to return to the old uniform plan of religious service. The restoration of the Bible to its old place is a victory over infidelity. The discussion of the report of the committee showed that the attempt to frame a manual satisfactory to all, would be more likely to engender sectarian controversy than to promote genuine religious instruction.

#### CARDINAL MANNING CONFES-SING THE FAILURE OF HIS CHURCH.

Cardinal Manning at Kensington recently

has been railing against the nations and governments of Christendom. The nations. according to him, are going to destruction. They have forsaken the Church, and are steeped in scepticism and heresy; they are rebelling against the VICAR of JESUS CHRIST, and have broken the unity of Christendom. France has repudiated Christianity, and Austria is about to do so; Italy is rebellious, and the iniquity of Germany is unspeakable. The nations of Europe most civilized and thrown back into chaos; but though kingdoms and dynasties be swept away, the Church of God is immoveable. The Church war never more united, was never more loyal to the priests. This probably is true. The Church has had the education of the youth; it has great political and social power; it has been favored by king and State; the law, in the name of justice and religion, has tortured, imprisoned, and slain those who have gainsaid the teachings of the Church; and for centuries society has striven to make the Church of Rome efficient for moral training and spiritual teaching. Still, with all these advantages, the Church has failed. Popes and cardinals, by their wailing and by their bitter tirades, confess the failure of their work. The enlightenment of the age is too much for the Church that requires credence for such nonsense as papal infanibility. The appeal to authority, unsupported by rational proof, is futile; and the Roman hierarchy, deprived of this, its main support, has to yield to the pressure of enlightened enquiry. Men are shaking off the yoke of the Pope, laughing at his assumed authority, resenting his interference, and spurning his counsel.

#### THE WESLEYAN METHODIST

British Wesleyan Methodism reached a crisis in its history at the last Conference. For the first time the lay element was introduced into the arnual Conference. This was an innovation that caused much foreboding and anxiety to some. Happily, all fears for the stability and integrity of the connexion were needless. No disturbing element found place; no encroachment upon the rights of the ministry was sought: nothing was introduced contrary to the established economy. The change was important, but it was accomplished without the least friction. The laymen were found to be unfalteringly loyal to the recognized principles of the Weslevan economy and to all its institutions. Nothing was done rashly in the spirit of innovation. A now era in the annals of Methodism, grand in its possibilities, was ushered in,-a broader basis was laid and the franchise extended; the rights of the laity were recognized, while the prerogatives of the pastorate were respected; and nothing occurred to mar the harmony of the Connexion or threaten its future peace. The harmonious accomplishment of this

change was considered a providential bless

ing by the Conference, and it was decided to commemorate the new epoch by raising a fund for the relief of the Connexional Funds, already embarrassed, and for the extension and consolidation of the Church's enterprises. The general committee into whose hands the scheme was placed for development met recently and decided that the scheme should be carried into effect immediately. It is proposed to raise at least one million bol-LARS to be paid in before the Conference of 1881. It will require a little over \$400,000 to meet the liabilities of the various Connexional funds. The first claimant after this will be a new Theological Institute in the midland counties, to which not less than \$125,000 is to be devoted. The remainder will be appropriated to home and foreign missions, educational enterprises, superannuation fund, and the Sunday-school union. The faith and courage manifested in the launching of this beneficent scheme is commendable, but not greater is than should characterize those whose Church history has been a providential growth, and who have the police, however, the priest returned and the remembrance of the jubilee offering of administered extreme unction to the woman; 1839 to encourage them. The confidence in the benificent spirit and Christian devotion of the Methodist people, expressed by the cemetery. Mr. Ben Oliel appealed against grand proportions of the scheme, will not be the above sentence to the Superior Court of disappointed. The degression with which Valencia, where the judgment of the lower the commercial and industrial enterprises of court was reversed, but for "insult to the the nation are contending; the dismal outauthorities," the Protestant paster was con- look in the foreign relations of the state; and

The great central truth of the Redemption of man is now confined in a filthy cell, and de- sons why the fund should not be opened at the wor'd from sin and separation from God, prived of air and light. Her Majesty's Min- the present time: but the counsels of ardent thro and Jesus Christ, should be put in the ister at Madrid, we are glad to add, is, at faith in God and the Methodist people pre-

> The reception of this scheme by the people will be watched with interest. Remembering the response made to the call of the centenary year, we have little fear of the ultimate success of this movement. The commercial depression of 1878 is scarcely greater than was that of 1839, and when, instead of subscribing \$400,000, the sum asked for, the people made a thank-offering of \$1,700,000, we cannot doubt the readiness of the Church, greatly increased in numbers and wealth as it is, to do more than has been suggested by the late Conference.

#### TIMES OF REFRESHING.

We are glad to hear from several circuits, that the Lord is graciously reviving his work of salvation in different localities. The Church cannot make progress without spiritual harvest times, when the ripe sheaves that have grown from the seed sown are gathered into the garner of the Lord. We hear now-a-days a good deal of talk about the progress that consists in forgetting old things, and adopting new things and new methods. We should neither adopt nor reject things because they are old or because they are new. We should prove all things and hold fast that which is good. We may change or give up what is non-essential and temporary. A blind adherence to the methods of other times may retard progress very much. But of things vital and fundamental, we must say, "We cannot let them go; they are our

Among those permanent elements of power and progress, for which we should earnestly contend, must be placed the converting power, by which sinners are brought from darkness to light and from the power of Satan unto God. When we look upon the myriads around us who are living in sin, without God and without hope in the world, we know that nothing can change them but a personal experience of the saving grace of God. When we look most Christianised, are in a fair way of being out upon the vast army of young immortals growing up under the shadow of the church. we know that nothing can save them from the snares of a wicked world, but union with Christ by a living faith, that will bring his strength down into their want and weakness. When we look on the Church witnessing and working for the Redeemer, and mark the power of the world, the flesh, and the devil. we must feel how greatly we need new recruits for the army of Immanuel, ardent with the zeal of first love; and we can only get them by the revival of God's work, gathering in those who are now afar off. No matter whether in special services, by special agencies, or in the ordinary services by the regala: ministry of the word—the mode is only secondary,-we must have old-fashioned conversions, or we shall languish and die. The world needs revivals as much as ever; and the Lord's arm is not shortened that he can-

> last Monday morning, a number of clergymen belonging to the various Christian Churches in Toronto and vicinity, assembled in Shaftesbury Ha<sup>11</sup> for the purpose of organizing a Ministerial Association. A constitution was submitted and adopted upon the doctrinal basis of the Evangelical Alliance. The society is to be known "The Toronto Ministerial Association." The meetings are to be held every alternate Monday morning at 10 o'clock, the object of which is to promote fraternal intercourse, and to discuss conversationally subjects of general interest to all cyangelical denominations. Last Monday morning a meeting was held to elect officers for the ensuing year. Rev. Dr. Potts was elected President: Rev. Dr. Robb Vice-President; and Rev. J. A. R. Dickson Secretary-Treasurer. The object of the Association is a worthy one, and we have no doubt it will greatly help to promote Christian fraternity.

MINISTERIAL ASSOCIATION. - A week ago

Our venerable friend, the Rev. Dr. Green, of this city, and his excellent wife to-day complete the fiftieth year of their married life. We believe it was in the minds of their friends to celebrate the occasion with a golden wedding. But as both the doctor and Mrs. Green are in delicate health, it is not deemed advisable to carry out this idea; as the excitement incident to such a celebration would not be conducive to their health. EDr. Green, who has been in feeble health for some time past, is at present suffering from an attack of jaundice, from which we hope he will soon recover, to remain a while longer among us to enjoy the peaceful autumn of a

The Sarnia District Methodist is the name of a small four page monthly paper published in the interests of the Methodist Church on the Sarnia. District. It presents a very neat and creditable appearance. The editorial department is under the able management of Revs. W. C. Henderson, M.A., Sarnia, and W. J. Ford, Wyoming, a good guarantee of the character of the paper. It gives an epitome of all notable Methodistic events on the district, with editorials and general reading, and cannot fail to have a large circulation. We and cannot fail to have a large circulation. wish it a prosperous and useful career.

-We have received the second number of Acta Victoriana, a monthly paper published by the students of Victoria College. Its articles are well written, and will be interesting not only to exstudents, but to all who take any interest in the. welfare of our university. The publication of such a journal is an evidence of activity and enterprise on the part of the students, and the literary ability displayed is creditable to the editors. Price 50 cents. C. L. Sifton, Drawer 55, Cobourg,

Course of study.-We have been asked what changes have been made in the course of study for probationers. As stated in a late: issue, no change will be made this year, and. probationers be will examined on the textbooks assigned in the minutes of the last: Annual Conference meetings.

The names of Revs. Totten and Langford should be added to the missionary deputation to Mount Albert Circuit. Date: January 1 th.

The Grand Division of the Sons of Temperance will hold its annual meeting in Galt, commencing Tuesday, the 3rd of December.

A report of the Circuit Convention held at Newtonbrook was received too late for in-

#### NOTES AND GLEANINGS.

Methodists and the Freedmen's Work. The twelfth anniversary of the Freedmen's Aid Society of the Methodist Episcopal Church has been held in New York City. The

report presented of the last year's work and the present condition of the Society is very encouraging. It supports 10 chartered and ] 10 unchartered educational institutions, at year \$62,805.52 was received; while \$30,000 by this Society.

#### Facts About the Waldenses.

The Waldensian Church proper now has fifteen parishes in the Valley, and two outside. At the annual General Conference lately held, the following facts about the work of the year were brought out: 39 churches, 24 stations, 62 places regularly visited, 4,203 regular attendants on divine servince, 15,323 occasional hearers, 2,520 members in full communion, 393 catechumens, 291 members received during the year, 1,840 pupils in day-schools, 1,749 in Sunday-schools. 43,385 lire (about \$8,000), amount of the year's contributions. There are 66 ministers enrolled, 56 of them professors and ministers in active service, 7 ministers emeriti, and three temporarily serving churches in Paris, Vienna and Neuchatel. The churches are said to be prospering fairly, and to be taking a greater interest in mission work.

#### Ritualism Abroad.

The Ceylon correspondent of the London Methodist Recorder describes the manner in which young Bishop Coplestone administered the ecclesiastical affairs of Ceylen. Some time ago a young English priest charged a native catechist belonging to the Church Missionary Society with worshipping in a "Wesleyan chapel—a conventicle." The bishop lectured the catechist gravely on the evils of dissent and schism, and told him what penalties would be visited on those who encouraged either. Then the catechist told how he came to visit the Wesleyan chapel. He said, going to the church to receive the Lord's Supper. he saw the young priest, his accuser, kneel before a cross on the altar, as though praying. This in his eyes was idolatry, and he could not go to the church after that; and so he went to the Wesleyan chapel. The bishop had no lecture to read to the offending priest, while he had decided not to admit to ordination the poor catechist.

#### The Great Indian Revival.

The Examiner and Chroniole, speaking of the great ingathering in India, says: "The wonderful work of God among the Teloogoos seems the more wonderful the more is known of it. Upwards of a year before the great ingathering came the missionaries saw the evidences all around them that the harvest hereafter illustrations will be excluded and the was coming. But they wisely deferred bap- entire space devoted to literary articles of a high tasm until the proofs of genuine conversions multiplied; and it now appears that a very position as in the past, but will give place to arlarge proportion of the nearly 10,000 converts | ticles bearing on the great social and intellectual baptized last summer had been cherishing questions of the day. Price \$3 a year. D. Applehope in Christ, and honoring their new calling, for months before. Signs of yet larger | -Sunday Afternoon has won no mean place ingatherings abound. In view of these in- among the best monthlies of the times. Withspiring facts, the Executive Committee of the Missionary Union have named Sunday, the 1st of December, for special missionary thanksgiving in all our churches and Sundayschools, to be accompanied by thank-offerings in money for the foreign missionary work. Nothing could be more timely than such an observance, and it is hoped that it will be universal.

#### Is Religion Declining?

An American paper says: It is declared, both by foes and by timid friends, that Chris- price of Sunday Afternoon being \$3 a year, postianity is losing its hold on the popular mind -that skepticism is "coming in like a flood." But as a matter of fact, the Evangelical churches of our land were never stronger than periodical devoted to science published in at present. The rate of increase in the number of their members is much greater than that of the population as a whole. The Churches that dwindle and pine are Unitarian Churches and institutions like Paine Hall in Boston. Christian missions, both in heathen lands and in the neglected quarters of our large cities, were never pushed forward so energetically as at present. Book publishers are sending out a vast number of Telephonic and Acoustic Inventions." Among religious books. Again, if infidelity were increasing, it would show its increase, especially, among the students in our colleges. But, as a matter of fact, the number of professors of religion among the college students of our country has nearly, or quite doubled within the last twenty-five years. True, the Millennium has not yet come, but before one speaks of Christianity losing its power, he had better look over the field.

#### Presbyterian Hymn-book.

A correspondent of the Christian World says:—The subject of hymn-books has now a lively interest for Presbyterian Churches. The Church of Scotland has a very good hymnel. The Free Church has a hymn-book of 500 pieces in preparation, to supersede its present very meagre collection. The committee entrusted with the work is presided over by Professor Bruce, D.D., of Glasgow, who has judiciously consulted that experienced hymnologist, Dr. Henry Allen, of Islington. The United Presbyterian Church has now an excellent collection far in adwance of its first efforts in this line. The book of "Psalms and Hymns for Divine Worship" used in the English Presbyterian Church for the past eleven years was compiled by a committee of which the late Dr. Hamilton was chairman. It has been much appreciated; but a desire begins to show itself for a revisal of the book, and for such terms with the publishers as will give the Church a direct interest in the sales. The system of chanting the metrical version of the Psalms adopted in the book is condemned by musical authorities. The Presbyterian Church in Canada is engaged in preparing a book for the use of its congregations. The Irish Fresbyterians seem to be the last to

#### LITERARY NOTICES.

The Westminster Review for October has just been received from the Leonard Scott Publishing Co., New York. The contents are as follows 1. "The Australian Colonies." Gives a description of the soil and climate, and an account of their social and industrial development; and hints at their rivalling in the future the country from which they have sprung. 2. "Later Novels of Berthold Auerbach." 3. "Bulgarian which 2,940 students are in attendance-400 Literature." Sketches the past condition and of them theological, 25 law, 50 medical, 75 history of the Bulgarians, and shows that they collegiate, 275 academic, 1,000 normal, 510 have a rich oral and traditional literature, and intermediate, and 605 primary. During the even a written one, which is not contemptible. 4. "The Troubadours." 5. "Lord Melbourne." was paid to teachers, a debt of \$15,000 re- A long review of this minister's political careerduced to \$12,000, and a Seminary built at | 6.4 The Situation in the East, and the Future Greensborough, N. C., at a cost of \$10,000. of Russia." Dwells on the outrages either com-In eleven years \$715,852 has been disbursed mitted or sanctioned by the Russians and Bulgarians; does not consider the treaty of Berlin a satisfactory arrangement; and declares that Russia is in a condition of downright moral disorganization. 7. "Contemporary Literature." A very full account of recent publications in all branches of literature. 8. "India and our Colonial Empire." The part of this article relating to Affghanistan, and the reason for the late English mission to that country, will be read with interest.

The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine, are published by Leonard Scott & Co. Price, \$4 a year for any one, or only \$15 for all.

MAGAZINES OF THE MONTH. -Harper's Magazine for December is full of good things. It opens with four old Christmas poems by Ben Jonson, George Wither, S. T. Coleridge and Giles Fletcher. Abbey illustrates these with three remarkable pictures: The Christmas Waits, the Shepherds, and the Madonna in the Stable. There is an interesting article on the University of Oxford by M. D. Conway, with picturesque illustrations. "Macleod of Dare" and "The Return of the Native" are drawing to a close. Gen. Chetlain has an article on the Red River Colony," with 8 illustrations.

-The December Scribner is a first-class number It is distinguished by depending upon American novelists for its stories. Of these it has four in this issue, viz., Mrs. Burnett's "Haworth's;" "The Great Deadwood Mystery," by Bret Harte; 'An Irish Heart," a pathetic Oldport story, by T. W. Higginson, and the fifth instalment of Mr. Boyesen's "Falconberg." The illustrations of "Moose-hunting" are furnished in part by our friend Mr. Henry Sandham, of Montreal. Among the living questions discussed "Literary Materials and Tools" and "Social Needs and Social Leading," by the editor. The "National Bank Circulation" and "Narrow Gauge Railways" are also discussed.

-Appletons' Monthly for December has been re ceived. This number is unusually interesting In "The American at Work" we have a description of the manufacture of plated ware, with seventeen fine illustrations. "A German Town and Castle" is a description of Heidelberg, illustrated. A sketch of Gambetta's life is given in "The Great French Tribune." "Apartment Houses," "The High Steeple of St. Chrysostom's," "Unanswered," "Old New York," "The Greatest Man in the World," are among the remaining articles. The editor's department is well sustained. The publishers announce that order. Fiction will not occupy so prominent a ton & Co., 549 Broadway, New York.

out any extravagant literary pretensions, it has been conducted with great ability, and has a ring of strong, independent common sense about its editorial utterances that gives them peculiar value in practical life. The December number has articles on "What a Radical found in Water Street"-" Temperance and the Laborer"-" The Art of Almsgiving"-" Co-operation and Simplification"-" Poor Relations and their Uses"-"The Prophetic Conference," from which an extract is given on the first page. It is published at Springfield, Mass. The regular tage paid, it will be sent for one year for \$2.10 to

all who subscribe before January 1, 1879. -The Popular Science Monthly is the foremost America. Though it gives chief prominence to the views of Spencer, Darwin, Huxley, Bain and Tyndall, and the Evolutionist School of scientists, yet it furnishes a rich repository of scientific facts, and gives an excellent view o the results of the active enquiry now carried on in all departments of science. In future the "Supplement" is to be discontinued and the Monthly enlarged in future. The current number has a well-illustrated article on "Edison's other subjects discussed are "Fever-factories;" "Education as a Science;" "Explosions from Combustible Dust;" "Huxley's Evidence before English Copyright Commission;" and "Biology and Woman's Rights," which is good on the " Woman question."

-Atlantic Monthlyfor December. Houghton, Os. goode and Co., Boston. Probably the articles to which most readers will first turn are the paper by the author of " Dangerous Tendencies in American Life " on "Three Typical Workingmen," and the second part of Mr. Howells's charming story, "The Lady of the Arcostook." The article on "Sheridan at Winchester," written by Major B. W. Crowninshield, will be read with much interest. There is an admirable critical paper on "Colonel Dunwoddie and Other Novels." in which a dozen new American novelettes are noticed. There is a very noticeable article on the "Pictures at the Exposition." The short story of the number is, as usual, excellent in quality. Richard Grant White has a readable article on" The Nature of Music." There are also articles on "Oppressive Taxation and its Remedy" and "Saving. versus Spending." The principal poem of the number is E. C. Stedman's · The Death of Bryant." The 'Contributors' Olub is bright, varied, and entertaining, and full, careful, and discriminating reviews of several new publications are given in Recent Lit-

-Frank Leslie's Sunday Magazine completes the fourth volume with this number. It has been very successful; so much so, that number after number we have wondered how such variety, freshness and point have been kept up. The magazine is looked for with much interest in our own family. The present number contains are expected. A number of very successful only stimulate him to labor more faithfully in

missionary enterprise of modern times. "The \$53. Total proceeds \$267.00. Martin Luther of India," by David A. Curtis, gives an account of Swami Dya Nand Saraswati, a Hindu reformer, who seems likely to assume in that borne to Catholicism by the great German reformer of the sixteenth century.

Rose-Belford's Canadian Monthly for November has been received. The principal articles are · Choster and Dee " (illustrated); "The Haunted Hotel," by Wilkie Collins; "Another View of Matthew Arnold's Poems;"" The Monks of Thelema;" "Wilkie Collins as a Novelist," by the editor; "The Coming of the Princess," and Mythology of the Ancients." The December number will contain the opening chapters of James Payne's story, "Under the Roof;" a paper on Afghanistan, by Goldwin Smith; A Study of Shelley, by W. Townsend, and a review of Mr. Stewart's " Canada under the administra-

tion of Lord Dufferin." -St. Nicholas for December is as fresh and bracing as a winter snow storm. It has eight extra pages and fifty pictures, and begins with a poem of home-life that sings itself into the heart. It is by the editor, and describes what the frontis piece illustrates :—a Scottish lassie in the cottage doorway watching her father rowing across Highland Lake, on his way to home and supper. The rest of the number is filled up with a variety of interesting matter. The young folks themselves contribute greatly to the interest of the departments :- "Jack-in-the-Pulpit," "Letter-Box," and "Riddle-Box."

#### BRIEF CHURCH ITEMS.

PRESCOTT.-The church is being newly cushioned and carpeted.

COOKSTOWN.-The new church being erected is to be lighted with gas made on the premises.

CAMLACHIE.-We are glad to learn that the friends on this mission are making a move to build a parsonage.

SPARTA.—A very pleasant and successful social was held, under the auspices of the Ladies' Aid, at the residence of Rev. J. Charlton last Friday NEWTONVILLE.—The revival at Kendall is going

on with increasing interest. Above eighty have been converted. The meeting has been in progress for eight weeks.—The Sabhath-school social was a decided success. YORKVILLE.—The Young People's Union of

Bloor Street Church held a very successful and pleasant membership social last Thursday. The Union has a membership of about 125, although in existence only two months. INGERSOLL.—The social under the auspices of

the young men of the Princess St. Methodist Church, on Friday evening last, was a success all through. Over \$30 was cleared, which went to the Ladies' Aid Fund. PORT STANLEY .- The social under the auspices

of the Ladies' Aid Society of the church at Union on the 14th inst., was a complete success-the proceeds netting \$18-making in all as the result of the anniversary \$80. FENELLA.-A correspondent says the last

quarterly meeting services were unusually good. Rev. J. Shaw, chairman of the district, conducted the services and attended the business meeting. It was decided to take steps towards the erection of a church at Roseneath. LYNDEN.-Bro. Madden writes :- The readers

of your excellent paper will be glad to learn that our four days' meeting at Copetown has opened with blessed prospects of success. Every service so far has risen in interest above the preceding. Let all the people of God pray for us.

OARLAND .- Rev. J. White writes :- The ladies of the Oakland Church got up a supper on the night of the 7th inst., proceeds to help to pay debt on parsonage. \$109.50 was taken at the door. The most successful meeting of the kind ever held here.

BISMARCK.—The Sabbath-school anniversary services were held on the 17th inst. Rev. Mr. Baugh preached appropriate sermons morning and evening. A successful social was given on Monday evening. The programme consisted of readings and recitations and an address from Mr. Baugh. Proceeds \$31.

PLAINVILLE .- A successful Sunday-school anniversary service was held in the Methodist church, Gore's Landing, on Thursday evening, the 21st inst. The whole affair was under the management of Miss McCullough, daughter of the pastor of the church. The church was crowded. Proceeds nearly \$30. --

HAMILTON.-The Sabbath-school anniversary services of Zion Tabernacle were held on the 17th and 18th inst. On Sabbath Rev. L. Gaetz preached in the morning and Rev. S. Lyle in the evening. Rev. Mr. Watson, of Caledonia, addressed the children in the afternoon. The annual meeting on Monday was successful.

BELMONT CIRCUIT .- Rev. D. Hunt writes :-The Lord is doing great things for the people at Harrietsville. Some forty persons profess to have found peace with God, most of whom are heads of families; and the work still goes on, with fair prospects that many more will yet seek the

WESTMINSTER,-A very successful tea-meeting was held recently at Baker's. Westminster. Interesting speeches, and dialogues and recitations by the Sabbath-school scholars. About \$185 was realized, which has been used to purchase a new organ and for Sabbath-school and church purposes.

Avonnose.-At Feek's school-house, an ap pointment previously dropped but recently takenup again, a few weeks of special services have just closed, resulting in the conversion of about fifteen souls and the quickening of others, the majority of whom have united with us in church fellowship. Several others have been added to our church at the other appointments.

NAPANEE.—The annual missionary services vere very successful. Rev. S. J. Hunter, of Toronto, preached the sermons and addressed the children of the school on Sabbath. The platform meeting was held on Monday, when stirring and effective addresses were delivered by Revs. S. J. Hunter and W. Galbraith. Collections and subscriptions \$206.

VIENNA CIRCUIT.-Rev. C. Couzens writes :-We have just closed revival services at our Glenmeyer appointment. The Church has been graciously quickened, souls have been saved. Some fifteen up to date have united with us in church membership and more

tianity in Madagascar," which embodies a full purposes. At Kinglake \$61: Vienna \$42: Glenaccount of what appears to be the most notable | meyer \$80; Wagoner's \$31; and Port Burwell

TILSONBURG.-A successful tea-meeting was held on the 19th inst. Four hundred partock of tea. Suitable addresses by Revs. Nugent. Mc relation to Brahmanism a position not unlike Robbie, Saunders and Cosford. The steward's report gives the following facts. Original cost of church, \$8,000; enlarging, and new organ in 1875, \$1,000; total cost to present time, \$13,300; indebtedness, \$3,283, besides \$100 interest now due. Proceeds of the evening, \$93.

> BEAUTFORD .- The missionary anniversary sermons were preached on Sunday last by Revs. W. S. Griffin and A. E. Russ. The meetings were held on the two following evenings. The sermons and speeches of the deputation were excellent and most appropriate. The attendance was large, though the weather continued very unfavorable. Already the financial returns show an increase in both churches.

> STRATEROY -- Union special services under the eadership of J. Bennet Anderson, have been in progress some time. Several have been converted. The ministers and people of the Episcopalian, Presbyterian, Baptist, Methodist Episcopal and Methodist Churches have joined in the services. Two churches are filled each evening. Our people are hoping to be able to build a new church next summer. It is greatly needed.

OSHAWA.—The annual missionary services of the Methodist church were held on Sunday and Monday, the 17th and 18th. On Sunday Rev. Mr. Beaudry, of Montreal, and Rev. J. G. Laird, of Bowmanville, preached appropriate sermons. On Monday evening Rev. W. H. Laird spoke briefly, after which thoughtful, earnest and effective addresses were delivered by Rev. E. H. Dewart, editor of the Christian Guardian, and Rev. Mr. Beaudry. The proceeds of the services so far were \$438, an advance on the amount of

MINDEN.-At the last Quarterly Board mee ing Mr. H. Neilson resigned the offices of recording steward, class-leader and Sabbath-school superintendent, in consequence of his intended removal to Dacotah. The Board in accepting his resignation passed a resolution expressive of their deep regret, and acknowledging the faithful and zealous manner in which he had discharged his duties. Mr. J. N. Young was appointed recording steward and leader in his stead and Mr. M. Morrison to the superintendency. A gracious revival is in progress at Cook's appointment. Scores have been seeking, a number have found peace, and the work is still going on.

MONTREAL.—The Dominion Square Church, Rev. H. Bland, pastor, occasionally varies the form of service. The order of service on Sunday evening, 17th inst., was about as follows:—Singing, prayer, singing, reading a passage of Scripture, in which the congregation took part, singing. a short address by the pastor, in which the plan of redemption was explained by a beautiful allegory, reading of texts of Scripture, singing, a short address, singing, and then prayer. The addresses occupied seven and twelve minutes respectively. After the first address members of the congregation were referred to certain passages of Scripture bearing on the subject of the remarks made, and these were read by those who first found them.

LINDSAY.—The new church, a short distance north-east of the East Ward School, was dedicated Sunday, 17th. Very appropriate sermons were preached in the morning by Rev. Dr. Jeffers, afternoon by Rev. James Hastie, and evening by Rev. J. Greener. The congregations filled the church, and the collections were liberal. On Monday evening a tea-meeting was held, which was exceedingly well attended, considering the condition of the streets with mud and the dark el.... is the construction of the church almost solely due, read the financial statement, which showed the proceeds of the opening services and Dr. Jeffers' lecture to be \$126.51. There is a small debt of \$100 remaining. A Sabbathschool is being organized, and services will be held every Sunday evening.

#### PERSONAL.

Mr. John B. Gough seems to be arousing as much interest in England as he did during his last visit to that country.

Mr. Henry M. Stanley is about to give in various parts of Great Britain a series of 100 lectures on his recent explorations.

Bishop Bowman is still in Europe. He will hold the Conferences in India and not return to this country till near spring. Mr. Carlyle, aided by his niece, Miss Mary

Carlyle Aitken, has begun his autobiography, which, according to popular belief, he intends to make his last work. Mr. Ira D. Sankey is announced to take part in the fifth annual Christian Convention, which

will be opened at Dublin on the 11th of Novem-Rev. Manly Benson delivered his interesting lecture entitled "The Wonders of the Yosemite"

to a large audience in the First Methodist Church on Thursday evening.

Last Sabbath morning the Rev. J. Herbert Starr, by request, preached a sermon in the Methodist Church specially for the Orangemen of Collingwood, ...

Mrs. Tennyson, the wife of the poet, is and has long been an invalid. A great part of the time she reclines on a sofa in her drawing-room, where she receives their guests and delights all by the wit, grace and cleverness of ner talk. Our English exchanges announce the unex

pected death of the Rev. Samuel Hardey, who has acted as chairman and general superintendent of Wesleyan missions at the Cape of Good Hope since the year 1862. We are pleased to notice that Mr. G A. F

Andrews, son of Rev. A. Andrews of Strathroy has passed his final examination as attorney and enters as a partner in the firm of Robertson, McMurrich & Howard, of this city.

Rev. Thomas Greene, Bible Christian minister departed this life at Clinton on Friday last, in the 78th year of his age, and the 50th of his ministry. Mr. Greene labored fifteen years as an itinerant minister in England, and for the last thirty-four years in Ontario, and both in England and Canada with great success. On the evening of the 5th inst., the friends of

the Rev. W. J. Ford, Canada Methodist minster, met at the parsonage, where a very pleasant evening was spent. Prominent among the other pleasantries indulged in, was the making up and presentation of the sum of fifty dollars to the pastor, who made a very feeling reply, to the effect that the kindness expressed would a paper by Alfred H. Guernsey, upon "Chris- meetings have recently been held for church the Master's vineyard.-Western Globe.

#### RELIGIOUS INTELLIGENCE.

A new Wesleyan chapel, which has cost nearly £8,000, has been opened at Oxford.

THE Reformed Episcopal Church is now agisating the propriety of doing away with the ob-

servance of Lent as a Church fast. Twe United Presbyterians of Scotland during the past thirty-four years have raised for Church

purposes £7,828,840. Ox Sunday Rev. O. Gibson baptized nine Chinese converts in Oakland, California, and a Chinese woman and her children at the mission in that city.

During the next few weeks special evangelistic services will be held simultaneously every evening in several of the Methodist churches in Dublin.

A BRANCH of the Mennonites, called Evangelical Mennonites, has decided to expel from the Church any member who gets his life insured. Two ministers, refusing to be governed by the rule, have been excommunicated.

THE Free Church of Scotland has received bequest of \$135,000 for missionary purposes. The general opinion of the Church is that the money ought to be used in reinforcing the mission in

A CHINESE Sunday-school has been organized in St. Louis, in connection with the work of the American Sunday-school Union, which now labors, in St. Louis and vicinity, among Americans. Africans, Indians, and Mongolians.

THE English Wesleyan Methodists formed, in 1872, a denominational insurance company with a capital of \$125,000. Nearly two-thirds of the connexional property is insured in it. The income last year was \$15,000, and the loss about

THE committee appointed by the Edinburgh Presbyterian Council to make arrangements for the Council of 1880 have announced September 21st as the day for opening the Council in Philadelphia in 1880, and sub-committees have been appointed on the programme and on business.

THE King of Siam has directed the opening of school at Bangkok for the education of Siamese youths in their own and the English languages The Rev. S. M. M'Farland, for many years a Presbyterian missionary there, has been entrust ed with the work.

STATISTICS in the Nonconformist newspaper show that, in providing chapel accommodation, the United Methodist Free Churches have, proportionately to their numbers, done more within twenty-one years than any other religious body n twenty-seven years.

A special telegram to the Daily News states that a chapel, built by the American Baptists at a cost of £4,000, has just been opened in Rome. The ministers of all denominations and the members of the Young Men's Christian Association took part in the first services.

The final revision of the New Testament by the American and English revisers will be finished in course of a year, and probably be published soon after, in advance of the Old Testament, the revision of which will not be completed THE Unitarians of England have 371 churches.

Of these, according to a Unitarian paper, 100 are in much peril, one-third of that number being virtually closed, another third are on the verge of closing, and the rest are declining in membership and influence.

DISSENTERS in Russia number over 15,000,000. The Stundists, who hold the same relation to the Greek Church that the Methodists do to the Church of England, are increasing so rapidly that the Minister of Public Worship has dispatched a commission to Odessa to inquire into

THE Bishop of St. Albans, in his charge last week at Bishop's Stortford, referring to the burials question, suggested the promotion in every parish closing in time all the churchyards. He be. it with a somewhat faint and equivocal protest. lieved the question might be settled by a congress of Christians willing to lay down the weap. ons of war when such weapons could no longer avail in death.

During the sixteen years the "Evangelical Educational Society" of the Protestant Episcopal Church, United States, whose object is "to seek out good men and to give them a good education; not to give help to every man who thinks he is called to preach," has aided 409 students, of whom 250 have been ordained. This work has cost an aggregate of \$350,000. The bishops say that many parishes are vacant and there is a demand for good, well-educated men, in the Episcopal ministry.

THE statistical return of Methodism for 1879 show that the number of Methodist communicants in the world is 4,489,877, with 104,175 local and travelling preachers. The Methodist population is estimated at 20,000,000. The Methodist Episcopal Church reports 1,689,783. 12,500 local and 11,308 itinerant preachers. The gain of members is about 17,000 for the year. Other branches of the denomination bring up the total in the United States to 3,396,999 members. 26,642 local and 22,194 itinerant preachers. THE Rev. J. O. A. Clark, D.D., LL.D., who

arrived home last week. The doctor was very kindly received in England, and the Wesleyan papers contain many proofs of pleasant relations | mountain passes. between the visitor and his hosts; among them several excellent articles from the doctor's unfrom his visit. He has in hand a memorial Methodist writers. A correspondent of the New York Meth-

edist writes from Paris :- The sessions of tion. the Evangelical Alliance of the Salle Evan. gelique, which has just closed, has been one of great interest. I was able to attend inst., at which the subjects discussed were; First-The Work of Evangelization and Chris-Difficuties and Its Encouragements. Second-The Laity: Their Part in Evangelization. Third -Appeal to all Christians to Consecrate Them- of Parliament earlier than usual. selves Personally to this Work. The speakers of the Consistory of the Church of the Confession made up for the most part of French Protes. tants in humble life and of very pleasing, intelli-French, including the hymns, which were very erations. The weather is very cold, and much sweetly rendered to our familiar Methodist tunes. sickness prevails among the soldiers.

#### FROM THE MISSION ROOMS.

MISSIONARY SOCIETY'S DEBT. . .

By reference to the Treasurers' notice of receipts for the past week, amongst other items, will be observed a glorious donation of one hundred dollars from Mrs. M. Sutherland, wid. ow of the late Capt. Sutherland, of Hamilton, to be applied to the reduction of the debt, accompanied with the expression of the "hope that it will be soon wiped off." This estimable sister has long been in the furnace of affliction, and yet, amidst her pains and sufferings, thinks of the embarrassments that clog the movements of this branch of the Church in extending that Gospel which sheds its glowing light and imparts its certain comforts to her mind whilst slowly descending to the tomb. This is her testimony: "I am now suffering almost constantly with cough and prostration, which are bringing me nearer inv home. I beg an interest in your prayers." An offering so spontaneous and cheerful will surely encourage the efforts now making to remove a formidable hindrance to the Church's work and prosperity.

Another item is from an anonymous friend, who has for several years contributed one hundred dollars for Japan and Oka, whose heart was first moved to this by reading the "Missionary No-

Both these donations will be greatly valued by the treasurers as expressive of sympathy and thoughtful practical remembrance of the burden they have now to sustain. There are many in the Methodist Church to whom it may be said, Go and do likewise "-an example which, if imtated, would soon "wipe off the debt."

#### MISSIONARY ANNIVERSARIES.

The Secretary-Treasurer will (D.V.) take part n missionary anniversaries as follows :-

Nov. 24.—Montreal, Dorchester Street, Sermon Douglas Church,
Dorchester Street, Meeting.
Douglas Church, Sermons, Meeting. Sermons. Meeting. Sermons. Meeting.

#### METHODIST MISSIONARY SOCIETY.

The treasurers acknowledge with thanks the

eccipt of the following:-Port Dover, per Conference Treasurer,...... Brantford, Wellington St., per Conf. Treas.... Brantford, Brant Ave., Mount Pleasant, "Glanford, per Chairman, " Lynden, " "
Carlisle, " " Burlington, "Bequest of the late Samuel Smith, Williamsburg, by Mrs. Cornelius Cross, per Rev. J. Scanlon.

Mrs. Margaret Sutherland, Haroilton, per Rev. Dr. Wood, towards the reduction of the debt.

A Friend, per Rev. S. Rose, for Japan, \$751 Mission Rooms. Toronto, Nov. 25, 1878.

#### CURRENT NEWS.

-A company is projected at London, Ont., for the manufacture of rubber from milkweed. -An unexpected order was received at the Woolwich Arsenal last week for a large quantity of camp equipage for the army in South Africa. -A Jamrood despatch announces the occupation on Friday of the Fort of Ali Musjid, which

the Afghans abandoned. -It is officially announced that Parliament meets on December 5, in order to produce the

Afghan papers. -Russia's efforts to secure an extension of the term of occupation of Turkey is opposed by all the Powers.

-The Italian Government has announced its night. Rev. J. Greener, to whose enterprise and | the circumstances attending the growth of that | intention of taking repressive measures against secret revolutionary societies. It is denied that

the Pope sent King Humbert a congratulation. ...The Fishery Award was paid to the British Government on the 21st by Mr. Welsh, the of detached burial-grounds, with the view of American Minister in London, who accompanied

-On Sunday morning two passenger trains on the G. W. R. collided at Winona Station, 12 miles east of Hamilton. Six persons were wounded and one killed. -A terrible explosion occurred in a coal mine

at Sullivan. Ind., on the 20th. Out of the thirty men in the mine thirteen were killed, and many others were so badly wounded and inhaled so much coal gas that their lives hang by a thread -The Prusian budget shows a surplus last year of 5,400,000 marks, which, however, has been absorbed in Prussia's contribution to the Imperial expenditure. It is estimated that the deficit will be 73,750,000 marks.

-Chickley, the alleged counterfeiter, on his way from Milwaukee to Ottawa in charge of two detectives, escaped from the train near Weston on Sunday morning while the detectives were

-Ten thousand operative cotton spinners at Oldham came out on strike on the 25th. The opposition to the five per cent. reduction of wages does not extend to all the mills in the town. The proprietors of some of the largest mills have not given notice of reduction. -Russia, it is said, will not interfere in the case

of England and Afghanistan until the close of went to England some months ago, on behalf of hostilities, when she will claim a right to a voice the Weslev Memorial Church at Savannah, Ga., in the settlement. She will not permit the destruction of Afghanistan, nor the annexation of any portion of the country controlling the -The Austrian Red Book comprises documents

showing that Turkey officially organized and resting pen. He anticipates excellent results fostered resistance to Austrian occupation of Bosnia, sent regular troops disguised as Bashivolume, to be contributed to by some of the best Bazouks into Bosnia, organized an Albanian league, and after these preparations for insurrection broke off negotiations regarding the Conven-

-Beaconsfield declined to receive a deputation from the Committee, under Lord Lawrence, organized to urge the early meeting of Parliament. but one—the conference on Saturday, the 19th | He failed to see what a deputation could add to the opinions already expressed, and said that government would comply with the letter and tian Charity among the Popular Classes: Its | spirit of the Act regulating relations with India. The Act referred to, even in the event of hostilities breaking out, does not require the meeting

—A despatch of the 21st states that hostilities in were Pastor B. Couve, Monsieur Sautter (on the Afghanistan have already begun, though little Laity question), and Pastor Mettetal, President | blood appears to have been shed. The British troops are on the move toward Cabul, through at Augsbourg. The addresses were all good and the Khyber, the Khurum and the Pisheen passes, were applauded by the audience, which seeme, and a couple of forts are reported to have been taken; it is alleged, however, that the object is simply to gain several strategical positions, and to gent appearance. All the proceedings were in wait for spring before beginning more active op. TRAILING ON THE GROUND. BY ADELAIDS STOUT.

If I should lift the crystal vases there-The morning glories turn From their bent downward, they wo Inverting each clear urn, They have grown downward missing early care, But in another Spring, ... Ill see the tendrils have whereby to climb, And fibre where to cling.

We have grown earthward; if a grace come cut It traileth near the ground. Albeit with its cheek to the cold earth Oft a white flower is found. And our bent lives may blossom very low, And yet we faintly hope Some dew-filled crystal blossom for Christ's sake: Anear the mould may ope.

His hand o'er each vine bent So early earthward, and pluck some brown seed-Some germ-thought, or intent To plant another Spring-tide where His care May lift up to the light: For no flower blooming in His garden fair . Is ever touched by blight. .

· If not, we ask he pass most tenderly

-Northern Christian Advocate.

#### SERMON. BY REV. T. DEWITT TALMAGE

DELAYERED IN THE BEOOKLYN TABERNACLE. REPORTED FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

WORKINGMEN, HEAR.

The eye cannot say to the hand, I have no need of hee.—First Corinthians, xii. 21. You have examined some elaborate machinery—a thousand wheels, a thousand bands, a thou sand levers, a thousand pulleys, but all controlled by one great water-wheel, all the parts adjoined so that if you jarred one part you jarred all the parts. Well, society is a great piece of mechanism, a thousand wheels, a thousand pulleys, s thousand levers, but all controlled by one great and ever-revolving force—the wheel of God's providence. So thoroughly is society balanced and adjusted, that if you harm one part you harm all the parts. The professions interdependent, all the trades interdependent, capital and labor interdependent, so that the man who lives in a mansion on the hill, and the man who breaks cobble-stones at the foot of the hill. affect each other's misfortune or prosperity. Dives cannot kick Lazarus without hurting his own foot. They who throw Shadrac into the furnace get their own faces scorched and blackened. No such thing as independence. Smite society at any one point and you smite the entire community. Or to fall back on the figure of my text, what if the eye should say, "I am overseer of this physical anatomy; I am independent of all the other members; if there is anything I despise it is those miserable and low-lived fingers!" What if the hand should say, "I am boss workman; I am independent of all the other members; look at the callous in my palm and the knots of my knuckles; if there is any-thing I hate it is the human eye, seated under the dome of the forehead doing nothing but Now, we come in this morning to break up that quarrel, and we say, "Oh! silly eye, how soon you would swim in death if you had not the hand to support and defend you? Oh! silly hand, you would be a mere fumbler in the

darkness if it were not for the human cye." is the figure of my text: "The eye cannot say unto the hand, I have no need of thee." This brings me to my first thought, that relief will come to the working classes of this country through labor. Before this contest goes much further it will be found that their interests are identical; what helps one helps both: what initialized in the state of their last dollar. The state of their last dollar their last dollar. injures both. Show me any point in the world's history of six thousand years where capital was prospered and labor oppressed, or where labor was prospered and capital oppressed. What is the state of things now? Labor at its wits' end to get bread. Capital at its wits' end to pay the taxes and to keep the store and factory running. Show me any point in the last fifty years where capital was getting large accumulation, and I will show you the point at which labor was getting large wages. Show me a point at any time in the last fifty years where labor was getting large wages, and I will show you the point where large wages. Show me a point at any time in the last fifty years where labor was getting large wages, and I will show you the point where eapital was getting large profits. Until the orack that in case of his death his wife would not be a fewer will be a resulted was getting large profits. Until the orack that in case of his death his wife would not be a fewer will be a resulted was getting large profits. Until the orack that in case of his death his wife would not be a fewer will be a resulted was getting large profits. Until the orack that in case of his death his wife would not be a fewer will be a resulted was getting large profits. Until the orack that in case of his death his wife would not be a fewer will be a resulted was getting large. of doom there will be no relief for the working classes until there is a better understanding between labor and capital and this war ends. Every speech that capital makes against labor is an adjournment of our national prosperity. Every speech that labor makes against capital is an adjournment of our national prosperity. The Pennsylvania miners, supposing that their inter-ests are different from the interests of those who own the mines, keep themselves poor from generation to generation by frequent strikes. All the strikes like that of the railroad strike of summer before last put back capital and put back labor. When the capital of the country maligns labor it is the eye cursing the hand. When labor maligns capital it is the hand cursing the eye. The capitalists of the country, so far as I know them, are successful laborers. If the capitalists in this house to-day would draw their gloves, you would see the broken finger-nail, the scar of an old blister, here and there a stiffened finger-joint. The great publishers of New York and Philadelphia, so far as I know them, were bookbinders or printers on small pay. The carriage manufacturers of the country once used to sandpaper, the waggon bodies in the wheelwright shop. On the other hand, you will

find in all our great establishments men on wages who used to employ their one hundred or

five hundred hands. The distance between capital and labor is not a great gulf over which is swung a Niagara suspension bridge; it is only

a step, and the laborers here will cross over and

over and become laborers. Would to God they would snake hands while they are crossing, these

from one side, and those from the other side.

The combatants in this war between capital and

labor are chiefly, on the one side, men of fortune

who have never been obliged to toil, and who

despise labor, and, on the other hand, men who

could get labor but who will not have it, will not

stick to it; while the honest men who want

work are suffering for the behaviour of these

schemers and schemists. It is the hand cursing

the eve, or the eve cursing the hand. I want it

understood that the laborers are the highest

style of capitalists. Where is their investment? In the bank? No. In railroad stock? No. Their

muscles, their nerves, their bones, their mechan-

ical skill, their physical health are the highest kind of capital. The man who has two feet, and

two ears, and two eyes, and ten fingers, owns a

machinery that puts into nothingness Corliss's

engine, and all the railroad rolling stock, and all

become capitalists, and capitalists will

the carpet, and screw, and cotton factories on the planet. I wave the flag of truce this morning between these contestants. I demand a cessation of hostility between labor and capital. What is good for one is good for both. What is bad for one is bad for both. Again: Relief will come to the working classes of this country through co-operative association. I am not now referring to trades' unions. We will discuss that question next Sabbath morning. But I refer to that plan by which laborers become their own capitalists, taking their sur-pluses and putting them together and carrying on great enterprises. In England and Wales there are seven hundred and sixty five co-operative associations, with three hundred thousand members, with a capital of fourteen millions of dollars, doing business in one year to the amount of \$57,000,000. In Troy, New York, there was a co-operative iron-foundry association. It worked well long enough to give an idea of what could be accomplished when the experiment is fully developed. Thomas Brassey, one of the first of the English Parliament, declared : Co-operation is the one and only solution of this question; it is the sole path by which the laboring classes as a whole, or any large number of them, will ever emerge from the hand-to-mouth mode of living, and get their share in the rewards and honors of our advanced civili-

Thomas Hughes, the ablest and the

most brilliant friend of the workingman; Lord

Derby, John Stuart Mill, men who gave half

favor co-operative associations. You say that there have been great failures in that direction. admit it. Every great movement at the start is a failure. The application of steam power s failure. electro-telegraphy a failure, railroading a failure, but after awhile the world's chief success. I hear some say, "Thy, it is absurd to talk of a surplus to be promitted into this co-operative association when hen can hardly gerenough to eat and wear and take care of their families." I reply: Put into my hand the money spent in the last five years in this country by the laboring classes for rum and tobacco, and I will start a co-operative institution of mone-tary power that will surpass any financial in-stitution in the United States. Our country expands annually one hundred millions of dol-lars for tobacco. Our country spends one billion, five hundred million, fifty thousand dollars for rum. Of course, the working classes do a great deal of this expenditure. Sit down and calcu-late, oh! workingman, how much you have ex-pended in these directions. Add it all up. Add up what your neighbors have expended. Then take the aggregate and suppose it put will start a co-operative institution of mone Then take the aggregate and suppose it put in a co-operative association. Why, instead of answering the whimsical beck of other people, you would have been your own capitalist Then add up all the surplus expended in over-dress and over-millinery, because your fami-lies wanted to get even with or surpass those who have more income. Take all that sum and put it in the co-operative association, and see what an aggregate. But, after all, rum and tobacco are the workingman's worst enemies. These destructive stimulants deplete his energy, multi-ply his days of sickness, when he must lay aside nd rob his every pocket from watch-fob down.

When you deplete a workingman's physical energy you take his capital. The stimulated workingman gives out before the unstimulated workingman. My father said: "I became a temperance man in early life because I noticed in the harvest-field that, though I was physically weaker than other workmen I could hold out longer than they. They took stimulants; I took none." A brickmaker in England gives his experience in regard to this matter among men in his employ. He says, after investigation: "The beer-drinker who made the fewest bricks made six hundred and fifty-nine thousand; the abtainer who made the fewest bricks, seven hundred and forty-six thousand-the difference in cehalf of the abstainer over the indulger, eighty seven thousand. There came a very exhausting time in the British Parliament. The session was prolonged until nearly all the members got sick or worn out. Out of the six hundred and fiftysix members only two went through undamaged They were teetotalers. When an army goes out to battle, the soldier who has water or coffee in his canteen marches easier and fights better than the soldier who has whiskey in his canteen. Rum helps a man to fight when he has only one contestant, and that at the street-corner; but when ho goes forth to maintain some great battle for God and his country, he wants no rum about him. When the Russians go out to war, the corporal passes along the line and smells the breath of every soldier. If there be in his breath a taint of intoxicating liquor, the man is sent back to the barracks. Why? He cannot endure fatigue. All our young men know this. When they are preparing for the regatta, or for the ball club, or for the athletic wrestling, they abstain. Our working people will be wiser after awhile, and the money they fling away on hurtful indulgences they will put into co-operative associations, and they will become capitalists. God speed the

Again: I have to remark that relief will comto the working classes of this country through more providence and forecast on their part. "Oh," you say, "vou ought not to talk that way in the hard time." I tell you, hard times have not always been here, and hard times are not always to stay. If the workingman put down his wages, and then take his expenses, and spread tion: A young man worked hard to earn his six hundred dollars yearly. Marriage day came. The bride had inherited five hundred dollars from her grandfather. She spent every dollar of it on the wedding dress. Then they rented two rooms in a third story. Then the young man took extra evening employment; almost exhausted with the day's work, yet took evening employment which almost extinguished his eye sight. Why did he add evening employment to No. H e put on the extra evening wor to the day work that he might get a hundred and fifty dollars to get his wife a scalskin coat. The sister of the bride heard of this achievement, and was not to be eclipsed. She was very poor, and she sat up working nearly all the nights for a great while until she bought a sealskin coat. I have not heard of the result on that streetthe street was full of those who were on small incomes—but I suppose the contagion spread, and that everybody had a sealskin coat, and that the people came out and cried practically, not literally, "Though the heavens fall, we must have a sealskin coat." I was out West this sum-mer, and a minister of the gospel told me, in Iowa, that his church and the neighborhood had been impoverished by the fact that they put mortgages on their farms in order to send their families to the Philadelphia Centennial. It was not respectable not to go to the Centennial. Now between such fools and pauperism there is a very

Easy times and hard times change. In time of neace prepare for war. There are men who drive along the sheer precipices needlessly where a single touch of sickness or panic will throw them over. The vast majority of the children in your almshouses are there because their parents were drunken, or lazy, or recklessly im-I have no sympathy for skinfling saving, but I plead for Christian providence You say "It is impossible now to lay up any thing for a rainy day." I know it; but we are at the daybreak of national prosperity Some people think it is mean to turn the gas low when they go out of the parlor. They feel embarrassed if the door-bell rings before they have the hall lighted. They apologize for the plain meal if you surprise them at the table Well, it is mean if it is only to pile up a miserly heard; but if it be to educate your children, it be to give more help to your wife when she does not feel strong, if it be to keep your funeral day from being horrible beyond all endur rance, because it is to bo the disruption and annihilation of the domestic circle-if it be for tnat, then it is magnificent. Abraham Van Nest was one of the best of the New York mer chant princes. Some people said he was mean because he calculated so closely. Why did he calculate closely? That he might give. He gave to all the great causes of charity in New There was not a Bible society, a tract Society, or a missionary society, but Abraham Van Nest had his hand on it. He has been for ome years in the grave, or rather he has been before the throne of God, but I shall never forget the scene when I, a green country lad, stopped at his house, and, after passing the evening with him, he came to the door, came ontside and said: " Here. DeWitt, is fifty dollars to get books with; don't say anything about it.' and I never did. Saving is mean or maguificent according as it is for yourself or for others.

Again: I remark that relief will come to the working classes through more discovery on the part of employers that it is best for their employees to know just how matters stand. It is often the case that employees blame their employer because they suppose he is getting along grandly, when he is oppressed to the last point of oppression. I knew a manufacturer who employed a thousand hands. I said to him. Do you ever have any trouble with your work men? do you have any strikes?" "No," he said. "What! in this time of angry discussion between capital and labor, no trouble?" "Non-nt all—none." I said, "How is that?" "Well," nt all—none." I said, "How is that a land, "I have a way of my own. Every has said. "I have a way of my own. Every

little while I call my employees together, and I say, 'Now, boys, I want to show you how mat-

ers stand. What you turned out this year

brought so much. You see it isn't as much as we

got last year. I can't afford to pay you as much as I did. Now, you know I put all my means in this

onsiness. What do you think ought to be my per-

their lifetime to the study of this question, all ufacturer, "we are always unanimous. When we suffer, we all suffer together. When we advance, we advance together, and my men would die for me." But when a man goes mong his employees with a supercilious air, and drives up to his factory as though he were the autocrat of the universe, with the sun and the moon in his vest pockets, moving amid the wheels of the factory, chiefly aniious lest a greased or smirched hand should touch his immaculate broadcloth, he will have strikes, he will have incendiarism, and he will see at the end he has made an awful mistake. I think that employers will find out after awhile that it is to their interest, as far as possible, to explain matters to their employees. You be frank with them and they will be fair with you. A great many people are opposed in this day to savings banks, and opposed to life insurance companies. Those companies have had rough ing in the past two years, and many of them have foundered; but they will, in the future, command the respect and confidence of the community. The vast majority of the home-steads of laboring men to-day are the result of those institutions. The vast majority of the home steads of the laboring men of the future will be the result of those institutions. What a grand day it will be for our working people when, through a little forecast, they buy flour by the barrel instead of by the small sack, and they buy sugar by the pound, and they pay cash for their coats and shoes, instead of having to pay an additional amount because they have that they charred amount because they have to get them charged. say this at this point of my sermon. I intended to say it at an earlier point.

Again: I remark, relief will come to the labor-

ng classes through the religious rectification of the country. Labor is appreciated and rewarded just in proportion as a country is Christlanized. Why is our smallest coin a penny, while in China it takes six or a dozen pieces to make one penny, the Chinese carrying in his own country the "cash," as it is called, around about his neck like a string of beads, a dozen of these pieces ne cessary to make the value of one of our ponnies In this country for nothing do we want to pay less than a penny. In China, they often have to pay the sixth of a penny, or the twelfth of a penny. What is the difference? Christianity. Show me a community that is thoroughly infidel, and I will show you a community where wages are small. Show me a community that is thouroughly Christianized, and I will show you a community where wages are comparatively large. How do I account for it? The philosophy is easy. Our religion is a democratic religion. It makes the owner of the mill understand he is a brother to all the operatives in that mill. Born of the same Hoavenly Father, to lie down in the same dust, to be saved by the same supreme mercy. No putting on of airs in the sepulchre, or in the judgment. An engineer in a New England factory gets sleepy, and he does not watch the steam-gauge, and there is a wild thunder of explosion, and the owner of the mill and one of the workmen are slain. The two slain men come up to ward the gate of heaven. The owner of the mill knocks at the gate. The celestial gatekeeper cries, "Who is there?" The reply comes, "I was the owner of a factory at Fall River, where there was an explosion just now, and I lost my life, and I want to come in." "Why do you want to come in, and by what right do you come in?" asks the celestial gatekeeper. "O!" says the man, "I employed two or three hundred hands. I was a great man at Fall River." "You employed two or three hundred men," says the gatekeeper, "but how much Christian grace did you employ?" "None at all," says the owner of the mill. "Stand back!" says the celestial gatekeeper. "No admittance here for you." after comes up the poor workman. He knocks at the gate. The shining gatekeeper says, "Who is there?" He says, "I am a poor workman from the explosion in Fall River; I would like to enter." What is your right of coming in here?" sks the shining gatekeeper. The workman says I heard that a shining messenger came forth from your world to our world to redeem it; I have been a bad man; I used to swear when I hurt my hand with the wheel: I used to be angry; I have done a great many wrong things, but I have confessed it all to the messenger that came from your country, and after I confessed he told me to come up here, and that you may know I have a right to come, there is his name in the palm of my hand; here is his name on my forehead.". Then there is a sound of working pulleys and the gates lift, and the workingman goes in There was a vast difference between the funerals at Fall River. The owner of the mill had a great funeral. The poor workman had a small funeral. The man who came who up on his own money you have, you have not enough money to buy your way through the gate. I do not care how poor you are, if you have the grace of God in your heart, no one can keep you out. If the shining gatekeeper, smitten by some injustice, should try to keep you out, all heaven would fly from their thrones, and they would cry, "Let him in! Let him in! There is no condemnation to them that are in Christ Jesus. Let him in! My friends, you need to saturate our populations with the religion of Christ, and wages will be larger, employers will be more considerate, all the tides of thrift will set in. I have the highest authority for saying that God lives and is profitable for the life that now is. It pays for the employer. It pays for the employee. The religion of Christ came out to rectify all the wrongs of the world, and it will yet settle this question between labor and capital just as certainly as you sit there and I stand here. The hard hand of the wheel and the soft hand of the counting-room will clasp each other yet. They will clasp each other in congratulation. They will clasp each other on the glorious morning of the millennium. The hard hand will say, "I ploughed the desert into a garden"; the soft hand will reply, "I furnished the seed." The one hand will say, "I threshed the mountains"; the other hand will say, "I paid for the flail." The one hand will say, "I hammered the spear into a pruninghook"; the other hand will answer, "I signed the treaty of peace that made that possible. Then capital and labor will lie down together. and the lion and the lamb, and the leopard and the kid, and there will be nothing to hurt or destroy in all God's holy mount, for the mouth

of the Lord hath spoken it! THE DURE OF CONNAUGHT.-I heard a story the other night which goes a long way to explain the Duke of Connaught's popularity in the army One of the Prince's fellow-officers was about to leave his regiment. Calling to bid him farewell, His Royal Highness was induced to promise him his carte. It was to arrive on the night before the officer took leave, but it did not come. Early next morning the officer was riding out of bar racks, when just as he reached the gates, he heard his name shouted by a breathless runner. Turning round he saw Prince Arthur, flushed and panting, rushing along at full speed, and holding up, in explanation of his unprincely haste, the promised photograph. Something had happened to prevent its presentation on the pre-vious night, and the Prince had turned out early in order that with his own lips he might make apology for the apparent breach of promise. Very few men, I imagine, would have taken that trouble about a portrait which could be sent by post and I doubt if there is another prince of our own or any other reigning family would have done so. or any other reigning ranning would have done it.

Nobody except a prince, too, could have done it without appearing fussy and undignified. But his thoughtfulness and delicacy made his comrade in arms all the prouder. It is no wonder that he is spoken of not only kindly but most enthusiastially .- London Correspondent.

INTOXICATING DBINES AND DISEASE.—The official report of the St. Louis board of health for the week ending July 21, covering the period of extreme heat in the city, has great significance in the impressive lesson it teaches concerning beer and whisky drinking. Forty per cent. o the fatal sunstrokes are reported to be German beer-drinkers, and all the other persons who Not a single ased alcoholic liques in some form. total abstainer succumbed to the perilous heat, and even daily papers all over the land that usually advocate the rum interest advised total abstinence during the heated term, which would be equally appropriate and scientific to urgo for the severe winter that is threatened, and for all centage, and what wages ought I to pay you? the severe winter that is threatened, and for Come, let us settle this.' And," said that man-

#### Correspondence.

SUPERANNUATION FUND.

Our ministerial brethren would confer a favor by paying in advance annually, and thus enable the treasurers to relieve special cases of distress among the needy claimants in the early season of

The ministers of the late N. C. S. S. were required to pay annually in advance, and were charged interest in the cases of delay. This rule has been in operation in the eastern Conferences from the formation of their fund, and several ministers have expressed their intention of paying in full in advance, with the hope that it might become general. The late S. F. Board recommended this, but the General Conference Committee made a change to one-half at the Fipancial District Meeting, and the other half at the May District Meeting. Among the large number of claimants, there are many poor and needy who would be greatly benefited by an earlier remittance, before the circuit funds are generally available."

The winter demands are pressing heavily now on many poor ministers and deserving widows, and the treasurers hope that the ministers will remember "It is more blessed to give than to receive." Applications for assistance are earnestly made by both superannuated ministers and widows. Who will come to their help? One good ministerial brother sends his ten dollars. He says, "I was thinking if the minister's sub-scription could be paid in this month throughout our work, you would have a large sum to dis-tribute, from that source alone, to those who need it; and if the subscribers generally were per-suaded to advance as much as possible, it would swell the amount to something respectable before New Year, and relieve you materially... En-closed find ten dollars, my own subscription, and we shall try to increase as much as possible on last vear.'

Another minister writes:-"You will find inclosed ten dollars, my own subscription to the Superannuation Fund. "I can hardly spare it at present, but I know some of the brethren need t. I hope others will do the same." "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

REV. JOHN DOUSE. Hon. James C. Aikins, Treasurers.

"MINISTERS' SALARIES."

DEAR SIR, -- I have read with much interest the animated interchange of thought on this ques-tion between "Layman" and several of our preachers. I blush for both "Layman" and his prosers, inasmuch as both have departed somethat from a calm, gentlemanly and charitable spirit in the matter. Some, however, who have replied to "Layman" do not come under this

If now, Mr. Editor, you can give me a little room, I, also, will "show my opinion." Five hundred dollars is a very small amount for a minister and his family to live on, and in large villages, towns and cities, it is quite inadequate. Nevertheless, I think that any of our fields of labor that can give a minisier that sum and a house to live in ought not to receive anything from the Missionary Fund. They ought to be thrown at once on their own resources as "circuits," instead of "missions." The Missionary Fund would not be so much in debt as it is if this were stood at her bedside, and said, "Must I die, done, and there would be more money to use in

the extension of the work. "As to our missions and the men who are appointed to them, there should be a uniformity or equalization of salary. I have always failed to see how it is that of two missionaries, working side by side, one should receive seven hundred dollars and the other only six. I believe that to be an injustice that our Missionary Committees ought to avoid. There are some circuits that will ask and accept every cent they can get; and there are others that will work as close as they possibly can and ask from the Mission Fund just as little as they think they can possibly manage with, so as not to burden the fund too heavily. The committee, therefore, should investigate every claim and form its own judgment thereon, that injustice be avoided. The missionary in Musko-ka should receive the same as the missionary in our villages and towns nearer the frontier. That lepends on the cost of living .- En.] The only difference in the salaries of our missionaries should e that in consideration of the size of families and high or low prices of the necessaries of life.
On our "circuits," or self-sustaining fields of work, the people may, of course, give their minister as much as they like. On a circuit that has ten men worth \$1,000 each, they can give to he cause of God \$1,000, and then not exceed the

liberality of the "Scribes and Pharisees" of scripture. According to the same rule, a circuit with an hundred members worth one hundred collars each, could give a thousand to the cause of God and religion; a sum amply sufficient for all the wants of a minister and a liberal gift to the missionary and other connexional funds a well. But as a rule our people do not give a tenth of all they possess, and that is where the trouble lies to a great extent. Yet the liberality of the Methodist people in the past and of the greater number of them to-day is such as to render quite nnnecessary and objectionable such flings as your orrespondent " Fact " made in a late issue of the Guardian. Stingy members are the exception and not the rule among us. The "golden god" has, m my humble opinion, no more worshippers among the laity than the clergy of our Church, in proportion to their number. Among us all, how-ever, there is too much of self-interest allowed

to exist. We need to be more disinterested in order to throw our full energies into the work of the Lord. It will be found that neither laymen nor minis ters can serve two masters, but that to serve God and his cause without reserve, we must expect to suffer the loss of worldly friendship and wealth to a greater or less degree. That man is the disciple who lays all upon the altar of con-GOOD-WILL. secration.

#### A VOICE FROM ORONO.

DEAR EDITOR,—Last evening witnessed the wind up" of one of the most successful reopening services I ever witnessed. Less than a year ago, after a number of trustee board meetngs in reference to improvements in the Metho dist church in this village, and the erection of a Sunday-school room, the Board, tremblingly and with fear, decided to go on with the enterprise Plans and specifications were obtained, and the work duly let to good and faithful men, at an en-tire outlay, with furnishings, &c., of over \$1,400, which, added to an old claim of \$150, would make the entire liability over \$1,500. The improve-ments of the church consisted in renovating the interior by modernizing the pews, placing a platorm and deak where the old pulpit stood, buildng a choir orchestra behind the pulpit, the leaning, coloring and blocking the walls, painting and graining the church throughout, and the suspending of four beautiful new chandeliers. In addition, there is erected a school-room at the south end of the church, opening into the church by two doors, one on either side of the orchestra. The size of the school-room is 24 x 36 feet, well lighted, commodious, and furnished with comfortable settees, chairs, stove and beautifully worked scriptural mottoes suspended upon the walls,—the mottoes the work and enterprise of the Sunday-school: all of which, both in church and school-room, presents a very beautiful and tasteful appearance. You would scarcely recognize it to be the church and premises of six months ago. Great satisfaction is expressed at the faithfulness and artisticskill with which the contractors and workmen performed their duties. The services of our respected chairman, the

Rev. W. H. Laird, along with the Rev. Wm. Mc-Donagh, of Paris, were sought for the re-openling, but because of a previous engagement Bro. Laird could not be with us, so the Board concluded to leave the whole work to Bro. Mc Donagh, a former pastor, and highly esteemed, as the welcome he received practically assured And I can assure you that Bro. McDonagh us. And I can assure you that Bro. McDonagh did his work well, as the sequel will show. He preached two powerful and practical sermons on Sabbath, Nov. 10th, as well as addressed the Sunday-school in the afternoon. The morning and afternoon congregations were large, but in the evening the church was literally packed, and a good many in the school-room, and numbers had to leave for want of room. The best of all was "God was with us." The preacher's expositions of divine trath will not soon be forgot-

hearing entertainment of Monday following, we were all looking forward with large expectations, and many with anxious hearts. The ladies had gone to great trouble and expense in providing a sumptuous supper for all who might patronize them, and, as the participation thereof illustrated it was all and more than all they had promised. The weather proved to be rather uninviting, a drizzling rain falling the most part of the day and evening, nevertheless over 300, from all parts of the circuit, sat down to the repast, which served between five and eight p.m. After this was over, Bro. McDonagh delivered his practical and instructive lecture on "How to Succeed." To attempt even a synopsis of it here would be impracticable—suffice it to say, that such a presentation of the means to be employed to secure uccess as was declared by the rev. lecturer to be the ground-work of a successful life, cannot fail of doing much good. About ten o'clock, he appealed to the congregation for subscriptions to the amount, of \$300, which would be required, over and above subscriptions and moneys already received, to meet the entire claim. In about one our the congregation responded so nobly, that he announced instead of giving the \$800 they had subscribed \$1,245, or \$445 more than he asked for. It was good to be there. God was truly in the midst of his hosts. You may say that was not much for a rich community to do. In reply, I would say; that there was not given one dollar by the wealthy of our congregation—but, spart from one subscription of \$60, in \$40, \$25, \$15 and \$10 subscriptions, the whole amount was made up. Bro. McDonagh may well be called Dr. Ives No. 2. Having heard both, and witnessed their generalship in raising money, as far as i am capable of judging, I consider McDonagh quite equal to Dr. Ives. To God be all the praise for the grand success of the evening! After singing." Praise God from whom all blessthe usual votes of thanks, and a closing piece by the choir, which, by the way, did nobly during all the services, the more than delighted company were dismissed by the benediction. J. E. HOWELL.

#### LETTER FROM THE SOUTH.

The following extract is from a letter written to the Rev. J. Carroll, D.D., by Rev. T. E. Madden, of Pilot Town, La. After heartily thanking Dr. Carroll for his obituary notice of his grandmother, lately published in the Guardian, he says:—.... "I have been in the land of death the past

four months. This is the land of yellow fever. No tongue can describe what I have felt and seen during these months. August 19th, I was taken down with the yellow fever, the first case in our little town. Since then we have had 137 cases and 20 deaths. I was confined to my bed for nine days, and it was two weeks after the attack before I could walk comfortably. I went to my father-in-law's, some forty miles up the Mississippi, and took my sister in law home, sick with the first stage of the fever. She recovered, when another sister-in-law was taken (Annie, aged 14), and the day after a brother-inaw (George, aged 8). They both died the same day; were laid out on the same table, and were buried in the same grave. Poor Annie was a lovely girl, having graduated in New Orleans last spring. Just before the spasm seized her of which she died, she looked up to her father, who papa," and in ten minutes breathed her last. We buried them on Tuesday, Sept. 24, at sunset. One week after a brother-in-law, aged 19, was attacked, and on October 8th he died. Alasi alas!! three in two weeks. Six of us had the fever. Three of us live. Three vacant chairs tell mournful tales. We have suffered enough, but alas! some families have coased to exist. In one case here there were nine funerals in eight days from one home. The fever seems to have run its course in some places, but it is not over yet. The sorrows of this year will never be Riding through the city of New Orleans. five funerals have been seen in one square. Physicians are at sea in regard to the cause and nature of this epidemic. Human effort is powerless. Death stalks through the land a conqueror. From the rich and merry Edward J. Gay, whose father was in St. Louis at the time of his attack, and telegraphed to New Orleans, "Half a million to any doctor who will save my son." To the poorest of the poor, all the way down, death has found his victims, and ruthlessly snatched them away from the arms of affection twined around them. of cotton, as there are not enough hands to be procured through the country to pick it. The poor will suffer all this long winter from want employment, and it will require herculean efforts on the part of charity institutions to meet the domand. Hundreds who have recovered will be unable to work, from effects of ever.

#### A METHODIST ALMANAC.

My DEAR MR. EDITOR, - Could you not induce some one competent to undertake the publishing, or rather prepare for publishing a "Methodist Almanac "? An immense amount of Methodistic information might be carried into thousands of our Methodist homes throughout the Dominion in this way. It might be illustrated with cuts of our churches, colleges, Book-Room, Mission Rooms, and thus make it attractive for the young folk. Yours, etc., METHODIST.

#### Our Church Mork.

BRANTFORD DISTRICT.

In accordance with the recommendation of the London Conference Committee, a meeting of the superintendents of the Brantford District was held in the committee room of the Wellington-street Church, in the City of Brantford, on Fuesday, Nov. 12th, commencing at 10 a.m. The Rev. W. R. Parker, M.A., chairman of the disrict, presided. All the brethren being present but one or two, who were detained by absence from home. The chairman stated the object of the meeting to be to take into consideration the work of God in the district, with special reference to increasing the revenue of the various connexional funds, but especially the Missionary and Educational Funds.

Reports of gratifying increase over the givings of last year were heard from those circuits where missionary meetings had been held; and all pres ent were determined to do their utmost to raise their quote to meet the demands of the mission ary debt this year. Resolutions were passed pledging the members of the district to increased liligence and earnestness in urging upon contrib utors the necessity of sustaining all connexional nterests of the Church, especially the Missionary

and Educational Societies W.W. Carson, Secretary.

GRAND RIVER INDIAN MISSION. MR. EDITOR, -On the 10th of November, 1878,

the Indian church on the Grand River Mission was reopened for divine service.

The chairman of the district, Rev. W. R. Parker, M.A., preached an excellent sermon at 10.30 a.m. to a full house of whites and Indians. The sermon was interpreted into the Mohawk language by Chief Johnson, for the benefit of our Indian friends. The Rev. W. W.

Carson, of Brantford, preached in the evening after which Bro. Cook, from the Oka Mission and Brother Turkey, from Cattaragus, N. Y. addressed the Indians in their own language. All of the services were of a very interesting character, accompanied by the influence of the Spirit. And thus closed this long-looked-for event. The day was fine, the church very com-fortable, and filled morning and evening with a delighted people, who gave us good collections. Grand River Indian Mission has now—in the language of our esteemed chairman—a re-fitted and beautified church; and, we may add, our Indians are very much pleased with the church.

There is still, after all the labor and toil of the

missionary and his family, the help we have re-

osived from the Missionary Fund and from the friends, both Indians and whites, a debt on the

many who had the opportunity of for repairing was let last summer to John . To the success and results of the Strickland, Esq., builder, of Brantford, for \$300; and of Monday following, we were all but the whole cost, including the extras, that were recessary, prought the amount up to \$350. Mr. Strickland has done his work in a very satisfactory manner. The church is well lighted with a very fine chandelier, side and pulpit lamps. The altar is nicely carpeted, and pulpit

cushioned, etc., etc.

The Missionary Society made a grant of \$100, another hundred was raised by a succession of tea-meetings and donations from other sources, and has been paid to the builder. So, after the Sabbath collections, we still require over \$100 to pay up all claims. The Indians are helping; but we ask the friends of our Indian missions to remember the wants of the poor saints—not at Jerusalem, but on Grand River Mission.

We wish to express our thanks to the Rev. W. H. Withrow, M.A., for a donation of a secondhand library for our Sabbath-school; and like-wise to the Upper Canada Bible Society for the donation of a large pulpit Bible and thirty Testa-ments for the Sabbath-school, through Rev. W.

In conclusion, we would just say, we are now holding special service in the church: prospects good.
P.S.—If any of our friends will make us a

remittance to aid in discharging the debt, it will be thankfully received and promptly acknow-ledged. Yours sincerely, the E. Hunkburt,

Missionary to the Six Nation Indians. Brantford P. O., Box 26.

men of FlorKirkTON, and 12

947lb 24 For several months we have, as a locality suffered severely from a virulent type of diph theria. Whole families have been prostrated, causing unceasing anxiety and vigilance in order to prevent the spread of the infection. It has proved fatal in the case of seven children: Three of these were connected with our Kirkton Sabbath-school. Their end was intelligently hopeful, leaving behind an assurance as to their safety, which comforts the stricken and afflicted parents.
Two of these, aged respectively 8 and 10 years,

Caleb Doupe and Alexander Kirk, assured their relatives that they were going to heaven, and would sit at the feet of Jesus. The latter, having bidden farewell to his parents and family, spoke of the meeting again in a brighter world, and half an hour before he died exclaimed, "Praise the Lord;" "I am trusting in Jesue," and thus peacefully passed to the bosom of Him that has said. "Suffer the little children to come unto me.'

What a source of comfort and encouragement to weeping friends and all Sabbath-school workers, "Your labor is not in vain in the Lord." Countill and set for a many of the

MORRISON MISSION.

The Gravenburst Methodist Church is being improved by a very handsome ernamental tower, new seats, with cast iron ornamental ends, with sliding seats for aisles of church, a very hand-some pulpit, which will be carpeted and furnished with sofa, chairs, lamps, &c. The aisles of the church will be matted and the wood-work is to be ciled and varnished. The windows are to be crnamented and the walls of the church are to be improved. The walls of the church (outside) are to receive three coats of white paint. A very strong and handsome fence is to be built, and also a woodshed.

Preparations are being made for a new church at the Draper appointment, which is to be built next spring. Our special meetings at Lethbridge are being successful. Sinners are seeking the Lord. The congregations on this mission, with one exception, are very good. The work of God is prospering in the hearts of the members of our church on this mission. We are laboring for greater prosperity. Pray for us."

T. W. G.

CHESLEY CIRCUIT.

On last Sabbath a neat, new, brick church, sitpated on the twelfth line of Sullivan, in Chesley Circuit, was dedicated to the service of God, in connection with the Methodist Church of Canada, by the Rev. John Bredin, Chairman of the Walk-erton District. The Rev. Neil McDiarmid, pastor in charge, and under whose active and judicious superintendency the building has been so far completed, assisted the dedicatory services. Not-withstanding the almost impassable state of the roads, the congregations at all the services of the The end is not yet. It has been estimated that the loss to the Mississippi Valley this fall is fifteen million dollars, by the loss of trade and crops destroyed. There will be an immense loss congregation had worshipped for some years past, to their commodious new building, is in harmony with the improvements going on in the neighborhood, and cannot fail to contribute to the increasing prosperity of the community. It speaks well for the zeal and liberality of the Methodists in Sullivan to furnish so comparatively new a set-tlement with a church edifice so well adapted to promote the ends for which it has been erected.—

> VITALITY OF THE JEWS .- The London Spectato has some very thoughtful remarks on the Jewa: 'The dread which the Jews are awakening in eastern Europe almost equals the dread felt for them in western Europe six hundred years ago, and is based on the same grounds. They display a talent for accumulation with which Christians cannot compete and which tends to make of them an ascendant caste. It is gravely asserted in the Roumanian Parliament that the true difficulty in the way of allowing them the equal rights which were secured by the treaty of Berlin, is the certainty entertained by Roumanians and Servians that they would gradually oust the peasantry till they possessed the whole land. In Hungary it is asserted, even in Reuter's telegrams, that they have purchased so many estates as to make an alteration in the Constitution needful, and in Germany literature is full of the success of the Jews in ousting the ancient families. Their remarkable success in politics and their instincts for acquiring pecuniary control of the press are observed by all free countries, and have recently called forth pamphlets and even books penetrated with a most energetic hate. Considering that a hundred years ago the Jews were a despised caste, their rise into a dreaded order has been singularly rapid—too rapid, we imagine, for them to be perfectly safe in their new position. The explanation of their success is, we presume, that their peculiar capacity exactly suits the conditions of modern life."

Force of Habit.—Among the many picturesque traditions of the Russian army there is a striking instance of the force of habit, the subject of which was a Russian officer who served at Sebastopol during the Crimean war. As soon as General Todleben's defensive works were so far advanced as to render the city proof against any immediate assault, the officer in question was sent to aunounce the good news to the czar. After travelling night and day over the steppes for more than a week, he at length reached Moscow, where Nicholas then was, so utterly worn out that he had barely time to place the dispatch in the emperor's hands, when overcome by weariness, he leaned back against the wall and fell fast asleep where he stood. The czar having read the dispatches, looked up to ask some questions of the messenger, and at once perceived that the latter was in no position to reply. He spoke to him, touched him, even shook him, all to no purpose. At length he bent down close to the sleeper's ear and shouted at the full pitch of his voice: "Vashe blangorodie loshadi gotovi." (You Honor, the horses are ready.) The sound of the words which had been constantly in his ears for the last ten days and nights acted like magic upon the sleeping messenger. He sprang to his feet at once, and was overwhelmed with confusion on discovering where he was; but the czar laughed good-humoredly, and dismissed him with a high compliment upon his promptitude. church of over a hundred dollars. The contract

#### Temperance.

#### The Effect of Intemperance upon Religion, and the Power and Prosperity of the Churches.

BY REV. T. F. PARKER.

There was a time when the use of intoxicating drinks did not incur serious guilt. Their nature and effect were not known, and the moderate use of these beverages was supposed to be entirely harmless. But times have changed. Alcoholic drinks are now known to create the appetite which finally binds the victim in the chains of most abject bondage. Alcohol is known to be a poison to the physical mental and moral powers of man. We have reached a point in the reform when it is universally conceded that the use of these beverages is at variance with the Christian character. The mass of people refuse absolutely to believe in the profession of Christian character by any man who either uses these boverages, or encourages their use. Hence, if the vice is practised at all by church members, it is in secret, and the person gradually loses confidence in himself, and, giving up his profession entirely, succumbs to his appetite.

Alcohol has power to destroy the moral sense, to drive the fear of God from the heart, to render callous all the moral sentiments. This hardening, sinful, tantalizing effect of alcohol is well adapted to uproot and destroy every religious feeling and tendency. As might be expected, those persons who indulge in the use of alcoholic drinks, speedily lose the religious sense. Their deep convictions subside, and their earnest devotion to the cause of Christ is changed into quiet indifference or open opposition. It is estimated that about 50,000 persons are annually lost to the churches by the use of drink.

Personal intemperance is almost a fatal bar to the influence of the Gospel. It is more difficult to awaken the conscience of a drinking man, than of any other class of persons. Every year thousands of persons go down to the grave, without hope, who might have been saved but for the habit of intemperance.

But the worst feature of this matter is the determined opposition of the traffic to the Caristian religion. The persons who are engaged in the manufacture and sale of intoxicating liquors, almost to a man, are without moral sensibility. They have embarked in this business for a livelihood, regardless of the evils connected with it. The business is calculated to develop all that is diabolical in human nature. The religion of Christ is naturally opposed to the traffic; just so far as Christianity succeeds, it tends to destroy the liquor traffic. The rumseller looks upon the minister and the Church as his mortal enemies. In seasons of revival the bar-room becomes the rendezvous of all opposers. The landlord becomes the leader, and every inficence is brought to bear to hinder the work. Skepticism is encouraged, convictions are dis sipated, an chose who otherwise might become the subject of saving grace are organized in opposition to the work of salvation.

No person can fully estimate the influence of the rum traffic against the Christian religion. It may be safely estimated that this influence is a greater evil than all others culated that a good-sized elm, plane, or limecombined. At times when revivals are not prevailing the traffic constantly endeavors to united area of 200,000 square feet. The inintimidate the faithful minister. It endeav- fluence of such a large surface in the absorpagainst him, and, if he is too outspoken, to drive him from his pulpit. A multitude of ministers and laymen are thus deterred from taking position against the traffic.

To sum up the effects of intemperance, we have the following classes of persons kept be planted to advantage in every way. In from the Gospel's reach through its influence: Persons who, through a sense of shame growing out of the habit of drinking, turn away from the profession of religion; persons who become hardened and deliberately apostatize; persons who are kept away from the gracious influence of the Gospel by habits of intemperance: persons who are confirmed in opposition to Christianity by the influence of the bar-room. Add to these the large class who stumble over professors who are in the habit of tippling, and it will be readily seen that the churches of the nation annually lose hundreds and thousands who would be saved but for intemperance. Of all the inventions of the devil, the liquor traffic is best calculated to do his work. Day by day victims of rum go down to death unprepared, and souls polluted by intemperance, and every vice of which it is the parent, are called to stand in the presence of Him who has declared that "no drunkard shall inherit the kingdom of

There is power enough in the sixty thousand ministers, and five million members of Protestant Churches in this nation to banish this traffic in a year. When shall we see our duty, and unite our influence against the common enemy ?-Northern Christian Advocate.

#### Liquor no Help in Enduring Cold.

The records of arctic voyages show that teetotalers endured cold most successfully and Dr. Livingstone's twenty years in Africa, drinking nothing but water, prove that no other drink is needed in the intensest heat. The seeming relief of alcohol in heat and cold is exactly like that of either in amputations, except in degrees. As either prevents our knowledge of pain by blinding the nerves. so alcohol partially blinds us to the heat and cold by dulling the sensibilities, but in that way makes our peril the greater because invisible. Not perceiving the intense heat or cold, we do not guard against it. It would be as wise to bandage our eyes on approaching a precipice, to make ourselves believe there was no danger.

-33 (A to 💳 It is a great thing, when our Gethsemane hours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate. that it is not necessity, but divine love for good ends working upon us,-Chapin.

#### Health and Disease.

Begin Right.

New Year is the good time to commence a better life. Old persons should discontinue all bad examples. Young men should abandon liquor and tobacco. Young ladies should eschew corsets and high-healed gaiters. Rum sellers should not be licensed to sell " alcoholic food." Graham flour should be introduced into every family. Farmers should cultivate more wheat and apples and no more pork and whiskey. When sickness occurs do not run after drugs, but bathe, diet, rest, sleep; give nature a chance; exerlearn to do well generally. Then you may live to some purpose, the world be better because you have lived in it, and each succeedng New Year be happier than the preceding. -Health Almanac.

#### Prevention of Colds.

On the theory above briefly indicated, the plan for avoiding "taking cold," and the best method of treating a "cold" when taken," are as obvious as simple. First of all, avoid sudden and extreme alternations of temperature; and whonever or however exoosed to severe cold, be very careful to warm the body very gradually. Never go very near a hot stove or steam coil because the sensation of warmth is agreeable. A cold part of the body cannot be warmed too slowly for the good of the structures composing it. . If a part be actually frozen, to thaw it very rapidly would endanger violent inflammation, followed, perhaps, by mortification. The safety of a frozen part is always secured by thawing it as slowly as possible. A part may be frozen and thawed twenty or a hundred times without appreciable injury if properly managed.—Phrenological Journal.

#### Simplicity and Long Life.

All persons who make good claim to intel ligence and balance of mind are desirous of long life, but can it be said that the larger proportion of them live in such a manner that the object of their desire is promoted? If one examine the records of the hundreds or more of old men and women now living in their ninety and odd, he will find that their habits in early life were simple; that they were quite regular in the matters of eating and sleeping, and were not given to practices of an exciting or brain-exhausting nature That there are some cases of longevity whose youth or early manhood was not remarkable for close observance of hygienic properties must be admitted; but it will be found that the folly of such a course was recognized try. ere it had made very serious inroads upon the constitutional vigor.—Science of Health.

#### Influence of Trees on Health.

The value of trees, in a sanitary point of view, in large and over-crowded cities can scarcely be over-estimated. Apart from the sense of relief and coolness which they impart, their value as purifiers of the atmosphere is almost incredible. It has been caltree will produce 7,000,000 leaves, having a waste spots in which one or more trees could Journal. this respect, at all events, they manage things better in France, and indeed in most continental cities, where the boulevards are kept cool in summer and warm in winter, ous trees of the same family, are the most suitable, as they not only expose a large leaf which, by accumulation, would be fatal to the society for planting trees in the wide streets and waste places in the metropolis might accomplish as beneficial results as the excellent institution which supplies drinking fountains for the refreshment of man and beast. Medical Examiner.

Ways of Washing the Face, There are several wrong ways of washing the face, and but one right. Towel, flannel, sponge are all out of place where the face is concerned. The hands only should be used. Dr. Wilson's directions are :- "Fill your basin about two-thirds full with fresh water: dip your face in the water, then your hands. Soap the hands well, and pass the soaped hands with gentle friction over the whole face. Having performed this part of the operation thoroughly, dip the face in the to the bath. The sponge bath is, perhaps, the best, and the temperature of the water must be regulated by the sensations of the bather and by the season of the year. No one can deny the charm of clear, soft color we have the article without Pencil and Eraser, consisting of Nickel Penholder and Pen. Price 15c. Will yield to the measures that I have recommended.—Cassell's Magazine.

mended.—Cassell's Magazine.

#### House and Farm.

Farm Life. W. 1994

It is a common complaint that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits, or the ways and fashions of the town. But the farmer has the most sane and natural occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thrive without land? He writes his history upon his field. How many ties, how many resources he has; his friendships with his cattle, cise common sense. Cease to do evil and his team, his dog, his trees, the satisfaction in his growing crops, in his improved fields his intimacy with nature, with bird and beast, and with the quickening elemental forces; his co-operations with the clouds, the sun, the seasons, heat, wind, rain, frost, Nothing will take the various social distempers which the city and artificial life breed out of a man like farming, like direct and loving contact with the soil. It draws out the poison. It humbles him, teaches him patience and reverence, and restores the proper one to his system.

Cling to the farm, make much of it; put yourself into it, bestow your heart and your brain upon it, so that it shall savor of you and radiate your virtue after your day's work is done!-Scribner for November.

#### Walking Horses.

Walking is the most important gait for useful horses, yet little attention is paid to developing this most valuable quality. The fast walking gait is of immensely more importance than the fast trotting gait. An increese of one mile per hour in the walking gait of all the farm-horses of the country would represent hundreds of millions in the economy of labor for a single year. Yet this might much more easily be accomplished than what has already been done in increasing the trot speed. The ordinary walking gait of a horse on the road is three miles, and on the plough two and a-quarter to two and a-half miles. Supposing this could be increased one mile per hour in each case, it would represent thirty-three per cent. extra travel, or ten miles per day on the road and about the same on the farm. The money value of this for the 2,500,000 working teams would be enormous, but is perfectly capable of accomplishment. If the attention could be turned to this practical improvement that has been to the pleasurable and fanciful one of trotting, it would in ten years add more than a hundred millions to the annual productive industry of the coun-

In England the horse - not permitted to be driven er than a walk on the public road. Heavy draft and steady movement go together, and any attempt to mix up trotting action with work must result | year of his age. in failure. But the useful horse should be trained with the same care and zeal for the special purpose to which he is devoted as is the trotting or running horse; and could this same enthusiasm be infused into the breeders of these faithful servants as the sporting fraternity give to the rearing and raining of their pets, it would soon produce almost a revolution in the motive power of the farm and local commerce. The walking ors to array a portion of the community tion of deleterious gases and the exhall gait is the working gait, and the work of ation of oxygen, must therefore be of the world is more important than the pleaimmense benefit in over-crowded and un- sure; therefore let no breeders ignore the healthy districts. In London, and all other useful horse, that is connected with the large cities, there exists a large number of highest progress of mankind,—Live Stock

#### How to Paper a Wall.

Old paper may be removed by wetting thoroughly with water, and when soaked, it will easily strip off. If lime-wash has been owing to the influence which trees have in used on a wall on which it is desired to paper, modifying temperature; in addition, they tend, the paper may be made to stick by washing by absorption, to purify the soil below, as the wall with vinegar, or water which has well as the atmosphere above them. One been made sour by the admixture of sulphuric great cause of failure in the introduction of acid (oil of vitriol). Papering is very easily trees in London hitherto has arisen from the done by making a bench on which to paste, of want of knowledge as to the particular species | boards placed on two empty flour barrels. which thrives best in a smoky city. It is now | Common flour paste is made by mixing well known that the plane, and other decidu- smoothly in cold water wheat or rye flour (rye makes the strongest paste) until a thin, creamy liquid is made; it should then be surface to the atmosphere, but by shedding | boiled, when it will thicken; if too thick, it their bark annually, throw off the results of may be thinned by adding boiling water. A smoke, acids. and other poisonous fumes, little carbolic acid in the paste will keep it sweet and prevent mould. The paper should British oak, or other trees of a slower growth | be cut to proper lengths, sufficient in quantity and an apparently more hardy nature. A to finish the room, before pasting is commenced. Enough spare paper should be left at top or bottom, to match the pattern evenly. These lengths should be laid evenly one over another, and the bench should be a little longer than the lengths of paper. The pasto should be applied with a broad brush similar to the white-wash brushes, and should be laid on quickly, or the paper will soon become tender. If a piece of tin be fastened to the brush it can be hooked to the side of the pail and prevent much "mussing" with the paste. The cheap sorts of wall paper should be avoided, if possible. They contain generally twenty-five to forty per cent. of clay, and avery common material for the pulp is cowdung; only a very small proportion consists of fibre of rope, matting, or other coarse material of any strength, and in putting it on the wall it will often fall to pieces in the water a second time, and rinse it completely; hands. Two persons are required to lay on you may add very much to the luxury of the paper with rapidity, one to paste and one to latter part of the operation by having a apply the paper. When the paper is pasted second basin ready with fresh water to per- it should be ha ded to the person on the ladform a final rinse." But the care of the dor, who holds it about a foot from the top complexion requires that not only the face end, and lays it evenly against the wall at but the whole body shall be daily subjected | the top, allowing the upper end to hang over on the backs of the hands. By looking down the wall it may be seen when it matches the previously laid length, and should then be brought gently to the wall, the backs of the hands then pressed against the wall and

a mark which can be easily seen, when the top of the paper is removed for a little distance, and it is cut off even and replaced. Then a soft cloth is gently passed downwards and the paper pressed against the wall to the bottom, where it is cut off as at the top. After a few lengths are laid, the operation will become easy, and if a room where the work is not very particular is commenced with, the best rooms may be attacked next. -American Agriculturist.

#### The Righteons Dead.

MRS. WOODSIDE.

The subject of this notice was born in the County of Tyrone, Ireland, on the 24th of June, 1791. She came to Canada with her husband in the year 1825, and settled on Amherst Island. She was there but about four years when she was left a widow with three small children. Up to this time she was a stranger to saving grace although she had heard many of the ministers of youthful Methodism, amongst whom was Gideon Ouseley. She had at the advanced age of over four-score years, a very distinct remembrance of many of those ministers, and took a great delight in talking about their heroic and self-sacri-ficing spirits. It was not, however, till the year 1834, under the ministry of the Rev. J. Gladwin, that she was converted to God, and united with the Methodist Church. In the year 1842 she moved with her family to the Township of Manvers, where she died at her son-in-law's, Captain Preston, on the 19th of May, 1878, in the triumphs of living faith. It was two years previous to her death that I became acquainted with her; and never was it my opportunity to be associated with a more intelligent and matured Christian. She seemed to speak with such delight of her re-lease through death from this world. She was asked by her daughter if there was any special word for her son, who lived at Thunder Bay, and could not get there. She said, "Tell him that his mother prayed for him to the last." I trust those prayers will be heard for him, and also for each one of her children and grand-children, for whom I heard her so frequently pray.

ROBERT WALKER.

#### HAMILTON P. WOOLLEY.

Hamilton P. Woolley, of the Township of Charlotteville, passed away to his reward on high the 29th day of July, 1878, after an illness of five years and a-half, during most of which time he was confined to his bed. The son of one of our most esteemed class-leaders; he was favored in his home by the most gracious Christian influences. His final closing with Christ and entrance into divine love was at the Charlotteville camp-meeting, held by the late Rev. Thomas Jeffers in the year 1862. From that time he was an earnest faithful follower of Jesus, delighting in the means of grace, and testifying of his goodness. When sickness came, it found him ready. Very seldom is the sympathizing and believing heart so called to magnify the sustaining grace of God as in the case of our batter of the case of our brother during those weary years of affliction Except for a short time, when the mind wan dered under the power of disease, he was ever mild, patient and trustful. Many came to be-hold how the soul can rest and rejoice amid noid now the soul can rest and rejoice amid nature's decay, and many a desponding heart was encouraged at that bed of sickness. His words were of love and resignation, and heaven seemed not far away. Had all his expressions of confidence and victory been preserved, they would have proved a blessed manus' of faith, peace and hope. May the rememorance of them long comfort the hearts of the loved ones that faithfully and tenderly nursed him with a descript that only Christian affection could in. devotion that only Christian affection could in-spire. When the weary wheels of life were about to cease moving, he called the family together, gave them the sad, loving farewell kiss and exchanged mortality for life in the 36th

#### MRS. MARY HORNING.

Sister Horning, whose maiden name was Smith, was born in the Township of Glanford November, 1812, and died in the Township of Ancaster, in May, 1878, only surviving her late husband, Lewis Horning, a little less than two

She was one of eighteen children—the family of Jacob Smith, for a long time an acceptable appointment, on what was then called the Ham-

La.... had the advantages of a Christian home, and the pious example of godly parents, she became at an early age the subject of re-ligious impressions, which matured in influencing er to give her heart to the Saviour in the eighteenth year of her age. When attending the administrations of the Word of Life under the Revs. Griffith and Atwood, then laboring in this field, she was brought to a saving knowledge of the truth, and, to the time of her death, sh continued to adorn the doctrine of God our

Her life was not all sunshine. She was for a number of years the subject of severe affliction being brought near to the gates of death, and for twenty-two years was subject to the much excruciating pains and afflictions of rheumatism; yet, passing through this baptism of fire, her was strong in Christand her joy triumphant. Her last sickness, (anto death) was severe in the extreme; yet her love was strong. How remarkably she was sustained by the grace of God! She died in the faith. She died in hope of a glorious resurrection to eternal life. Her life and religious experience shows what grace can do in an afflicted life. She was laid beside her husband in the Bowman's Church burving ground, to await the morning of the resurred tion day.

D. C. CLAPPISON.

MATILDA C. HUSBAND.

Second daughter of Richard and Ellen Hus band, was born in the Township of Walpole November 13th, 1856, and died at her father's residence, Milton, on the 9th of May, 1878. Of her early life, little need be said, save that as a loving and obedient child, she was a great comfort to her parents. When she was fourteen years of age, an event occurred which was of vast importance to her. She was brought under the earnest, scriptural teaching of the Rev. Dr. Fowler-then stationed at Orillia. Having de cided to be a Christian, she was greatly helped by the advice and godly example of her devoted father and mother, and was soon found re-joicing in the peace of God. Through unfaithfulness, she lost her evidence, and broke off communion with her Saviour, but was restored, during a series of meetings conducted by the Rev. James Gray in the town of Milton, during the fall of 1874, and became a devoted, joyous servant of Christ. During her three years' afflic tion she had ample opportunity for the exercise of the graces of the Christian character. which shone forth from her so beautifully. Her perfect resignation to the will of God in all things, her intelligent trust in a perfect Saaccompanied by a rich experience of "full salvation," rendered a visit to her room a means of grace to a large number of friends and acquaintances. Some of the grandest expres-sions of Christian triumph that have ever come under my notice, escaped from the lips of this humble disciple during the last months of her wasting life. Though her sufferings were severe and protracted beyond anything I have ever known, she never complained, nor did she once doubt the goodness and love of God. After her decease, wa laid her body in a quiet resting place near the town, and improved the event by a sermon in the Methodist Church the following

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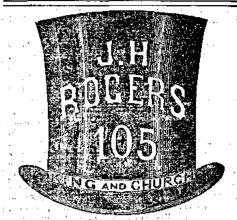
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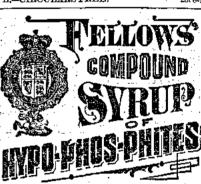
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The above premium will also be given on the same conditions to old and new subscribers to the METHO-DIST MAGAZINE.

#### SUNDAY SCHOOL PERIODICALS.

Important Announcement!

With the December numbers of the SUNDAY SCHOOL ADVOCATE that periodical terminates Its place will be supplied by a new and attractive juvenile paper, entitled the

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It will be a handsome eight-page paper, illustrated by a large number of elegant engravings, giving special prominence to topics of missionary and Methodist interest. Special provision will be made for the wants of both older and younger scholars. The new eight-page form will be convenient for preservation and will, at the end of the year, make a handsome book of 192 large pages, for the very low price of 31 cents a year; or in quantities of twenty-five or over for 26 cents a year. The new series will begin with January, and will be issued twice a month, the same as the ADVOCATE. With the first number will be began the story of "The Terrible Red Dwarf and the Cave he lived in," by the Rev Mark Guy Pearse. Specimens sent free, on application as soon as ready.

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MATERIALS WANTED To illustrate the Life and Labors of "Father Corson."

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

P.S.—Have not his former collegues, and the students he helped through their collegues, and the students he helped through their college expenses, a word to say for their old friend?

#### Connexional Actiees.

SIMCOE DISTRICT.

SIMCOE DISTRICT.

In accordance with the action of the London Conference Special Committee, a meeting of all the Superintendents of the District will be held at Port Dover, on Wednesday, the 4th December next, at 11 o'clock a.m., to take into consideration the educational and other interests of the Church. A full attendance is carnestly requested. A public meeting will be held in the evening for the discussion of practical Church work. Tho ministers are requested to make arrangements to remain.

JAMES GRAY.

SIMCOE STREET, HAMILTON.

SIMCOE STREET, HABILLTON.

Sermons in behalf of the Sabbath-school will (D.V.) be preached in the Simcoe Street Methodist Church, Hamilton, on Sabbath, Dec. 1st, at 11 a.m. by the Rev. Josiah Greene, of Hanover, and at 7 p.m. by Rev. B. B. Keefer, of Zion Tabernacle.

The annual meeting will be held on Monday evening at 7.30, when addresses will be given by Rev. S. Lyle, of the Central Presbyterian Church; Rev. Alex. Burns, D.D., LL.D., and Rev. Joseph M. Hodgson, B.A. Recitations and singing by the children.

Collections at all the services in aid of the Sabbath-school.

J. C. STEVENSON.

GUELPH DISTRICT.

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

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

EVENING SESSION. EVENING SESSION.

1. "The Preparation essential to success in Sunday-school Teaching," by Rev. J. W. Cooley.

2. "The help Parents should render and how it may be secured," by Rev. James Masson.

3. "The grand object to be aimed at by both parents and teachers—the conversion of the scholars," by Rev. Isaac Crane.

FRIDAY, 29TE, MORNING SESSION. 1. "Benefits to Teachers of Sunday-school Work," by Rev. R. Hobbs.
2. "The place of the catechism and the importance of Doctrinal Teaching in the School," by Rev. E. B. Ryck-

nan.

3. Question Drawer and Miscellaneous Topics.

Sunday-school workers are invited to attend.

Superintendents of Circuits are requested to make

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

QUEBEC DISTRICT-MINISTERIAL ASSOCIATION.

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

Paper by Rev. G. H. Porter of Lennoxville, "Doctrinal Preaching." Skatches of Sermons, Colossians i. 24, Discussions, etc. Prescring." Sketches of Sermons, Colossians i. 24.
Discussions, etc.

EVENING SESSION.

Lecture by Rev. W. J. Crothers, M. A., Sawyerville

The Persecutions of the Covenanters.\*

Western States

Brethren coming by rail are requested to take tickets or Richmond—Portland train arrives at Richmond at for Richmond—Portland wann and the state of the state of

#### Educational Meetings. 1878-79.

SARNIA DISTRICT.

Samia—March 10th. Deputation: Alfred Andrews and Wm. J. Ford.
Point Edward—January 29th. Deputation: W.C. Henderson, M.A., and Wm. T. Turner.
Strathroy—March 3rd. Deputation: A. G. Harris and Joshua Adams, Esq.
Adelaide—March 17th and 18th. Dep.; Alfred Andrews and Robert Smylie. and Robert Smylle. Kerwood-March 5th. Deputation; Wm. Ames and Wm. Shannon, Watford-March 3rd and 4th. Deputation; Robt. Smylie and T. R. Clarke.

Wyoming—January 8th. Deputation: W. C. Henderson,
M.A.

M.A.
Camlachie—April 7th. Deputation: R. Eason and J.
H. McCartney.
Petrolia—April 7th. Dep.. W. C. Henderson, M.A., and
J. R. Kay.
Brigden—February 16th, Deputation: Jas. H. Orme
and R. Tyler.
Oilsprings—February 17th. Deputation: F. G. Weaver
and Thomas Cobb.
Marthaville—January 9th. Deputation: Thomas Cobb
and W. J. Ford.
Parkhill—March 3rd. Deputation; Alfred Andrews and
Ww. Shannon.

Wm. Shannon.

Grand Bend—March 10th. Deputation: P. W. Jones.
Arkona-February 19th and 20th. Deputation: A. G.

Harris and Corney Sanders, Esq.

Forest—February 15th. Deputation: W. C. Henderson,
M.A., and J. W. McCartney.

Bayenswood—February 24th, Jas. H. McCartney and
A. G. Harris. A.G. Harris.
Corunna—January 27th. Deputation: Jas. Gundy and
F. G. Weaver.
Sombra and Cartwright—February 10th. Deputation:
Thomas Cobb and Jas. H. Orme.
Port Lambton—April 14th. Deputation: W. C. Henderson, M.A. W. C. Henderson, M.A., Chairman.

W. C. HENDERSON, M.A., Chairman,
TROMAS COBB, Financial Secretary,
P.S.—Superintendents will arrange for sermans.

SUPERANNUATION FUND.

The Treasurers are thaukful for the kindly and considerate response of a few ministers for early payment of their annual subscriptions, and we hope for a general contribution in this direction to meet urgent demands of needy claimante.

All lay subscriptions and donations are due before, or on the first day of January.

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Peas do	***	44*	0 55 0 60									
Rye do			0 50 0 55									
Dressed hogs, per 100 I	b# ₩		3 75 - 4 50									
Beef, hind quarters			*** 6 00 7 00 *** 4 00 5 00									
Beef, fore quarters	,,,,		5 00 0 00									
Mutton, per 100 lbs	***		0.00 0.05									
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Geese, each												
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Eggs, packed			0 15 0 16									
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Beets. do			0 20 - 0 25									
Carrots, do	*** **	• •••	0 15 - 0 20									
Parsnips, do	*** **	- ***	0 25 — 0 80									
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No. 2 ...
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Treadwell ... Treadwell ... No. 1 Spring Wheat, No. 1 No. 2 ... 0 00 - 0 00 ... 0 00 ... 0 02 - 0 13 ... 0 04 - 0 05 ... 0 08 - 0 19 ... 0 08 - 0 10 ... 0 08 - 0 09 ... 0 08 - 0 07 ... 0 08 - 0 07 ... 0 08 - 0 07 ... 0 08 - 0 07 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 - 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... 0 08 ... " round lots of medium ...
" of inferior ...
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in small
Reesor's Royal Arms and Stilton
Pork, mess, per bri.
Extra prime, per bri.
Bacon, long clear
Cumberland cut
Spiced roll
Hams snocked
Hams snocked
Hams snocked mops, 1876 second-class, 1875 Dried apples... Liverpool, coarse ...

... 0 70 — 0 00 ... 1 90 — 0 00 ... 1 00 — 0 00 ... 0 95 — 0 00 ... 0 00 — 0 00 " fine " "
Goderich, per brl ... "
" per coarse, per bag ...
Callari sait, per ton ... " HIDES, SKINS AND WOOL. Steers—Toronto inspection... No. 1,60lbs and steers—Toronto impection—No. 2 Cows—Toronto inspection—No. 2 Cows—Toronto inspection—No. 2 Cows—Toronto inspection—No. 2 Pull and grubby hides... LEATHER Spanish Sole, No. 1, all weights --Spanish No. 2, --Sizughter Sole heavy --light ---

Buffelo Sole ....
Hemlock Harness Leather
Oak Harness
Upper, heavy
light Kip Skins, Patna

French
English
Chicago Slaughter Kip
Native Slaughter
Splits
Russetts
Hemlock Calf, (30 to 35 lbs per doz) French Call ... Cod Oil Buff Pebble

Gravellers' Guide.										
										Depart
GRAND TRUNK WEST.										
Depart 7 30 Arrive 5 15	A.M.	P.M. 12 15 0 00	P.M. 3 45 6 40	P.M. 5 15 1 05	P.M 11 45 11 00					
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HOUR OF CLOSING MAILS FROM TORONTO P.O.										

#### Births, Marriages and Deaths.

Notices of Births, Marriages and Deaths to insure insertion must be accompanied by 25 Cents each—sent to the Book-Steward.

MARRIED.

On the 13th inst., by the Rev. N.A. McDiarmid, assisted by Rev. W. Tindall, at the residence of the briders father, Mr. John Hutton, harpess-maker, Port Elgin, to Miss Sarah Ann, only daughter of Thos. Powell, Esq., of On the 13th inst., by the Rev. James McAlister, in the Methodist Church, Oakville, Robert M. Watson, Esq., of Paisley, to Ellen W., eldest daughter of W. H. Young, Esq., of Oakville.

On the 18th inst, by the Rev. W. Baugh, at the residence of the bride's father, Daniel Freeman, Esq., William Danby, Esq., to Miss Hannah J. Freeman, all of the Township of Aldboro.

On the 19th inst., by the Rev. John S. Fisher, at the residence of the bride's father, Mr. Samuel Knott to Miss Annie L. Clark, daughter of Mr. Robert Clark, all of Fullarton.

of Fullarton.
On the the 6th inst., by the Rev. J. White, at the parsonage, Oakland, Mr. George Davies to Miss Jane Asben, both of Townsend.
On the 20th inst., by the Rov. J. White, at the parsonage, Oakland, Mr. George Messacor to Miss Electa J. Franklin, both of Oakland.
On the 20th inst., by the Rev. J. White, at Mr. Howell's, brother-in-law of the bride, Mr. John Blacker to Miss Mary Coleman, both of Brantford.
On the 22d of Serrember by the Rev. B. J. Husband.

On the 13rd of September, by the Rev. R. J. Husband at the residence of the bride's father, Mr. William Stinson, of Howick, to Miss Levina Jane, eldest daughter of Mr. John Evans, of the same place.

On the Ist ult, by the Rev. R. J. Husband, at the residence of the brides father, Mr. Joseph H. Fawcott to Annie Faukner, all of Fordwich.

By the Rev. R. J. Husband, at the residence of the

By the Rev. R. J. Husband, at the residence of the bride's father, Mr. Alexander McCurdy, of Winnipeg, to Miss Isabelia Downey, of Howick.

Miscellaneous.

#### THE CANADIAN **METHODIST MAGAZINE**

For December, 1878. CONTENTS:

EDUCATIONAL INSTITUTIONS OF CANADA--(Illustrated)
W. H. Withrow, M.A. THE INCARNATION OF CHRIST—Dean Milman. AROUND THE WORLD IN THE YAOHT "SUNBEAM"-(III-

CHRISTMAS—MIS. M. MacGilles. THE KING'S MESSENGER-A Canadian Story-(Concluded). A CHRISTMAS HYNN-T. Buchanan Read.

ROMANCE OF MISSIONS-W. H. Withrow, M.A. THE BROTHERS CHAMBERS-London Quarterly Re-HEBBIE'S LAST CHRISTMAS-Miss M. R. Johnson.

THE SONG OF THE AGES.
THE FIRST CHRISTMAS—C. H. Fowlor, LL.D. METHODIST PERIODICALS. CURRENT TOPICS AND EVENTS. RELIGIOUS INTELLIGENCE. BOOK NOTICES: Canada under the Dufferin Adminis tration, Farrar's Saintly Workers, etc.

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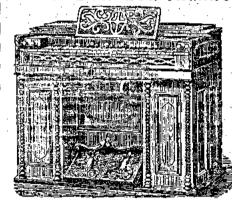
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