PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME XLIX. No.42.

TORONTO, WEDNESDAY, OCTOBER 16, 1878.

WHOLE No. 2554.

# Titerary and Religious.

THE VACANT PLACE.

How much soever, in this life's mutations. We seek our shattered idols to replace, Not one in all the myriads of the nations Can ever fill another's vacant place.

Each has his own, the smallest and most humble, With every death some loves and hopes must crun Which never strive to build themselves anew.

Before another Spring-time had its birth, Could all the costly blooms which florists cherish Bring back its April beauty to the earth?

Not the most gorgeous flower that uncloses Could give the olden grace to vale and plain, Not even Persia's gardens, full of roses, Could ever make the world so fair again.

And so with souls we love, they pass and leave us-Time teaches patience at a bitter cost; Yet all the new loves which the years may give us Fill not the heart-place aching for the lost.

New friends may come, with spirits even rarer, But yet wesigh, "This love is stronger, fairer, And better—it may be—but not the same 1"

#### PRINCE BISMARCK.

A correspondent of the Times writes: It is really difficult not to be struck by the contrast existing between Prince Bismarck's terrible reputation and the patriarchal picture represented by the family of which he is the head when he returns home to rest from the ardent struggle in which he has so long been ing than the respectful and silent enthusiasm him, and the devotedness they show to him. In his family circle he lets himself be governed by their anxious tenderness. When he handed to him, and this is afterwards gently taken from him without a third being brought. which relieves him of a portion of his personal cares. His son Herbert told me," I have put my father to bed, for he, too, you see, an infant. On hearing him chat with his family one is struck by the clearness with by the feeling of irresistible force which he inspires, so that when once he has said anything it becomes law. Even when he unbends the most naturally you are conscious that he has only to clinch his fingers to crush an adversary, and will do it without hesitation if it is a question of removing an obstahim say, incidentally, on July 2, that now-adays, with the telegraph available, a Congress onght not to last more than a month. From that moment I could predict with certainty that the Congress having commenced on June 13, would finish by July 13. The event justified my announcement, and at the same time convinced me that he had such consciousness of his strong will that no heedless word escaped his lips. It has often been remarked that Prince Bismarck besitates for a word and sometimes stops several seconds to discover it, in which case the word is of mathematical precision and goes straight at the mark. This slowness of speech has been ascribed to a difficulty of expressing himself, but I should rather attribute it to a habit which has become a second nature. He does not utter a word without having weighed its effect, and when he pauses it is to consider the expression which suggests itself to him, that he may use it only after forseeing all possible consequences. He does not, as has been said, despise men in general, but he does not believe in great men. He thinks the political reputations which rise over the heads of ordinary mortals result from chance and unforeseen circumstances, and he has a skeptical smile whenever one of these names is pronounced before him. He is, perhaps, the only man living who exceeds his colossal as by his excellences. He begins to be immense at the point where he ceases to be great, and his disdain for others is mingled with a strong dose of self-esteem. He has a natural pride which renders him indifferent to praise and irritated at the slightest criticism. He has such an opinion of his own infallibility that he deems eulogy an impertinence and censure a blasphemy. He delights in conflict which always ends in victory, but the least rebuff seems to him a blunder committed by destiny, and he will never look at home for the real cause of it. He speaks of others with caution and circumspection; not out of indulgence, but because he thinks that faint. Some managed to reach camp, where every opinion he passes upon them is an historical judgment, and that he himself has a wonderful virtue without which he would not have been the most dangerous of men. He does not say, indeed, all he thinks, but what he does say he says bluntly, with the indifference of a man who considers himself strong lage, but the village comprised only four enough not to conceal his ideas. He scorns pettiness. He has great qualities. He does no food for such a large command. Stanley not forgive those who try to lessen him in the learned that there was another village tweneyes of history. He has not yet forgiven ty-nine miles away, named Suna, and he sent and soon became a Christian himself.

Prince Gortschakoff for thinking him capable in 1875 of concurring in the plans conceived France. It is now generally believed, indeed, that Bismarck was the declared enemy of save Germany, the Emperor, and himself That conversation was the starting-point of European investigations, and led to Lord Derby's declaration, Prince Gortschakoff's circular, and the abandonment of all aggressive designs in Germany. M. Radowitz, as all acquainted with Bismarck must see, would not occupy his present post if he had not acted under his instructions, and the episode is as honorable to the Chancellor as to the diplomatist who thus implicitly obeyed him. Bismarck, bowever, is jealous not only of his own, but of his country's reputation, and denies that such a plan was ever conceived.

#### DIFFICULTIES ENCOUNTERED BY STANLEY.

Stanley's narrative gives us a vivid idea of travel in Africa under its best conditions; that is to say, through a country fairly known, which has been visited by white men, and is now traversed by frequent caravans. Sometimes they crossed "broad and bleak plains, where food was scarce and cloth vanished engaged. Nothing is more simple and touch- fast," and sometimes they come to hilly countries where the people were civil and with which his wife and children surround hospitable. Sometimes they were in troublesome districts, where there were warring tribes, where the people were treacherous or hostile, and then Stanley could only sleep leaves the table his wife or son brings him with his hand on his rifle. There were furihis long clay pipe and lights it for him. This ous tempests, "and some days Nature and first pipe smoked, a second, all ready, is man alike warred against us, while on others both seemed combined to bless us." Other troubles came to the intrepid commander and The Prince yields to this silent tyranny, his small army, more especially that potent and untiring enemy of all African travel-Typhus. This was the enemy who menaced Stanley at Zanzibar, and never left his footends by being tired." He is treated, indeed, steps until he embarked at Loanda; who folby his family as a demigod, and cared for as lowed him night and day, doing his awful will upon the expedition. And so from these misfortunes-from famine and fatigue, from fewhich he expresses himself, and the grace ver and masacre, from mutiny and deathwith which he stoops to familiarity, and also the little army dwindled away; and it is a wonder that it did not return, or at least content itself with visiting Livingstone's country and exploring Victoria N'vanza, and return with the report which has been brought for so many centuries—that Africa continued bostile to those who came to woo her, and would not be won. Nor does it surprise us that, cle or getting rid of an adversary. I heard amid all these discouragements, the heart of Stanley should have faltered. "The expedition seemed doomed. Promises of reward. kindness, threats, punishments, had no elfect." But at the same time the spirit of the leader was felt in the command. "The white men." he says, "although elected out of the ordinary class of Englishmen, did their work bravely, heroically. Though suffering from fever and dysentery, insulted by natives, marching under the heat and equatorial rainstorms, they at all times proved themselves of noble, manly natures, stout-hearted, brave, and, better than all, true Christians." These are the men by whom empires are made, but for them there was no empire but the memory of duty well done; no trophy, no roward, unless what is to come as the reward for welldoing in the final day of account. Two of them were to sleep near the banks of Victoria N'yanza, victims of disease; the other was to be whirled into eternity over the rapids of Congo, when his journey was almost at an end.

Sometimes Stanley was in the wilderness without guides. This, however, seemed a happiness compared to his position when he did have guides who betrayed him, as happened early in his expedition in Ukimbu, near the elephant country. In Ukimbu the guides ran away, and Stanley found himself on the edge of a wildernes with but ten days' fame, but he exceeds it by his defects as well provisions. He had trusted his guides, and purchased a small quantity of food. He endeavored to pierce the wilderness, but his track was lost in a maze of elephant and rhinoceros trails. He could only depend upon his compass. The second day found a jungle of acacia and euphorbia, through which the men had to crawl and scramble along the ground, "under natural tunnels of embracing shrubbery, cutting the convolvuli and creepers, thrusting aside stout thorny bushes, and by various detours taking advantage of every slight opening the jungle afforded." There was no water. Overcome with hunger and thirst, the command began to straggle and medicine and restoratives brought them strength. Five never returned. One of them was found dead in the woods, and of the other four it is believed "they hopelessly wandered on until they also fell down and died." On the fifth day they came to a vilnegroes, their wives and little ones, and had

a picked band of twenty, the strongest and most enduring, to visit Suna and bring food. by the Prussian military authorities against | He scoured the woods for game, but there was no game. A lion's den was found. In this den were two young lions, which were that scheme of unjustifiable aggression. It is killed and skinned. But of what avail were said that, seeing himself on the point of being two lion cubs to an expedition of starved overpowered and being anxious at all cost to | men! Surely here was death at last—death, defeat, annihilation; and this proud expedifrom such a step, M. Radowitz by his order tion which had set out gloriously from Zanhad the memorable conversation, in which he | zibar, resolved to force the mystery of a conunveiled the projects of the military party. | tinent and fight its way to the Atlantic, why all that could happen to it was to perish in an African jungle of lions and elephants, to perish as so many had done before, leaving only the name of Stanley to be added to the sad, dismal roll of martyrs to African discovery. "Returning to camp," says Stanley, "from that fruitless hunt"-nothing in all that wilderness but two lion cubs-"I was so struck with the pinched faces of my poor people that I could have almost wept, if I might have done so without exciting fear of our fate in their minds. I resolved to do something toward relieving the pressing needs of fierce hunger." Stanley had medical stores, which in such an expedition are a sacred trust. He opened a sheet-iron trunk and made it serve as a pot. Into this pot he doled out five pounds of Scotch catmealperhaps the most precious of all his posses sions—and three tins of "revalenta arabica," and made a gruel. "It was a rare sight," he says, "to see those poor, famine-stoicken people hasten to that Torquay dress trunk and assist me to cook the huge pot of gruel; to watch them fan the fire to a fiercer heat. and, with their gourds full of water, stand by to cool the foaming liquid when it threatened to overflow." The porridge kept the expedition alive for forty-eight hours, when Stanley heard the musketry of his returning embassy coming in from Suna with food. "The grain was most greedily seized by the hungry people, and so animating was the report of the purveyors that the soldiers one and all clamored to be led away that afternoon." And so our leader marched on.-Harper's

## CHRISTIAN MARTYRS.

Magazine.

The last great persecution which the Christians suffered under the Roman Emperors was in the reign of Diocletian. In the Eastern Empire it continued eight years, from 302 to 310. . .

The persecution in Palestine began at Cesarea, and the name of the first martyr had endured the most cruel tortures that could be invented. Some died praying for their persecutors.

Pamphilus, of Cesarea, was one of this noble band of martyrs. When he was sentenced to death, a young man named Porphyry, who loved him very much, cried out asked Porphyry if he was a Christian. The young man confessed that he was, and the judge ordered him to be put to the torture. After enduring great suffering he was burned over a slow fire. When the fire was lit he and then he died calling upon Christ, the as he calmly preached to them Jesus and Son of God.

A Christian named Seleucus, who had been soldier, took the news of Porphyry's death to Pamphilus. As he was returning, some of his old companions seized him, and led him away to the judge, who commanded him to be immediately put to death. He was a very tall, handsome man, and was much admired for his appearance; and he was a very good man too. At the beginning of the persecution he had patiently endured the scourge for Christ's sake; and afterward, when he had given up being a soldier, he did a great deal of good, helping those who were in poverty and sickness among the Christians. He was one of ten who were put to death in one day.

A Christian named Julianus, who had just come from abroad, when he heard of the death of these martyrs hastened to the place and when he saw their bodies lying on the ground he kissed them. He was immedi. ately seized, carried before the judge, and condemned to death. When he heard the sentence he leaped for joy, thanking God with a loud voice that he was to die for Christ's sake.

In these days there were Christians in England, then called Britain. The gospel of Jesus Christ was preached in some parts of Britain as early as 156 A. D. So this persecution in the days of Diocletian spread in Britain also. The first martyr for Christ in England

was Alban. In his youth he had travelled to Rome to improve himself in learning. At this time he was a heathen. After his return to England, when the edict of the Emperor came to the Roman Governor in Britain, the Christians everywhere were sought after Alban pitied them and gave shelter in his house to a minister of Jesus Christ. He kept him there for some time hidden from the persecutors. Alban very often saw this good man praying; he saw too that he lived a holy life. At last he began to listen to his instruction.

Soon afterward the Governor heard that he whom they had been seeking was hid in Alban's house, and soldiers were sent after standing in the rooms where Mr. Wesley and him. But Alban knew they were coming, his co laborers lived together, and where the and changed clothes with his guest so that the soldiers might not know him if they saw him, and he himself put on the minister's chamber, where Mr. Watson prepared his robe. When the soldiers came Alban went | Institutes. Most of us would regard it as an out to them, and they, thinking he was the man they were seeking, took him before the judge. The judge was then angry that Alban had helped the minister to escape, and teapot, with a few fractures, which supplied threatened him with punishment unless he would sacrifice to the gods. This Alban re- beverage, is still exhibited to strangers fused to do; and then the judge, after ques | Even this shows the entire consecration tioning him, ordered him to be scourged by of Mr. Wesley to his work, for it is covered the soldiers. But still he refused to sacrifice, with religious inscriptions of either praise or and then the judge ordered him to be put to death. He was led away to a beautiful hill near the city, which was covered with flowers, and there; beheaded. The abbey of St. Albans was built in honor of him, and the town of St. Albans takes its name from the abbey, the church of which is still stand-

Other English martyrs also suffered in many places, both men and women, some of whom endured great suffering for Christ's sake: having their limbs torn to pieces in a most cruel manner before they were put to death .- Stories from Church History.

Albert and a second of the second

#### LONDON METHODISM. London is so closely connected with

the early history of Methodism that one naturally expects to find in it many things to interest a Methodist, no matter whence he comes. Here is the place where Mr. Wesley's father was ordained to the ministry. The old church now stands fifteen feet below the level of the street, above which it used to stand nearly as many feet. Here is the old Charter House, where Mr. Wesley went to school, as a charity student, in his earlier years. The school has been removed, but the house stands very much as it did when the boys were accustomed to study in its halls and play around the grounds. Not far from where I am stopping is the retired court where Mr. Wesley met the little band of believers reading the Scriptures, and where he first found the love of God strongly warming his heart. A few rods over the way is the spot where Charles Wesley found peace by believing. The building has been torn down and a larger and better one has taken its place, but the location is sacred from the fact that here the sweet singer of Israel had his heart first touched by the fire from above. A part of the old Moorfields, where Mr. Wesley and Mr. Whitefield used to preach in the open air to thousands of people, is still unoccupied except as a park. It is now called Finsbury Circus. It is a small round piece of ground, surrounded by fine dwelling houses. It is well supplied with trees, and to the judge, begging that his body might be has fine walks leading through it. Where buried. When the judge heard that, he the old building stood, below which the multitude were arranged to hear the preacher, and facing which Mr. Wesley spoke in order to get the advantage of the wall to aid his voice, splendid houses now stand. But I could almost see the great audience listening to was silent till the flames began to reach him the Word, and hear the voice of the preacher the resurrection.

> The "Foundry," the first church occupied by the Methodists, is gone, and it is difficult now to find its exact location. Still the neighborhood is easily ascertained; and some of the houses built by Mr. Nelson, the stone-mason and preacher, are still shown near the spot where the old Foundry stood. The City Road Chapel occupied its first site, and is the centre around which the people delight to gather. By the kind attention of Mr. G. J. Stevenson, the author of the "Wesley Family" and other good books, and evidently the antiquary of British Methodism, we had a pleasant visit to this old hive. The church, with slight changes, stands as Mr. Wesley built it. In its general form and construction it is quite modern. Bating the high gallery and the elevated and contracted pulpit, the building looks like many of our smaller churches. It has no steeple and stands back from the street. By the way, as to this last fact there is an interesting history. The original deed required that the chapel should stand back and have other buildings erected in front. This last condition the society was too poor to comply with. But Providence came to their relief. The people in the neighborhood insisted upon the opening of a street in the rear of the lot. piece of Mr. Wesley's ground. The needed tian zeal of this noble man. space was given on condition that the society should not be required to build the houses in little band were able to go on and finish their important work.

In addition to the chapel proper, there is still in use the little room adjoining in which the early morning services were held, and 1830, called the "Centenary Hall." They the house in which the circuit preacher are now entertaining the idea of selling this lived and Mr. Wesley had his home. Several articles of furniture belonging to Mr. Wesley had his home. Several articles of furniture trate all their connexional interests in one belonging to Mr. Wesley are in good preser- place. Something like our 805 Broadway from its old channel, and still continues to vation. His old arm-chair, writing-desk and | will be the result. - Bishop Thomas Bouman. | rule and guide the ages. - Richter.

bureau are still in the parsonage. We had the pleasure of going through the house and great leader died. Adjoining the one in which Mr. Wesley died, is a little ten-by-twelve affliction to have to spend a few nights in this narrow place, much more to be compelled to make it bedroom, study and all. The old the whole family with their much beloved

The graveyard, in front and rear of the chapel, is filled with the dust of the early preachers and people. In about one-fourth of an acre, it is said, at least 5,000 people have been buried. Mr. Wesley himself lies here. The monument recently erected to his mother stands in the front yard, though her body lies in an adjoining ground. It was found impossible to erect the monument on her grave for the want of space. But I must not linger here too long. In writing about this old spot, so full of interest, I feel much as I did when visiting it, as I could not tear myself away.

There are 154 Wesleyan chapels in London and its suburbs. Of these, City Road and Great Queen Street are among the lar gest, and will seat each about 1,500 people. These are arranged in circuits with several ministers, each having more especial oversight of one chapel, but all being under the general direction of a superintendent. The authority of this superintendent is well-nigh absolute. The circuit system, of course, extends to all the country, as well as to London. I think I could see among the people a tendency toward the plan of separate stations. From the facts before us, it would seem that Wesleyanism has not taken hold of the population of London and its vicinity, as we had supposed. There must be at least 4,500,000 people in and around the city. This would give one chapel for about 30,000 souls. I think it is doubtful whether any place in America is so poorly supplied with Methodist churches. In this case, however, there is a general lack of church room. London is not supplied with churches as it should be It is due to the Wesleyans to say that, within a few years past they have been multiplying

their chapels in and around the city nnery. In one respect we find the same problem in London that we have in our large cities, that is, how shall we provide for the masses residing in the business parts of the city. In London proper, that is the old city, the last Wesleyan chapel has been recently sold for business purposes.

The wealthier classes are moving out and the churches go with them. But what is to pecome of the poor people left? This is a question of great importance to the civil as centres. Here, a system of visitation by home missionaries has been introduced. But while this may do some good, it does not meet the demands of the case. These poor people, like their more fortunate neighbors, noed a church home for themselves and their chil-

In some of the more neglected suburbs the Weslevans have had success in taking care of the poor. New chapels have been built and been accomplished by taking hold of the children first. Rev. Thos. Bowman Stephenson has been especially successful in this as we know. Hence I may write freely about children. On a small scale he commenced a rapidly and has been extended to other parts of England and into Canada. As a result, in the neighborhood of the original home, a new chapel has been built and a good society has been organized. In connection with the "Home"—lodging rooms, work rooms, school rooms, and a beautiful chapel—there is a farm in the country to which some of the children are sent. At a suitable age, homes are found for these youth, in good families, either in England or in Canada. Thus hundreds have been cared for, and hundreds are This the proprietors could not do without a now being cared for, by the energy and Chris-

The Wesleyans have no printing-house in London. They have a large Book-Room for front. Thus, by a favorable providence, the the wholesale trade; the retail being done by private individuals in different parts of the

> The Mission Rooms are in another part of the city, in the building erected soon after in this present world. property, which has become very valuable. and purchasing elsewhere, in order to concen-

#### WARLIKE LETTER FROM GARIBALDI.

General Garibaldi has sent the following letter in reply to a patriotic address sent him by the Genoese youths: "To the Citizens of the Superb.—Caprera, Sept. 6.—My dear Friends,-Your generous and patriotic voice carries me half a century back, when with the courageous sons of Liguria we made the Italian name beautiful under the Republican flag of the New World. To-day you invoke my name, and from my\_bed I reply with emotion. Apostle of peace, I am obliged to say with Louis Blanc that it will only be possible when the people have no master. War, therefore; and I would that every Italian should look upon it as a piece of good fortune against Austria which treats of washing out fifteen centuries of outrages and assassinations. No swaggering, however, but deeds such as we have already performed together. To day it is necessary to convince the Government and the nation that while France has 3,200,000 soldiers. Italy may at least have 2,000,000. No more volunteers, but they must serve their country (casa propria) who will and who will not. If Austria makes our brothers march against the Bosnians, who owe us nothing, why shall we not do the same against against those who do not desire the country free and honored? Our war must not be made, as in the past, with white gloves, but with the knife; and not long ago we had the example of the Montenegrins who destroyed the armies of one of the greatest empires of the world. In other circumstances I have already experienced the detestable existence of the priest in Italy, corruptor of our youth, particularly in the country districts, spy and partisan of our enemies, and ever ready to betray us. Oh, we have seen them with beaded necks and crucifixes in : their hands preceding the Austrian soldiery who were bringing us destruction, conflagra- 🚁 tions, contamination. I am verily proud at hearing of the progress you have made in arms; and there only remains for me to thank you for your kind invitation to visit your beloved Genoa." Intelligence from Rome states that the appeal is totally un-

#### BISHOP FRASER ON SCEPTI-CISM.

Preaching last week at the Parish Church, Ashton-under-Lyme, on the occasion of the opening service of a twelve days' special misof Manchester said he knew it was a bold thing, in this day of rebuke and blasphemy and disputation, for a preacher to stand up in a pulpit before what was commonly called an educated congregation, and tell them they had need to think about matters which concerned their sonls, when there were philosophers outside telling them it was doubtful whether they had got souls. He knew it seemed the repetition of words that had lost their meaning to tell a Christian congregation well as to the religious interests of these great | that they had responsibilities, when biologists and men of science were telling them they had no souls, and that what they called or used to call the soul was nothing more than s reflex action of a muscle or a nerve. Still whether to the scribe, and the wise mail, and. the disputer of this world the Gospel of Christ. seemed to be folly or not, they who believed in it, and trusted they had felt something of the power and wisdom of God, must preach that which they bad received and that which are now filled with nice congregations, where they believed. To them the world would be a few years ago it was thought almost useless | chaos indeed, the most inexplicable of enigto try to do anything. Some of this has mas, and their souls would sink into utter despair, if it could be proved—for at present they were mere hypotheses of the most random kind-that man was merely a combinawork. This gentleman, although he has my tion of material atoms, held together by cername and some more, is not a relative, so far tain forces for a particular period of time, and then dissolving and breaking up and him. A few years ago he became interested forming into fresh combinations, so that he in the children of the poor, especially orphan | had no responsibility, no personal identity, and no soul, and need have no care whether "Home" for erphans, which has grown there was a heaven and a hell. He asked fearlessly was there anyone in that congregation who could believe in a more effective system, a more palpably divine method for living the noblest and worthiest life here and inheriting all that the soul could conceive of happiness and glory hereafter, than the life which was lived by the Son of God. The evangelists of the new science told them with a sort of pride-Professor Clifford told them, for one-that the kingdom of man was at hand. It was a bold defiance of Christianity which had preached from the beginning that the kingdom of God was at hand. And vet the utterance that the kingdom of man was at hand was not a falsehood. It might be a falsehood as it was meant to be accepted, but it was not when they looked at the words in their real and entire comprehensiveness; for the kingdom of God was the kingdom of man, and the kingdom of heaven was set up

> Jesus is the purest among the mighty, the mightiest among the pure, who, with his pierced hand has raised empires from their foundations, turned the stream of history

# The Family Treasury.

# Trust in God and do the Right.

Courage, brother, do not stumble, Though thy path be dark as night; There's a star to guide the humble, Trust in God, and do the right l

Let the road be rough and dreary, And its end far out of sight; Foot it bravely I strong or weary, Trust in God, and do the right I

Perish policy and cunning: Perish all that fears the light; Trust in God, and do the right!

Trust no party. Church, or faction. Trust no leaders in the fight ! But in every word and action, Trust in God, and do the right i

Trust no lovely forms of passion. Fiends may look like angels bright ; Trust no custom, school, or fashion, Trust in God, and do the right!

Simple rule and safest guiding, Inward peace and inward might! Starupon our path abiding. Trust in God, and do the right !

Some will hate thee, some will love thee, Some will flatter, some will slight. Cease from mau, and look above thee, Trust in God, and do the right! at of radio a full lune - Gutterio.

The Talisman. The noble missionary Moffatt tells a beautiful story. He says:-"! In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had travelled far and were hungry, thirsty and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a drink of milk, but was refused. We had the prospect of another hungry night, at a distance from water, though, within sight of the river. When twilight grew on, a woman approached from the height beyond which the village lav. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood and returned to the village. A second time she approached with a cooking vessel on her head and a leg of mutton in one hand and water in the other. She sat down without saying a word. prepared the fire and put on the meat. We asked her again and again who she was. . She remained silent until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks and she replied: I love Him whose you are, and surely it is my duty to give you a cup of cold

water in his name. My heart is full, there-

fore I can't speak the joy I feel at seeing you

in this out-of-the-world place.' On learning

a little of her history and that she was a

solitary light burning in a dark place, I asked

her how she kept up the light of God in the

entire absence of communion of saints. She

drew from her bosom a copy of the Dutch

New Testament, which she had received

from Mr. Helm when in his school some years

before. 'This,' said she, 'is the fountain

whence I drink; this is the oil that makes

my lamp burn.' . I looked on the precious

relic printed by the British and Foreign

my joy when we mingled our prayers and

Society, and the reader may conceive

#### sympathies together at the throne of the Heavenly Father."-New York Witness. The Yellow Fever.

To one who has never been in a city suffering from the Yellow Fever, it is difficult to imagine the picture of desolation which it presents. To be in the midst of streets once crowded and noisy with running trucks and babbling people, and bright with gay dresses and the laughter of playing children; to stand at the intersection of two great thoroughferes, and, looking to the four points of the compass, to be able to see, perhaps, one solitary person, imparts a sense of desolation which is intensified by feeling that one is breathing the air which may be carrying death to his own vitals. None but disciplined minds can be rationally calm amid such circumstances, and none but the most heroic can be actively engaged in striving to recover the sick, to soften the passage of the dying and to inter the dead; this being nearly all the business that is carried forward in a town in which the Yellow Fever dominates.

The editor of this magazine has seen such a sight as above described, and therefore day by day, for months past, his soul has been saddened with the daily stories that have been brought to us from the stricken South. Broken businesses, ruptured ties, dissolved churches, are products of such a visitation. The pastor has no congregation in his church, but day and night must be going into infected houses to minister consolation to his poor flock in the midst of their distresses. He cannot do this with the alertness of one who is breathing a pure atmosphere; but even if he be vigorous enough to resist fatal effects, he must go his round with his whole system laden with the dread miasma.

In all the darkness of such a visitation there come gleams of bright and pure light. It is elevating to the whole race to witness the heroic devotion of clergymen, physicians, and nurses, fighting hand to hand with a bitter, invading foe that has every advantage over them, and falling often in the midst of the fray, dying for men in Christly fashion. A tender sublimity pervades the idea of such devotion. Some men who had no talent, apparently, for any other usefulness in the world, have, by their devotion to the sick and distressed. given a lesson and a blessing to the whole

This good, also, like an angel emerging from a cloud, has been rising out of this plague: the whole country is coming to be bound in the bands of charity. North and

Charity is stronger than politics, as blood s thicker than water, and as heaven is higher than carth. It would do our Southern brethren good, we know, if they could stand as we have stood, beside the font in the church, Sunday after Sunday, and from the poor working-girl received the quarter of a dollar, which was more for her to give than the hundred dollar check of the rich parishioner. That girl will love the South forever. She hath given her cup of cold water. And so everywhere throughout the land there has been a readiness, a sweetness, a purity of

charity which our good God will surely bless. As we were correcting the proofs of the article above we learned that the employes of Frank Leslie Publishing House had made up for the sufferers a purse of nearly \$200. We know that some of the donors made sacrifices to give. But God will reward them. - Rev. Dr. Deems, in Frank Leslie's Sunday, Magazine for November.,

#### Wit was Christian Missions.

Speaking of Paul, the typical missionary to the heathen, Dr. Anderson, in his "Foreign Missions," says, "His grand means, as a missionary, was the gathering and forming of local Churches." To oversee and instruct each one of those local Churches, he selected two or more of its most suitable converts, ordsined them as presbyter, and then "boldly left it." This he did everywhere; his stay in one place being generally very brief., "At Corinth," to quote Dr. Anderson again; "it was indeed extended to nearly two years, and at Ephesus to nearly three. But in most places he

could have spent only a few weeks or months." That Paul exercised a species of paternal oversight over these mission Churches so far, at least, as to write them occasional letters, pay them brief visits, and, in a few cases, to send his missionary associates "to set in order the things which were wanting," is evident from Scripture. it is equally clear that with respect to their internal affairs, such as finance, discipline, etc., they were not controlled from without, but were self-governed.

There were no missionary associations in their times with funds to support either travelling missionaries, like the apostles, or the native pastors whom they set over those infant Churches. The latter were therefore necessarily self-supporting. They had to stand alone or die, and we do not read that this was counted a misfortune. But we do know that they did not die. On the contrary, they displayed remarkable vitality. They grew vigorously, they became nuclei-the mothers of other Churches, which also multiplied until they covered the then known world .- National Repository for October.

#### The Life-Leaf.

BY MOSS-BOSE.

Give me a life-leaf, clean and new, For that which now is written through, And let me write out once again A record free from spot or stain.

Ob, I would change the record all, How many deeds I would recall. Unworthy deeds, recorded there. Blotting the life-page once so fair.

And I would write of good deeds done, Of foes well met, of victories won Over my many cruel foes That often brought me untold wees.

Self was the leader, cruel, vain; Oh let me write, and write him slain. Self should be slain and cast away.

Yet in my heart I let him reign, To bring me woo, to bring me pain : I read the record where his feet Crushed out the heart-flowers, pure and sweet.

And dust and asher, all unfair, And hues of darkness gathered there. While in the garden of the heart All evil things had place and part.

The bitter words to those so dear. I read them now and quake with fear : Erase them; no, although I try, For words may never, never die

Give me a life-leaf, clean and new : For that which now is written through I fain would write the page again-This blotted record brings me pain,

Oh the leaf may not be given, The pure, white leaf I ask for now, Though my weary heart is riven. And sadness rests upon my brow.

# Education for the Kitchen.

The next great step must be to do the same thing for the art of cookery; and the friends of genuine social improvement may congratulate themselves that the progress of education is beginning to take effect upon this important department of domestic life. Cooking-schools are springing up in many places in this country and in England, and the Eng lish are taking the lead in organizing them as a part of their national and common school system.

Of the importance, the imperative necessity of this movement, there cannot be the slightest question. Our kitchens, as is perfeetly notorious, are the fortified intrenchments of ignorance, prejudice, irrational habits, rule-of-thumb, and mental vacuity, and the consequence is that the Americans are liable to the repreach of suffering beyond anylother people from wasteful, unpalatable, unhealthful and monotonous cookery. Considering our resources, and the vaunted education and intelligence of American women, this reproach is just. Our kitchens are, in fact, almost abandoned to the control of low Irish, stupid negroes, and raw servile menials that pour in upon us from various foreign countries. And, what is worse, there is a general acquiescence in this state of things, as if it were something fated, and relief from it hopeless and impossible. We profess to believe in the potency of education, and are applying it to all net, and, dipping her hand in the water, other interests and industries excepting only that fundamental art of the preparation and use of food to sustain life which involves cheery manner all the while. more of economy, enjoyment, health, spirits, and the power of effective labor, than any other subject that is formally studied in the schools. We abound in female seminaries South have united according to their means and female colleges, and high-schools, and in sending help to the sufferers. The suffer- normal schools, supported by burdensome ers have been blessed by the reception, but the | taxes, in which everything under heaven is

daily and vital necessity in all the households of the land .- Prof. Youmans, in Popular Science Monthly for September.

#### The Eternal Rock.

What a commentary upon the word, "Whosoever falls upon this stone shall be broken," is the whole history of the heresies of the Church and the assaults of unbelief! Man after man, rich in gifts, endowed often with far larger and nobler faculties than the people who oppose him, with indomitable perseverance, a martyr to his error, sets himself up against the truth that is centered in Jesus Christ; and the great Divine Message simply goes on its way, and all the babblement and noise is like so many bats flying against a light, or the flight of the wild sea-birds that come sweeping up in the tempest and night, against the hospitable Pharos that is upon the rock, and smite themselves dead against it.

Skeptics well known in their generation, who made people's hearts tremble for the ark of God, what has become of them? Their books lie dusty and undisturbed, while the Bible stands, with all the scribblings wiped off the page, as if they had never been ! "Opponents fire their small shot against the Rock of ages and the little pellets fall flattened and only scale off a bit of the moss that has gathered there, is dues at a later state of the

My brother, let the history of the past with other deeper thought, teach you and me a very calm and triumphant confidence about all that people say now a days; for all the modern opposition to the Gospel will go as the past has, and newest systems which cut and carve at Christianity will go to the tomb where all the rest have gone; and dead, old infidelities will rise up from their tombs, and say to the bran-new ones of this generation when their day is worked out," Ah! are ye also become like one of us?"-Alex. McLaren.

### Christ Hid in God.

From advance sheets of a Volume of Sermons by the Rev. Phillips Brooks, coming from the press of E. P. Dutton & Co., we take a brief but very striking passage:

"As we look over His career, how can we describe its serenity and composure except in these words: 'God hid him in the secret of his presence from the pride of man, and kept him secretly in a pavilion from the strife of tongues.' How the strife of tongues raged about him all his life! From the time when Herod and the scribes debated where he was to be born, that they might murder him, down to the day when the people cried, 'Crucify him,' and mocked him as he hanged upon the cross; in the days when the crowded synagogue at Nazareth rose up and clambered for his blood; in the days when the Pharisees gathered around him in the temple and poured their subtle questions fast upon him to try to drive him to a foolish word; in the day when the disciples came to a quarrel in his very sight about their poor ambition to be greatest; in these, and countless days like them, he lived right in the midst of the strife of tongues. But, close to his Father always, clear in his own duty always, and always trying to help men so earnestly that he was not capable of being provoked by them, he was completely apart from all the strife, he was hid in the secret of his Father's presence. We cannot but be struck with awe when we think what that phrase, whose beauty and significance we have partly understood as it applied to us, must have meant to Jesus. Our closest communion with God is so distant compared with the perfect oneness between him and his Father. We run into the shelter of the divine life, just creep across the threshold where no trouble can pursue, and stand thankful and trembling there. We hide ourself behind the robes of the Eternal Mercy, and thence look out in an assurance, that is fearful still, upon the danger which cannot touch us there. But he, from the very heart of the Eternal Being, looks out on sin and sees its weakness, looks out on goodness and sees its strength. We cannot know his peace. It must have been so absolute There must have been such a pity in his heart when they tormented him, when they tied him to a column and scourged him, when they nailed him to the cross at last, and all the while were looking to see him give way and tremble, and all the while the soul which they thought they were reaching and torturing was far off, beyond their reach, hid in the secret of God's presence, hid in God. It was as if men flung water at the stars and tried to put them out, and the stars shone on calmly and safely and took no notice of their persecutions, except to give them light."

# She was a Stranger.

A missionary was requested to go out to a new settlement to address a Sabbath-school He had preached in the morning, and was wearied and felt quite unfitted for the task, but reluctantly consented to go. When he tound himself at the spot, he looked round for the assembly with great misgivings, not knowing what to say to them. He noticed a little girl, shabbily dressed and bare-footed, shrinking in a corner, her little sunburnt face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun bonbathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a

The little one brightened up: the tears all went, and smiles came creeping around the rosy mouth.

.The missionary stepped forward and

"Is that your little sister, my dear?" " No, sir," answered the child, with tender, donors have been more blessed by their gifts. studied except that practical art which is a earnest eyes; "I have no sister, sir."

"Oh! one of the neighbor's children," replied the missionary. "A little school-mate, perhaps?".

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out, and have such a care for her, if you do not know

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the missionary to himself, here is a text for me to preach from, 'Because she was a stranger, and seemed to be all alone, and needed somebody to be kind to her. The words came to him, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." So taking the little girls by the hand, he went back to the school-room, and told the people the simple story; then spoke of the great love that all should bear to one another, even as our Saviour sought out those who were humble and of low estate, making them his peculiar care. The missionary forgot his weariness, and felt that God had put a good word into his mouth.

#### Ten and Coffee. Lather the

It may never have occurred to our readers to consider the age of these favorite beverages among our European ancestry. In England down to the Revolution and after, been was the principal beverage of all classes. (It is reported by statistical calculation that in the year after that civil war a quart a day was brewed for every man, woman, and child in England; whereas the same calculation makes the amount in the present day sixty quarts per annum, or just one sixth. It would not be a fair conclusion that the English are now a more sober people because less beer is drunk; for a great deal that was brewed was very small beer. The majority of English people have three meals a daybreakfast, dinner, and tea, and it is only at one of these that the larger portion ever touch beer. The choice then lay between wine or spirits, cider, beer, milk, or water It is to two beverages that have since passed into common use, tea and coffee, that the diminution in the amount of beer is due.

Tea, or, as it was always then pronounced

"Here thou great Anna, whom three realms obey. Does sometimes counsel take and sometimes tea."—Fep. was first brought into England by the Dutch nearly a century earlier; but during the whole seventeenth century it was regarded as a rare luxury. - Mr. Pepys drank his first tea September 25, 1661, describing it as "a China drink of which I have never drunk before.' In the reign of Charles II, the East India Company presented the king with two pounds of tea. But during the latter years of the century and through the reign of Anne its use as a beverage rapidly spread. Just after the accession of George II, the consumption amounted in one year to seven hundred thousand pounds, and the price, depending on the quality, varied between thirteen shillings and twenty shillings a pound. The amount imported into England in 1872 was one hundred and eighty-five million pounds. Coffee was making its way at the same time. It was imported from the Levant, which is easily brought into England by a Cretan gentleman, who made it his common beverage at Baliol College, Oxford, in the year when the long Parliament first met. Coffee became a social power earlier than tea. The Greek servant of an English Turkey merchant from Smyrna is said to have started the first coffee-house in London in the time of the commonwealth. About the end of the seventeenth century, coffee-houses were very common, and important as means of social and political intercourse between men. They filled the place that is now filled by London clubs. Some were chiefly political places of resort for only one party; others, especially the famous Wills, in Covent Garden, were literary. Those who wished to see, to hear, or perhaps to bow to a prominent literary man, such as Dryden or Addison, would find him at the coffee-house. The houses had great influence in the formation of opinions. Men now-adays often take their opinions from their newspapers or the club; then they took them from the coffee-houses .- National Repository for

# How to Train Boys.

A lady correspondent gives some sensible remarks in regard to training up a boy in the way he should go. She says:

"Hosts of thoughtless, selfish mothers shall send upon us another generation of listless, vapid sons, open to temptation. Years ago a son of my own was the object of pleasant theories and plans. An unerring teacher took him hence; yet have I learned through him to look with loving eyes on other women's sons and think what I would do for them. Oh, mothers, hunt out the soft, tender, genial side of your boys' natures. Make the most of any taste or comely propensities. Encourage them to love flowers, pictures and all the beautiful things that God has made. Talk with them, read with them, go out with them into the fields and woods and hallow pleasant scenes and holy memories.

"A daily ministration to their unfurnished, hungry minds, a daily touch to their uninformed taste, shall make them more comely than costly garments. They will ever bear you witness in the characterof your children; but your laces and embroideries will crumble to dust. Why don't mothers teach their children more and dress them less?"

The truth which the Bible contains once dwelt undivulged in the bosom of God. Beyond what it reveals, the mysteries of the future are unknown. To gain its acceptance and currency, the noble army of martyrs testified unto the death. The general assembly of the first-born in heaven made it the day star of their hopes, and the pavilion of their peace.

# Good Mords for the Young. BY COUSIN HERBERT.

#### To an Invalid.

Christ's child, now lying on a bed of sickness, What message shall I give to thee to-day? What thought shall I suggest that may bring comfort? "He knoweth" seems the only word to say.

He knoweth" all thy dread about this illness, Which lies before thee like a fearful dream : From which thou canst not but recoil with shrinking: Dear friend, things are not what they often seem.

He knoweth;" then just trust thy case with Jesus, Believing that He doeth all things well patient must confide in his physician. Nor murmur if his wave he doth not tell.

Is pain increasing? Ah, but Jesus knoweth, And stands in pity close beside thy bed;..... and he will hear thy feeble cry for patience, And still the throbbing of thine aching head.

Thou canst not see Him? No; but still he standeth. Just talk to him in loving child-like faith} '... Lo, I am with thee " was His special promise: Believe then fully what thy Saviour saith.

I AM." Take in the meaning in its fulness, ...(-With all the comfort that the words convey; I AM" can never be but always present, Then Christ must be beside thee now-to-day.

Does sin oppress thee? Surely tis thy weakness Which makes thee dread a debt already paid; Which brings that terror of the midnight watches Thy guilt is cancelled; why then be afraid? de now and rest within "the arms of Jesus;"

Tell-Him thine every feeling doubt and care. He knoweth" all, but yet He loves to hear them, For only then can He thy burden share.

-Charlotte Murray, in London Christian.

mor good Old Folks. State State to Do the young people ever think that they will be old; that they will soon feel that the grasshopper is a burden and fear is in the way? Only a few short years ago that aged man and feeble woman were young, strong and full of life; their loving hearts were gushing with tenderness and care for the ittle ones, who now stand in their places. Do not jostle that aged couple out of your pathway, but rather lift them with tender care over the rough, declining road. You may have forgotten how carefully they kept your tender feet from stumbling, and with what care they watched your advancing steps. But they have not forgotten, and the time will come when you will be forcibly reminded of it, by the love you have for your own little ones. Will they ever hand you the same bitter cup to drink that you pour out for that aged father and stricken mother? Verily, with what measure ye meet, it shall be measured to you again." Think of the anxious days and nights your mother has watched by your sick bed; remember her loving care; her patience and long-suffering with your fretfulness, and then let the blush of shame dye your brow, that you should be impatient or unkind to her, now that she is old. Old folks are such a trial! Yes, they know it; they feel it! and so will you be such a trial to your children in the days that will surely come; ay, and you will remem-

# Mother and Son. ...

A good mother never grows old to a good

son; nor does his love for her. Their relations to each other are not changed by the passing years. She is to the last his mother, and, whatever he is to others, to her he is her boy. Biography is rich with illustrations of this truth, although the man whose mother is still spared to him need not go beyond his own experience to recognize its force-Here, for example, is gruff old Dr. Johnson, bearish and boorish in many things. When he is fifty years old and his mother is ninety. he writes to her in tenderness: "You have been the best mother, and, I believe, the best woman in the world. I thank you for your indulgence to me, and beg forgiveness of all that I have done ill, and of all that I have omitted to do well." How many men there are whom the world little thinks of as child-like, who could make these words their own, and set their hands to them with John. son's closing assurance, "I am, dear, dear mother, your dutiful son." And the lionhearted Luther, who seems better suited to thunder defiance at spiritual oppressors than to speak words of trustful affection to a kind-hearted woman, turns from his religious warfare to write to his aged and dying mother: "I am deeply sorrowful that I cannot be with you in flesh, as I fain would be. "All your children pray for you." John Quincy Adams' mother lived to be seventyfour; but he had not outgrown his sense of dependence upon her when she was taken never lost a certain beauty, both of feature away. "My mother was an angel upon the was more like a picture of beautiful, gentle earth," he wrote. "She was the real personification of female virtue, of piety, of charity, of ever-active and never-intermitting benevolence. O God! could she have been spared yet a little longer!" "I have enjoyed but for short periods, and at long, distant intervals, the happiness of her society, yet she has been to me more than a mother. She has been a spirit from above watching over me for good and 'contributing, by mere consciousness of her existence, to the comfort of my life. That consciousness has gone, and without her the world feels to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college old, and had been for half a century a college lives. Milton, with his gentle, pensive courpresident, as strength and health failed him tenance, his grave demeanor, and his growing in his dying hours, the memory of his mother's love was fresh and potent, and he could be hushed to needed sleep by patting him gently on the shoulder, and singing to him the familiar lullabies of long ago, after the fashion of that mother who he fancied was still at hand to care for him. An entry in Bridgewater, was near by, and not only the diary of the gallant young General Bart- was the family of the Earl a pleasant one, lett, while he was a prisoner of war, scverely wounded in Virginia, reads: "If I could live to get in our lines, or to Baltimore, I would die contented. Mother would be there." Thus always. Mother, your work is a hard one; but it pays! It costs something to be a good mother; it costs time and devotedness and self-sacrifice; but no love on earth is like that which a faithful mother wins and holds from a faithful son. That wins and holds from a faithful son. That formed at the castle, the young people them-love is accumulating for you with your every selves taking part.—Wide Awake.

breath of Christian fidelity to the interests of your boy. Every birthday finds you richer than ever in this priceless possession.—Sunday-school Times.

#### Think a Moment.

Boys do a great many thoughtless and fool-

ish things "for fun," that mortify them very

much in the remembrance. To have been

caught in somebody's melon patch, or stealing a neighbor's choice fruit, or taking a gateoff its hinges, or crawling under a showman's tent, or playing any kind of a trick to the injury of another, and that has to be accomplished in a sneaking way, won't seem very smart if you ever grow to be a man of sense. You will hate it, and wonder that you could ever bave thought it sharp- was a server was Don't flatter yourselves that the worst thing about a mean act is in being caught at it or found out. You can't be low, or vicious. or tricky, without somebody knowing it, and it does not take long for a good many to find you out. It takes extraordinary talent and deception to have a good reputation concealing a bad character, and it is never worth trying for. The way to seem to be trustworthy is to be trustworthy. There was never yet a boy who was manly, honest, and // worthy of confidence, that people did not find him out and give him his due. You can't if afford to trifle with your reputation. If you descend to indecent and immoral conduct it will soil your character, and hurt your prospects, no matter what your friends may do for you, or how you try to conceal from good people that you do these things. Just so long as you allow yourself to practise the .. habits that are condemned by pure, upright, straightforward people of integrity—whether you do it openly or on the sly, you will make no progress in the formation of a fine character, or in building up a good reputation. So when you are tempted to any low, tricky, dishonest, mean, or unworthy act, stop long

The writer of this cares too much for the good of every boy that lives, not to be pained that any one of you should endanger his future by any vile practice, by any bad habit, by anything that is weak or low or enervating, that will hinder you from making the very best and noblest man of yourself that is possible for you to become. Don't make any excuses about lack of talent. If you have brains enough to make you a rogue, you have enough to make you a power for good. Don't complain of any hindrance of circumstances. There is almost no obstacle to him who wills, certainly none worth men-

enough to think what the effect is going to

be upon your own soul, your own mind, your

own reputation, if that is your strongest mo-

tive, and don't do it.

There is always a demand for trusty boys. With the millions that are growing, so many of them do not fill the bill that there is a great upper-story that has never yet been crowded, and they are wanted for every kind of a good situation, industrious, faithful, honest boys. It is such as these who will grow into men of integrity, such men as are needed for all offices of trust, for all positions of responsibility. Who among you will fit your\_ selves for the worthiest places?-Mary Hayes Houghton, in Wellington Enterprise.

# Milton's Boyhood.

He was sent at an early age to St. Paul's school, which stood then, as now, in the rear of the great cathedral, a few steps distant. from his father's house; and in these daily walks it is quite probable that the school-boy sometimes saw Shakespeare and Bon Johnson sn their way to those famous "wit comeats" at the Mermaid tavern in Bread Street. At school Milton studied Latin, Greek and Hebrew, and finally added Italian to the orlinary studies, in all of which he excelled.

I have said that the home influences of his childhood were of a gloomy kind, but there was one bright and cheerful element in the solemn household in Bread Street-Milton's father loved music; he had composed a great deal, for that day, and was a skilful performer on the organ and bass-viol. Young Milton learned them of his father, and the two passed many happy hours in the "sweet harmonies of sound" which Milton loved all his life. Above the scrivener's shop was a room devoted to various domestic uses: there the father and son shared their music, and perhaps to this tuneful side of his boyhood he owed his first impulses to write verses. He must have begun young, but his real fame came late in life.

In 1625 he was sent to Cambridge University, where his extreme beauty of person attracted immediate attention, and the students dubbed him "the lady." He must have been marvellously handsome at this time. He youth, than its reality. He was tall and finely made, though siender, with a fair complexion, perfect regularity of feature, and light brown hair parted in the centre and falling to his shoulders, according to the fashion of the day. His dress was simple, of black velvet, with the broad linen collar and upturned wristbands of the period. He was soon known at college for his verses. Of his short pieces written at this time, one was on Shakespeare, with whoseworks, then recently published in book form, he was very familiar. Among his other pieces were: "At a Solemn Music," "On the Morning of Christ's Nativity," etc., all showing the extreme delicacy and refinement of Milton's mind.

Indeed he is a striking figure when we look at the University of those days. Most of the students led rollicking, lawless, self-indulgent genius, seems to stand apart; does he not When he left Cambridge, he says himself, he found a landscape of meadows and rolling hills, with every variety of wild flowers blooming in the hedgerows and fields. All this delighted young Milton, and he soon found congenial society in the neighborhood. Lud-low Castle, the residence of the Earl of but Henry Lawes, the musician, taught music in the household, and came frequently as a guest to Milton's house. On one such occasion he told them of an accident which had happened to the young people of the Earl's family: while passing through Haywood forest on their way home, Lady Alice and her brother were benighted, and the young lady was for some time lost in the wood. This incident suggested to Milton his masque of Comus. He wrote the poetry, Lawes composed the music, and the Earl had it per-

# Our Sunday School Work.

# "Sabbath, October 27th, 1878.

(FOURTH QUARTEE.) INTERNATIONAL: BIBLE LESSON .-

ಸಾಜಾಕ್ ಸಿಸ್ಟ್ ಸ್ಟ್ರೀಸ್ ಸಿ**ಸ್ಟ್ 4.** 9 ಗೂ ಸಾಗಿಕರ ಳುನಾ THE RICH MAN AND LAZARUS.-Luke xvi. 19-31.

GOLDEN TEXT :- "The wicked is driven

away in his wickedness: but the righteous hath hope in his death."-Prov. xiv. 32.

#### Topic:—Receiving Recompence.

#### HOME READINGS.

M.-Luke xvi. 19-31. Receiving recompence. T .- Mark x. 17-25. The rich refusing. W.-Mark x. 40-52. The poor receiving. T.-Rev. xxi. 10-21. The golden city. F.—Rev. ix. 1-11. The bottomless pit. S.-Dout. viii. 11-18. The warning. S.—Prov. xxx. 1-9. The prayer of Agur.

#### OUTLINE.

While still proceeding on his Perean journcy, Jesus on one occasion was brought into contact with a number of Pharisees, who rejected with disdain his teachings concerning worldliness. To show them that the most envied on earth are not always the favorites of heaven, and that the despised here may prove the honored ones hereafter, Christ lifts the curtain of the eternal world, and bids his revilers look upon the contrast of the rich man and Lazarus, both in this life and the

# NOTES. Sevenie Well

(19.) Purple: The fine outer garment, dyed with Tyrian purple. Fine linen: The inner garments of Egyptian byssus, or linen. Fared sumptuously every day: Had rich feasts daily with great mirth. (20.) Which was laid at his gate: Who was thrown down at his hall-door. (21.) The dogs came and licked his sores: The miserable unclean beasts treated him as one of themselves: scavenger dogs. belonging to nobody. (22.) Abraham's bosom : A rabbinic expression to denote the higher joys in Paradise: not alone Paradise itself. Was buried: Away from his former splendor. and forgotten on earth. (23.) Hell: Hades; here a place of torment, but usually the common abode of the dead. Torments: Or, Tortures, usually of the body. (24.) Send Lazarus: The despised beggar might be a benefactor now. Dip the tip of his finger in water: Or, Dip (up) a finger-tip of water; i. e., As much water as would adhere to the end of his finger. Tormented: Mentally, as well as bodily; with remorse and pain. (25.) He is comforted: Or, He is comforted here. Tormented : As in v. 21. (26.) A great gulf : A deep cleft or chasm. Fixed: Firmly set, so that it will not close, nor its two sides come together. In the Greek poets, Tartarus, tho hell of torments, was such a chasm. Which would pass: Who wished to pass or cross. (27.) House: Family. (28.) Testify: Declare certainly as an eye-witness of my torture. Torment: Or, Torture, as in v. 23. (29.) Moses and the prophets : See v. 16, 17 of this chapter, and 2 Pet. i. 19. (80.) Nay: Or, No, indeed! The brethren of the impenitent rich man will not pay much attention to the Scriptures. Repent: Not only hear, but do. Though: Or, Even if.

# Go Because It Raius.

"I suppose that you won't go to Sundayschool to day, Lucy," said a mother one stormy Sunday morning, settling herself to Comparate Section 6.1

" Please let me go to-day, mamma? I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

" Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sunday when she went through the storm, and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day-schools in the rainy weather; and she said, while we must obey our parents, if we asked them pleasantly to let us go, they would likely be willing. Mamma, will you please let me go to-day?" suggested to be of the best work well, I am willing, my dear, if you wear

your school suit. Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to Sunday-school to-day because it rains, so that her teacher may be encouraged by the presence of at least one pupil. Suppose we go to chapel for the same reason, if not for a better." By the state of

"Agreed. I never could plead a cause to an empty court-room, and the minister must find it hard work to preach to empty pews." -Youth's Companion.

# Marriage in Russia.

There are but very few old maids in Russia, because the Russians are a marrying people, and dispose of their children very early. In the middle or lower classes, men marry at twenty when not drafted by the conscription, in the higher aristocracy a young man goes the "grand tour" before settling down, but he is often betrothed to a young lady not yet out of the school-room before starting, and he weds her immediately upon his return. The great ridicule attached to the title of spinster, when not borne by a nun has possibly something to do with the unwillingness of ladies to bear it. When a girl has reached the age of twenty-five without finding a mate, she generally sets out on what she calls a pilgrimage, if poor-on a round of travel, if rich; and in either case she turns up some years later as a widow. Widows are as plentiful as spinsters are scarce; and widows whose husbands were never seen are more numerous than the rest. Etiquette forbids any allusion to a lady's dead husband in her presence, and this is, perhaps, sometimes convenient. - Selected.

Books at the Methodist Book Room.

# PUBLISHERS' DEPARTMENT.

BEMITTANCES.-All remittances should be made by draft, postal money order, express or registered letter. In sending money, the amount, and what it is for, should be distinctly stated. All business letters and orders, either for Books or Periodicals, should be addressed to . It is

REV. SAMUEL ROSE. 80 King Street East, Toronto,

N.B.—Our publications may also be found at 208 James Street, Montreal, and at 205 Granville Street, Halifax, N.S. Maratikara take h

Authorized Publications of the Methodist

Fig. and the Church of Canada, it is in June 20 Christian Guardian and Even gelical Witness, 8 pp. folio, Weekly 200 Methodist Magazine, 96 pp. 200 Per Year, Christian Guardian and Evan-

MINUTES OF CONFERENCES, 1878:-

Indon Conference, paper, 20c.; Toronto Conference, paper, 20c., and Montreal Conference, paper, 20c. The three. Conferences bound together in cloth, 75c. net, with name on, 15c. extra. As the supply of the above is very limited, parties desiring copies should send their orders as ly

MEMBERS ONE OF ANOTHER & Ser-MEMBERS ONE OF ANOTHER, a Sermon by Rev. S. S. Nelles, D.D., and THE GENESIS, NATURE AND RESULTS OF SIN, a Lecture by the Rev. N. Burwash, S.T.D.—The above are the first Annual Sermon and Lecture delivered before the Theological Union of Victoria College, Prices net:—Paper cover, 20c.; cloth 30c. Any profits arising from the sale of the above go towards aiding the Theological Union.

"These discourses constitute a really valuable addition to theological literature. It is a long time since we have read so fine a piece of metaphysical kilvinity as we have in Dr. Burwash's lecture on The Genesis, Nature and Results of Sin."—Northern Christian Advocate.

THE KING'S MESSENGER; or, Law-

ence Temple's Probation. A Story of Canadian Life.
Paper, 129 pages, 15c.
JOURNAL OF THE FIRST GENERAL

LIVING EPISTLES; or, Christ's Witnesses in the World. Also an Essay on CHRISTIAN-ITY AND SKEPTICISM. By E. H. Dewart.—This is truly "a book for the times." It discusses in a search-ing and practical manner the prevailing causes which weaken the influence and retard the progress of Reli-gion in the world. Crown 8vo. \$1.

WORTHIES OF EARLY METHODISM. By Rev. W. H. Withrow, M.A.: 12mo. cloth; 165 pages 60 cents. 50 ceuts.
"By the study of these noble lives the young may catch the inspiration of their moral heroism and emulate their holy zeal for the glory of God and welfare of man,"—Extract from Preface.

man,"—Extract from Preface.

HYMNAL FOR ORDINARY AND SPECIAL SERVICES. Limp cloth, 68 pages; 20c. each, \$15 per hundred.

"Feeling the need of a small book of hymns, adapted particularly to our week-night and social services, the Methodist ministers composing the Toronte Preachers' Meeting have made this selection. It will be found to contain a sufficient number of our now incomparable hymns, with some tunes selected from our Hymn and Tune Book, to meet the object at which they aimed; together with a discriminative selection of those popular religious melodies which occupy no unimportant place in the service of Christian song."—Preface.

The Trustees, in some of our churches, are purchasing and placing them in the Lecture-rooms on weeknight services for the use of strangers and others. At the close of each service they are taken up and placed in charge of the caretaker.

LIBRARY CARDS FOR SUNDAY.

LIBRARY CARDS FOR SUNDAY. HOOLS, with blank spaces for numbers, in packages fifty cards. Price 30c. THE LIFE AND TIMES OF ANSON THE LIFE AND TIMES OF ANSON GREEM, D.D., written by himself at the request of the Toronto Conference, with an introduction by the Rev. S. S. Nelles, D.D., LL.D., President of Victoria College, 468 pages, with steel portrait of the Doctor. Cloth, \$1. Dr. Nelles says in his introduction:—"These memoirs of the Life and Times of Dr. Green are a very interesting and valuable contribution to Canadian history. I have found them of great interest to myself, and I most heartily recommend them to others. The author speaks of matters that came under his own experience, some of them facts and incidents of moment to all Canadians and not likely to be presented, or at least so faithfully presented, elsewhere"

presented elsewhere" the present generation a vivid picture of the hardships and privations of the pioneer Methodist missionaries of this Province."—Methodist Magazine.
THE CLASS-LEADER; His Work and

How to Do It, with illustrations of Principles, Deeds, Methods and Results. By John Atkinson, M.A. Cheap edition. 12mo...cloth: 172 pages. Price 60 cents. dition. 12mo, cloth; 172 pages. Price 60 cents. The abounds in practical counsels that cannot fall to ender the Class Leader who carefully ponders it, more ifficient in the dischaage of his important duties. The volume has been condonsed from the American edition without imparing its value, so as to bring it within the teach of all, and thus widely increase its sphere of use-fulness."—London Advertiser. fulness."—London Advertiser.

"It is practical, sprightly, devout and full of profit.
We would urgo every Class Leader to possess himself, of a copy."—Christian Guardian, Toronto.

THE NEW MAP OF BIBLE HISTORY ontaining, Travels of the Patriarchs from the East to canain; and of the Apostles, in Asia Minor and Greece, touts of the Israelites from Egypt to Canaan. Ancient crusslem and its Environs. Travels of the Apostle and, in Asia Minor, Macedonia, &c. Bible Lands and arts of the Ancient World. Canaan, or the Promised Land, divided amongst the twelve tribes Palestine, or the Holy Land illustrating the New Testament. Five et five inches, by four feet seven inches in size, mounted on cotton, with rings, roller, &c. Price, \$400.

CATECHISM ON BAPTISM. By the Rev. D. D. Currie, 12mo., cloth; 131 pages, 50cts.

"If you are unsettled on the subject of Baptism, or if you wish to have under your immediate command answers; clear, ringing, pertinent answers with which to confute the immersionists, make yourself the owner of Mr. Currie's book,"—Observer.

"We commend this little work as one of the best upon this subject we have ever read."—Christian Advocate.

CARD OF MEMBERSHIP .- We have pre-CARD OF MEMBERSHIP.—We have prepared in accordance with the Discipline, a Card to be given to each person who desires to join the Methodist Church. On one side is printed "The Baptismal Covenant," and on the other "Full Mombership Covenant, with questions and answers. One of these Cards, with a copy of the "Rules of Society," thould be given to each person previous to joining the Church. Price, 20c. per dozen, or \$1.50 per hundred.

THE NEW MARRIAGE CERTIFICATE BOOK. Designed by Rev. M. Benson. Size of books by 17 inches; beautifully printed in three different colored bronzes. Containing twenty-five certificates, \$1 containing fifty, \$1 75 net.

"A NEEDED EXPOSITION;" or. The Claims and Allegations of the Canada Episcopals Calmis and Allegations of the Canada Episcopals Calmis Considered. By Rev. John Carroll, D.D. 72 pages. Price 20c.—This is a calm examination of the claims of the Episcopal Methodists of Canada, rendered necessary by the prominence given to their pretensions within a year or two past, by the leading influences of that body, from the pen of Dr. Carroll, the historian of Canadian Methodism.

"OLD CHRISTIANITY AGAINST PA PAL NOVELTHES, including a Review of Dr. Miner's "End of Controversy," by Gideon Ouseley.—Increased attention has recently been called to the controversy between Romanism and Protestantism. The growing assumptions and increased aggressions of the Papacy demand an exposure of the groundlessness of those assumptions, and impudence of those aggressions. This book has long been recognized as a standard authority on the subject of which it treats. 12mo.; cloth; 296 pages. Price, \$1. Sent free of postage on receipt of price. 15% Liberal discount given to agents who purchase to sell again.

RELIGION OF LIFE; or, Christ and Nico-

RELIGION OF LIFE; or, Christ and Nicodemus. By the Rev. J. G. Manly. Cloth, 50c.

"Of the orthodox evangolical type, vigorous and earnest. Most theological questions come up for more or less notice, and Mr. Manly's remarks are always thoughtful and penetrating."—The British Quartely Review.

"This book has cost its author a great amount of close thinking, and what he has thought out he has also written in plain, concise, and foreible words. It is a condensed system of theology, in its subjective manifestations and resultant fruits. The discussions are made to cover the whole ground of conversion, faith, and sanctification, the atonement of Christ's nediatorial kingdom."—New York Christian Advocate.

THE LIFE OF THE REV, GIDEON OUSELEY. By the Rev. Will, Arthur, M.A. Canadian Copy

LEY. By the Rev. Wra, Arthur, M.A. Canadian Copyright Edition. 12mc., cloth; pp. 302, with portrait.

right Edition. 12mo., erous, pp. ows, was present \$1.00.

"Mr. Arthur's work is admirably done. He gives a vivid portraiture of his hero, but remains himself in the background."—Methodist Magazine.

"The book will be read with great interest by hundreds of Ouseley's countrymen in Censeds, some of whom have learned the way of life from his lips."—Guardian.

"We most heartily commend this beautiful volume—beautiful in every sense of the term—to the attention of our readers."—Watchman. DR. PUNSHON'S LECTURES AND SER-

MONS, by the Rev. Wm. Morley Punshion, LLD Fourth edition. Thick superfine paper, 373 pages, with a fine steel portrait, extra cloth, gilt beveled boards. This edition has been issued to meet a want long felt, so that Public Edbraries, Sunday-school Libraries, and the Public generally may ebtain these "Masterpieces of Elloquence" at half the published price of the first edition.

mou. Brilliant productions from an acknowledged genius. Those who have beet read them will find in them tressures of wisdom and mines of elequent thought, who's will stir the heart of the reader as well as the l'stener,—Gentral Christian Advecte.

THE NEW MODEL DEED ACT. We have published the New Act in pamphlet form. It contains information that all our Ministers and Trustees should know. 30 pages; price, 25c.

THE NEW LITURGY OF THE METHO. DIST CHURCH OF CANADA. It is printed in large, clear and bold type, on good paper. Round in cloth, small two. 83 pages. Price, 60 cents.

A PLAIN ACCOUNT OF CHRISTIAN PERFECTION. By Rev. John Wesley. Price, per copy, bound in paper cover, 10 cents; cloth, 20 cents. "It has afforded a blessed light to the Christian in the midst of those dark doctrines which scured the glory of the perfect Gospel of our Lord Jesus Christ."

MEMORIALS OF MR. AND MRS. JACK-SON, of Hamilton, by Prof. N. Burwash, together with Discourses preached by Revs. W. J. Hunter and John Potts, in Centenary Church, on the occasion of the death; with steel-engraved Portaits; beautifully printed and bound. Crown, 8vo. gilt, 75c.

LIFE AND LABORS OF THE LATE JOHN ASHWORTH, author of "Strange Tales," including what he had written of his "Impressions of America" before his death. Illustrated with steel Portrait of Himself, and three wood engravings of his "Birth Place" his "Residence at Broadfield," and the "Chapel Destitute," by his successor, A. L. Calman. Neatty bound in cloth. Price 90 cents.

NEW WEEKLY OFFERING BOOK.-As NEW WEEKLY OFFERING BOOK.—As many churches are adopting the "envelope system," we have designed a blank book for keeping account of the money received. It is gotten up on good paper, with printed headings and strongly bound Size is by 99 inches. It will lest over six years for a congregation of 200 members. Price \$150 net. Postage 10 cents extra. Pence Envelopes, gammed, good quality, to be used in connection with the Weekly Offering Book, numbered—per thousand, \$125. The same envelope plain, per thousand, 90 cents.

"LESSER HYMNS AND TUNE BOOK.-LESSER HYMNS AND TUNE BOOK,—
This book comprises Selections of Hymns and Tunes of the various metres on the different subjects embraced in our Hymn Book taken from the larger "Hymn and Tune Book," and is suitable for Congregational Meetings, Social Gatherings, and for Choirs. It will be found to contain some of the choicest hymns in the language, and some of the most popular tunes extant. It is so cheap as to be within the reach of everyone, and is of sufficient extent to meet almost all the requirements of Congregational Singing. It is neatly printed on good paper, bound in cloth and lettered on the side. Price 20, cents per single copy, and 15 cents per copy when a dozen or more are taken at once.

THE CANADIAN SUNDAY-SCHOOL HARMONIUM, containing Choice Selections for the Sunday-school, Prayer-meeting, Social and Family Circle, &c., is the newest music book out. It has been issued to succeed the "HARP" and "ORGAN," which have been so favourably received. Price, per copy, 35c.; per dozen, \$3 60. Send 35 cents for a sample copy. A "Companion" has been issued containg the words only, at \$1 20 per dozen, bound in limp cloth.

The Rev. Manly Benson, of Stratford, writes: "I find in the Canadian S. S. Harmonium a charming variety of sacred song, Where all the selections are so good I would not particularize. Leaders of singing in our Sunday-schools and Social Meetings will and the Harmonium just what they want—the gospel set to music." It is good to sing praises unto God."

"Will be found well worthy the attention of those for thom it is published."—Daily News, Kingston. "Will be welcomed in Methodist Schools throughout the land"—Advertiser, London

"We have much pleasure in recommending this book to our S. S. Teachers."—Conservator. "The work is nicely printed, and as it is sold at a very low price, it should have a large sale."—Times, Port "Adapted to the use of Sunday schools and Prayer-meetings."—Globb,

LECTURE ON GOLD AND THE GOSPEL or the Duty of giving away a stated portion of our income. By William Arthur, M.A. Per hundred, \$4 per copy, 5 cents. INFANT BAPTISM SCRIPTURAL AND

IMMERSION UNNECESSARY, with an Appendix on Re-Baptizing. By Rev. John Hannah. Price, 10 CASE AND HIS COTEMPORARIES; or the Canadian linerant's Memorial constituting a Biographical History of Methodism in Canada. By Rev. John Carroll. Vol. 5, 12mo., cloth; pp. 490. \$1 00. Vols. 1, 2, 3 and 4 also on hand. Price for the set of 5 vols. \$4 90.

IARRIAGE CERTIFICATES for framing; size 14 by 18 inches. Containing place for Photographs; beautifully printed in black and gold. Per copy, 50c.
Colored, 75c.

THE CANADIAN METHODIST MAGA-ZINE, as issued, bound in blue cloth, price per vol. \$1.50

# TEXTS FOR SUNDAY SCHOOL AND MISSION ROOM WALLS.

BANNER TEXTS. Gold Letters, worked with Flock (Blue, Green, Scarlet, Crimson, or Violet), on prepared cloth, 34 in, by 22 im, with border to harmonize.

"Allelma," "Allelma, Allelma, Allelma." "Christ is rison indood," "God is love," "By Grace ye are Saved." "Thou shait call His name Jesus," "The Lord giveth Wisdom," "God sont forth His Son," "Holy, Holy, Holy," "I am the True Vine." "I am the Bread of Lite." "Looking unto Josus," "Watch and Pray," "Rejoice oin the Lord," "The Lord will provide," "Food My Lambs," "God with us," "Emmanuel—God with us," "Glory to God in the highest." "On Earth, Peace," "Good-will towards mon,", Mounted on Gilt Roller and Ends, 150; six for 750

colours, on toned paper 30 in. by 20 in. Price 5c. each; any thirteen Texts, 60c.; the set of 53 for 2 25. These Texts will be found very useful for Infant-class Texching or Sunday-school Addresses, as well as for the Walls of School-rooms etc.

SHIELD TEXTS. 20 in by 25 in. White Letters, on a back-ground of Flock (Blue, Green, Scarlet, Crimson, or Vielet), on prepared cloth, with border in Gold and Color.

"Alleluia, Alleluia, Alleluia." "By Grace ye are Saved." "Christ is risen indeed." "Emmanuel.—Gold with us." "Glory to Gold in the Highest." "Gold in

Saved." "Christ is risen indeed." "Emmanuel—God with us." "Glory to God in the Highest." "God is love." (God sent forth His Son." "I am the True Vine." "I am the Bread of Life." "Looking unto Jesus." "The Lord giveth Wisdom." "Thou shalt call His name Jesus." "Watch and Pray." "Feed My Lambs." Price, 1 25; Six for 6 00,

SCROLL TEXTS. 36 in. by 12 in., in Gold and Colors, on prepared Cloth, with a Scarlet Flock back-ground.

ground.

"Alleluis." "Cease to do evil." "Do good unto all."
"Emmanuel." "Feed My Lambs." "God is Love."
"God with us." "He is risen." "I am the Bread of
Life." "I am the True Vine." "King of Rings.
"Loot do Lords." "Looking unto Jesus. "Learn to
do well." "Pray without ceasing." "Rejoice in the
Lord." "Search the Scriptures." "The Prince of
Peace." "Thou God seest me." "Thy will be done."
"Watch and Fray." Price, 45c.; Six for 2 25.

SCROLL TEXTS. On cloth (7 ft. by 12 in.) Distinct White Letters on a rich background of Flock (Blue, Green, Scarlet, Crimson, or Violet), with a border to harmonize.

"Fight the good fight of faith." "Lay hold of eternal life." "Put on the whole armor of God." "Be ye therefore sober." "Watch unto prayer." "The Lord giveth wisdom." "Stand fast in the faith." "Quit you like men." "Watch ye ... Be strong." "Be thou faith-ful unto death." "I will give thee a crown of life." "Remember the Sabbath Day." "My house is the house of prayer." "Bear ye one another's burden." "Speak not evil one of another." "Suffer little children to come unto Me." "I am the Good Shepherd." "Jesus Christ." "They forsook all and followed Him." Price, I 50; Six for 7 50.

RIBBON TEXTS. 34 in. by 24 in. In Distinct White Letters on a Flock-on-Cloth ground (Blue, Green, Scarlet, Crimson; or Violet), with gilt bordering. "Behold the Lamb of God." "Christ died for the tagodly." "God is love." "The Spirit and the Bride say, Come." "Come unto Me.....I will give you Rest." "My yoke is easy, My burden is light." "I am the Bread of Life." "I am the Light of the World." "I am the Light of the World." "I am the True. Vine.". "I am meek and lowly in heart." "Blessed are the pure in heart." "Take My yoke apon you, and learn of Me." "Watch and Fray." "Feed My Lambs." Plain for Cutting out, 125, Six for 6 00.

THE HOUSE OF PRAYER: 221 in, by 111 in. Suitable
Texts and Exhortation; neatly printed in two
colors. Adapted for places of worship. Mounted on
Card and Varnished, 400. LLUMINATED MAXIMS: 44 in. by 21 in., in colors on

tinted ground.

"Do right and foar not." "Emulate the Good and Groat." "Give God the Glory." "Knowledge is Power." "Onward and Upward." "Wisdom Exalteth her Children.", 60c each, or 3 30 the set in wrapper. BIBLE CARTOONS.

LIFE OF JESUS SERIES. On sheets, 27 in. by 23 in., printed on a Gold ground, in a Sepia tint. 30c. each, Well adapted for School and Class-rooms. Well adapted for School and Class-rooms.

No. 1. A. Saviour—Christ the Lord. No. 2. They present Him to the Lord, No. 3. Wise men come to worship Him. No. 4. Herod seeks to destroy Him. No. 5. They found Him in the Temple. No. 6. The Carpenter of Nazareth. No. 7. This is My beloved Son. No. 8. Angels ministered unto Him. No. 9. He purges His Father's House. No. 10. He heals the Sick. No. 11. He raises the Dead to Life. No. 12. He feeds the multi-tude. No. 13. He walks on the soa. No. 14. He blesses little Children. No. 15. Hosanna to the Son of David. "The best things of the kind we have ever seen."-Pall Mall Gasette.

"As artistic productions, show a very high order of merit."—Daily News. "They ought to be purchased by hundreds of thous-ide"—C. H. Spurgeon. SCENES FROM THE ACTS OF THE APOSTLES (se

of six cartoons.)

At the Gate Beautiful. The First Christian Martyrdom, The Conversion of Saul of Tarsus. Elymas the Sorearer atruck Blind. Paul before King Agripps. Paul Shaking off the Viper. On sheets, 30 in. by 22 in. Printed in tints, 25c, each. Printed in tints, 25c, each, ILLUSTRATED READINGS IN HOLY SCRIPTURE The same subjects and cutlines as the (Nos. 1 to 5) Cartoons, with Readings, printed in clear, large type; on cloth, 36 by 22. One Shilling each. Mounted, 500. The Set of Five on one Roller, 2 25

Books at the Methodist Book Room.

# IMPORTED BOOKS ON SALE.

The number of NEW BOOKS IMPORTED being often limited, parties should send in their orders early. If we should be out of the books ordered, we will endeavour to obtain them as soon as possible.

KEIL AND DELITZSCH'S COMMENTARIES; also MEYER'S COMMENTARIES.—We have received a small tot of these excellent Commentaries direct from the Publishers. Price, per vol., 2 25.

GRAMMAR OF THE NEW TESTAMENT, GREEK.
By Dr. G. B. Winer Translated from the German, with large additions, by Rev. W.F. Moulton,
M.A., D.D.; 8vo. cloth; 4 50.

BIBLICAL THEOLOGY OF THE NEW TESTAMENT, by C. F. Schmid, D.D. Translated by G.
H. Venables. 8vo., cloth. 2 25.

H. Venables. 8vo., cloth. 2 25.

COMMENTARY ON ISAIAH, by Joseph Addison Alexander, D.D. New edition, edited by Dr. Eadie; 3 vols., cloth. 5 10.

THE DOCTRINES AND CONFESSIONS OF THE VARIOUS COMMUNITIES OF CHRISTENDOL, by Dr. G. B. Winer. Edited by Rev. W. B. Pope. 8vo., cloth. 2 25.

THE OLD CATCLE COMMUNITIES OF THE OLD CATCLE COMMUNITIES OF CHRISTENDOL.

Pope., 8vo., cloth. 425.

THE OLD CATEOLIC CHURCH; or, the History, Doctrine, Worship, and Polity of the Christians, traced from the apostolic age to the establishment of the Pope as a temporal sovereign in A. D. 755, by Dr. Killen. 8vo., cloth., 2 70.

MESSIANIC PROPHECY: its Origin, Historical Character and Relations to New Testament Fulfilment, by Dr. Edward Biehm. 12mo. cloth. 1 50. THE SINLESSNESS OF JESUS: an evidence for Christianity; by Carl Ullmann, D.D. 12mo., cloth. 1 60.

1 80.

WAYMARKS; placed by Royal Authority on the Ring's Highway, by Rev. Benjamin Smith. 12mo., cloth: illustrated. 1 00. CHRISTIAN WORLD PULPIT. Vol. XIII, 4to., cloth-

STEVENS HISTORY OF METHODISM. New illustrated English Edition. Vol. I to the death of Whitefield. 12mo., cloth. 150.

THE HOMILIST. Edited by Dr. Thomas. Editor's Enlarged Series. Vol. V.; cloth. 2 25. FOR EVER! An Essay on Eternal Punishment, by Rev.
A. M. Randles. Revised and calarged., 12mo., cloth;
451 pp. 1 50.

SYNONYMS OF THE NEW TESTAMENT, by Dr.

Trench. 8vo., cloth, 3 60 ON THE STUDY OF WORDS, by Trench; cloth, 1 50. BULL'S DEFENCE OF THE NICENE CREED. 8vo., cloth; 2 vols. 8 00. ROB RAT: a story of Barge Life, by Mark Guy Pearse; boards, 15c.

CLASS, MEETINGS AND THEIR IMPROVEMENT, by the Rev. Luke H. Wiseman. Paper; 30 pp. 10c. THE CREEDS OF CHRISTENDOM, by Schaff, in 3 vols. 8vo., cloth. Vol. I., History of Creeds; Vol. II., Greek and Latin Creeds; Vol. III., Evangelical Creeds. Price 15 00.

CHRISTIAN WORLD PULPIT; vol. 12. Cloth, 1 85. SERMONS. By Charles Wedsworth, Minister of Cal-vray Church, San Francisco. Cloth, 367 pages. 90c.

vray Church, San Francisco. Cloth, 367 pages. 30c.
COOK'S MONDAY, LECTURES, delivered in Boston.
English Edition. First series, containing twentyone lectures. 250 pages, cloth. 1 35.
Second series, containing twenty-one lectures. 258
Pages, cloth. 1 35.
Fart Nine, in paper cover, containing six lectures.
This is the latest issue. 39 pages, 450.
CRTHODOXY, WITH PRELUDES ON CURRENT
Events. By Joseph Cook, of Boston. 12 mo., cloth, 180.
TRANSCENDENTALISM; with preludes on Current
Events. By Joseph Cook, of Boston. Cloth. \$1.50.
LECTURES ON BIOLOGY, with preludes on current

Events. By Joseph Cook, of Boston. Cloth. \$150.

LECTURES ON BIOLOGY—with preludes on current events. By Joseph Cook. 12mo. Cloth; 315 pages; with filustrations. \$150.

"These lectures discuss a number of the most urgent questions of the day relating to the Bible and the Gospel, and I am greatly mistaken if they will not be found to relieve some serious difficulties and to furnish arms both of defence and of warfare, such as Ofrist's faithful servants are only likely to need during the next ten or twenty years."—JOHN DURY GEDEN.

Rev. C. H. Spurgeon says:—These are vory wonderful lectures. We bless God for raising up such a champion for his truth as Joseph Cook. Few could hunt down Theodore Parker, and all that race of misbelievers, as Mr. Cook has done. He has strong convictions, the courage of his convictions, and force to support his cour-Mr. Cook has done. He has strong convictions, the courage of his convictions, and force to support his courage. In reasoning, the infidel party have here met their match. We know of no other men one-half so well qualified for the peculiar service of exploding the pretensions of modern science as this great preacher in whom Boston is rejoicing. Some men shrink from this spiritual wild-boer hunting; but Mr. Cook is as happy in it as he is expert. May his arm be strengthened by the Lord of Hosts!

THE POPE, THE KINGS, AND THE PEOPLE, A.
History of the Movement to make the Pope Govcraor of the World by a Universal Reconstruction of Scoiety, from the issue of the Syllabus to
the close of the Vatican Council. By the Rev.
Wm. Arthur, M.A. Svo. cloth. 2 vols. 7 50.

DIDSBURY SERMONS. Fifteen Discourses preached in the Wesleyan College Chapel, Didsbury, near Manchester, by John Dury Geden, Tutor in He-brew and Classics. Evo. cloth, 276 pages. 200. THE DOCTRINE OF THE HUMAN SOUL, PHILO sophy of a Trinity in Man and the Phenomena of Death, philosophically considered, showing that death will produce no additional pang in the hour of dissolution. By C. Vandusen. Cloth, 30c.

of dissolution. By C. Vandusen. Cloth, 30c.

THE DOMESTIC SANCTUARY; or The Importance
of Family Religion. By J. Lenceley. With introduction by Rev. S. D. Rice, D.D. Cloth, 60c. of Family Religion. By J. Lanceley. With introduction by Rev. S. D. Rice, D.D. Cloth, 60c.

ENGLAND IN THE EIGHTEENTH CENTURY. By Wm. E. H. Lecky. 8vo., bound in cloth; 2 vols.

\$500.

CHRISTIANITY AND MORALITY; or the Correspondence of the Gospel with the Moral Nature of St. By Ev. Ass. Mahan, D.D. Cloth. \$1.00.

THE AMERICAN PULPIT OF THE DAY; 42 sermons. By American Divines, in three series. Pervol. \$1.00.

FULINESS OF GRACE: The Believer's Heritage. By Brace of the Gospel with the Moral Nature of St. E. Pack with an appropriation by W. E.

Man. The Boyle Lectures for 1874 and 1875. By Henry Wace, M.A. Third Edition. 8vc., cloth. \$1.80. 81 80.

THINGS WHICH GOD HATH JOINED TOGETHER. Addresses on Isaiah xlv. 21-25. By S. A. Blackwood. 80c.

NESTLETON MAGNA: A Story of Yorkshire Methodism. By Rev. J. Jackson Wray. Cheap Edition Tenth Thousand. Paper, 75c.; cloth, \$1. The best story we have read for many alday. Ordera cony and read it.

copy and read it.

PETER PENGELLY; or, "True as the Clock." By
Rev. J. Jackson Wray. Cloth, 60c. CHRONICLES OF CAPSTAN CABIN; or, The Children's Hour, By Rev. J. Jackson Wray, Cloth,

THE NATURAL HISTORY OF ATHEISM. By John Stuart Blackie. 8vo., cloth; pp. 253. \$1 50.
TESTIMONY OF THE BIBLE CONCERNING EVER-LASTING PUNISHMENT: Comments on Canon Fairer's "Eternal Hope," and How to Obtain Everlasting Happiness. By John G. Marshall. 25c. MODERN ATHEISM, ITS POSITION AND PRO-MISE, being the Seventh Lecture on the Founds-tion of John Fernley, Esq. By E. E. Jenkins, M.A.

tion of John Fernley, Esq. By E. E. Jerkins, M.A. Soc.

GODET'S BIBLICAL STUDIES ON THE OLD TESTAMENT. Edited by the Hon. and Rev. W. H. Lyttleton. Cloth, \$1.75.

THE DOCTRINES OF ANNIHILATION AND UNIVERSALISM, viewed in the Light of Reason, Analogy and Revelation. By the Rev. Thomas Wood. Cloth, 60c.

HISTORY OF OPINIONS ON THE SCRIPTURAL Doctrine of Retribution. By Edward Beecher, D.D. 8vo., cloth. \$1.25.

THE PRAYERS OF ST. PAUL; being an Analysis and Exposition of the Devotional Portion of the Apostle's Writings. By Rev. W. B. Pope. Cloth, \$2.10.

LOST FOREYER. By L. T. Townsend, D. D., author of "Credo," "God Man," "Outlines of Theology," &c. Cloth, 1 60.
SHORT STORIES, and other papers. By Mark Guy Pearse, author of Daniel Quorn, &c. 8vo., cloth.

Pearse, author of Daniel Quorm, &c. 8vo., cioth.
75c.
GOOD WILL; a collection of Christmas stories. By
Mark Guy Pearse, author of Daniel Quorm, &c.
8vo. cloth. 75c.
MEMOIRS OF PHILIP P. BLISS. Edited by D. W.
Whittle. Contributions by Rev. E. P. Geodwin,
Ira D. Sankey, and G. F. Root, introduction by D.
L. Moody. 379 pages, cloth. 82 50 net.
THE PEOPLE'S COMMENTARY. By Amos Binney.
12 mo. cloth. 8e0.

12 mo., cloth, 3.60.

The idea in this work is excellent,—to furnish in one small book an explanation of the passages in the New Testament which are most likely to puzzle the unlearned reader.—Methodist.

FUTURE PUNISHMENT. The present state of the question considered in a series of papers on, Canol Farrar's "Eternal Hope," By Prof. J. H. Jellett Principal Tulloch, Rev. Wm. Arthur, Rev. J. Bald win Brown, Rev. John Hunt, D.D., Rev. R. F. Little dale, D.C.L., Rev. Edward White and Prof. Salmon SCIENCE AND THEOLOGY, ANCIENT AND MOD-

i ern. By Jas. Anthony Frouds, the English historian. Paper, 25c. THE BLACK BOARD IN THE SUNDAY SCHOOL; a practical guide for superintendents and teachers. By Frank Beard. Cloth, 150 net.
WEEK DAY EVENING ADDRESSES, delivered in Manchester. By Alex Maclaren, D.D. 18mo.cloth

I.00.

THE BEGINNINGS OF CHRISTIANITY, with a view of the state of the Roman world at the birth of Christ. By G. P. Fisher, D.D. 8vo, cloth, 3.00. THE SPARE HALF-HOUR. By Rev. C. H. Spurgeon.

THE SPARE HALF-HOUR, By Rev. C. H. Spurgeon, Cloth, 30c.

THE SEVEN WONDERS OF GRACE, By Rev. C. H. Spurgeon. Cloth, 8vc. 80c.

A POPULAR EXPOSITION OF THE EPISTLES TO the Seven Churches in Asia. By the Rev. E. H. Plumptre, D.D. Cloth, 1.50.

"It contains a wonderfully fresh and telling exposition of these Letters, which many commentators have taken in hand. Dr. Plumptre, however, has excelled them all. His monograph is likely long to remain the best and most complete study of these brief but weighty scriptures."—Expositor.

TESTERDAY, TO-DAY, AND FOREVER. A Poem in twelve books. By Rev. E. H. Bickersteth, M.A. New edition with steel engraving of the author MORISON'S COMMENTARY ON THE GOSPEL OF ST. MARK. Svo. cloth; pp. 506. 3 50. SHORT SERMONS ON CONSECRATION, and Kindred Themes, For the Closet, the Fireside, and the Lecture Room. By Rev. A. C George, D.D. 12mo. cloth; 306 pages, 125. MEMOIR OF NORMAN MACLEOD, D.D. By his

brother, Rev. Donald Madeod, B.A. Complete in one octavo volume, with photograph of the Doctor, strengly boun in cloth. \$2.50

Books at the Methodist Book Room.

CHRISTIAN LIFE AND PRACTICE IN THE EARLY Church. By E. De Pressense, D.D. Translated by Annie Harwood-Holmden. 8vo. cloth, 8:00.

"His style as a writer is admirably clear, correct, and compact, and persuasive by the force of its sincerity. His principal contribution to ecclesiastical literature has been his exhaustive "History of the First Three Centuries of the Christian Church." In the original French this work comprises six volumes, which have been rendered accessible to English readers through an excellent condensed version in four volumes; the present is the closing volume of the series, and by no means the least interesting. It well deserves the honors of the Index at the Vatican, for its irrefragible refutations of the superhuman claims and pretensions of sacerdotalism and its incontrovertible testimony-to the primitive simplicity of the Christian faith and worship."—Daily News.

SIDE-LIGHTS ON SCRIPTURE TEXTS. By the Rev. Francis Jacox, B. A., Castab. 8vo. cloth, 2.25.

"All who enjoyed Mr. Jacox's earlier books will be plassed with this. Topics of various kinds, in the present instance suggested by texts from the Biblo, are adorned by very copious and generally very pertinent quotations from authors of diffarent countries and times."—Academy. "Would that every minister's library hada dozen such works in it! They would make the dry bones of many a skeleton live. For the over driven pastor no more helpful book could be written, and there is afascination about it sufficient to rivet the attention of the most occasional reader."—Fountain.

NINE LECTURES ON PREACHING. Delivered at CHRISTIAN LIFE AND PRACTICE IN THE EARLY

it sufficient to rivet the attention of the most occasional reader."—Fountain.

NINE LECTURES ON! PREACHING. Delivered at Yale, New Haven, Conn. By Rev. W. Dale, M.A., of Birmingham. Author of "The Atonement", &c. 3vo. cloth, 150.

"Mx. Dale's volume, conceived in the light of modern requirements and bathed in the atmosphere of modern feeling, characterized moreover by a cathelicity that fits them equally for every church in which Christis preached, will be as useful and suggestive to a young preacher as any manual that has come under our notice. It is a volume of rare richness, manliness, and eloquence."—British Quarterly Review.

MEMOIR OF JANE TUCKER, wife of the Rev. Chas Tucker. By Mrs. G. F. White. Cloth. 75c.

SERMONS: Experimental and practical, an offering to Home Missionaries. By Joel Hawes, D.D. Cloth. 50c.

JOHN WESLEV: His Life and His Work. By the Rev.

90c.
JOHN WESLEY: His Life and His Work. By the Rev.
Matthew Lelievre. Translated from the French
by the Rev. A. J. French, B.A. Clott. 90c.
LECTURES ON PREACHING. By the Rev. Henry
Ward Beecher, Third Series. Cloth, 90c.
SPEAKER'S COMMENTARY. Vol. 5. Isaiah, Jeremiah,
and Lamentationa. Cloth. 450.
SERMONS and Skatches of Sermons. By the Rev. John
Summerfield, A.M. With an Introduction by the
Rev. Thos. E. Bond, M.A. Syo. cloth; 437 pages.
200.

THEISTIC CONCEPTION OF THE WORLD. An Essay in Opposition to certain tendencies of Modern Thought. By B. F. Cocker, D.D., LLD. Cloth. 2 50.

Cloth 2 50.

SACRED STREAMS. The ancient and modern history of the rivers of the Bible. By Philip Henry Gosse, F.B.S.: With forty-four illustrations, and a map. A new edition revised by the author two cloth, glitedge, 225.

"Here is a great treat for the Christian reader. Those who know how Mr. Gosse blends the naturalist and the earnest believer will form a shrewdidea of how he treats his subject and makes the Rivers of the Bible stream with instruction. He writes charmingly and devoutly."

—Rev. C. H. Swargeon in Sword and Trowel

with instruction. He writes charmingly and devoutly."

—Rev. C. H. Svargeon in Sword and Trove!

CHRISTIAN SUNSETS; or, the last hours of believers.

By the Rev. James Fleming, D.D., author of

"Remarkable Conversions." Svo. cloth 1.50.

"A very welcome volume. Dr. Fleming tells the facts
he has to record in simple, earnest, impressive words.
The result is—a most instructive little volume, showing
how Christians die."—Freeman.

THE LIFE AND WRITINGS OF ST. JOHN. By the
Rev. J. M. Macdouald, D.D. Edited, with an introduction, by the Very Rev. J. S. Howson, D.D., Dean

"Cof Chester; joint author of "Conybears and Howson's St. Paul." With five maps and thirty full"page Illustrations, engraved especially for this
work. Royal Svo. cloth, 5.00.

"Taking it altogether, it is the most exhaustive and
comprehensive review of the life and writings of the
evangelist John which the English language contains.
Its style is fascinating, its comments often original, and
its large appreciation of the man's character must commend, themseves to every reader. It is impossible to
speak too highly of this volume, and the publishers
doserve our heartiest thanks for introducing it in so
substantial and handsome a form to English readers.
Dean Howson has written a preface which is eminently suggestive and discrimination."—Christian World.

SUBSTITUTION: A treatise on the atonement. By

SUBSTITUTION: A treatise on the atonement. By
Mashall Randles, author of "For Ever," &c. 8vo.,
cloth. Price \$1.50.

"Many young preachers will be benefitted by your
toll and many an elder will give you thanks, and give
God thanks, for such a contribution to our Connexional,
and to Evangelical, orthodoxy."—DB. GERYASE SATTH.

"For clearness of statement, keenness of analysis,
and rigor of legic—the qualities most desired in a controversial work—Mr. Randles is not behind his great
Birmingham contemporary, Mr. Dala."—The METHODIST. odist.

"In originality of thought, acute distinction, reasoned exegesis, it deserves to rank with the best of its fellows.

"An admirable blending of philosophy and theology."

—LONDON QUARTERLY REVIEW.

JAMES TURNER; or, How to reach the Masses. By

F.E. McHardie. 12mo., cloth, 261 pages. 90c.

PREACHING WITHOUT NOTES. By R. S. Storrs, D.D. LLD. Cheap edition. Cloth. 45c. GOD'S WORD THROUGH PREACHING. By Hall; and Preaching Without Notes, by Storrs, bound together. Cloth. 75c.

together. Cloth. 75c.

THE NEW BIRTH; or, the Work of the Holy Spirit.
By Austin Phelps. Cloth. 60c.

NORTHERN LIGHTS; Pen and Pencil Sketches of
Modern Scottish Worthies, By Rev. Jabez Marrat. 12mo., cloth. \$1 25.

OUT OF DARKNESS INTO LIGHT; or, The Hidden

Anniversaries. Net, 50c.
THE ANNIVERSARY SPEAKER—First Series; or,
Young Folks on the Sunday-school platform.
Net, 50c. Net, 50c.

THE ANNIVERSARY SPEAKER—Second Series. Net. THE SABBATH SCHOOL RECITER. By W. Nichol-

THE SUNDAY-SCHOOL SPEAKER, or Regiter, Cloth 30 cents.

HENRY WHARTON. The Story of his Life and Missionary Labours in the West Indies, on the Gold Coast, and in Ashantee, with a brief account of Westcyan Missions in Western Africa. By Rev. William Moister. 215 pages cloth. \$1 90.

SONGS OF LIFE. By Rev. E. H. Dewart. Cheap Edition, nearly bound in cloth. 75c.

PRACTICAL PHILOSOPHER. A Daily Monitor for Business Men, consisting of a brief exposition of the Book of Proverbs for every day in the year. By David Thomas, D.D. Price reduced from \$3 55 to \$2 00.

to \$2 00.

HOMILIST, edited by David Thomas, D.D., of London, and Urijah Rees Thomas, of Bristol. Vol. 4. Enlarged Editor's Series. Cloth. pp. 468. THE \$2.25.
THE PEOBLEM OF PROBLEMS, and its various Solutions; or, Atheism, Darwinism, and Theism. By Clark Braden, President of Abingdon College, 12no., cloth; pp. 490, \$2 00.

"Anyone who masters this book will not be likely to be disturbed by the theories of modern skepticism."—

be disfurbed by the theories of modern skepticism."—

Guardian.

THE TRUE MAN, AND OTHER PRACTICAL SERMONS. By Rev. Samuel S. Mitchell, D.D. 12mo.,
cloth, pp. 256. \$1 25.

THE WESLEYAN DEMOSTHENES: Comprising
Sermons of the Rev. Jos. Beaumont, with a Sketch
of his Character by the Rev. J. B. Wakely, D.D.

"His words bore sterling weight, nervous and strong,
In manly tides of strength they rolled along."

Cloth; 444 pages. 125.

CHRISTIAN MISSIONS. By Rev. Julius H. Seelye
Professor in Amherst College. 12mo., cloth; pp.
207. \$100.

THE CHOICE: a new music book for Singing Classes.

THE CHOICE: a new music book for Singing Classes, Choirs, Institutes and Conventions. Contains sixty pages of anthoms. 78c.

OYCLOP EDIA OF BIBLICAL THEOLOGICAL AND Ecclesiastical Literature, by Drs. McClintock and Strong. Vol. VII. Cloth, 500; sheep, 600; halfmorece, 800.

LIBRARY OF ONE HUNDRED VOLUMES," ell neatly bound and containing over 16,000 pages and over 300 illustrations. All the books have been carefully read and approved by the Sabbath-school Committee. They are designed for youth, and constitute a library of interesting and choice reading. The price of the entire Library is only FANT BAPTISM BRIEFLY CONSIDERED, By Rev. N. Dosne. Cloth, 75c. 10,000 MILES BY LAND AND SEA. By Rev. W. W.

Ross. Cloth, pp. 284. 100.
WHEDON'S COMMENTARY ON THE NEW TESTA-MENT, Vol. IV. 1st Corinthians to 2 Timothy. Cloth. 1 60. OUR YEARS' CAMPAIGN IN INDIA, By Wm. Taylor author of "California Life Illustrated." Cloth gilt. 1 50.

JOHN PLOUGHMAN'S TALK; or Plain Advice for

JOHN PLOUGHMAN'S TALK; or Plain Advice for Plain People. By C. H. Spurgeon, &c. ROMANCE OF THE STREETS. By a London Rambler. Contents: London Arabs, The Fallen, Jack Ketch's Warren, Sunday Night in the Tavern, The Subject of Misfortune, The Drumkards, London Thieves, Patient Enduring under Difficulties, Conclusion. Edmodring under Difficulties, Conclusion. 12mo. cloth; 310 pages. Per mail, pre-paid, 100.

NEDWRIGHT; The Story of His Life. His Life is so remarkable as rarely to be paralleled. Its early part was marked by strong tendencies to evil, and such confirmed habits of crime as almost to forbid all hope of reformation. Afterwards his evil propensities were curbed and criminal habits conquered, and the whole current of his strong, earnest nature has been turned into channels of ceaseless effort for reclaiming the degraded and lost. To secure a wide circulation the publishers have issued this cheap edition. Cloth, pp. 153, 450. pp. 153, 45c. ATHER TAYLOR, the sallor preacher. For over forty

years pastor of the Seamon's Bethel, Boston. Cloth, 55c

Books at the Methodist Book Room.

GLADNESS IN JESUS. By Rev. W. E. Boardman

Cloth 45c

A COMPENDIUM OF CHRISTIAN THEOLOGY: being analytical outlines of a course of Theological Study, Biblical, Dogmatic, Historical, By W. B. Pope, D.D. Vol. 2 ready, New edition, revised and enlarged, 33 15.

SERMONS FROM THE PLYMOUTH PULPIT. By Henry Ward Beecher. 4 series; per vol., 1 25.

FORTY-EIGHT SERMONS. By Beecher. 2 vols. 2 00.

LECTURES TO MY STUDENTS. Second Series. By C. H. Spurgeon. Cloth. 75:

LECTURES TO MY STUDENTS. Second Series. By
C. H. Spurgeon. Cloth. 75.

THE LIFE OF THE REV. THOMAS VASEY. By his
widow. 378 pages; 12mo. cloth. 125 and 75c.

SERMONS—Preached before the University at Oxford,
and on various occasions. By J. B. Mozeley, D.D.
Cloth. 200.

LUTTLE GRAVES. Choice selections of Poetry and
Prose, with an introduction by J. G. Holland.
Neatly bound in cloth gilt edges. 1 35.

GLIMPSES OF THE INNER LIFE OF OUR LORD.
By W. G. Bialkie, D.D. 288 pp.; cloth. 100.

BEING A CHRISTIAN; What it Means, and How to
Begin Cloth; pp. 144. 60c.

THE CHRISTIAN WAY; Whither It Leads and How
to Go On. By Washington Gladden. Cloth; pp.
142 60c.

THE TALMUL. Selections from that ancient book,
Its Commentators, Teachings, Poetry, and Legends. Translated from the original by H. Polano.
Cloth. 75c.

THE KORAN; commonly called the Alkoran of Mahommed. Translated into English from the original
Arabic by George Sale. 12mo., cloth; 470 pp.
Price 75c.

MARYLES OF PRAYER. Illustrated by the Fulton

Price 75c.
MARVELS OF PRAYER. Illustrated by the Fulton Street Prayer-meeting, with leaves from the Tree of Life. By Matthew Hale Smith. Syo, cloth; 46 pp. \$1 00.

ELEMENTS OF POLITICAL ECONOMY or How

ELEMENTS OF POLITICAL ECONOMY or How Individuals and a Country become Rich. By Egerton Eyerson, D.D., President of General Conference, Coth. 60c.

CHORALANTHEMS, a selection of anthems, sentences, and motioes for church use, By H. P. Danks, \$150.

HOURS WITH MEN AND BOOKS. By William Matthews, LL.D., author of "Getting on in the World" i2mo., cloth; 23 pp. \$100.

IDEAS IN NATURE OVERLOOKED; being an Examination of Dr. Tyndali's Beliast Address. By Jas. McCosh, D.D., LL.D. Paper, 25c.; cloth, 60c. THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS. With Notes, and Supplementary Essays on the History of Christian Ecllowship and the Origin of the "High Church" and "Broad Church" Theories. By Rev. Benjamin Gregory. Svo., cloth. \$135.

THE THREE INTERCESSIONS UNITED: The Sonthe Holy Spirit, and the Church. Price \$1.65.

DISCOURSES ILLUSTRATIVE OF SACRED TRUTH 534 pp. Price \$1.65.

"They are indeed splendid specimens of pulpit eloquence, lofty in thought philosophic m tone, brilliant in style, and yet simple, practical, and pungent; adapted to the capacities and testes of all classes of hearors and readers."—Christian Ambassador.

EYPLANATIONS OF DIFFICULT PORTIONS OF Holy Scripture, &c. Being answers to 555 queries. Price \$1.50.

"The EMERINAH; or, The Presence and manifestation of Jebovah under the several Dispensations, Price \$1.50.

"The inquiry is conducted in a reverent and scientific spirit; and not only is the result instructive, but the

Price \$1 50.

"The inquiry is conducted in a reverent and scientific spirit; and not only is the result instructive, but the process is full of suggestion. Would there were books of this kind, dignified and sober, yet alive with thought and seeking truth unshrinkingly and patiently."—The

GETTING UN IN THE WORLD; or, Hints on Success in Life. By W. Matthews, LL.D. Cheap Canadian Edition, Cloth. \$1 00.

CHRISTIAN THOROUGHNESS. A Memorial of Thos. Averill Shillington, J. P., of Portsdown. By Rev. John Dwyer. 209 pages. Cloth. 90c.

EVERY DAY TOPICS: A Book of Briefs. By J. G. Holland. Choth, pp. 391. 31 75.
SERMONS FOR CHILDREN. By Rev. Mark Guy
Pearse, author of "Daniel Quorm." 156 pages;
cloth gilt. Hustrated. 75c.
THE LIVING WESLEY, as he was in his youth, and
in his prime. By James H. Rigg, D.D. 200 pages;
cloth. 30c.

FULLINESS OF GRACE: The Believer's Heritage. By
Rev. J. E. Page, with an introduction by W. E.
Boardman. Cloth. 45c.

SIX LECTURES, delivered at Chautauqua, by the Rev.
Joseph Cook fof Boston, Mass.). Price 35c. Conscience—Certainties in Religion—God in Natural
Law—New England Skepteism—Does Death End
All?—Decline of Rationalism in the German Universities.

ANNIVERSARY DIALOGUES, &c.—Each package contains a sheet for each person who takes part and one for the prompter.

Rackage No. 1, contains 30 pieces 452 pages, net 50c.

2. 23 434 50c.

RACE—SUMDAY-SCHOOL SPEAKER; or, Exercises for Lations, Dialogues, &c. Net, 50c.

THE SUNDAY-SCHOOL SPEAKER; or, Exercises for Anniversaries. Net, 50c.

THE SUNDAY-SCHOOL SPEAKER; or, Exercises for Young Folks on the Sunday-achool platform.

Works of the late Thos. Guithfree, D.D.

Works of the late Thos. Guithfree, D.D.

Works of the late Thos. Guithfree, D.D.

THE GOSPEL IN EZEKIEL. 12mc, cloth. 100.
CHRIST THE INHFRITANCE OF THE SAINTS.
12mc, cloth. 100.
THE WAY TO LIFE. 12mc, cloth. 100.
SUNDAYS ABROAD. 12mc, cloth. 100.
GUR FATHER'S BUSINESS. 12mc, cloth. 100.
OUR FATHER'S BUSINESS. 12mc, cloth. 100.
OUT OF HARNESS. 12mc, cloth. 100. ARNESS. 12mo., cloth. 1 00.
AR

Each 1 00.

THE ANGELS' SONG. 18mo., cloth. 45c.

EARLY PIETY. 18mo., cloth. 45c.

SAVING KNOW LEDGE, addressed to Young Men.,

By Thomas Guthrie, D.D., and W. G. Blackie, D.D.,

12mo., cloth. 1 00.

Sewing Machines.

# **SEWING MACHINE CO'Y**



Invite inspection and a trial of their "OSBORN : Awarded International and Canadian Medais and Diplomas at Philadelphia Further improvements recently applied, give them advantages and facilities for doing every description of work accurately. Every Machine warranted. They cannot be put out of order. All made of the best

Agents wanted where none have been appointed. WILKIE & OSBORN, MANUFATURERS. Guelph, Ontario, Canada

Stained Glazz Works.

CANADA STAINED GLASS WORKS & King Street West, Toronto.

Rrilliant Cut Glass executed at this establishment in the MOST ELABORATE DESIGNS. Suitable for Offices, Banks, Dwellings, &c., &c., &c.

JOSEPH McCAUSLAND

R66 a week in your own town. Terms and \$5 outh Maine 2518-1v

25 MURPHY BLUE-RIBBONPHOTO-GRAPE CAEDS, with name, 20c.; So, no two clike, 10c. SECLOMBE & Co., Kinderhook, N.Y. 2549-8t

Homeset, MINISTER, A Memoir of the Rev.
Thomas Carlislo. With Portrait, 75c.; in superior
binding, \$1.00.
GETTING ON IN THE WORLD; or, Hints on Success in his prime. By James H. Rigg, D.D. 200 pages; cloth. 30c.

SUNSHINE IN THE KITCHEN; or Chapters for Maid-Servants. By Renjamin Smith. Cloth. \$1 00. THE COMMENTARY WHOLLY BIBLICAL. An Exposition of the Old and New Testaments, in the very words of Scripture. 2234 pages. An Outline of the Geography and History of the Nations mentioned in Scripture; tables of weights, measures, and coins. An Itinerary of the Children of Israel, from Egypt to the Promised Land; also, tables, maps, indexes, &c. Three large quarto volumes, bound in cloth. \$16 00.

A MANTRAP, AND THE FATAL, INHERITANCETWO Temperance Tales. By Mrs. H. Skelton With introduction by Rev. A. Sntherland. Cloth pp. 152. 50c.

With introduction by Kev. A. Shilherland. Chem. pp. 152. 50c.

OUR CHILDREN. By Attious G. Haygood, President of Emory College. 12mo., cloth; pp. 354. \$1 50.

"It is written in admirable spirit, in clear and forcible style, and should be read by all parents and teachers. It is a book for every honsehold. It is sound, practical, and just stock a book as is needed in our homes, North and South, at the present time."—J. H. Vincent, D.D. WORCESTER'S DICTIONARY UNABRIDGED. Latest Edition, bound in full leather. \$10 00.

THE PERSON OF CHRIST, by Rev. W. B. Pope, (Revised.). Cloth. 2 00.

HISTORY OF MISSIONS, by Dr. W. Brown, 3 vols., 8vo. cloth. 325.

cith. 325.

SERMONS preached at Manchester by Rev. Alexander Maclarea. In three series. Each 135.

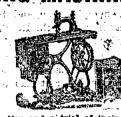
GOSPEI, THEMES. A volume of Sermons by Rev. Chas. G. Finney, late President of Oberlin College. Edited by the Rev. Henry Cowies, D.D. 12mo., cloth; pp. 424. 150.

THE TREASURY OF DAVID, by Spurgeon. 4 vols. WESLEYS HYMNS, from 20 cents to \$5 00 per copy. Send in your orders.

HELPFUL HINTS FOR SUNDAY SCHOOL
TEACHERS. By J. H. Vincent, D.D. 6c.

Works of the late Thos. Guthrie, D.D.

THE GUELPH



All letters containing payment for the Christian Guardian, S. S. Advocate, S. S. Banner, or for Books, together with all orders for the same. should be addressed to the Book-Steward, Rev. S. ROSE.

All Communications intended for insertion in the Guardian should be addressed to the Rev. E. H.

# Christian Guardiau AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, OCT. 16, 1878.

#### THE OUTLOOK.

The narrow bigotry and intolerance of some ministers of the Established Church cannot fail to give strength to the movement for disestablishment, and disgust all catholic-minded Christian people. Our late English exchanges tell of another burial scandal. The incumbent of Earl Stonham is this time reported as refusing to perform the funcral service over a little girl three and a half hardly yield much satisfaction to those who years old, because the child had not been baptized, offering, however, to allow the body to be placed in the ground provided no religious service was performed. The father, who is a Churchman, refused to allow his child to be interred in this way, and had it buried in the burial ground belonging to a Baptist chapel three miles off, the minister of which conducted the service.

Dean Stanley, who is one of the English Committee for preparing the revised translation of the Bible, was tendered a very cordial reception in New York, and held a conference with the American committee of revision. The renowned Deanlspoke with much warmth of the kindness he had received since his arrival in America, and of the greatness of the work in which they were engaged. He regarded the revision work as being of the utmost practical importance not only in its immediate bearing on the improvement of the English Bible, but also in its indirect effect upon a closer union of the different denominations of English-speaking Christendom. He said such a co-operation of scholars as the two committees represented was a unique phenomenon in Church history; it had never existed before, and inaugurated a new era in the interdenominational relations of England and America.

From a letter in the Missionary Herald, writing from Harput, by the Rev. H. N. Barnum, we gather some interesting facts regarding the effect of the Eastern War upon the Christian missions. Although the war has well-nigh ruined the country, it has had very little direct influence upon the mission work. In many districts all branches of industry are at a standstill, and the people are suffering from famine. The whole country is in a distressing state of poverty, and many parts are utterly desolate-But in spite of these untoward circumstances, there are signs of great promise to the mission work. The self-support of churches and schools make little progress,-still, the congregations, as a rule, have maintained their contributions. In some places the congre. gations have increased beyond the capacity of the places of worship. Protestant Christianity is a constantly increasing power. The majority of the Armenians are convinced of its truth; but the same influences which keep worldly men from church in Protestant countries, linked with it pride of sect and the difficulty of breaking away from a Church venerable with the age of sixteen centuries, hinder them from accepting it.

England has seemed for sometime past in a warlike mood. The moment it was announced that Ameer of Afghanistan had refused to allow the British military embassy to proceed to Cabul the voice of the nation was for wer, whatever it might involve. And it certainly must involve very serious consequences. Troops have been massed and moved towards the Kyber pass, and already the bloody conflict may have begun. Many intelligent and judicial minds in England question the wisdom of this course. Lord Lawrence, who is certainly a competent judge of the case, in a letter to the Times expresses strong disapproval of the action of Lord Lytton and the Indian authorities. He says:-"However vexations is the Ameer's conduct in this matter, it ought not to lead us to force our mission on him, still less should it induce us to declare war against him. It appears to me to be contrary to sound policy that we should resent our disappointment by force of arms, for by doing so we play the enemy's game, and force the Afghans into a union with the Russians." He thinks England has nothing to gain by conquering the Ameer, and deems it wrong for one nation to force a mission by war upon another. Professor Fawcett has expressed similar views. .

in Germany. It does not merely show itself in obscure places, but speaks out in the high places of power. Last week, in the Reichstag too anxious to find our system or doctrines in during a debate on the Anti-Socialist Bill, the Scriptures we are studying; but the fact tact with the patient. A patient, sick or ciples. We have been frequently struck Hazzelmann, the well-known Socialist agitator, made a violent, though clever speech. He said the people would held those responsible for bloodshed who helped to frame and carry the Bill. If the pacific endeavors of Socialism were repressed, the day would come when the Socialists would take up arms and fight against the tyrants. The President of the Reichstag called him to order, and said the speech was an incitement to rebellion. Hazzellmann repeated his words, and was again called to order. Amid loud and in dignant protests, he went on to say :- "I am not personally in favor of revolution. I prefer pacific means. But if we are forced to fight we shall know how; and I shall be proud to lay down my life on the field of he. How shall we secure duly qualified teachers nor. Let Bismarck remember the 18th of for our schools? Only one practical answer vessels; and where it thus secures a foothold. March. 1848." Lowe and Benningsen, Lib. can be given, viz., we must instruct and train even in a northern climate, it is likely to reeral leaders, denounced the methods and pur- them for the work, in some such way as main for years, and spring up from summer poses of Socialism, and defended the legisla- teachers are trained to teach in our public to summer following. It is more active near denominations require baptism before com- who have received aid from him, or were in- tea meeting. Bro. Sutherland presented the

tion for its repression, which Benningsen declared even advanced Liberals now admitno fear that Bismarck would allow the antisocialist law to be employed to impair the liberties of the people.

There are some signs that the ferment and disquiet which followed the so-called "peace" of Berlin are passing away, though matters are by no means in a satisfactory state. Sir A. H. Layard recommends a military convention to avert collisions between the troops of Aus-Constantinople creates a good deal of dissat isfaction in European political circles. The Russians hold that they have a right to occupy the territory between Constantinoplo and Adrianople, it not being affected by the Berlin treaty. The opposition to the Austrians must be pretty well played out; as we hear eighty thousand Austrian troops are to be withdrawn from Bosnia; and four divisions of the army of occupation are to be demobilized. The results of the Congress of Berlin can claimed so much credit for its wise de-

#### SUNDAY-SCHOOL WORK.

The annual Sunday-school Convention for Ontario and Quebec was held last week in the George-street Methodist Church, Peterborough. The attendance some former conventions, neither did the enthusiasm rise to as high a point; but there were a good deal of close study and lucid exposition of practical S. S. work. Our Sundayschool workers are applying themselves more diligently to master the best methods of conducting every department of their work. There are two advantages to be derived from these conventions of earnest Christian workers. First, those who are languid or lukewarm are generally quickened, and have their hearts roused and warmed, by the burning words and fervent appeals of those who more fully realize the grandeur and im. portance of the work of leading the young to Christ, and training them to work for him in the world. This is, in our opinion, the main benefit; because it is what is most needed to remove the lethargy and indifference which so widely prevail in all sections of the Church. If the mind grasps the full idea of obligation and duty, and the heart is moved and thrilled by the love of Christ, such persons will not be barren nor anfruitful in the work of the Lord; even though imperfectly educated in the philosophy of methods. All the great movements for the well-being of men have had their origin in the fire of zeal and sympathy, which was first kindled in solitary

A second advantage of these gatherings is found in the opportunities which they afford of obtaining a knowledge of the most improved modes of prosecuting the work. The Sunday-school teachers, who attend a Sabbath-school convention of experienced teachers and superintendents, can hardly fail to learn some practical lessons which will make them more useful and successful in their future work. Every teacher finds practical hindrances to success; and it is of great interest to him to learn how others have overcome similar difficulties. There can be no doubt that, on the whole, our Sundayschool methods have been greatly improved by the exchange of thought which takes place at our Sabbath'school conventions. There is, however, a danger that machinery and methods may come to occupy so much prominence, that there may not be personal spiritual force enough to move them successfully. No doubt there may be a great loss of power through defective methods of work; but still we are convinced that a deep conviction of the supreme importance of the work is the thing most needed to remedy existing evils or defects. For if such a conviction be fully implanted in any mind, it will naturally tend to produce everything else that may be required in order to success.

It has been alleged that the weak point of the modern Sabbath-school teaching is a deficiency of instruction in doctrinal truth—that our young people are not trained to expound and defend the views of truth, held by the evangelical churches, against the plausible assaults of heresy and unbelief. There is enough of truth in this allegation to make it worthy of serious attention. At the same time, we have no sympathy with those grumblers who speak as if the whole exodern Sunday-school movement was in the wrong direction, and was a departure from "the good old times," when every teacher did what was right in his own eyes, without regard to system.

The formation of S. S. associations and the holding of conventions, and the adoption of the International course of lessons which resulted from this, have certainly promoted more general and thorough study of the Socialism continues to give signs of strength | Bible; and, as Dr. John Hall has remarked, remedies to be used, or even respecting the this has promoted a more canded study of the Scriptures. We are all in danger of being infectious in the ordinary sense, in which that theologians of different schools of thought | dying of yellow fever, may be carried into a are simultaneously publishing their expositions of the same lesson, will make each guard against straining a passage to make it

appear to teach what he wants it to teach. Considerable prominence was given, at the Peterborough Convention, to reports and discussions on Normal-classes for the instruction and training of teachers. In several cases, the Chantauqua course of lessons had been taught consecutively, followed by written examinations, and the giving of certifi- be carried from one place to another. The cates of qualification to teach to the suc- clothes of patients, if shut up in trunks or cassful candidates. It is the great weak | boxes, develop the germ of the disease; and point in all our Sabbath-schools that the majority of the teachers are not efficient.

ted to be necessary. Beaningsen said he had class; and the success of the teachers depends upon their own qualifications for the work. For the present, we know of no betconductors.

#### DUTY OF THE HOUR.

The elections are over. The intense political excitement, that has invaded all circles tria and Turkey. The disposition of the for some time past, is subsiding. The restful Russians to remain in such close proximity to autumn days are shedding their tranquil beams over the world. The time has come for patriotic temperance men in all parts of the country to inaugurate a movement for the adoption of the Temperance Act of 1878. This Act has been carefully prepared with a special view to amend the defects of the Dunkin Act. We believe it to be one of the best local option laws in existence; and it would be a disgrace to the people of Canada if it were allowed to remain a dead letter upon the statute-book, because they have not the energy and public spirit to enforce it. We cannot consistently press for a general prohibitory law, until we have given a fair trial to a law that was passed at the request and suggestion of the temperance people of the country.

The fact that in places where no steps have been taken to secure the necessary petition of the electors, there is hardly sufficient time to have the law come into force at the first of delegates was not so large as at of next May, should not prevent action. For there is an important work of agitation and education necessary in many counties, before the new Act can be successfully adopted and enforced.

Those countries which have adopted the Dunkin Act, and are not satisfied with the result should lose no time in getting up the necessary petition for the Scott Act. It should not be forgotton, that it was because the Dunkin Act was admitted to be defective that the friends of temperance of both political parties urged for the passage of the Scott Act. Why then should Peterborough, or York, act so unwisely, as to let the liquor party bring on a vote for the repeal of the Dunkin Act, when they have it in their power to substitute the Scott Act for the Dunkin Act, without any more trouble than they will have in trying to prevent the repeal of the Dunkin Act? The temperance men of every county where the Dunkin Act is in force, should checkmate the liquor party, by at once getting the required petition for a vote on the Temperance Act of 1878. There is no denyin the Act, and partly through recreancy on the part of those , whose duty it is to enforce it, it has fallen into disrepute. But if in Grey, York, or Peterborough the friends of temperance allow the battle of the liquor party to be fought on the weaker ground of the unpopular Dunkin Act, rather than on the stronger position of the more perfect Act in any municipality will discourage and the liquor party, and delay longer the introduction of the Scott Act. If the Dunkin Act is to be repealed at all, let it be by the introduction of the Scott Act.

# THE SOUTHERN PESTILENCE.

For several weeks past, the news from the Southern States respecting the ravages of vellow fover has been of the most appalling and heartrending character. It is impossible to conceive the terror, suffering, destitution and agony of sorrow, that must be associated with such events as are reported in the papers. Week after week we have anxiously looked for some news of the arrest of the plague, and still have been disappointed; for instead of this came word that in many towns the returned refugees were stricken down; and that health officials and other prominent citizens were among the sufferers. The deathrate has somewhat declined, but the virus is not less malignant and deadly. It is impossible to sum up all that is suggested by the statistics of this terrible plague.

The total number of cases in New Orleans will not fall short of 25,000. If the total deaths in that city do not exceed 4,000, it will be as little as can be expected. On a recent day the deaths in Memphis were forty-five, new cases ninety-seven. On the same day the deaths in New Orleans were forty-one; new cases 115. There is a great deal of destitution and suffering in the smaller towns.

The terrible disease is steadily spreading through the county towns of the South; and in these places the destitution is greater than in the cities; and were it not for the relief sent in from the North, the people would be dying of famine all over the country.

This deadly malady is mysterious in its origin and progress; and there seems to be no harmony among medical men as to the causes which produce it. It is said not to be contagious diseases are propagated by conhealthy locality without endangering the health of those who live in it. Like cholera, it is a great migrating epidemic. It appears to start from a centre, and steadily and unaccountably to extend, like an enlarging circle; and yet the poison is not carried by the air, for neither the direction of the winds nor their strength makes any difference as to its stealthy pace. It is indeed the "pesti. lence that walketh in darkness." Yet, it may these, carried as baggage, disseminate the disease along the lines of steam and water communication. It is carried in the holds of

schools. The real work of the Sunday school the ground, families sometimes escaping it by is done by the teachers, face to face with the living in the top of the house. "Epidemic vellow fever," says Dr. Nott, " will often confine itself to one part of a town, then hibernate and resume its work the next season." In Mobile ter way of meeting this want, than by the in 1842 and 1848 it took "its half of the town formation of Normal-classes under competent | each year more deliberately than the armyworm would eat through a cotton-field."

> The mystery of its march, the inability of medical skill to overcome it, and its deadly power and virulence, must create an unspeakable terror and dismay among the people of the infected regions. The ravages of this pestilential scourge have drawn out great liberality and sympathy even in Europe. Our country should not be behind in the good work. For the general health which prevails throughout our country, during this glorious autumn weather, we should be deeply grateful to the Giver of all good.

#### ONESIDED AND PARTIAL. The last number of the Bible Index pub-

lishes and criticises a tract entitled. "Is there

anything for the sinner to do in order to be

saved"? which exemplifies the questionable

teaching and mode of defending their views,

and a good many others who disclaim the

name. We cannot always agree with the

Index, but in this case the objections to the do-nothing doctrine are well taken. "J.D.." the writer of the tract, intimates that this question is raised by four different parties in the New Testament, and that in each case a negative answer is given or implied, teaching the enquirers that they could do nothing in order to be saved. The four cases referred to are: (1) The young rich ruler mentioned in Matthew xix.; (2) The lawyer mentioned in Luke x.: (3) The multitude, John vi., which asked what they must do to work the works of God; and (4) The Philippian jailor. The Index admits that some important truths are stated in the tract; but maintains that being justified without the deeds of the law does not mean being justified without the deeds of faith, which are divinely appointed conditions of salvation. The editor of the Index maintains that justification without the deeds of the law is scriptural, but justification without any deeds is unscriptreal. He says the Plymouth teachers make obedience to Christ as unnecessary for salvation as obedience to Moses; 'the obedience of faith' as little required as the obedience of the law. It is also shown that the writer of the tract speaks as if there were only four places where such a question was asked, and conveniently omits all reference ing that, although the principle of the to the question of the multitude on the day Dunkin Act is sound-partly through defects of Pentecost, "What must we do?" and Peter's answer, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Although " H. M." of the Index refers to this partly in order to exalt baptism as essential to the remission of sins, his charge of unfairness against the writer of the Plymouth tract is unanswerable. He quotes also the question Scott Act, they are courting defeat with of Paul at his conversion and the answer it their eyes open. The repeal of the Dunkin received, as another example which does not seem to suit "J. D." (Mr. Darby probably), weaken the temperance party, strengthen the writer of the tract criticised. On this point, "H. M.," of the Index, trenchantly bears down upon the "J. D." of the tract. He says:-" How comes it that J.D. forgets the question that Saul asked when consciencesmitten by the truth he believed? He said Lord, what wilt thou have me to do? (Acts ix. 6, and xxii. 10). Jesus answered: Go into the city and there it shall be told

## for me to do." PROVING TOO MUCH.

thee that there is nothing for thee to do!

Did He? If Jesus had said this, J. D. would

have certainly numbered this example with

his four. But Jesus did say, 'Go into the

city and there it shall be told thee WHAT

THOU MUST DO.' The theory of J. D. has

'nothing to do' in it: therefore it will have

nothing to do with Paul's question and

Christ's answer. It may be that Christ may

have nothing to do with such perverters of

his truth." This is pretty severe, but it is

not undeserved. It is a mode common to all

the evangelists of the Plymouth type that

we have known, that they unfairly take

one text, which seems to agree with their

theory, and disingenuously thrust out of

sight other declarations of scripture which

are against their dogmas. It is also a re-

markable instance of the perverting influence

of a theory that not one of the four instances,

quoted to show that men can do nothing and

are required to do nothing in order to sal-

vation, by any fair interpretation proves any

such thing. Neither the Saviour nor Paul

ever told any enquirer that he could do

nothing. Men are constantly condemned in

the Holy Scriptures for not doing what God

has given them power to do. To say that we

cannot merit salvation by the deeds of the

law is something widely different from say-

ing," Nothing, either great or small, remains

The Annual Convention of the Baptists of Ontario opened on the 14th inst. at Brantford. According to the general custom, there was a discourse in defence of Baptist prinwith the fact that, though Baptists constantly profess to have the most unquestionable and overwhelming proof of the complete scripturalness of their views, they are never done proving, over and over again, the truth of their interpretations of Scripture. Professor Crawford, of Woodstock, this year delivered a lecture on "Wherein we differ from other denominations on the communion question." This discourse was more distinguished by sweeping assertions than convincing proof. In fact, the main purport of his argument is to show that almost every one of any consequence agrees with the Baptist view of communion. The lecturer tells his audience. that in the Apostolic churches unbaptized persons were excluded from communionthat it is universally admitted that in the Apostolic times none partock of the Lord's Supper till after baptism-that all the leading

munion-that Pedo-Baptists are more ex- fluenced by any sordid motives. There is no close communion has been so generally enstrange that there should ever have been any one should have objected to Baptist close communion. There must be a misapprehension somewhere.

#### WESLEYAN MISSIONS

leyan Church is her glory. Her missionaries are found in every part of the globe,—earnest, self-sacrificing toilers, working for the good of humanity. The history of Wesleyan missions is the record of a triumphant progress; and the Wesleyan Church takes a front rank among the many agencies at work for the establishment of the kingdom of Christ among the nations wrapped in the ignorance of heathenism. She has honored God with her substance, and God has honored her above many. In the Missionary Notices for October we have a number of interesting letters from different parts of the field. An account is given of the organization of the which characterize the Plymouth Brethren first Telugu Methodist Church in Madras. Two young men of Telugu parentage are studying theology with the missionary, prepara tory to entering the work among the Telugus' who number 100,000 in Madras and 18,000, 000 in the whole of South India.

Rev. George Baugh, writing from Barrack pore, India, gives an interesting account of a trip through his district, which is nine hundred miles long, and contains a population of a hundred millions. He may well ask:-' How long will it be ere Methodism is fairly abreast of the demands of such multitudes ? From China we have accounts of streetpreaching, with variable success. The increased intercourse with foreigners is changing the temper of the people, and they are becoming more friendly to the missioneries. New fields of work, full of promise, are opening up on every hand, and call for laborers In the West Indies the work has been carried on vigorously in spite of powerful opposition from Romanism. A small church has been built by a membership of eleven persons near San Fernando, Trinidad, in the face of much opposition, of which the missionary writes: It is something unusual in the West Indies, that the raising, keeping, and expending of money should form no part of the minister's burden. For twelve months this little flock had been gathering their free-will offerings, and when a sum sufficient to justify the commencement of the work was found to be in hand, it was entered upon. They have a debt of about £12 to grapple with, and it pro-

mises soon to be met." At a meeting of the General Committee a copy of Bunyan's Pilgrim's Progress, translated into Chinese by the Rev. G. Piercy, was presented, and evoked much interest. A donation of £1,000 was also received from T. M. Harvey, Esq., to be devoted to aggressive work in the Transvaal. This donation has greatly encouraged the committee, and new work has been taken up. Cries for help are coming from all sections of the field, but the hands of the committee are tied for want of funds, and the pressure for money was never more keenly felt than now. We rejoice in the progress and success of our English brethren; and hope that our Canadian Church may folwithout God in the world.

# GREAT SUCCESS IN INDIA.

The early years of Christian missionary work in heathen lands are necessarily years of seed-sowing rather than of reaping. All time and money before the object sought becomes a practical achievement. It is not wise or just to disparage the beginnings of any enterprise. Yet the opponents of Christianity have often been guilty of this folly, in reproaching missionaries because the pagan growths of centuries have not at once given way before the preaching of the gospel. But when a missionary reports the number of converts who have turned away from idols to serve the living God, he has not reported the whole work. It cannot be tabulated. The educational and other preparatory work cannot be estimated till the harvest time, when the ripe results of the seed-sowing and patient toil shall be gathered into the garners of the Lord.

When we consider the bondage of ignorance, rejudice and habit, the growth of centuries of vice and superstition, we need not wonder that in countries like India the progress of the work has been comparatively slow; and we may feel assured that among the young on whom these chains have not been so firmly rivetted the greatest degree of success is to be expected. But the recent ingatherings in India have been most extraordinary. They are such as have never been witnessed in the whole history of modern missions, perhaps not even in the history of Christianity itself. It is the Lord's doing and marvellous in our eyes. The following facts are gratifying and wonderful.

From Ongole, 77 miles Nellore, the Rev. Mr. Clough, of the Baptist mission, reports that on the 16th of June, after careful examination, he and his native assistants commenced baptizing persons who had for some time been demanding it. In one day over July 16 they baptized 5,429. Between June 16th and July 81st, they baptized eight thousand six hundred and ninety-one (8,691), and still the work goes on. It would not now surprise Mr. Clough if the revival continued till twenty thousand were taken into the Church. These are not Europeans nor backslidden Christians, but natives hitherto heathen and idolaters.

clusive in this respect than regular Baptists. doubt, however, that the liberality of the If all this is correct, and the Baptist view of Government in opening public works to benefit the sufferers, and the efforts put forth by dorsed by Churches and divines, it is very the British public to relieve the suffering, have made a deep impression upon the naany controversy about the matter, or that tives. Christian workers in the most unpropitious fields of toil may be encouraged by remembering that the same Lord who is so richly blessing the labors of his servants in India, is ready to visit his people with similar blessings in other fields. We believe among the superstitious, but genial and simple-hearted The Missionary work of the British Wes French Canadians of our own country, a day will come when they will by thousands turn way with disgust from the priestly pretensions, which they now credulously accept instead of the uncorrupted gospel of truth. Every manifestation of God's saving power should strengthen the faith of his witnessing servants, and prompt them to more earnest and patient effort to extend his kingdom in the

#### THE CHILDREN'S HOME.

The governor of the Canadian branch of the Children's Home presented a statement of the aims and work of the institution to the late General Conference of our Church, held in Montreal. From this we learn, that this branch was established in 1878. The parent institution began its work in England nine years ago. It has passed eleven hundred children through its schools, and has five hundred in training at present. Nearly four hundred have been sent to Canada, who have been placed in suitable situations. Most of these have done well, some saving a considerable amount of money. At present there are twenty children in the Hamilton branch, ranging from two to fourteen years of age, for whom suitable homes are desired. \$350,000 have been expended in sustaining the work in all its branches. since its inception, all of which was raised by voluntary subscription. \$3,000 per annum is required for the work of the Canadian branch."

One of the commendable features of this institution is the comparatively thorough training given to the children before they are brought out to Canada and placed in situations. The principal objection to similar schemes of juvenile immigration has been this lack of training. The children have been sent out fresh from scenes of vice and shame, and employers have found them vicious and uncontrollable. Rev. J. S. Evans, Hamilton. is governor of the Canadian branch, to whom any donations may be sent.

#### DEATH OF FATHER CORSON.

The press was stopped last week to insert brief notice of the death of Rev. R. Corson, which occurred on the 8th inst. Father Corson entered the ministry on the Westminster Circuit in 1822, and was engaged in the active work until 1857, when he superanunated and located in Cobourg. A few years since he removed to Brantford, where he died. He has passed away in ripe old age, after a long and useful life. He was universally beloved among his brethren for his gentleness and Christian simplicity of character. Several of our aged brethren have been removed from

The General Conference decided that the Missionary Notices shall be discontinued in low with zealous though unequal steps in the | future; and that such missionary informagreat work of breaking the bread of life to the tion as it has contained should be published perishing millions of heathendom. Distance in the Guardian and Wesleyan. This will cannot cancel our obligation to care for the add to the interest of our paper, and we souls of those who have no hope and are | trust will present a strong reason to prompt all our ministers to labor to place the GUAR-DIAN in all the families of their congregations. The reading of these facts and incidents of missionary work cannot fail to awaken a great interest in the different fields of toil where our missionaries are sowing the seed of truth. An interesting letter from Brother great enterprises involve expenditure of labor, Eby will be found on the 6th page. It gives encouraging evidence that the Providence of God is opening up the way of our Church in Japan. The prospect in that country is inspiring to faith and effort. Missionaries in the mission districts are to send their communications to the missionary secretaries. We direct attention to the important statement. from the Mission Rooms in another column.

> A striking instance of the manner in which some baseless story, designed to disparage the Christian religion is invented and circulated, is mentioned by the New York Observer. The: chaplain of the Auburn State prison has recently written a letter to the Advertiser, in which he says that he has seen the following statement in the newspapers: "Among the convicts of Auburn prison are forty-two lawyers, twenty-seven clergymen and thirteen physicians." In refutation of this statement, he writes: " Allow me to say that the published" report ' of last year, most carefully prepared, shows the following:-Physicians, 5; lawyers, 8, and clergymen, none. There was: one put down as a minister who is now in the insane asylum, but he was never ordained, and cannot therefore be called a clergymen. Letters making inquiry concerning. this same allegation have come to me from different parts of the United States, and one even from South America, where it had been publicly asserted there were forty clergymen in Auburn prison. I was able to answer them all as I now answer the above. There is not now, nor has there been for many years, a. clergyman in Auburn prison as a convict."

A new brick church, a handsome and commodious structure, was dedicated last Sabbath 2,000 were baptized. Between July 6th and in the village of Aurora. The editor of this paper preached in the morning and the Rev. A. Sutherland in the evening. The churchcost a little over \$12,000, and will seat from 800 to 1,000 persons. It has two handsome towers, galleries on three sides, stained glass. windows, cushioned pews, and the whole arrangements are in good style. The gas for lighting the church is made on the premises .. Of \$6,000 which was unprovided, about \$4,000 Mr. Clough declares these are not persons was raised at the opening services and the

armoration

financial statement and appeal. Prof. Smith, of Newtonville, took charge of the organ. The church was thronged morning and evening with serious and attentive audiences. We congratulate Bro. Gee, the pastor, and his people on the successful completion of a church that is a credit to their enterprise and liberality, and which will doubtless be a centre of spiritual influences in the community, when those who inaugurated the enterprise have passed away to their reward.

The New York Tim s of October 1st speaks editorially of Dean Stanley, and, whilst not wishing to make his writings and influence the subject of an indiscriminate encomium, observes that all must agree on one point, namely, that no eminent ecclesiastic of our day has done more, by precept and by his personal conduct, to break down the barriers that separate the Christian bodies from one another, and to diffuse among Churchmen was once the distinguished badge of the disciples of the gospel. The same breadth of kindly feeling may be at the root of that good-will toward America and Americans which Dean Stanley has always exhibited, and which constitutes one of his most obvious titles to their esteem.

The Ontario Provincial Lodge of the United Temperance Association met in this city on Tuesday and Wednesday of last week. The reports show an encouraging increase in the finances and membership. Provision was made for a more thorough lecturing system and for a more vigorous prosecution of the iuvenile work. The lodge passed a resolution to the effect that the time has arrived when it is advisable and necessary to form a third political party with prohibition for its platform. The principal officers for the year are:-President, Rev. T. W. Campbell, Toronto Past-President, J. R. Miller, Esq., Goderich; Secretary-Treasurer, P. H. Stewart, Cookstown. The next meeting will be held in Toronto, the fourth Tuesday of November, 1879.

The negroes in Santa Cruz are in a state of insurrection. Thirty years ago slavery was abolished on the island. A Labor Act has been in operation which compelled the negroes to do a cortain amount of work, so as not to be in absolute charge of the whites. A year since the officials formed a new Labor Act, by which a negro could do what work he pleased and be paid ac cordingly. They were obliged to support themselves. This Act and the establishment of a steam sugar refinery on the island caused great dissatisfaction among the blacks. The Labor Act went into force October 1st, and the succeeding day a fearful massacre took place. A section of ten miles has been ravaged. The number of estates destroyed is 100. A large town has been laid in ashes and great destitution prevails.

Her Majesty the Queen, during her recent walks in the neighborhood of Balmoral, called upon several cottagers. The Queen thoroughly plea of poverty does not avail, seeing that enjoys the retirement of her Highland home, though Osborne is said to be her favorite resithe Prince Consort. At Osborne Her Majesty lives in quite a simple way—that is, for a Queen. princesses that there is nothing degrading in £786,000 from voluntary subscriptions, £447, knowing how to cook, and that it is every we- 000 from local rates, and £1,138,000 from the man's duty to be able to manage her own house-

We remind our friends that the Christian Conference of which we spoke last week, com: mences on Monday, the 21st inst. Parties out of the city desirous of attending this Con. gave an address on the present European giving reduced rates by the following railroads, viz:-Grand Trunk, Great Western, Northern, Toronto, Grey & Bruce, Nipissing. Apply to S. R. Briggs, or W. P. Crombie, Willard Tract Depository, Toronto.

LECTURE.—Rev. D. McDonald, M.D., of Japan, will deliver his lecture on "Japan, its People, Customs, and Institutions," in the Elm Street Church, of this city, next Friday evening. Dr. McDonald's residence in Japan | them. His view was a gloomy one. "It has has furnished him with material for an interesting lecture, and no doubt many of our readers will avail themselves of this opportunity of hearing him.

· In the report of the proceedings of the General Conference in last week's GUARDIAN, two speeches on the class-meeting question are ascribed to Rev. Dr. Jeffers. The first of these should have been credited to Rev. T. W. Jeffery. This correction is the more necessary, because these brethren do not take the same view of the subject.

# · LITERARY NOTICES

The Wave of Sabbath-school Song is the title of a collection of hymns and sacred songs, with music, published by the Book-Steward. The favorable reception accorded the S. S. Harp and the Organ will be extended to this new collection, when its merits become known. It is scarcely necessary to do more than mention the name of the compiler, Rev. J. A. Williams, D.D., as a recommendation of the book. The reputation of his fine musical taste guarantees the choice character of the selections. In The Wave we have the cream of most similar publications now on the market, and we have furnished hymns suitfamily circle. The need of such a collection has been felt, and we are glad the want is so well met. The reputation of the Book-room for furnishing choice sacred music, acquired by previous publications, will not suffer by this latest venture.

Saintly Workers. By F. W. Farrar, D.D. Macmillan & Co: London & New York, Publisher a This volume contains five Lenten lectures of the now celebrated Canon Farrar. The subjects of these sermons are: The Martyrs-The Hermits-The Monks-The Early Franciscans-The Missionaries. It is a little singular that Canon Farrar has selected his exemplary heroes from the Church of Rome; yet these discourses are marked by the characteristic eloquence and poetic feeling of the author. They indicate a wide range of reading, and great facility of expression and illustration. The author claims that he here touches on subjects respecting which he trusts all Christians are agreed. He is not an undiscriminating eulogist of the classes he describes. His treatment of his themes is fresh and vigorous.

#### NOTES AND GLEANINGS.

Persecution in China. Persecution is not yet at an end in China. There has recently been an outbreak at a town called Tsah-kia. The English Presbyterians have a flourishing mission at Swatau. with several out stations, some of which are distant from the mission headquarters. The station at Tsah kia is about a year old. The services were attended by a number of Chinese, among whom was Thou Lip-tshun, an applicant for baptism. One Sunday, when part of the congregation had gone home to dinner, a mob gathered around the chapel armed with knives and hoes, to assault those who had remained in the chapel, eight in number. They attempted to escape, but were pursued. One was caught at the home of his brother, and dragged out, beaten, and killed. The others were chased, and one was caught and beaten so severely that he and Nonconformists the fraternal spirit which died. The fate of the others is unknown. The literary men of the village are said to have been the leaders of the mob.

Words of Warning.

The Pacific Christian Advocate says: Wehope our readers will give attention to the "Irrepressible conflict" published in this number. It is taken from the N. Y. Advocate and will be finished next week. The stoicism on this subject is alarming. Many of our Protestant families under a mistaken notion that somehow they will have superior advantages are sending their daughters to Roman Catholic schools. It is stated that in this country to-day not less than thirty-five thousand of these girls are in Roman hands, and the managers of these schools boast that one out of every ten becomes a convert to Romanism. There is no possible excuse for this. These schools are the merest shams. The history of every age has proven that Romanism is exactly the reverse of an educator. Its corner-stone is laid in ignorance, and the whole structure rises on the plea that individual education and choice, except as it takes in Catholicism, is not to be tolerated. Better bury your daughters.

English Compulsory Education. The effects of the English compulsory education act are thus summarized by the Independent: "The number of children educated in England and Wales is nearly two million and a-half, out of a population of 22,712,566; and the total cost of such instruction is a trifle above thirtysix shillings a head (say \$8.64) per annum. The law's requirement that all children between the ages of five and thirteen must attend school is rigidly enforced. The parents who neglect or refuse to send their children to school are brought up before a magistrate and subjected to fine or imprisonment. The

in cases where such extenuation may be claimed, free education is given, and the exdence, since it was more closely associated with penses so incurred are discharged from board rates. The compulsory act passed parliament in 1870. In the year 1877 the total In an adjacent Swiss cottage her daughters were disbursements for public education in Enginstructed in the art of practical housekeeping land and Wales amounted to £4,520,000-a and domestic economy. The Queen taught the sum made up by £2,149,000 from the treasury,

school pence."

An Ex-minister's View.

Lord Carnarvon, who not long ago resigned his position in the British Cabinet, recently erence will be furnished with certificates situation. He expressed his fear that the Berlin Treaty "did not contain the elements of real permanence, so far at least as Europe is concerned." He pointed to Bosnia, where the whole strength of the Austrian Government, with 150,000 troops, is taxed to put down the insurrection. He condemned our protectorate of Asia Minor and our occupation of Cyprus; and then he turned to our financial position and prospects, and the bearing of our foreign policy upon been a very expensive year. We have exceeded our income. We have incurred debt. We have not paid the debt as we have gone along. We have accepted liabilities, and those liabilities are of such a nature that they grow as they remain on our hands. He said at a trying moment—with extreme depression of trade at home, with heavy taxation, with uncertainty hanging like a cloud over the course of events in Europe, with the certainty of heavy responsibilities upon our hands-our Government have chosen to make a great and important change in our policy in India, and to risk a war from which neither profit nor glory can be gained."

# Progress in France.

Dr. Fisch, a French evangelical, pastor gives a most hopeful report of the prospects of Christian Protestant work in his coun. try. He says:-"The present moment is certainly one of the most favorable that has ever occurred for the evangelization of France. A new spirit seems to have taken possession of the people . . . A new school has appeared. Men of thought and feeling are assailing the absurd maxim that able for Sunday-schools, prayer-meetings, and the it is wrong to change one's religion. They are inviting their countrymen to abandon traditions and practices in which they have the Blenheim Circuit in behalf of the Endowceased to believe, and to choose for themselves and their families that Protestantism. which is as needful for the maintenance of modern society as Catholicism was for the resuscitation of the Middle Ages. This is an absolutely new fact in our history, and it opens up before us an horizon full of promise. And it so happens that just now we enjoy the fullest freedom, at least in practice. We can go where we like, and are sure to be received with hearty sympathy. Two new features characterize the present epoch. First, we see a great many women coming to hear our sermons and lectures. Now, Catholicism in France finds its chief support in the women. The second fact is that in several; towns we have been able to reach all classes of the population, and this since 1830, we had never succeeded in doing. It is true that it is the lectures which chiefly attract the bourgeoisie. Well, let us lecture until by this means every town in the land has heard the message of the Gespel."

## BRIEF CHURCH ITEMS.

PINE GROVE.—The new church at Pine Grove was opened last Sabbath, 13th inst.

Nовтн Силтилм.—А literary and musical en-

ertainment was held in the Methodist Church on the 16th ult.

GUELPH.—An oyster social, with a literary and musical entertainment, was held in the Dublinstreet Church on the 11th inst.

STANSTEAD .- A successful concert and supper was given in the Methodist Church, Stanstead. on the 27th ult.

VICTORIA ROAD .- Rev. H. Wilkinson has commenced a series of revival meetings at Bexley appointment and the prospects are excellent for a good revival.

MOOREFIELD.-Rev. J. R. Isaac, Moorefield. writes that a glorious revival is in progress in that village. It began in a four-days' meeting and promises to continue and spread. Rosseau.-Bro. Dracass acknowledges the gift

of a handsome Bible, a copy of Wesley's Hymns, and a cushion for the pulpit of the new church at Seguin Falls.

THURLOW CIRCUIT .- Special services are being held at the Plainfield appointment with encouraging prospects. Ninety persons have presented themselves as seekers of salvation.

Talbotylle.—The new Methodist Church was opened on Thursday, 10th inst. Rev. E. B. Ryckman, M.A., President of the London Conference, preached in the morning. A successful tea meeting was held in the evening.

BROCKVILLE.—The annual tea meeting of the Methodist Church in Brockville was held on the 10th inst. Addresses were delivered by Revs. Dr. Elliott, E. A. Stafford and others. Choice selections of music were furnished by the choir. CHATHAM -The anniversary services in connection with the Park-street Church, will be held on Sunday, 20th inst. The services will be conducted by two former pastors of the church-

Rev. Alex. Langford, who will preach in the

morning, and Rev. W. S. Griffin, in the evening. RED RIVER DISTRICT .-- Rev. J. F. German Chairman of the Red River District, left Winnipeg on the 24th ult., to visit the mission stations in the Little Saskatchewan District. On his homeward trip he will assist at the dedication of an edifice at Palestine.

STIBLING CIRCUIT.-Rev. J. W. Savage writes that they were to commence a series of special services in the Stirling Church on Monday last Three services daily will be held for the first week. The chairman of the district and others have promised to attend.

JORDAN.—The new Methodist Church at Jordan Station was opened last Friday evening. A report was read by Rev C. W. Hawkins, showing a debt of over \$1,200 remaining, which was given to Rev. W. J. Maxwell to dispose of. He called for subscriptions, and in a short time announced that \$1,260 were subscribed. The dedication accordingly took place on Sunday.

Collingwood,-The trustees of the Methodist Church, Collingwood, have decided upon extensive improvements. The entire walls, seats and woodwork are to be painted, and other improvements made externally and internally. The congregation will meet in the lecture-room, as the church will not be ready for occupation for about two weeks.

PALESTINE, MANITOBA.—Rev. W. R. Morrison writes that he has entered upon his new field of labor under very favorable auspices. A parsonage has been rented and \$50 appropriated for furnishing. A Quarterly Board has been formed and liberal appropriations made to supplement the mission grant. Two new appointments have been opened, making seven preaching places on the mission, and other new settlements are demanding attention. The people have shown their minister much kindness, which is highly appreciated.

HAGRESVILLE -- Rev. G. Brown writes :-- A circuit convention was held at Hullsville on Friday, the 4th inst., which proved successful in every respect. Matthew Gill, Esq., was elected president. The subjects discussed had a bearing on the importance of sustaining the class-meetings, prayermeetings, and Sabbath services; also the best method of securing a revival of the work of God on the circuit. Bros. Campbell, Decew. Harrison. Hind and others took an active part in the day's proceedings. As a result of the convention, we are commencing special services at Osborne Church with encouraging prospects.

STRATFORD.—The Stratford Beacon of last weel says :- The Sunday-school of the Central Methodist Church held its anniversary last Sunday and Monday. On Sunday morning the paster, Rev. Dr. Williams, addressed the children from the fifth commandment, and in the evening discoursed to a large congregation on the relation of the Sunday-school to the Church. An open service of the school was held in the afternoon, which was largely attended by an audience that seemed to be in sympathy with the service. On Monday evening there was a good audiencemuch larger than is usually seen at such service. The singing and other exercises by the children were much appreciated, as were also the addresses by Mr. Huston, the superintendent of the school, Rev. R. R. Maitland, Rev. H. Hughes and Dr. Williams. The singing was under the direction of Mr. J. J. Bunting and Miss M. H. Myers, to whom praise is due for this very pleasant and successful anniversary.

# PERSONAL.

General Grant will spend the winter in Paris. Dean Stanley is making a tour of the States and Canada. He will visit Canada this month: Lord Dufferin will sail for England on the 19th

-Rev. J. C. Ash, of Ameliasburgh, has returned fom a visit to England.

-Rev. Dr. McDonald has been lecturing on Japan through Prince Edward County.

-The Rev. J. H. Johnson, M.A., is engaged on ment Fund of Victoria College.

-Mrs. Youmans has been lecturing in the Lower Provinces with great success. She has spoken several consecutive nights in the same place to mmense audiences. ~ -Mr. J. Coburn, an estimable local preaches

of Corrie, was lately made the recipient of a purse of \$23, on the occasion of his removal to Fordwich. -We regret to learn that the Rev. Edmund S.

Jones, of Learnington is very ill with typhoid fever. His indisposition commenced on the 6th lent care and the blessing of God, we hope for a speedy recovery.

-Rev. Francis Berry, a minister of many years' standing in our Church, has removed to Michigan and taken a supernumerary relation in con-Church. Mr. Berry has been very successful in his work, and held the position of chairman of the district for several years.

# RELIGIOUS INTELLIGENCE.

THE clergymen sent to Cyprus by the English Society for the Propagation of the Gospel were instructed to work with the priests of the Greek Church already on the island.

DR. PUSEY has published a letter addressed to Confession not Discouraged by the Resolutions Accepted by the Lambeth Conference."

In consequence of the proclamation of amnesty by the Grand Council of Switzerland to the Catholic priests who are exiles, they are returning to their parishes, and there is great rejoicing among the faithful thereat.

THE Weslevan mission to the Friendly Islands in the South Pacific, instead of being a charge to the society, now contributes about \$10,000 a year to its treasury. Freely they have received and now as freely they are giving in return.

THE American Missionary Association announcthe current expenses of the year. Eighteen months ago the debt of the association was \$90,-000, but it has been reduced to \$40,000.

According to the latest report, the Canada Presbyterian Church has 4 synods, 33 presbyteries, 618 ministers, 747 pastoral charges, and 120,-000 communicants. There were 11,000 baptisms last year and the collections for all purposes aggregated \$1,300,000.

THE Cutholic Review estimates the contributions of American and British Christians to foreign missions at \$6,000,000 a year, and those of Catholics at \$1,200,000, of which it says only about \$33,000 are given by the 7,000,000 Catholics in the United States.

A Bible-reading community of eighty souls has been found in the town of Corato, in the Neapolitan province of Italy. It is the outgrowth of the present of a single Bible, in 1860, to an imagemaker of the place, who being converted by its perusal, added the work of Bible distribution to

THE Catholic Propaganda have it in contemplation to erect three Bishoprics in Bosnia. There are 120,000 Catholics in that province, who are now under the direction of a Vicar Apostolic. In the adjoining Vicarate of Herzegovina, there are 40,000 Catholics. The well-known Croatian Bishop, Dr. Strossmayer, bears the title of Bishop of Bosnia and Sirmium.

THE American Missionary Association is not only meeting its current expenditures with its receipts, but is working down its debt. Its fiscal year closed September 30th, with a balance of about \$6,000 over expenses, which may be applied to its debt. In September it received in cash and pledges a little over \$4,000 directly for the debt; thus reducing the amount, if all pledges are paid, from \$41,158.68, as recently published, to \$31,000. The friends of the Association ought to appreciate the economy of this management, and respond by liquidating the entire debt before the annual meeting, Oct. 29th. The efforts of the society ought not to be embarrassed by even a small debt.

THE Rev. Professor Witherow, Moderator of the Irish General Assembly, has issued a lengthened address to the ministers and members of the Presbyterian Church on the subject of the scarcity of candidates for the ministry. The address states that theological students are not now so numerous as they were thirty years ago, notwithstanding that two colleges have been provided since then. In 1848 there were 82 probationers and ministers without charge, while now there are only 41. In the same year there were 95 students reported by presbyteries as passing through the different stages of theological study between graduation and licence, while at present there are only 48.

THE General Committee of the Irish Methodist Conference held its first session in Dublin recently. This is a new experiment in the administration of the affairs of Irish Methodism, and seems to have been rendered necessary by the recent union of Methodist denominations. Instead of separate committees to manage different departments as heretofore, one large committee now transacts the business of the Home Mission chapel and education funds, together with other matters. At the meeting just held it was resolved that as the Home Mission Fund had been recently augmented by the bequest of the late Mr. Wisdom, a sum of £2,000 should be allocated to the reserve fund for ministers' residences.

THE Roman Catholic bishops of the South have ssued a circular appealing to their Northern colleagues for funds for the "erection of chapels and schools" for the colored people. Bishop Gross, of Savannah, in an episcopal letter to his clergy and laity, calls attention to the vast numbers of negroes who are residents in Georgia. He says: "Their immense number and their lowly conditions are as clearly evident to all as the noon-tide sun. This immense multitude is here; they live in our midst; they are civilly our fellow-citizens. It is, therefore, our bighest interest that the negroes be educated. In Savannah and other parts of our diocese there are many colored Catholics, whose piety has been a source of consolation to us. A great drawback to their conversion is our want of pecuniary means, to erect schools and churches and to send the missionary priest among them." To secure these means, he recommends that collections be taken every year.

THOUGH most of the Primitive Weslevans have united with the Irish Wesleyan Conference, yet it appears a section of the membership instead of following their preachers have remained in connection with the Irish Episcopal Church. The secretary of the Episcopal Church Society, formed to induce the Wesleyans to remain in the Church, writes as follows: "I am happy to say that a great number of Methodists have boldly refused to follow their preachers in their treachery to the Irish Church, or to be lured by fair speeches into the Weslevan Union. They stand on the old lines-will not turn their back on the old Church, but will allow no man or company of men to deprive them of the usages and discipline of Methodism, which God has so abundantly blessed to them and to their ancestors. They are Methodists, and will continue so to be, within the Irish Church. Our society has now eight lay preachers and 120 unpaid local agents. It has gathered around its central assembly, of which the Lord Bishop of Kilmore is president over 1,000 members and nearly 5,000 people. Most of these would have been drawn into the Wesleyan Church, had the Society not been reorganized." It does not appear that all that have joined this new Society were previously Metho-

There is nothing in the purpose of Jehovah that militates against the salvation of any who hear the gospel.

- FROM THE MISSION ROOMS.

MISSIONARY MATTERS AT THE GEN-ERAL CONFERENCE.

At the recent session of the General Conference, the condition and prospects of the misthe Archbiehop of Canterbury, entitled "Habitual sionary work received a large share of attention At present we refer to only a few of the most important conclusions reached. It scarcely need be said that

elicited a good deal of discussion, and the most

careful thought of the Conference was directed to

the consideration of measures by which it might be reduced. The prominent thought with all was

the necessity of

wherever this could be effected without impairing efficiency. It was acknowledged by many of the laymen present that, looking at the matter from a business standpoint, great economy had es that the current receipts will probably meet been exercised in the management of the Society's affairs; but in view of the heavy debt it was necessary to make some extraordinary effort to meet the case. It was largely in view of this necessity that the Conference resolved to

> REDUCE THE STAFF at the Mission Rooms, by electing only one Secretary, instead of two. This will prevent any appreciable amount of outside work being done by the remaining Secretary, after the close of the present Conference year, at which time the reduction takes effect; but it will effect some saving in the Society's expenditure. It was also osolved to

DISCONTINUE THE "MISSIONARY NOTICES," and instead thereof to publish all missionary information in the columns of the GUARDIAN. It was also resolved to make a change in the method of publishing the Annual Reports, by which it is hoped a saving of some hundreds of dollars may be effected. Then in regard to appropriations, it was decided that the Central Board should

KEEP WITHIN THE INCOME

from regular sources (i. c., subscriptions and collections and juvenile offerings), and that income arising from legacies and miscellaneous sources should be employed in reducing the debt. But the most important resolution of all was that wherein the General Conference resolved to grapple at once with at least

ONE-QUARTER OF THE DERT.

The resolution referred to is as follows:-" That a sum equal to one-fourth of the debt-say \$16,000-be divided among the Annual Conferences, in proportion to the amounts raised for missionary purposes last year, and that the sums so allotted be divided by the Conference Missionary Committees among the various districts, to be raised and paid to the General Treasurers towards the liquidation of the debt." We feel persuaded that everyone will see at

EQUITY AND REASONABLENESS of the above proposition, and that prompt and vigorous effort will be made to realize it. The Society had reached a point when a part of the debt must be provided for in some way, and there seemed but two possible methods of doing it: the one was the wav indicated in the above resolution; the other was to make it a first charge on the income of the year, which would be tantamount to taking it out of the pockets of the missionaries, already very much underpaid. Let it be understood,-this

debt is the DEET OF THE METHODIST CHURCH. and every member of the Church is morally

bound to contribute towards its payment. Taking last year's income from regular sources as a basis, we find that it will require from

TWELVE-AND-A-HALF PER CENT.

on last year's givings to make up the requisite sum. That is, a circuit which gave \$100 will raise \$12.50; one which gave \$200 will raise \$25, and so on. A sum so small can be raised without the slightest difficulty. The only fear is that being so small, some circuits will neglect to make any effort at all. But although the amount from each is small, the aggregate is large, and will greatly relieve the society.

It is probable the Conference Missionary Committee, when dividing the sum total among the districts, may designate the way in which it is to be raised. At the same time it may not be out of place here to

SUGGEST SOME METHODS by which the end may be accomplished.

In circuits possessing a fair amount of financial ability, the quieter way is the best. Suppose such a circuit has to raise thirty or forty dollars for this special object, can there not be found some six or eight persons who, by a special

DONATION OF \$5 EACH. will settle the whole thing in five minutes? From what we have heard, we have no doubt this method will be adopted in many cases. Where this is impracticable, a collection at each appointment would probably meet the case. In other instances, it might be advisable for the missionary collectors to have a separate column in their collecting books, and to enter therein special gifts towards the debt till the requisite amount is raised. Lastly, if other methods fail, or cannot be carried out, are there not to be found, in every circuit, one or two good sisters who, by means of .

A QUIET SOCIAL OR TWO, could raise the needed sum, and thus obviate the necessity for a public appeal? If there is

only "a will," it will be easy to find "a way." It is worthy of remark that, immediately after the action of the General Conference on the subject, a lady connected with the Dorchester Street Church, Montreal, presented \$4 to her pastor as a first instalment towards the debt. Let every one who has the ability do likewise.

Whatever method is adopted, it is important that donations for the debt be kept separate from the ordinary income. It is also important that remittances be made without delay. Which of our circuits will be the first to speak?

Mr. McAll has opened, opposite the Paris Exhibition, his twenty-third place of preaching. About 1000 persons on Sabbath days, and 500 on

week days, who came for visiting the marvels of human art and industry, listen attentively to these plain and simple appeals. Even during the hottest days, most of the twenty-three halls were crammed. M. Armand Deille opened, near another gate of the Exhibition, a room, where a great work of God is going on. Hundreds of Roman Catholic Parisians have been already converted to Christ.

HYPOCRISY .- Many who would not for the world utter a falsehood, are yet continually scheming to produce false impressions on the minds of others respecting facts, characters, and

# CURRENT NEWS.

-The Paris Exposition, it is expected, will close November 10th.

-Belleville has contributed \$3,000 toward the endowment fund of Queen's University.

-The International movement is spreading to such an extent in Italy that the authorities find it necessary to resort to severe repressive measures. -Hanlan, the champion carsman, received a brilliant reception on his return to Toronto last week.

—There were 696 deaths from cholera at Casa-

bianca, Morocco, between the 7th and 24th of September. The epidemic is now decreasing. The petitions for the Scott Act in Lambton have been signed by upwards of 2,500 electors. 1,780 being the required one-fourth.

-There is a falling off in the value of the Canadian exports of sawn lumber this year, as compared with last year, of \$172.945. -The Reichstag has expunged from the Social-

ist Bill the article prohibiting Socialistic wri--Incendiary placards, despite the vigilance of the

police and military patrols, continue to be posted in St. Petersburgh, and pamphlets of a like kind are secretly distributed. -A Bombay despatch states that Yakoub Khan.

the son of the Ameer of Cabul, who was lately set at liberty, has been again imprisoned for the murder of a member of his escort. -On Wednesday, 9th inst., Hon. A. Mackenzie

resigned his position as Premier, and Sir John A. Macdonald was called upon to form a new Government.

Japan has suffered from storms and floods of unusual severity. The rice is destroyed, bridges swept away, traffic stopped, and a number of

lives lost. -Lake Superior is nearly two teet below its usual level, being lower than ever before known and it is alleged that the Mississippi is lower

than it has been for 16 years. -President Hayes has issued his proclamation intended to strike terror to the hearts of the lawless scoundrels disturbing the peace of New

Mexico. -Eighty-three million dollars were sent one way and another through the United States postoffice last year. The service shows an increase

of nine million dollars over the previous year. -The first car-load of iron ore from the Snowdon Mines arrived in Whitby at noon on Thursday. Two hundred tons are to be shipped from Port Whitby to Pennsylvania, where the ore will be tested.

-The Canadian awards at the Paris Exposition will number 132. Great complaint is made at the treatment given to Canadian appeals. The juries will not take the trouble to review their decisions.

-The Socialist Bill is slowly working its way through the Reichstag; the last stage passed was the second reading of clause five, an amendment exempting meetings connected with elections to the Reichstag and Diets being rejected. -The Moderate Republicans are pleased with Gambetta's speech at Grenoble, in which he affirmed the necessity of the Senate and modified his former utterances on clericalism. He thinks . the elections will give a Republican majority of 20 in the Senate.

-As the children of Chinese parents are prohibited from entering the public schools in California, some charitable ladies in San Francisco have organized a private school in which are gathered about fifty pupils of that despised race -The difficulties between foreign Christian missions and native fanatics continue in the Province of Fu Kien, China. Churches and: schools have been burned down by the rioters. The whole country is threatened with a great insurrection.

-The requisite number of signatures for the submission of the Temperance Act of 1878 have been obtained in Carleton Co., N. B., and the Governor's proclamation for the submission of the Temperance Act in Fredericton, N.B., has been

-A Berlin despatch says the Powers will not recognize Roumania formally until that Government complies with the treaty requirements respecting the equality of the Jews, which the Chambers are endeavoring to neutralize by legal trammels on the process by which Jews are to

secure their civil rights. —A Vienna despatch says Russia is still urging Roumania to conclude a convention granting right of passage for Russian troops through her territory for a minimum period of two years. Count Andrassy has so far induced Roumania to withhold her consent. The Russian army in Roumelia and Bulgaria still amounts, contrary to the treaty,

to 153,000 men. -The yellow fever in the South continues unabated. It is said four thousand loads of gar bage was used in filling up some streets in New Orleans and that this originated the scourge. The New York Chamber of Commerce reports receiving \$156,000 in subscriptions for the aid of the sufferers. Bordesux, France, gives 2,000 francs for the sufferers.

-A Paris correspondent, states the question of the influence of France and England respectively in Egypt has been settled by an arrangement giving M. Biligreere the administration of railways and ports, while M. Rivers Wilson takes the Ministry of Fnance. The Egyptian Government is expected to ratify this arrangement on

-A child of about two years of age, son of Mr. Adam Riffer of Erbsville, fell into a cask of water. on the 30th ult., andwas drowned. A few minutes after the child was missed its mother found it at the bottom of a large cask, which was sunk in the earth and full of water, and covered with boards. An inquest was held on the body on the 1st inst., by Dr. Wright, coroner, when a verdict of accidental death byj drowning was re-

-A despatch from Labore, India, says :- Tl o Civi and Military Gazette states that Gen. Sir Frederick Paul Haines, Commander-in-Chief of the British forces in India, will assume command at Peshawaur, where 35,000 troops are already concentrated. Reinforcements continue to arrive. War is considered inevitable. The Afghans are practising with heavy guns in the Khyber Pass, and it is believed Ali Musjid has been strengthened and armed with heavy siege guns.

-A correspondent of the Buffalo Courier, writing: of the Indian tribes of the North-West, states. that on the Umatilla reservation are 300,000 acres of the finest wheat land in Eastern Oregon, less than one per centum of it now being cultivated by the Indians, while the remainder is used by them as a range for their horses. This land will produce an average of forty bushels of wheat to the acre the first season, and from forty to-sixty bushels annually hereafter. Yet the Uma-tillas number but one hundred and fifty war-

#### THERE IS NO DEATH.

There is no death! The stars go down To shine upon some fairer shore, And bright in heaven's jewelled crown They shine for evermore.

There is no death! The dust we tread Shall change beneath the summer showers, To golden grain, or mellow fruit, Or rainbow-tinted flowers.

There is no death! The leaves may fall. The flowers may fade and pass away-They only wait through wintry hours The coming of the May. is the

There is no death! An angel form Walks o'er the earth with silent tread, He bears our best beloved away, 19

- And then we call them "dead."

He leaves our heart all desolate, He plucks our fairest, sweetest flowers— Transplanted into bliss, they now Adorn immortal howers.

The bird-like voice whose joyous tones Made glad this scene of sin and strife, Sings now in everlasting song, Amid the tree of life.

And where he sees a smile too bright, Or hearts too pure for taint and vice, He bears them to that world of light. To dwell in paradise.

Bo:n into that undying life, They leave us but to come again ; With joy we welcome them—the same Except in sin and pain.

And ever near us, though unseen The dear immortal spirits tread. For all the boundless universe Is life—there are no dead.

# Our Missionary Work.

FROM THE MISSION ROOMS. LETTER FROM THE REV. CHARLES S. EBY, B.A.

Koro, Yamanashi Ken, Japan, August 7th, 1878.

I have really forgotten when I wrote last, so that I hardly know where to begin to tell you of the march of events in my little world out here. This is the month when the supreme duty of every man of sense is to be as much of an oyster as possible, living rather passively than actively. Yet, I am loathe to let another mail go without a line from our corner of the vineyard,

I think I told you of our experience during the first month of our stay here, of our crowds of hearers, and of my pleasant visit at the Governor's. The powers that be seem to desire me to extend my work over the whole ken, and make public proclamation that I am to be well treated in all my visits to other parts outside of this city. About the first of June we moved into the Japanese portion of the property we have rented, and were able to fix up something like a kitchen. Besides that, however, we had to live in Japanese fashion, which means a great deal comfort. By the 12th of July, just before the intense heat set in in earnest, we were able to move into the new house, and, to us, after our months of watching and waiting, it was an in-

describable luxury.

During this time I was able to do but very little beside trying to oversee the building of the house—and that means terrible work in this country. I can conceive of nothing more trying. A great deal of the work I was compelled to do with my own hands, to have it properly done. So that with wearied limbs, and blistered hands, and tantalized spirit, I wrough: and longed for the end as one might long for heaven. Sundays we kept up two services. In the

morning we always had a nice congregation of perhaps a hundred people. Evening we could never accommodate all who came, and had no idea of the number of people. My assistant made several visits into the country, and was everywhere heartily received. Every week numbers came to me from many miles around asking me to go and preach in their villages,—in some cases, offering to pay expenses, and asking if money should be raised. I have received such invitations from at least twenty villages within a radius of thirty miles, each containing an average of perhaps a thousand souls or more. I hope to visit these places, and, with the young men who are helping me, to establish regular services,
—form regular circuits in fact. If the Lord gives me souls in these places, I intend to foster, as far as possible from the very beginning the spirit and practice of self-support. This will probably be nore practicable here than in any part of the field yet opened by our mission.

Before leaving for the district meeting in July, one young man had applied for baptism—a

doctor in the hospital, and a man of influence Our district meeting had to be postponed somewhat, so that I could leave my family in some e of safety and comfort. Scarcely had we got into the new house, when I started off, in company with my colleague, for Tokio. , We were glad to see the old place once more, and meet the brethren. Brother Meacham and family had, in the meantime, taken possession of the house we had leit. As was the case last year, all our deliberations showed remarkable unanimity of sentiment and faith in our work. We greatly missed our brother McDonald, but knew him present in spirit as he was often in our conversation. It would have cheered his heart, as it did ours, to have seen the marked effects of the year's regular discipline on the young men. It would do your heart good to see how beautifully they are falling into true Methodist line; in fact, they are becoming tremendously Metho-

It was no small pleasure to bave with us two

fatherly old gentlemen from Shidzuoka as repre sentatives, who seemed quite at home, and took their proper share in the proceedings. The meeting was one of spiritual blessing. I sent you from Tokio a copy of the proceedings, containing statistics, so that I need not repeat here. Altogether, this has been a year of solid advance and triumph for Methodism in this land. District meeting over, accompanied by Bros. Cochran and Hiraiwa, I hastened back to my ken, and found all well. . The day following our arrival was Sunday. In the morning the part of our house used as chapel, was packed, and Bro. H. poured out of the fulness of his heart message of peace to the people. Brother Hiraiwa is a power, I believe, a wholly sanc-tified soul, and God is with him. In the evening we prepared our yard for the audience by spreading matting and hanging Chinese lanterns. The place became packed—jammed: people went away who could not get near. Poor Hiraiwa was almost beside himself; and when one service was over, he announced that he would immediately hold another. The congregation adjusted itself: many who had to go, went away; others who could do so, now came in, until we were again packed nearly as full as before; and the good man ceased not until after eleven o'clock. Out of sheer exhaustion he had eleven o'clock. Out of sheer exhaustion he had to stop. Would to God my tengue was loose among this people. The following Sunday (last Sunday) the people came in just the same

way. Since my return, two more have applied for baptism—one a well-to-do merchant of this city, the other a young school-teacher.

Brethren, a great work is on, my hands and heart here. Pray for me, pray for my colleagues, pray for those whom the Lord may give us, pray that God may here raise up co-workers, and that upon us all may rest an unction from the Holy One, and through us may be seen the power from on high.

It was originally arranged that the Marquis of Lorne, H. R. H. The Princess Louise, and the Vice-Regal suite should leave England by the ironclad Northampton. This arrangement was reluctantly abandoned on account of the lateness of the season. It has been finally decided that the Marquis, with his suite, should sail by the Sarmatian on the 14th sloes. All this for himself ! All this to get the ! knew I could carry my part of the burden. It show is to possible or when the more manufactured or when the shows a state of the second of the seco November.

# SERMON.

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

reported of for the ochristian ocuardian WILLIAM WALTON.

OUT OF THE IVORY PALACES.

"All thy sarments smell of myrrh, and aloes, and cassia, out of the ivory palaces."—Psalms xlv. 8.

Among the grand adornments of the city of Paris is the Church of Notre Dame, with its great towers, and elaborated rose-windows, and sculpturing of the last judgment, with the trumpeting angels and rising dead; its battlements of quatrefoil; its sacriety, with ribbed ceiling and stat-ues of saints. But there was nothing in all that building which more vividly appealed to my plain republican tastes than the costly vestments which laid in oaken presses, robes that had been embroidered with gold and been worn by popes and archbishops on great occasions. There was a robe that had been worn by Pius VII., at the crowning of the first Napoleon. There was also a vestment that had been worn at the baptism of Napoleon II. As our guide opened the caken presses and brought out these vestments of fabulous cost, and lifted them up, the fragrance of the pungent aromatics in which they had been preserved filled the place with a sweetness that was almost oppressive. Nothing that had been done in stone more vividly impressed me than these things, that had been done in cloth, and

But, to-night, my friends, I open the drawer of this text, and I look upon the kingly robes of Christ, and as I lift them flashing with eternal jewels, the whole house is filled with the aroma of these garments, which smell of myrrh, and aloes, and cassia, out of the ivory palaces.

In my text the King steps forth; His robes rustle and blaze as he advances. His pomp, and power, and glory overmaster the spectator. More brilliant is He than Queen Vashti moving amid the Persian princesses; than Marie Antoinette on the day when Louis XVI. put upon her the necklace of eight hundred diamonds; than Annie Boleyn the day .. when .. Henry VIII. wel-comed her to his palace; all beauty and all pomp comed her to his palace; all beauty and all pomp forgotten, while we stand in the presence of this imperial glory, King of Zion, King of earth, King of heaven, King forever! His garments not worn out, not dust bedraggled; but radiant, and jewelled and redolent. It seems as if they must have been pressed a hundred years amid the flowers of heaven. The wandrobes from which they have been taken must have been sweet with clusters of camphire, and frankincense, and all manner of precious wood. Do you not inhale the odors? Aye, aye. They smell of myrrh, and aloes, and cassia, out of the ivory palaces. Your first curiosity to-night is to know why the robes of Christ are odorous with myrrh This was a bright-leafed Abyssinian plant. It was trifoliated. The Greeks, Egyptians, Romans, and Jews bought and sold it at a high price. The first present that was ever given to Christ was a sprig of myrrh, thrown on his infantile bed in Bethlehem, and the last gift that Christ ever had was myrrh pressed into the cup of his crucifizion. The natives would take a stone and bruise the tree, and then it would ex-ude a gum that would saturate all the ground beneath. This gum was used for purposes of merchandise. One piece of it no larger than a chesnut would whelm a whole room with odors. It was put in closets, in chests, in drawers, in rooms, and its perfume adhered almost interminably to anything that was anywhere near it. So when in my text I read that Christ's garment's smell of myrrh, I immediately conclude the exquisite sweetness of Jesus. I know that to many He is only like any historical person. An-other John Howard. Another fiendish Oberland. Another Confucius. A grand subject for a painting. A heroic theme for a poem. A beautiful form for a statue. But to those who have heard His voice and felt His pardon and received His benediction. He is music and light, and warmth, and thrill, and external fragrance. Sweet as a friend sticking to you when all else betray. Lifting you up while others try to push you down. Not so much like morningglories, that bloom only when the sun is coming up, nor like the "four o'clecks," that bloom only when the sun is going down, but like myrrh, per-petually aromatic—the same, morning, noon and night-yesterday, to-day, forever. It seems as if we cannot wear him out. We put on him all our burdens, and afflict him with all our griefs, and set him foremost in all our battles, and yet he is ready to lift, and to sympathize, and to help. We have so imposed upon him that one would think in eternal affront he would quit our souls; and yet to-night he addresses us with the

same tenderness, dawns upon us with the same smile, pitics us with the same compassion. There s no name like his for us. . It is more imperial than Czesar's, more musical than Beethoven's, more conquering than Charlemagne's, more elo quent than Cicero's. It throbs with all life. It weeps with all pathos. It groans with all pain. It stoops with all condescension. It breathes with all perfume. Who like Jesus to set a troken with an pertune. Who have been a very a token bone, to pity a homeless orphan, to nurse a sick man, to take a prodigal back without any scolding, to illumine a cemetery all ploughed with graves, to make a queen unto God out of the owest woman of the street, to catch the tears of human sorrow in a lackrymatory that shall never be broken? Who has such an eye to see our need, such a lip to kiss away our sorrow, such a hand o snatch us out of the fire, such a foot to trample our enemies, such a heart to embraco all our necessities? I struggle for some metaphor with which to express him. He is not like the bursting forth of a full orchestra; that is too loud. He is not like the sea when lashed to rage by the tempest; that is too boisterous. He is not like the mountain, its brow wreathed with the light-nings; that is too solitary. Give us a softer type, a gentler comparison. We have seemed to type, a gentler comparison. We have seemed to see him with our eyes, and to hear him with our ears, and to touch him with our hands. Oh! hat to-night he might appear to some other one of our five senses. Aye, the nostril shall discover his presence. He comes upon us like spice gales from heaven. Yea, his garments smell of pungent,

lasting, and all-persuasive myrrh.

Oh I that you all knew his sweetness. How oon would you turn from your novels. If the philosopher leaped out of his bath in a frenzy of joy and clapped his hands and rushed through the streets because he had found the solution of mathematical problem, how will you feel leapng from the fountain of a Saviour's mercy and pardon, washed clean and made white as snow, when the question is solved : "How can my soul be saved?".) Naked, frost-bitten, storm-lashed soul, let Jesus this night throw around thee the garments that smell of myrrh, and aloes, and

Your second curiosity is to know why the robes of Jesus are odorous with aloes. There is some difference of opinion about where these aloes grow, what is the color of the flower, what is the particular appearance of the herb. Suffice it for you and me to know that aloes mean bitterness all the world over, and when Christ comes with garments bearing that particular odor, they sugest to me the bitterness of a Saviour's sufferings. Were there ever such nights as Jesus lived through—nights on the mountain, nights on the sea, nights in the desert? Who ever had such a hard reception as Jesus had? "A hostelry the first, an unjust trial in over and terminer another, a foul-mouthed, yelling mob the last. Was there a space on his back as wide as your two fingers where he was not whipped? Was there a space on his brow an inch square where he was not cut of the briers? When the spike struck at the instep did it not go clear through to the hollow of the foot? Oh! long, deep, bit-ter pilgrimage: Aloes! Aloes! John leaned his head on Christ, but who did Christ lean on? Five thousand men fed by the Saviour; who fed Jesus 3. The sympathy, of a Saviour's heart going out to the leper and the adultress; but who soothed Christ? Denied both cradle and deathbed, he had a fit place neither to be born nor to die. A poor babel A poor lad! A poor young man!
Not so much as a taper to cheer his dying hours. Even the candle of the sun snuffed out. Oh Even the candle of the sun shuned out. Oh! was it not all aloes? All our sins, sorrows, be reavements, losses; and all the agonies of earth and hell picked up as in one cluster and squeezed, into one cup, and then pressed to his lip, until the acrid, nauseating, bitter draught was swallowed with a distorted counterance and was swallowed with a distorted countenance, and

fame in the world of being a martyr? All this in a spirit of stubbornness, because he did not like Augustus? No! No! All this because he wanted to pluck you and me from hell. Because he wanted to raise you and me to heaven. Because we were lost and he wanted us found. Because we were blind, and he wanted us to see. Be-cause we were seris, and he wanted us manumitted. Oh! ye in whose cup of life the sac-charine has predominated; oh! ye who have had bright and sparkling beverages, how do you feel toward him who in your stead, and to pur-chase your disentirallment took the aloes, the unsavory aloes, the bitter aloes? Your third curiosity is to know why these

garments of Christ are odorous with This was a plant that grew in India and the adjoining islands. You do not care to hear what kind of a flower it had or what kind of a stalk. It is enough for me to tell you that it was used medicinally. In that land and in that age, where they knew but little about pharmacy, cassia was used to arrest many forms of disease. So when in my text we find Christ coming with garments that smell of cassia, it suggests to me the healing and curative power of the Son of God. "Oh! you say, "now you have a superfluous idea. "We are not sick. Why do we want cassia? We are athletic. Our respiration is perfect. Our limbs are lithe, and in these autumnal days we feel we could bound like the roe.". I beg to differ, my brother, from you, None of you can be better in physical health than I am, and yet I must say we are all sick. I have taken the diagnosis of your case, and have examined all the best authorities on the subject, and have come now to tell you that you are full of wounds and bruises and putrefying sores which have not been bound up, or mollified with cintment. The marasmus of sin is on us—the palsy, the dropsy, the lepton Street—the allopathic and the homocopathic determined by the dropsy is a superior of the street. doctors having given him up, and his friends now standing around to take his last words—is no more certainly dying as to his body than you and I are dying unless we have taken the medi-cine from God's apothecary. All the leaves of this Bible are only so many prescriptions from the divine physician, written, not in Latin like the prescriptions of earthly physicians, but writ-ten in plain English, so that a man, though not a fool, need not err therein. Thank God that the Saviour's garments smell of cassia. If you have not taken the healing medicine of the gospel, you are dying a death which will not, perhaps, put your body into the cemetery just now; but you are dying a death which will leave the soul in a grave whose headstone is inscribed with this editaph :- "In memoriam. Here lies a man who missed heaven. This is the second death. Born some years ago on earth. Died last night in eternity!"

"There is a death whose pans Outlasts the fleeting breath; Oh, what eternal horrors hans Around the second death!"

Suppose a man were sick, and there was a phial on his mantel piece with medicine he knew would cure him, and he refused to take it, what would you say of him? He is a suicide. And what do you say of that man who, to-night, sick in sin, has the healing medicine of God's grace offered him, and refuses to take it? If he dies he is a suicide. People talk as though God took a man and led him out to darkness and death, as though, he brought him up to the cliffs and then pushed him eff. Oh, no. When a man is lost it is not because God pushed him off; it is because he jumps off. In olden-times a suicide was buried at the cross-roads, and the people were accustomed to throw stones upon his grave. So it seems to me there may be in this house to-night a man who is destroying his own soul, and as though the angels of God were here to bury him at the point where the roads life and death cross each other, throwing upon the grave the broken law and a great pile of mis-improved privileges, so that those going by may look at the fearful mound, and learn what a spicide it is when an immortal soul for which Jesus died, puts itself out of the way.

When Christ trod this planet with foot of flesh the people rushed after him—people who were and those who, being so sick they could not walk were brought by their friends. Here I see a mother holding up her little child and saying : "Cure this croup, Lord Jesus. Cure this scarlet fever." And others saying: "Cure this ophthalmis. Give ease and rest to this spinal distress. Straighten, this club-foot." ... Christ made every house where he stopped a dispensa-tory. I do not believe that in the nineteen centuries that have gone by since his heart had got hard. I feel that we can come to-night with all our wounds of soul and get his benediction. Oh! Jesus, here we are. We want healing. We want sight. We want health. We want life. The whole need not a physician, but they that are sick. Blessed be God that Jesus Christ comes through this assemblage now, his "garments smelling of myrrh"—that means fragrance—folly; it were sin. And yet, like everything else "and aloes"—they mean bitter sacrificial memories—"and cassia."—that means medicine and Nay, it has been perverted by the spirit of evil cure; and according to my text, he comes "out of the ivory palaces."

You know, or if you do not know, I will tell you rican and Asiatic elephants were twisted into all manners of shapes, and there were stairs of ivory, and chairs of ivory, and tables of ivory, and floors of ivory, and pillars of ivory, and windows of ivory, and fountains that dropped into basins of ivory, and rooms that had ceilings of ivory. Oh! white and overmastering beauty. Green tree branches sweeping the white curbs. Tapestry trailing the snowy floors. Brackets of light flashing on the lustrous surroundings. Silvery music rippling to the beach of the arches. The mere thought of it almost stuns my brain, and you say, "Oh, if I could only have walked over such floors! If I could have thrown myself in such a chair! If I could have heard the drip and dash of those fountains!" You shall have something better than that if you only let Christ introduce you. From that place he came, and to that place he proposes to transport you, for his "gar-ments smell of myrrh, and aloes, and cassia, out

of the ivory palaces."

Oh, what a place heaven must be 1. The Tuileries of the French, the Windsor Castle of the English, the Spanish Alhambra, the Russian Kremlin, dungeons compared with it. Not so many castles on either side the Rhine as on both sides the river of God the ivory palaces. One for the angels, insufferably bright, winged, fire-eyed, tempost-charioted. One for the martyrs, with blooded robes from under the altar. One for the King, the steps of his palace the crowns of the church militant. One for the singers, who lead the one hundred and forty and four thousand. One for you, ransomed from sin.

for me, placked from the burnings. Oh, the ivory palaces! To night it seems to me as if the windows of those palaces were illumined for some great victory, and I look and see climbing the stairs of ivory, and walking on floors of ivory, and looking from the windows of ivory, some whom we knew and loved on earth. Yes, I know them. There are father and mother, not eighty-two years and seventy-nine years, as when they left us, but blithe and young as when on their marriage day. And there are brothers and sisters, merrier than when we used to romp across the meadows together. The cough gone. The cancer cured. The crysipelas healed. The heart-break over. Oh, how fair they are in the ivory palaces ! And your dear little children that went out from you Christ did not let one of them drop as he lifted them. He did not wrench them from you. No. They went as from one they loved well to one whom they loved better. If I should take your little child and press its soft face against my rough cheek, I might keep it a little while; but when you, the mother, came along it would struggle to go with you. And so you stood holding your dying child when Jesus passed by in the room, and the little one sprang out to greet him. That is all. Your Christian dead did not go down into the dust and the gravel and the mud. Though it rained all that funeral day, and the water came up to the wheel's hub as you' drove cut to the cometery, it made no difference to them, for they stepped from the home here to the home there, right into the ivory palaces. All is well

with them. All is well.
When I was thinking out this sormon and had got to about this point, there was a knock at my door, and I received a telegram from a very dear ministerial friend. It read: "My wife just died. Funeral next Sunday. Will you be one of the 

is not a dead weight that you litt when you carry a Christian out. Jesus makes the bed up soft with velvet promises, and he says; "Put her down there very gently. Put that head which will never ache again, on this pillow of hallelujahs. Send up word that the procession is coming. Ring the bells: Ring! Open your gates, ye ivory palaces!" And so your loved ones are there. They are just as certainly there, having died in Christ, as that you are here. There is only one thing more they want. Indeed, than is one thing in beaven they have here to the there is one thing in heaven they have not got. They want it. What is it? Your company. But, oh! my brother, unless you change your tact you cannot reach that harbor. You might as well take the Baltimore and Ohio Railroad, expecting in that direction to reach Toronto, as to go on in the way some of you are going, and yet expect to reach the ivory palaces. Your loved ones are looking out of the windows of heaven to night, and yet you seem to turn your back upon them You do not seem to know the sound of their voices as well as you used to, or be moved by the sight of their dear faces. Call louder, ye departed ones. Call louder from the ivery palaces. When I think of that place, and think-of my entering it, I feel awkward; I feel as sometimes when I ave been exposed to the weather, and my shoes have been bemired and my coat soiled and my hair is disheveled; and I stopt in front of some fine residence where I have an errand. I feel not fit to go in as I am and sit among polished guests." So some of us feel about heaven. We need to be washed—we need to be rehabili-tated before we go into the ivory palaces. Eternal God, let the surges of thy pardoning mercy roll over us. I want not only to wash my hands and my feet, but, like some skillful diver stand ing on the pier-head, who leaps into the wave and comes up at a far-distant point from where he went in, so I want to go down and so I want to come up. Oh! Jesus, wash me in the waves of Thy salvation.

And here I ask you to solve a mystery that has seen oppressing me for twenty five years. I have asked it of doctors of divinity who have been studying theology half a century, and they have given me no satisfactory answer. I have turned over all the books in my library, but got no solu-tion to the question, and to-night I come and ask you for an explanation." By what logic was christ induced to exchange the ivory palaces of heaven for the crucifixion agonies of earth? I shall take the first thousand million years in heaven to study out that problem. Meanwhile and the work of the wind that problem. We have two men contrasted in the gospel. now taking it as the tenderest and mightiest of all facts that Christ did come, that He came with spikes in His feet, came with thorns in His brow, came with spears in His heart, to save you and to save me. "God so loved the world that He to save me. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Oh! Christ, whelm this audience with thy compassion. Mow them down like summer grain with the harvesting sickle of Thy grace. Ride through to night the conqueror

"Thy garments smelling of myrrh, and aloes, and cassia, out of the ivory palaces."

Oh! sinner, fling everything else away, and take Christ. Take him now, not to-morrow. This very night there may be an : excitement in your dwelling and a tremulous pouring out of drops from an unsteady and affrightened hand and before to-morrow morning your chance may be gone.

# Correspondence.

PROFIT AND LOSS.

The age in which we live is intensely utilitarian. The commercial spirit predominates everywhere; and before men can be induced to engage in any enterprise, they are anxious to know whether it is likely to pay. They are willing to put their time and their money into it, and to involve themselves in almost any amount of self-denying and even hazardous endeavors, if there be but any reasonable prospect of its prov ing to be a profitable investment. They will soar into the clouds, dive into the depths of ocean, or burrow in the bowels of the earth: they will stay at home all the days of their life, or "take the wings of the morning and dwell in the uttermost parts of the earth," if they can only receive an affirmation and trustworthy swer to the question, Will it pay? Nothing is too arduous or hazardous to be done or dared, so long as there is a reasonable hope of the balance in the end being on the right side of the account, and that a substantial quid pro quo will have been received for all the money, mind and muscle expended in it; but the absence of this takes the pith from any enterprise.

Now, all this is natural and right, having its root in an instinct planted in us by the Creator; to find fault with it, therefore, were worse than Nay, it has been perverted by the spirit of evil in every one of us. With the bulk of mankind, it is of the earth, earthy; unlike the spirit which becomes a man, it goeth not upward, but downnow, that some of the palaces of olden time were ward like the spirit of a beast. It needs not adorned with ivory. Ahab and Solomon had only to be reformed and educated, but redeemed their homes furnished with it. The tusks of Afand regenerated. It is a right thing, but it is on a wrong track, and needs to be turned into the right way. Surely it cannot be wrong to desire to make the best of life with its opportunities, and to turn the labor and travail which is inseparable from our earthly existence to the very best account; but in order to do this we need some higher motive to guide us than low

selfishness and greed.
"It is not all gold that glitters." There is much that passes for profit which would be more accurately described as loss, and much that, in the common judgment of men, is regarded as loss which in the end will prove substantial gain. There are that gain all and yet lose all; and there are that lose all and gain all at the same time. This paradox lies at the very core of our religion. Until we have grasped this truth we have never penetrated to the pith and marrow of our faith. What is the sum of that for which the bulk of mankind are striving? In other words, what constitutes "the world" which is in their heart, and which is the object of their pursuit? The scriptural analysis of it is familiar to every student of the Biole: "The lust of the flesh, the lust of the eye, and the pride of life." Three words express it all—pleasure, wealth, honor; and each of these to be understood in a low, sordid and sensual sense. Beyond question, all this, may be gained, and at the same time, everything that we can conceive to be included in what ought to be the supreme object of the pursuit of a spiritual and immortal being be lost. "What shall it profit a man if he gain the whole world and lose his own soul?" The innocent pleasures of life may indeed be, within certain limits, very proper objects of pur-suit; and there can be nothing wrong in the tem-

perate enjoyment of them. Certainly it is not a sin in itself to be rich. And reputation is said to be "the immediate jewel of the soul." Surely it cannot be wrong for any, human being to desire to enjoy the approval and good-will of his fellowmen. These are good things in themselves, though not the best, and he who meets them in the path of duty, secures them without the sscrifice of principle, or wrong-doing, should be thankful." But also, they are not always so gained. How few who enjoy the pleasures of this life in a very large degree without the blunting of the moral sensibilities and the hardening of the heart? We have it on good authority that even professing Christians living in pleasure may be twice dead and plucked up by the roots. Wealth is seldom gained in absolute consistency with justice and mercy. And there is a woe pronounced upon us when all men speak well of us. It is hard for us to be the admired of all admirers without thinking more highly of ourselves than we ought to think.

In a word, these worldly advantages are seldom scured without more or less of the sacrifice of real manhood, and their possession and enjoy-ment, all experience proves, are not particularly favorable to the development of the nobler elements of human character. Men of pleasure are seldom distinguished by that sort ism which makes men's memories like cintment poured forth. Men of wealth are apt to be highminded, to put their trust in uncertain riches rather than in the living God, and to forget that they are but men, that their wealth has no value in

the trumpet of their own fame without running a perilous risk of losing their balance? "How hardly shall they that have riches enter into the king-dom of heaven?" Unfortunately we are not left to mere inference to enable us to determine the dangerous tendency of pleasure and wealth and worldly distinction. The history of the ages is full of the memorials of the wreck and ruin of all the elements of manly and noble character which

has been wrought by them.

And yet the life which is spent without securng these is generally branded as a failure! Many a man has not enjoyed pleasure because fidelity to duty would not permit him to do so. The for these things. With the continual presence of so much evil to be remeved, and so much good waiting to be done, life becomes too real and too earnest to leave him any heart for the pursuit of mere selfish and worldly gratification. There are men who are not rich because they would not sacrifice their manhood or do violence to their conciences in order to secure it. They would have liked to have been rich, but they were not pre-pared to pay the price at which the prize was to be obtained. There are men who might have inscribed their names high up in the temple of Fame, but they have chosen to walk in an humbler path, because it happened to be the path of duty. They chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; for they had respect to the ecompense of the reward. And the state of the And doubtless there aromen who would have en-

joyed pleasure, have amassed wealth, and have chieved distinction and surrounded themselves with the pomp and magnificence of life, but God loved them too much to allow them to do so, forasmuch as he knew that it would not be consistent with their spiritual safety and the highest interests of their souls. God has chosen them in the furnace of affliction. He has given them "the valley of Achor for a door of hope." He has brought them down into the valley that they might be hidden at once from the fierce: the sun and the rage of the storm; and because in their poverty and seclusion, amid, it may be, the fierce battlings and sufferings of life, he might make them understand, more fully than they otherwise could have done, the sufficiency of his

One was a rich man, who was clothed in purple and fine linen, and fared sumptuously every day. The other was a poor man clothed in rags, covered with sores, and dependent upon charity for his support. The former of these died a bankrupt, though possibly he left thousands be-hind him; the latter died rich, though he did not leave a penny. The rich man died and was buried—his body in the grave, and his soul in the depths of perdition, where he was so poor that he had not so much as a drop of water to cool his tongue, though he was tormented in the fla ne: and the poor man died and had a convoy of angels to escort him home to heaven. The rich man found his life, and at the same time lost it; the poor man lost his life, and yet in a higher and better sense—nay, in the highest and best sense—he found it. And this history is constantly repeating itself. There are successes everywhere around us which, when their real character is revealed, will prove to be the most miserable failures; while, on the other hand, there are what, to the unspiritual, appear to be the most miserable failures, which will prove to be the most splendid successes. Profit will be loss, and loss will be profit; what men counted good will appear to be evil, and what we deemed evil will turn out to be the most essential and enduring good. Thus will the gospel paradox be explained; and the ways of God to man be justi-W. S. BLACESTOCE.

MINISTERS' SALARIES.

Mr. Editor.—Allow me space in your valuable olumns to reply to three several articles which appeared in your issue of the 25th ult. and 2nd inst. in criticism of mine of the 11th ult.

I may say at the outset that the aim of my article was not to advance the opinion that ministers are too well paid, but to discourage the practice that some ministers have of complaining of their "small pittance" before those who, although they support them, get much less, and through necessity are destitute of those convenences which the minister seeks to inculcate into their credulous minds, is an absolute necessity in his case; but which really is no more a necessity in one case than in the other. I do not say that this "error which some ministers fall into is by any means general. I leave it an open question on which every reader may be allowed to hold his

private opinion.
"Methodist Minister," in an elaborate article, magnitude, if desired. I might here ask if those ministers who, in effect, if not in words, say that the minimum of a minister's must be above \$500, or any other given sum, or the gospel can-not be dispensed, continue in the sacred office for the purpose of doing good or of receiving "loaves and fishes." Do not appearances seem to indicate, to candid men who look at the subject philoso-phically and in the light of reason and experience, hat our ministry is rapidly becoming a profession in which the matter of stipend is of paramount importance to its members. I hope the evil day when such will be the case to any alarming extent in our Zion, is yet in the far future. I am not an old man; but I have listened to the Metho-I am dist preaches of early days proclaim to the back-woodsman the gospel tidings from the platform of the log schoolhouse. I have walked with him in the mud and rain to the protracted meeting, and heard his tales of joy and sorrow by the cabin fireside.

"A man he was to all the country dear And passing rich with forty pounds a year.'
But as "Auburn" changed so has Canada, and with it the condition of our ministers and their circuit work. They are to day better educated, have more commodious churches and parsonages, arger salaries, smoother roads; and smaller circuits to travel, and now the poor cannot have the gospel preached to them unless the minister receives (Bro. Broley intimates)\$655.80 for doing it How does this coincide with Paul's "standard" o what a minister should be, as given to Timothy and Titus or of himself. Our once equalized population is fast becoming one of caste, and if ministers are to preach to all, they must of necessity adapt their way of living to the " million.' and not to the favored "upper ten.". Paul's finances were meagre and his wardrobe scanty, yet he "stood before kings." Our Saviour "had not where to lay his head," but the rich and learned came to him for instruction. Are these examples for the people to follow and the minister to disregard? I trow not.

'Bro Jackson' very emphatically asserts, that \$500 is a small stipend." for a minister;" intim-

ating that because be is a minister and I am not, therefore he is entitled to ride while I walk, or to live in a mansion while I live in a hovel, which teaching I hold is untenable from the standpoint of either scripture or precedent.

He would also advance the idea that the ma-

ority of the men of our congregations get from \$1.000 to an indefinitely large sum per annum, on which to live, and that they actually spend this amount in the sustentation of their families. In reply to which I may say that, in the instances in which merchants and farmers or any other class of people, have accumulated wealth, it has been owing to methods of rigid economy, prac-tised at some former, period when their receipts were small. The general rule in this country is this: Those men who begin life with no capital save a good mental and physical constitution, succeed in their purposes of obtaining wealth, while those who begin with money die in poverty to which I may add, those who get a stated income are apt to find ways of expending it as fast as they get it, whether it be large or small. It is perhaps well for Bro. Jackson that the facts in the case regarding the incomes of the people among whom he has, recently at least, "walked to and iro" are not easily accessible, or it would certainly be shown that he yet remains in one of the "conditions" (the least enviable) from which he professes to have emerged. He says "mind the sight of God, and that they will have to be and soul are what form the standard of the man, tried by the same rule, and judged by the same &c. Will he explain the distinction between &c. Will be explain the distinction between principle, in the last day, as the humblest and mind and soul as he comprehends it and tell us the poorest of their fellow-men. And if men's what we are to understand by "physical force,"

higher qualities" themselves fail of reward. Does he mean that a man who digs a ditch, gets pay for it, while the man who preaches a sermon does not. If such is the case, (I hold it is not.) and Bro. Jackson has been disappointed in the object for which he entered the "ministerial office," I am not surprised at the violence of the article to which he subscribes his name. haps if he will tell us what elements constitute a "standard" minister, it will go to show that he, as such, is constitutionally different from or

dinary mortals, and necessarily a failure. Bro. Broley makes provision for an expenditure of \$665.80, and wants more, or we may infer that claims of God and humanity pressed too heavily the gospel will be withheld, at least as far as he upon his head to leave him either time or taste is concerned in the matter. This needs no comthe gospel will be withheld, at least as far as he ment, it is self-explanatory. And to try to show that ministers perform such herculcan labors, by enumerating all that he does and a great deal besides, is simply futile in its object. Their labor is chiefly mental cultivation, which "men of common sense" consider a privilege to enjoy after their manual labor for the day is accom-plished. Ministers have the care of the church over which they are placed as watchmen; other men have the care of their business; both have to attend the services of the sanctuary, so that it matters not in what station of life we are placed. responsibilities rest upon us in nearly measure. A man only makes an exhibit of his "ignorance" by accepting a rule governing society as without exception. Facts prove that as water finds its level in nature, so do men in their several stations in life. Bro. Broley's last paragraph proves nothing further than that his experience is very limited respecting the matter in question, and that he prefers to palm off a modicum of [original] eloquence for our especial benefit. In conclusion, I might say that I have no desire to continue this controversv. although I am of opinion that an investigation of the relations in which ministers and people stand to each other, and their respective claims, would be productive of good to the Church as a whole, or I found back in Assembly to be a LAYMAN.

#### THE CONSORT AND RELICT OF THE LATE JOHN BLACK.

These two monesyllabic names, without prefix or suffix, in their severe simplicity, are adapted or recall to the minds of the older Methodists of Canada a true celebrity, a name that scores "will not willingly let die.": not because he was great, or eloquent, or titled for his learning was not extensive, and he never filled an office in the Church beyond that of a laborious superintendent of a circuit, yet he was upright, pure, faithful, honorable, amiable, wise, useful, and quaintly originaly. Therefore there ever will be an interest attached to any person in any way connected with him. Strange, therefore, that eight months should have elapsed since her death and no account formished to the public of her who was the companion of his bosom, the mother of his children, and his real help meet for thirtyeight long years, and his sorrowing widow another ten. No better adapted wife for an itinerant minister than Mrs. Black can scarcely be conceived of.
She was from nearly the same place in Ire-

land as himself, and she had been a very young member of a class he often went several miles to neet before he left his native land, when he was in the maturity of young manhood. But their paths diverged from each other for several years.

The family to which she belonged, whose

name was Byrne, came to Canada in the year 1820, and settled within the Johnstown district. Township of Yonge. Two young Irishmen, brothers of the name of James, not Metho-dists in Ireland, but of a family well-to-do and respectable, came to Canada about the same time as the Byrnes and took up land in the Perth' settlement. The place of their location was on the second line of Drummond, on oppo-site sides of the thoroughfare leading from Perth to Ottawa, thus confronting each other. In the great revival under the Rev. Franklin Metcalf. hey both became converted, and joined the Methodist Church. These two brothers, Phomas and Edward, heard of and sought out the Byrne family, and wooed and won the two sisters, Margaret and Mary. Thomas married Mary and Edward Margaret, afterwards Mrs.

Her first compubial joys were not long-lived they were very much dissipated by the death of her husband three years after marriago, leaving her a very little daughter and a small farm to manage. "Though cast down, she was not desmanage. "Though cast down, she was not destroyed;" and her good judgment and industry enabled her so to manage as to "keep the wolf from the door," and to really live in comfort.

In those days she was personable in appearance: a most excellent housekeeper, whose chalky loors, snowy table-cloths, and appetizing cuisine ter can spend a salary of over \$500. And I have singing, prayer, and "declaring the loving kindno doubt, from the ingenuity he possesses, could easily provide for an expenditure of far greater magnitude, if desired. I might here ask the loving and as a sort of "clergy reserve" by the control of the country reserve "butter than the was reif gossip was true, more than one made overtures

for her hand. But her countryman and old-time acquainance was destined to be the successful suitor. Sircumstances favored him as did those of Othello. He was appointed to the circuit on which she lived in 1828, one year before their marriage. Twelve months of pastoral opportunity ripened into esteem, love and marriage. The twelve months succeeding marriage were spent by Mr. Black on the Mississippi Circrit, whose nearest appointment could not have been more than ten miles away from Mrs. B.'s residence; so that either the preacher nor his circuit had to provide a parsonage for that Conference year, which

was 1829-30. At the beginning of the next year, 1830-31, I was appointed to the Perth Circuit; and, as I was usually prompt, I arrived before Mr. Black had moved his family to his new circuit, which was the old Cornwall, or Matilda Circuit; and I had a chance to make Mrs. Black's acquaintance, and to receive encouragement and sympathy from her in what was my first superinten-dency, at the early age of twenty-one. I had no coner arrived than she put me on the track of a delinguent whose case, for the honor of the Church and his own soul's good, required attention and discipline. I could not mend him, and,

after a time, I turned him out.

I was struck with the appearance of this Christian woman, (I do not say lady, the other term being higher,) at that time. She was not yet thirty years of age, fresh-looking, no crowsfeet about the eyes; not pretty (that is not the word), but comely, medium sized, and robust and healthy; her skin showed the true pink and white to the latest day I ever saw her. When she was elderly she was not sallow; her nose was a straight, sharp, Grecian one, and all her features well proportioned, bating a little prominence of the cheek bones, but a spacious forehead releemed them; a womanly white hand; and sprightly, though modest, in her movements, ex-emplifying in her dress the elegance of simplicity; and above all her charms, and the one that threw a radiance over all the others, was a cheer-

ul, ever-beaming countenance. No wonder that this woman, who ever gave the visiting members a cheerful welcome to the parsonage, who was more than pleasant when she went to their houses, who took nearly all domestic care and labor off her husband, so that he could give his full time to the circuit, and who, herself, from her co-operation in all the meetings for the benefit of the circuit, despite a large family of nine children, should have been a popular preacher's wife. Who ever heard of her making trouble her making trouble?. Or who ever heard her complained of by a single soul in any one of their

fifteen places of residence together?
'But it pleased the Lord in his inscrutable wisdom most sorely to try this precious woman. Her dear husband and all her nine children were aken from her but one; and she had other trials besides. To omit some of these, one was the almost total loss of sight for many years, brought on by night-watching and night-reading for the consolation of her dying husband. A long series of afflictions and heavy expenses very much dissipated her means, which, joined to the reduction of her allowance from the Conference, it is feared, placed her old age in straits she should never have been allowed to endure. Nevertheless, she was enabled to bear up under all, and was " more than conqueror through Him who had loved her.

\*It is, perhaps, a small thing to mention, yet it has some significance, to say that she was an elegant carver; and that to her, when her husband's colleague in 1832, I owed my first effectual lesson in doing that part of the honors of the table.

She spent her latter years (and ended ber at the residence of her son. Mr. John Summerfield Black (named after the eloquent Methodist orator) in the village of Stirling, north of Belleville, a Our only detail of her death is from that son.-May God be gracious to him and help him to walk in the footsteps of his godly pa rents!-" On Sunday, February the 10th, [1878, she returned from church quite ill. The disease appeared to be congestion of the lungs. On the following Sabbath (the 17th), at the same hour or which she was taken ill, she peacefully departed." This bereaved one, with filial piety, testifies of his honored mother that "she ever lived a sincere Christiau," May God help this son of my friends to exemplify this same character, which is "the highest style of man." Amen.

She leaves two grandsons, Revs. Thomas and William Madden, in the ministry of the Gospel. All that remains to be said is that her native place was Arslaugh, County Wicklow, Ireland, and that she was aged 75 years and ten mouths when she passed away from earth.

JOHN CARROLL.

THE LEGAL DEFENCE OF THE OKA INDIANS.

Sin, -As so many have written to me for information about the legal defence of the Oka Indiaxe, and as it is impossible, in my volunteer capacity as secretary pro tem- of the Civil Rights Alliance, to reply to the questions separately, I avail myself of your friendly columns.

It must be remembered that the Alliance as: sumed the responsibility of the Oka defence in the full expectation of some liberal support from the Church under whose denominational care the Indiana remain. It has been a source of disappointment to find that some leading minisisters and laymen labor "under erropeous only ions as to the legal position of the Okas, and would have long ago abandoned their defence, notwithstanding the many facts which go to prove that the Indians have inclienable rights, though they have become Protestants. I have personally met some very prejudiced objections from leading Methodists, showing a total ignorance of the simple claims made for the Indians, as well as a confusion of ideas on the events generally. I am sorry, too, to say that I have received some written personal abuse of the Rev. Mr. Borland and myself from leading Methodist gentlemen for our "persistence in stirring up the question." It is as well that this should be known; because the opposition is so unreasonable and so miserably unfair. It is just possible that this opposition may succeed; for unless something substantial is done by the Methodist body towards defraying the law expenses, the Alliance will be obliged to return to it its whole responsibility and care. So far the largest bulk of the legal expenses, as well as the material support of the people for two winters, have been borne by Congregationalists and Prosbyterians. Though we well know the great burdens now upon your shoulders as a body, it seems only reasonable to expect that af-ter pleading in the Guardian for \$1,000 for several months, no more than \$89.15 should be received. Previous to the appeal in your paper hundreds of dollars were contributed by Congregationalists and Presbytcrians at different times one Scotch Presbyterian family in Montreal sending a cheque for \$60, which was paid to Mr. Maclaren, our advocate. Mr. J. A. Mathewson, as usual, has been a friend too often called upon. The Alliance is in debt to its advocates, and soon will have to employ them again, with every certainty of success. Success will mean renewed and solid strength to the interests of the Metho-

I may say that all the funds which have come to me from every source have been and will be acknowledged in the GUARDIAN only. The work of the Altiance, even its postage, is not charged to it. Being compelled by other pressing duties to resign my office, I would ask those who wish to Mr. I. S. McLachlan, Treasurer C. R. A., 480 St. Paul Street, Montreal. I hope still to do my share of work in behalf of a people who are wronged by their enemies, and by no means encouraged by those who should be their friends.

W. GRO. BEERS.

Previously acknowledged ...... \$78 90 "Collected in Thurso"..... 9 25

The following will inform friends of the position of legal affairs:

MONTBEAL, 28th Sept., 1878.

Mr Dear Dr.,—The cases that I have now on hand for the Oka Indians are:

1. The original suit about church lot in which we got a judgment on the forged paper in June, and which will come up again next month, to be

advanced another stage.

2. The action to compel the Seminary to rebuild the church and for \$20,000 damages.
3. Eight actions of damages for \$2,000 each

for the eight Indians who were prosecuted for riot and discharged by the Grand Jury. 4. The prosecution of Indians on 3 indictment against each for burning the Roman Catholic

church, &c., on which two juries have disagreed and which will come up in January.
5. Two appeals to the Queen's Bench from judgments of District Magistrate DeMontigny, convicting Indians for cutting trees.

Yours truly, John J. MacLAREN. Dr. W. Geo. Beers, Montreal.

# JOTTINGS FROM LONDESBORO'.

MR. EDITOR, -Allow me first of all to congratulate you upon your re-election; it must be gratifying to you—and I am sure it will be most gratifying to the Church at large. Our campmeeting, advertised in the GUARDIAN of the 11th of September, was eminently successful. The first few days were very trying, on account of almost incessant wind and rain. But God was with us from the first, and gave us promise of success. On Saturday the storm cleared away, and left us pleasant weather till the close. The gathering on Sabbath was very large, the people well behaved, and mostly devout. On Monday the Holy Spirit came down with great power, and prayer and praise were general and earnest. On Wednesday evening it was thought there was hardly one present unmoved. A great many gave very clear and satisfactory testimony to the reception of perfect love, and others to a consciousness of pardon. Our class-leaders were gloriously baptized; and it is believed an influence will go forth that will eventually bring hundreds to Christ. The ministers present entered heartily into the work—were greatly blessed, and made a blessing. Brother Milliken labored with his usual warmth and power, and was instru-mental in leading many to the enjoyment of full salvation. Bro. Russell gave us two fine sermons, which will not soon be forgotten.

All engaged appeared to have a single eye, and

to labor with intelligence and great power. Great praise is due to Rev. G. Clark and the Blyth friends for their great efforts to make the meeting a success. Bro. Clark's labors were heavy and trying physically and mentally. Twenty names were taken at the close, and three were baptized. One of the baptized is truly a miracle of Brought up a Roman Catholic. he came out of curiosity to the meeting—but was arrested by the spirit of God—and we believe savingly converted.

To God be all the glory.

A fortnight ago, Dr. J. N. Cadieux gave us three splendid lectures in this village. His clear exposition of temperance truth—sparkling with gems of wit and anecdote, made a deep impres-sion in favor of prohibition.

We are getting up a parsonage in this village. It is a large and beautiful building-a credit the circuit—an ornament to the village, and I trust for many years will form a comfortable home to God's ministering servants. Last Sabbath evening we commenced a revival service here—alreacy we have the grateful droppings of what we trust will prove a glorious shewer. Pray

# ROCKWOOD, MANITOBA.

This mission is a young one, having just entered on the fifth year of its existence. It embraces seven townships, viz., Rockwood, Grassmere, Victoria, Brant, Greenwood, Ridgeway, and Dundas. Townships six miles square. Distance of mission from Winnipeg, fifteen miles. Settlers are from Ontario. Houses generally are built of poplar logs, though we have a few frame houses; but on account of lumber being from 20 to 40 dollars per 1,000 feet, these are exceptions.

cial House of Correction, which is built of white brick, is situated in Rockwood Township. abundant crops. Wheat, oats, peas, barley, beans, buckwheat, potatoes, tomatoes, cabbage, beats, melons, squash, &c., &c., I have seen growing and ripening here as quickly and nicely as in Ontario. Prices for produce are not very high, e.g., wheat is only 60 cents per bushel. Not a grasshopper has been seen here this sum-mer, and we hope to see their faces never more. Hay is cut: off the prairie with a mowing machine. Water is got by digging wells from 20 to 50 feet deep. On this mission people use poplar wood for fires; \$2 per cord. New settlers are still coming and the land is rapidly being taken

rian and a Methodist minister, with an Episco palian visiting the country fortnightly.

We have seven appointments, six on Sabbath
and one on Saturday. Three of these are in dwelling houses, average congregations 25. Two in schoolhouses, average congregations 30, and two in churches, average congregations 35. One of our churches is of log, built four years ago on a five acre lot donated to the Church by Rev. Dr. Young, ex-President of Toronto Conference The other of our churches is a frame one, just completed. It is built in the rising village of Stonewall, on an acre lot given by S. J. Jackson, Esq., of Winnipeg, who also subscribed the handsome sum, for this new country, of \$60 toward its completion. To provide seats for this church s tea meeting was held Sept. 12th, which proved very successful, socially and financially, the committee netting \$35.55. The church is seated with chairs and presents a very neat and comfortable appearance. There is no parsonage on this mission and there ought to be one.

I want to say to the two or three hundred readers of the Guardian with whom I am acquaint ed, that it will not put any of 'you into bank-ruptcy to send me a dollar each, less or more, towards the erection of a parsonage. It will doubtless afford great pleasure to the people of Ontario, and elsewhere, who have triends here to

send us help.

To every one sending me a dollar or upwards, I will send a letter answering such questions, and giving such information as they may desire, and am able to give. Hopefully waiting for the dollars I know you

# Scientific.

#### The Sun in 1859. Most of my readers are doubtless familian

with the account (an oft-told tale, at any rate) of the sudden increase in the splendor of a small portion of the sun's surface on September 1, 1859, observed by two astronomers independently. The appearances described correspond with exactly what we should expect if two large meteoric masses travelling side by side had rushed, with a velocity originally amounting to two hundred or three hundred miles per second, through the portions of the solar atmosphere lying just above, at, and just below the visible photosphere. The actual rate of motion was measured at one hundred and twenty milesper second as the minimum, but may, if the actual direction of motion was considerably inclined to the line of sight, have amounted to more than two hundred miles per second. The effect was such that the parts of the sun thus suddenly excited to an increased emission of light and heat appeared like bright stars upon the background of the glowing photosphere itself. One of the observers, Carrington, supposed for a moment that the dark glass screen used to protect the eye had broken. The increase of splendor was exceedingly limited in area, and lasted only for a few minutes fortunately for the inhabitants of the earth. As it was, the whole face of the earth sympathized with the sun. Vivid auroras were seen not, only in both hemispheres, but in latitudes where auroras are seldom seen. They were accompanied by great electromagnetic disturbances. "In many places," says Sir J. Herschel, "the telegraph wires struck work. At Washington and Philadelphia the electric signalmen received severe electric shocks. At a station in Norway the telegraph apparatus was set fire to, and at Boston, in North America, a flame of fire followed the pen of Bain's electric telegraph, which writes down the message upon chemically prepared paper." We see, then, that most certainly the sun can be locally excited to increased emission of light and heat, which nevertheless, may last but a very short time and we have reason for believing that the actual cause of the sudden change in his condition was the downfall of meteoric matter upon a portion of its surface. We may well believe that, whatever the cause may have been, it was one which might in the case of other suns, or even in our sun's own case affect a much larger portion of the photosphere, in which case there would be just such an accession of splendor as we recognize in the case of the new stars. And as the small local accession of brilliancy lasted only few minutes, we can well believe that an increase of surface brilliancy, affecting a much larger portion of the photosphere, or even the entire photosphere, might last but a few days or weeks.-Proctor.

# Science.

Science suffers from a distinction not being made between what is truly science and the mere speculations of a scientific man., What a man of science actually discovers is a gain that will never be lost; but the reasoning he builds on that science is no part of the knowledge gained. A man may be a good observer of facts, and yet a poor reasoner on them; and when we hear intelligent people say "that what is science to-day is not science to-morrow," it is clear that the proper distinction has not been made. We will take, for instance, some remarks of Sir John Lubbock, in a recent lecture on insects and flowers. Sir John observes that bees, in gathering honey, keep for a certain time to certain flowers. For instance, if to-day they are on the mignonette, they will continue all that day on the plant. If at other times they are working among petunias, they keep at petunias, and it makes no difference what the color of the petunia may be

From this fact Sir John contends that it is not color that attracts insects; and in this he disproves some of the opinions of Mr. Darwin in his earlier works. The facts of the uni formity of plan in the bee's day's work are interesting. These facts have been confirmed by American and other observers, and thus far are valuable. Such science as this of to-

for all time to come. But Sir John goes further, and supposes-for it is no more-that as it is not color, it must be odor that attracts. and that "the object of this selection must be cross-fertilization." - If they were to work among flowers of one color indiscriminately. the result would be "monstrosities or barrenness." It seems to have been overlooked by Sir John that even among the same species individuals vary in odor as well as in color-White petunias, white phloxes, white verbenas, are sweeter than dark ones. Again in the white and red clovers the fragrance is of the same nature, as far as human olfactories can tell; but the bees keep to each species, one at a time, as in other things. In the case of the native raspberry, which has neither color nor fragrance, so far as man can tell, honey bees flock to it when in flower, though other plants with color and fragrance may abound. It would probably be more correct to say that insects had to some extent the power of learncan tell varieties of the same thing, irrespective of color or fragrance, as well as we can, under similar opportunities; that they are not guided by instinct alone, but have, to a limited a degree, the gift of reason. The bee is a very industrious being. She wastes no time; and she would soon learn, if it is not to be called instinct, that more time was saved by keeping to one thing, after it had learned the best way of entering, than to be working on all sorts of flowers at once. But eventhis is but an opinion, and one must be careful not to regard it as any part of true science. Logical deduction from conceded acts is every one's privilege, though with no pretensions to any scientific eminence; and, though scientific men sometimes object to theologians leaving their domain to "argue on what they know little," it would be better for true science if the freedom were still more indulged in.—The Independent.

## Temperance.

#### An Appulling Set of Figures.

The Bureau of Internal Revenue reports that for the fiscal year ending June 80th, there was produced 57,000,000 gallons of whiskey and 317,485,601 gallons of ale and beer. It is difficult to know how much whiskey was converted into alcohol and used in the mechanical arts and for medicinal purposes. But allowing 7,000,000 gallons for this—and The Public, in an able article on the subject, places the amount at 6,000,000, gallons, and we have 50,000,000 gallons of whiskey drunk every year. Assuming whiskey to cost the drinker \$6 per gallon (and it costs more), and beer at five cents a glass to cost \$1 per gallon (ale costs more than this), and we have this result:

Gallons. Cost to Consumer Whiskey consumed ....... 50,000,000 Ale a.d. beer consumed ....317,485,601 \$300,000,000 \$17,485,601 367,485,601

The population of the United States is, sav. 40,000,000, one-half of whom are minors. Assuming one-half of the 20,000,000 adults to be women who do not drink, and we have 10,-000,000, from which number deduct 20 per cent. who never drink at all, and it gives 8,000,000 men-working men, business men, professional men, men of leisure, and in short, occupying every station in life-who spend over \$600,000,000 annually for drink, being an average of \$75 each, whereas the total internal taxes paid by, say, 10,000,000 adults average \$11.10 (eleven dollars and ten cents) per capita—so that while men inveigh against this burden of Federal taxation, which some find it so hard to pay, they voluntarily tax themselves nearly, seven times the amount for the purpose of gratifying an appetite for strong drink! Now add to this the amount expended for cigars, cigarettes, and tobacco used for smoking and chewing and the manufacture of snuff, as shown by the Report of Commissioner Baum for the year ending 30th of last June; -here are the figures, averaging the cigars at 10 cents each the cigarettes at \$2.50 per thousand, and tobacco at \$1 per pound:

- Quantities, 1. Cost to Consum \$190,506,374 108,794,789 412,973

Total

Add cost of fermented liquors.... 299,714,076 617,485,601

Total expended for liquors and tobacco.. \$917,199,687 Here, then, the appalling facts stand out in burning characters: the people of the United States-poor men and rich men, its working men, mechanics, merchants, bankers, professional men: men of every calling and every station in life—spend over \$900,000,000 nearly one billion of dollars-for intoxicating drink and tobacco. This amount, if saved, in two years would exceed the entire amount now on deposit in the savings banks of the country, and in three years would pay the entire national debt! And yet the country will go on spending this money, while fortunes are vanished into this air, while industry is paralyzed, while labor and values are depreciated, and the various churches are begging for a few thousand dollars to enable them to pay what they owe the poor missionaries !- Christian at Work.

# Genius and Drunkenness.

We read every few days in our exchanges that some man has died from intemperance who was unusually capable in his particular line, and would have done something remarkable but for his unfortunate habit. This sort of statement is so common that one might believe that clever men have a natural tendency to dissipation. Such an opinion, in fact, has been prevalent, to a moderate extent; but it is apt to be erroneous. It is no longer the fashion for genius to be profligate, wildly eccentric, lawless. Genius now-a-days is regulated by common sense—(indeed common sense is the foundation of real genius) —under: stands cause and effect; it is apprehensive and takes note of all facts; adapts means to ends; is, in a word, clear-headed, many-sided, practical.

The old notions of genius largely date from the Byron mania. Because Byron wrote strong, beautiful, often licentious poetry, and got very drunk from time to time, he had made many imitators so far as drunkenness We can boast one handsome stone residence, also far are valuable. Such science as this of to-made many imitators so far as drunkenness then quoted the stanza, "How happy every child a stone store. It may be stated that the Provin-day will be the same science to-morrow and was concerned, and the crop has not yet been of grace" &c. Her weakness increased until one

quite gathered. The imitators did nothing like Childe Harold or Manfred, or the Giaour, to be sure, but they drank more gin than their author; therefore, in their view, they were more than half as gifted as he. They forgot that when" he wrote his best things he was entirely sober, and when they did their worst things they were, no doubt, entirely tipsy. It is all a mistake. Really clever men seldom drink to excess. If not restrained by moral, they are by prudential considerations. They know that they can't afford it; that drunkenness is in no sense indemnifying.

When you see a man habitually intoxicated, be he mechanic, accountant, artist, journalist or author, you can safely conclude that, so for from being a master of his calling, he is a tyro, if not a bungler. Dissipated fellows very frequently get a name for proficiency and skill from the mere fact of their dissipation. It is the world's way of distributing justice. It is willing to admit that a man is intellecting or profiting by experience, and that they nally capable, when it is palpable that he is morally disqualified. Any one may acquire a reputation for capacity by showing that he is chronically in a condition not to exercise his capacity. Whether reputation is worth having at that price may be a question; but all sensible people will decide in the negative.-New York Times. ...

> Chemists tell us that a single grain of the substance called iodine will impart color to seven thousand times its weight of water. It is so in higher things-one companion, one book, one habit may affect the whole of life and character.—Anon.

> True politeness is perfect ease and freedom. It simply consists in treating others as you love to be treated yourself.".

# The Righteons Bead.

JACOB McMASTER.

Mr. Jacob McMaster, one of the veterans of 1812, and who was for many years a resident of Sidney, but who had for the last seven years lived in Thurlow, died on Monday, September 23rd, at the advanced age of 83 years and four months. Deceased was the son of U. E. Loyalist parents, and was born at or near Adolphustown. He served in the war of 1812-14, having removed to Sidney when but nine years old. Mr. McMaster was highly respected, and his decease removes another link which bound the present to past generations. The funeral, which was largely attended, took place on Tuesday, the remains being intersed in the Meyers' burying ground Sidney — Doily Intelligence.

The deceased was converted to God under the labors of the Rev. W. McCullough nearly 35 years ago, and remained a faithful and consistent member of the Methodist Church till his death. Referring to his unusual fervor of spirit, his class-leader, (Bro. Abel Finkle) said, "He was one among five hundred." Though borne down by the weight of years and infirmity he would shout for joy in the class-room. He seemed always triumphant to the very close of life.

"O may we triumph so,
When all our warfare's past;
And dying, find our latest foe
Under our feet at last."

MARY E. BAKER.

Died on the 20th of May, 1878, in Meaford, Ont., Mary E. Baker, second daughter of the

Rev. Isaso Baker, aged fourteen years, one month, and twenty days.

Friday morning she complained of sore throat, and learning that it was diphtheria, she looked sorrowful and anxious, but soon gained courage, which she retained with patient resignation throughout the rapid progress of the disease, which terminated her precious life the following

Monday at 4:30 p.m. "From her infancy she was remarkably" conscientious, manifesting a desire to walk in the fear of the Lord. She loved the ordinances of His House, and especially the Sabbath-school. Her quarterly tickets, which she carefully pre served, date from February, 1872. - Last winter while reading "Entire Devotion," by Mrs. Palmer, she was enabled more fully to consecrate herself to God, and to realize the efficacy of the Blood which cleanseth from all sin." after she was taken ill, she remarked, "I am not any better," and being asked, should she never get better, if she was afraid to die, with meek composure she answered, "No." She spent much of her time in prayer.

On Sabbath she had several choking spasms. during which she would frequently exclaim, "Lord, save me, if it be thy will." Recovering from one of these, she said, "Oh! how good the Lord is! "Glory to Jesus! How good He is to let me breathe at all."

Once while her pa and I were standing beside

her, she said, lovingly looking at each, "Dear papa and dear mamma, but best of all, Jesus." The Sabbath before the last, she asked her pa to listen while she sang and played "Look away to Jesus," a favorite piece with her.

During her last spasm, when she could no lon-ger speak, she spelled something on her hands, which in our excitement we only read imperfectly, but believe she was telling us that it was death—which proved to be painfully true.

LOUISAR, BAKER.

Died on the 11th of June, 1878, in Meaford Ont., Louisa R. Baker, third daughter of the Rev. Isaac Baker, aged eleven years, eight months and six days.

nd six days. On the day of her sister's funeral, Louis, as she was fondly called, and her mother were at-tacked with the same disease, diphtheria. The doctor advised our separation. Louie, though at first reluctant, finally said "If it will be better, for ma, I am willing." She sent me little messages on the slate, in one of which she wrote, "I do not want you to fret about me at all, for I hope I am getting better, if not, I hope I am prepared to meet dear Mary." To a cousin, she wrote, "I am trusting in God to restore me to health. He is a very merciful Father. He saw fit to take darling Mary away to heaven, if it is His will to take me, dear L., I am prepared to go to live

For a time during the third week of her sick-ness, we entertained strong hopes of her recov-ery. She was cheerful and spoke of setting bet-ter, but our hopes were soon blighted by seeing our darling's strength gradually failing. The Sabbath evening before her death, her papa was surprised to hear her singing three or four stanzas of the hymn "They are going down the val-ley," as she was alone at the time and very weak. Upon his entering the room, she told him that she loved that piece. During that night she became very restless, and the following day she spoke of her past life, expressing regret on account of past shortcomings. For although she had been endeavoring for more than half of her short life to serve and please the Saviour, having, like her sisters, given Him her heart in infancy, yet, being of a buoyant disposition, she found it hard to stem the tide of worldly opposition and influence.

words are in my mind all day, 'O death, where is thy sting? O grave, where is thy victory?'." She asked, "What is the sting of death?" The meaning being explained she was satisfied. Speaking of her purpose, if spared, of being more devoted, we asked if she did not confess all to the Saviour and believe that He forgave her. She answered that she did: andbeing a little agitated, which increased her weakness, she calmly said. "Now, do not talk to me much more about dy-ing, for I must not get excited!" adding—"I will just trust in Jesus."

Soon after she called her eister and asked her forgiveness, saying she had often been naughty. She

o clock Tuesday morning, when she said, "Now I am dying, come and bid me good bye." She extended her little wasted hand to each, saying, Good-bye-meet me in heaven." To her eister "Good-bye—meet me in heaven." To her sister, who is now the only surviving child, she said, "Oh! Maggis, you will be lonesome, sure enough, you must pray for patience and courage." Soon after she looked around with a loving smile and kissed her hand to each one as though throwing a kiss. Then, turning to me, she said, ma, will it take me long to die? Will I have to suffer long?" I told her to pray, for patience that she might continue to glorify Christ in her sufferings. She answered, "One more day's work for Jesus." Soon after she said, "What a strange world," adding, "The joys of earth are fading flowers." Seeing that she was about to depart I said, "Room for my bird in paradise and give her angel plumage there." She immediately answered, "Yes, and room for you too, ma, and room for all." Once, noticing my sorrowful look, ahe said, "Ma, smile;" adding. "You must not cry: and when I am gone, you "You must not cry; and when I am gone; you must not fret." She continued conscious to the last, saying, "Now I am dying I am going to

esus."

"O gracious Father! Master good;
Help us to love and lose;
To trust thee when not understood,
To acquiesce, not choose."

Thus our dear daughters, "Lovely and plea-sant in their lives, in their deaths were not long

#### And comes Special - Actices.

EPPS'S COCOA.—GRATEFUL AND COMFORTING—"By 8 norough knowledge of the natural laws which gover the operations o digestion and nutrition, and by a care ful application of the fine properties of well-selected ocoa, Mr. Epps has provided our breakfast tables with a delicately! flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tend ney to disease. Hundreds of subtle maladies are floating around as ready to attack wherever there is a weak point. We may oscape many a fatal shaft by keeping ourselves well for tified with pure blood and a properly nourished frame."
—Civil Service Gazette.—Sold only in Packets labelled— "JAMES EFFS & Co., Homocopathic Chemists, London Eng." 2522-1y

A STUBBORN FACT.-Dr. Fowler's Extract of Wild Strawberry is, without a doubt, the safest and most re-liable remedy in existence, for diarrhoes, dysentery, sholera morbus, sour stomach, sea-sickness, and all summer complaints. It acts like a charm. Its effects are marvellous - relief instantaneous, cure speedy. Physicians and all who use it recommend it. It should be kept in every home at this season, for use in cases of emergency. For sale by dealers. Milburn, Bentley & Pearson, Proprietors, Toronto.

"This is to certify that my wife, having been troubled for a length of time with asthma, and general nervous debility, and having been treated by medical men and used many preparations, finally tried a bottle of Victoria. Hypophosphites, and realized the most immediate and permanent benefit she ever got from any previous medicine. She felt like a new person. " Acacia, Norfolk Co. Yours truly,

e4w-2541-1y-2555 R. G. SCIDMORE."

Is not a secret nostrum, but a new and scientific preparation of Iodine: It possesses virtues superior to anything of the kind yet made known by the chemist to the physician. As an alterative it has no equal, and as an absorbent for external application it stands foremost in the category of medicines. Its tonic operation is shown by an increase of appetite: patients using it gain in flesh and improve in general health. Its action upon unbealthy glands, and all abnormal conditions, such as Tumors, Entargements, Thickenings, and Scrothlous affections is immediate and direct, thoroughly eradicating them. For Rheumatism, Neuralgis, Face-Ache, Contusions, Bruises and Sprains it may be deemed a specific. It is a remedy for Pains in the Chest, Loss of Voice, Japhonia), Chronic Pleuritic Effusion or Censolidated Lung. In a state of vapor by inhalation, it is very successfully employed in Catarth, Chronic Bronchitis, Sore Throat, Cold in the Head, Relaxation of the Uvula, Irritation of the Fauces and Lung Diseases. Is prominently effective in Chronic Dysentey. Diarrhosa, and Pains in the Bowels. Used in the bath its effects will be found very potent: the large surface of skin affords an excellent medium for administration when the stomach rejects medicine.

Price 25c., 50c., and \$1 per Bottle. J. DAVIDS & CO., Chemists, &c., Sole Manufacturers, No. 171 King Street East, Toronto. 2520-2552-1y

# Professional Cards.

ROSE, MACDONALD, MERRITT & BLACKSTOCK, Barristers & Attorneys-at-Law,

SOLICITORS IN CHANCERY AND INSOLVENCY CONVEYANCERS, NOTARIES PUBLIC, ETC. OFFICE: NO. 78 KING STREET EAST.

· (Over Wesleyan Book-Room) TOBONTO, ONTABIO, and prin J. E. ROSE, W. M. MERRITT, J. H. MACDONALD, E. T. BLACKSTOCK. 2233-17-2548

ALBERT OGDEN

# CAMERON, M'MICHABL & HOSKIN, Barristers, Attorneys, Solicitors,

46 CHURCH STREET, TORONTO. HON. M. C. CAMERON, Q.O., D. M'MICHAEL, Q.O., CHAR, M'MICHAEL, ALBERT OGDEN, 2462-11-2 M'CAW & LENNOX

Architects, &c. OFFICE IMPERIAL BUILDINGS. No. 30 Adelaide Street East (Next the Post Office)-P. O. Box 286, TORONTO. 2519-ly. Ed. Jas. Lennob

LANGLEY, LANGLEY & BURKE. Architects, Civil Engineers, &c. 81 KING STREET WEST, TORONTO. HENRY LANGLEY, ED. LANGLEY, EDMUND BURRE 2521Jy

M. SHEARD. ARCHITECT 48 Adelaide Street East, opposite Court House TORONTO. Correspondence Solicited.

Architect of the Dominion Methodist Church, Ottawa
2519-1y

S. R. BADGLEY Architect.

ST. CATHARINES, ONTARIO, Church and Parsonage Work a special study. References kindly permitted to leading ministers he London Conference. Orders by mail promptly attended to. 2518-ly.

# Business Cards.

KILGOUR BROTHERS.

PAPER BAGS AND FLOUR SACKS. Printed Wrappers, Wrapping Papers, Twines, &c. 86 YORK STREET, TORONTO.

N.B.—Samples and Prices forwarded on application postage prepaid. 2519-1y

MARRIAGE LICENSES Methodist Book-Room,

JAMES COLEMAN. F. BYRNE, DEPUTY.

Private Residence, 39 William Street, Yorkville.

Hats, Furs, &c.



JUST RECEIVED. THE LEADING STYLES

ENGLISH AND AMERICAN ... SILK HATS

CLOTH HATS, STRAW HATS

Children's Felt and Straw Hats IN EVERYTHING NEW CO.

Black Straw Hats (Clerical Shapes)

Ter per cent, discount allowed to Clergymen. J. H. ROGERS 109 KING STREET EAS (Opposite St. James' Cathedral.)

Teas, Fruits, &c.

IF YOU WANT THE BEST AND CHEAPEST

BLACK, GREEN, JAPAN and MIXED

SOLD IN CANADA, CALL OR SEND YOUR ORDERS

Victoria Tea Warehouse, The oldest and most reliable Tea House in Canada.



98 KING STREET EAST. (SIGN OF THE QUEEN,) HIS ONLY PLACE OF

Where you can select from the largest, best and cheapest stock of New Seasons (crop 1875) pure uncolored unadulterated Teas ever offered in this city, comprising over 50 varieties, grades and mixtures, put upin 5, 6, 10, 15 and 20 lb. cannisters and catties, at the prices given in Lists; and also in the original packages of 20, 40 and 60 lbs, at the Lowest Wholesale Prices.

GREEN TEAS. 1 Nanking Young Hyson...... 2 Fine Movune Young Hyson...... Curious. Superior Gunpowder.... Extra Fine Extra Curious " 20 Superior
21 Extra Fine
22 Finest Imported
23 Finest Scented Capers for flavoring
24 Fine Orange Pekoe.
25 Finest BLACK AND MIXED TEAS. 25 Fine Breakfast Congou.....

23 Fine \*\*

33 Fine \*\*

34 Fine \*\*

35 Fine \*\*

36 Superior \*\*

37 Extra \*\*

38 Fine \*\*

39 Fine \*\*

30 Fines & \*\*

31 Fine \*\*

32 Extra \*\*

33 Fine \*\*

34 Extra \*\*

35 Fine \*\*

36 Fines & \*\*

37 Fine \*\*

38 Fines & \*\*

39 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

31 Fine \*\*

32 Fine \*\*

33 Fines & \*\*

34 Fines & \*\*

35 Fines & \*\*

36 Fines & \*\*

37 Fines & \*\*

38 Fines & \*\*

39 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

31 Fines & \*\*

32 Fines & \*\*

33 Fines & \*\*

34 Fines & \*\*

35 Fines & \*\*

36 Fines & \*\*

37 Fines & \*\*

38 Fines & \*\*

39 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

31 Fines & \*\*

31 Fines & \*\*

32 Fines & \*\*

33 Fines & \*\*

34 Fines & \*\*

35 Fines & \*\*

36 Fines & \*\*

37 Fines & \*\*

38 Fines & \*\*

39 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

31 Fines & \*\*

31 Fines & \*\*

32 Fines & \*\*

33 Fines & \*\*

34 Fines & \*\*

35 Fines & \*\*

36 Fines & \*\*

37 Fines & \*\*

38 Fines & \*\*

38 Fines & \*\*

39 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

31 Fines & \*\*

31 Fines & \*\*

31 Fines & \*\*

32 Fines & \*\*

33 Fines & \*\*

34 Fines & \*\*

35 Fines & \*\*

35 Fines & \*\*

36 Fines & \*\*

37 Fines & \*\*

38 Fines & \*\*

38 Fines & \*\*

39 Fines & \*\*

30 Fines & \*\*

31 Fines & \*\*

31 Fines & \*\*

32 Fines & \*\*

33 Fines & \*\*

34 Fines & \*\*

35 Fines & \*\*

36 Fines & \*\*

37 Fines & \*\*

38 Fines & \*\*

38 Fines & \*\*

39 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

31 Fines & \*\*

32 Fines & \*\*

33 Fines & \*\*

34 Fines & \*\*

35 Fines & \*\*

36 Fines & \*\*

37 Fines & \*\*

38 Fines & \*\*

39 Fines & \*\*

30 Fines & \*\*

30 Fines & \*\*

31 Fines & \*\*

32 Fines & \*\*

33 Fines & \*\*

34 Fines & \*\*

35 Fines & \*\*

36 Fines & \*\*

37 Fines & \*\*

38 Fines & \*\*

38

47 Superior 448 Extra 449 Choice 449 Choice 449 Choice 4450 Choice upon Choice which has no equal...... E. LAWSON would also call special attention to his SOLUBLE COFFEE. Made in one minute without boiling, put up in 2, 5, 10, and 20lb, tine, at 80c and 85c per lb. Guaranteed and 201b, time, at 30c, and 35c, per lb.
superior to all others.

All orders by mail or otherwise punctually attended to. ESFOR 251bs. of Tea and upwards shipped to one address to any Station in Ontario, carriage prepaid, when on one line of road, N. B.—A discount of 10 per cent, from the above List on 51bs, and upwards,

EDWARD LAWSON, The Pioneer Tea Merchant of Toront

Bells.



MENEELY & KIMBERLY Bell Founders, Troy, N.Y. Manufacture a superior quality of Bella.

Special attention given to CHURCH BELLS.

Ellustrated Catalogue sent free.

MONEY TO LOAN.

Money advanced to Church Trustees at a low rate of interest, and for times to suit Borrowers. Charges very moderate. For further particulars apply to A. W. LAUDER, General Treasurer of the Star Life Assurance Society for Canada, or to
LAUDER & PROCTOR.
Solicitors, 20 Masonic Hall,
Toronto.

October 17th, 1877 MONEY TO LOAN

IMPROVED FARM PROPERTY

Interest, 8 per cent. ROSE, MACDONALD & MERRITT, B ing Street East

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine

50 Diamond, Star, Egg, Floral and Rose Cards, 13c. with name. SECCOMBE & Co., Kinderhook, N. Y. 2543-8;

## Gonnexional Aotices.

CHURCH ANNIVERSARY - RICHMOND

CIRCUIT. The anniversary of the dedication of the Richmond Church will be held on Sabbath, the 20th inst., when sermons will be preached as follows:—At 10.30 a.m. and 6.30 p.m. by the Rev. Geo. McRitchie, Chairman of the Perth District. At 2.30 p.m. by ——. Collection for Trust Fund at each service.

On Monday evening following an entertainment will be given in the church, consisting of vocal and instrumental music, and addresses by several ministers. Admission, 25c.

WM. R. DYME, Supt.

WOOD-GREEN CHURCH, KINGSTON

SABBATH-SCHOOL CONVENTION. The Brantford District Sabbath-school Convention will be held in the Methodist Church Princeton, October the 17th, 1678. There will be three sessions of the Convention, viz., at 10 a.m., 2 p.m. and 7 p.m. An interesting programme has been prepared by the committee and able men appointed to load the discussions. All 8. S. werkers in the Methodist Church within the bounds of the district are cordially invited.

W. R. PARKER, Chairman.

W. W. SHEPHERD, Secretary.

RE-OPENING. Wesley Church, in the Aylsworth neighborhood, on the Belmont Circuit, has been refitted and beautified and will be re-opened November 10th, Rev. E. L. Koyle, of London, will preach at 10.30 a.m., Rev. Thos. Jackson, of Romney, at 2.30 p.m. and Rev. — 6.39 p.m. A tea-meeting will be held in the church the following evening.

D. Hunt.

Missionary Anniversaries, 1878-79.

KINGSTON DISTRICT. Wilton—Sermons, November 10th, Rev. A. McCann. Meetings: 11th, 12th, 13th and 14th. Deputation: Nevs. McCann, Reynolds, A. C. Chambers and Wer-The former notice of the meetings to be held at this place was incorrect. The above is the correct time.

NIAGARA DISTRICT. NIAGARA DISTRICT.

Drummondville and Clifton—Sermons, November 10th,

\* Revs. John Mills and J. W. Holmes. Meetings:

Mills and Holmes.

St. Catharines—Sermons, November 3rd, 11 a.m., Rev. E.

B. Byckman, M.A., President of the London Conference. 7p.m., Rev. D. McDonald, M.D., of Japan.

Meeting: November 4th. Deputation: President and Dr. McDonald.

Thoroid—Sermons, November 3rd, 11 a.m., Rev. Dr. McDonald. 7 p.in., Rev. E. B. Ryckman, M.A., Meeting: November 5th. Deputation: Revs. E.

B. Ryckman, M.A., and Dr. McDonald.

A. Langford, Chairman.

J. C. SLATER, Fin. Secretary

#### LINDSAY DISTRICT.

LINDSAY DISTRICT.

Lindsay-Local arrangements.
Lindsay East-November 7th. Deputation: Revs. W.
Jeffers, D.D., and J. W. Cathcart.
Omemee-Sermons, January 5th. Deputation: Revs.
Dr. Jeffers, Thos. Culbert, I Gold, J. A. McCamus
and R. C. Wilkinson.
Cannington-Sermons, January 12th. Deputation: Revs.
I Gold and J. A. Chapman, B.A.
Fenelon Falls-Sermons, February 16th. Deputation:
Revs. J. A. Jewell, B.A., and F. Johnson.
Dunsford-Sermons, January 12th. Deputation: Revs.
John Smiley, M.A., and D. N. McCamus.
Minden-Sermons, January 12th. Deputation: Revs. J.
Greener, G. H. Kenny and F. Johnson.
Haliburton-Sermons, January 12th. Deputation: Revs.
J. Greener, F. Johnson and G. H. Kenny.
Coboconk-Sermons, December 8th. Deputation: Revs.
H. Wilkinson, J. A. McCamus and H. Sherin.
Bobcaygeon-Sermons, January 5th. Deputation: Revs.
J. A. Jewell, B.A., and J. W. Cathcart.
Woodville-Sermons, January 20th. Deputation: Revs.
J. Hart and L. Grandy.
Victoria Road-Sermons, December 6th. Deputation;
Revs. R. C. Wilkinson and T. Grandy.
Victoria Road-Sermons, December 6th. Deputation;
Revs. R. C. Wilkinson and T. Grandy.
Dalrymple-Sermons, January 19th. Deputation; Revs.
H. Wilkinson and T. Williams.
Oakwood-Sermons, January 19th. Deputation; Revs.
G. Washington, M.A., J. A. Chapman, B.A., and
R. C. Wilkinson.
W. Jeffers, D.D., Chairman.

#### ST. THOMAS DISTRICT.

ST. THOMAS DISTRICT.

St. Thomas (First Methodist Church)—Date and deputation to be arranged. Chairman to attend meetings and preach sermons.

St. Thomas (Grace Methodist Church)—Do. do. Ayimer—Sermons, February 10, 1879, Rev. T. Cosford. Deputation: Cosford and Whiting.
Tilsonburg—Sermons, January 12, 1879, Rev. M. Benson. Deputation: Beneon and Nugent.

Brownsville—Sermons, January 5, 1878, Revs. G. Ferguson and T. W. Jackson. Deputation: Ferguson, Jackson, Kerr and Hazlewood.

Springfield—Sermons, January 12, 1879, Revs. W. Baugh and T. W. Jackson. Deputation: Baugh, Jackson and J. McCausland, Esq.

Vienna—Sermons, January 5, 1879, Revs. F. E. Nusent and J. Charlton. Deputation: Nugent, Charlton, Elliott and Bennett.

Sparta—Sermons, January 5, 1879, Rev. T. Colling, B.A. Deputation: Colling and Watson.

Talbotville—Sermons, December 8, 1878, Rev. J. Hazlewood.

Peputation: Hazlewood and Brethour.

Fingal—Sermons, February 16, 1879, Revs. M. Benson and T. Colling, B.A. Deputation: Benson, Colling,

wood. Deputation: Hazlewood and Brethour.
Fingal—Sermons, February 16, 1879, Revs. M. Bensonand
T. Colling, B.A. Deputation: Benson, Colling,
Saunders and Baugh.
Pot Stanley—Sermons, January 12,1879, Rev. E. Tennant,
Deputation: Tennant, Brethour and J. McCausland, Esq.
Straffordville—Sermons, December 3, 1878, Rev. J. Saunders, Bethour, Birks,
and M. S. Smith, Esq.
Otterville—Sermons, December 29, 1878, Revs. W. Birks,
and C. C. Couzens. Deputation: Birks, Couzens
and Voaden.
Tyrconnel—Sermons, January 19, 1879, Rev. J. Charlton,
Deputation: Charlton and Ewards.
Bismaret—Sermons, January 19, 1879, Rev. J. Watson,
Deputation: Watson and Bielby,
Alvinston—Sermons, November 10, 1878, Rev. A. Edwards,
Deputation: Edwards and Tennant.
Muncey and Oneida—Sermons, —, Rev. J. Whiting,
Deputation: Savage and Whiting.
D. Savage, Chairman,
D. L. Brethour, Fin, Secretary.

STRATFORD DISTRICT.

STRATFORD DISTRICT.

Stratford—Sermons, November 10th, Revs. Dr. Rice and Jas. Graham. Meetings: 12th and 13th. Deputation: Revs. Dr. Rice and Jas. Graham.

Mitchell—To be provided for.

Harmony—Sermons, December 1st, Revs. A. L. Bussell, B.D., and Robt. H. Hall. Meetings: 2nd, 3rd, 4th and 5th. Deputation: Revs. A. L. Russell, B.D., and Robt. H. Hall.

Fullerton—Sermons, January 12th, Revs. J. L. Kerr and R. R. Maitland. Meetings: 18th, 14th, 15th and 16th. Deputation: Revs. J. L. Kerr, C. Barltrop, W. L. Hackett and R. R. Maitland.

Moncton—Sermons, December 5th, Rev. Wm. Hayhurst. Meetings: 9th, 10th and 11th. Deputation: Revs. W. Preston and Wm. Hayburst.

Brussels—Sermons, December 15th, Revs. Dr. Williams and J. G. Fallis. Meetings: 16th, 17th, 18th, 19th and 20th. Deputation: Revs. Dr. Williams, J. G. Fallis, W. J. Hunter and R. T. Freleaven.

Walton—Sermons, January 5th, Rev. W. Hayhurst. Meetings: 5th, 7th, 5th and 3th. Deputation: Revs. W. Hayhurst and Jas. Graham.

Seaforth—Sermons, January 5th, Rev. Dr. Williams. Meeting: 18th, Deputation: Revs. Dr. Williams and W. Hayhurst.

St. Mary's—Sermons, November 10th, Rev. Dr. Williams. Meeting: 11th. Deputation: Revs. Dr. Rice, J. S. Fisher and W. J. Hunter. Meetings: 5th, 7th, 8th and 9th. Deputation: Revs. Dr. Rice, J. S. Fisher, R. H. Hall and W. J. Hunter.

Granton—Sermons, November 10th, Rev. A. L. Russell, B.D. Meetings: 11th, 12th, 13th and 14th. Deputation: Revs. Dr. Rice, J. S. Fisher.

Granton—Sermons, December 8th, Rev. A. L. Russell, B.D. Meetings: 5th, 7th, 8th and 9th. Deputation: Revs. A. L. Russell, B.D., and J. S. Fisher.

Granton—Sermons, November 10th, Rev. A. L. Russell, B.D. Meetings: 9th, 10th and 11th. Deputation: Revs. Samuel Tucker and C. Baritrop.

Kintore—Sermons, December 8th, Rev. R. Hall. Meetings: 9th, 10th and 11th. Deputation: Revs. S. Tucker and R. Treleaven.

Millbank—Sermons, Decemb

# PERTH DISTRICT.

Merrickville—Sermons, December 8th, Rev. S. Bond.
Meetings; 9th and 10th. Deputation: W. McGill
and S. Bond.
Wolford—Sermons. and S. Bond.

Mord—Sermons, January 20th, Rev. W. McGill, Meetings: 27th and 29th, Deputation: W. McGill, and G. Forsey.

Ubardy—Seemons, January 19th, Revs. J. Fowkes and W. W. Miller. Meetings: 20th and 22nd.

Doputation: J. Fowkes and C. A. Jones.

Sermons, January 12th, Rev. R. Oliver. Meetings Sth and 16th. Deputation: W. W. Miller and R.

13th and 16th. Deputation: W. W. Miller and R. Oliver.

owbord—Sermons, January 26th, Revs. G. McRitchie and J. J. Leach. Meetings: 27th and 30th. Deputation: G. McRitchie, J. J. Leach, W. Sanderson and J. Thompson.

lentay and Maberly—Sermons, October 6th, Rev. C. A. Jones. Meetings: 7th and 10th. Deputation: C. A. Jones and J. Elliott.

Sermons, December 2nd, Rev. W. W. Miller. Meetings: 3rd and 6th. Deputation: W. W. Miller and R. Oliver.

laylar—Sermons, January 5th, Rev. J. Fowkes. Meetings: 6th and 9th. Deputation: W. W. Miller and J. Fowkes.

Gpo. McRitchie, Chairman. GEO. McRitchie, Chairman. Wm. McGhl, Fin. Secretary.

Educational Meetings, 1878-79. STRATFORD DISTRICT.

Stratford—To be provided for. Mitchell—To be provided for. Harmony—Sermons, February 9th. Deputation: Rev. D. Williams. Fullerton-Sermons, February 16th. Deputation: Rev. J. Graham. J. Graham.

Moncton—Sermons, February 16th. Deputation: Rev.

H. Christopherson.

Brussels—Sermons, February 9th. Deputation: Revs.

J. Graham and J. G. Faills.

Walton—Sermons, February 16th. Deputation: Rev.

W. Hayhurst.

Seaforth—To be provided for.

St. Mary's—To be provided for.

Kirkon—Sermons, February 9th. Deputation: Rev. C.

Rirkon—Sermons, February 9th.

Barltrop.
Granton—Sermons, February 16th. Deputation: Revs.
J. L. Kerr and R. H. Hall. J. L. Kert and K. H. Hall. Lucan—Sermons, April 6th. Deputation: Rev. Dr. Rica, Kintore—Sermons, April 6th. Deputation: Rev. S. Tucker.

New Hamburg — Sermons, April 6th. Deputation: Rev. Dr. Williams.

Milbank — Sermons, February 16th. Deputation: Rev. Dr. Williams.

Wellesley — Sermons, February 16th. Deputation: Rev. W. J. Hunter.

METHODIST MISSIONARY SOCIETY. The Treasurers acknowledge with thanks the receipt of the following:— 

MINISTERS' ADDRESSES. MINISTERS' ADDRESSES.

Rev. E. B. Lanceley, Ingersoll.

Rev. W. Bridgman, Cobourg.

Rev. S. Might, Dickinson's Landing.

Rev. C. E. Blakeley, Woodlands, Manitoba.

Rev. John H. Bennett, Brownsville.

Rev. J. A. Stewart, Nobleton.

Rev. B. Greatriz, Goodwood.

Rev. W. H. Cairnduff, High Bluff, Manitoba

Trabellers' Gnide.

GRAND TRUNK EAST ... 7 07 11 30 4 87 ... 9 52 11 07 5 87 GRAND TRUNK WEST. Depart ... 7 30 00 00 12 15 3 45 5 15 11 45 Arrive ... 5 15 11 00 0 00 6 40 1 05 11 00 GREAT WESTERN RAILWAY. NORTHERN BAILWAY. Am. P.M. F.M. P.M. Depart 730 100 410 820 Arrive 335 700

TOBONTO AND NIPISSING BAILWAY. 7 00 8 80 .... 10 25 6 45 .... TORONTO, GREY, AND BRUCE RAILWAY. Depart ... ... 7 00 1 15 0 00 5 25 Arrive ... ... 9 35 1 35 ... 9 25 

Births, Marriages and Deaths.

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

# MARRIED.

On the 25th ult. by the Rev. R. H. Waddell, at the residence of the bride's father, Andrew Davidson to Susanna. second daughter of Mr. John Adlum, all of Lucknow.

On the 25th ult., by the Rev. Thomas Campbell, of Cookstown, assisted by the Rev. Lambert Doan, of Boston, brother of the bridegroom, at the residence of the brideg father, Essa, Mr. James Lennox, of Innish.

On the 25th ult., by the Rev. James Livingston at the residence of the bride's father, Honsoll, Mr. Benson S. Phillips, of Hey, to Miss Annie Poaren, only daugh-ter of Thomas Pearen, Esq. On the 26th ult., by the Rev. D. Chalmers, at the residence of Benjamin Ward, Esq., uncle of the bride, Abraham J. Sherrin to Miss Sarah J. Copeland, all of Branchton, Out.

On the 30th ult., by the Rev. J. C. Wilson, Methodist minister, Hampton, at the residence of the bride stather Mr. Frederick W. Coles, of Toronto, to Miss Thomasina daughter of P. L. Grass, Esq., of Columbus, Ont.

On the 2nd inst., by the Rev. J. C. Ash, at the residence of the bride's father, Mr. William Edward Delong, son of Wm. Delong, Esq., of Ameliasburg, to Miss Alfarata Augusta Roblin, daughter of George Roblin, Esq.,

On the 3rd inst., by the Rev. Thomas Legate, at the residence of the bride's stepfather, Mr. Jacob Holler to Miss Margaret Patton, Albermarie, County of Bruce.

On the 9th inst. by the Rev. Geo. M. Brown, at the residence of the bride's father, Mr. John Forbes Mitchell, of Chinguacousy, to Miss Hannan, daughter of Mr. Adam Glazier, of the same place.

On Wednesday, 9th inst., by the Rev. G. T. Richardson, assisted by Kev. J. C. Wilson, Methodist minister, Hampton, in the Methodist Church, Williamsburg, Mr. Weskey Rosevear Clemence, second son of William Clemence, Esq., Tyrone, to Miss Mary Jane, eldest daughter of William Bruce, Esq., of Cartwright, Ont.

On the 11th inst., by the Rev. S. J. Hunter, at the residence of Benjamin Rigg, Esq., Mr. Frank Ramsay, of the City of Toronto, to Mary, eldest daughter of John Robinson, Esq., Willow Grove Farm, township of York. DIED

On the 7th ult., in Cookstown, in the 87th year of his age, in the full triumph of faith, James Ross, Recording Steward of the Cookstown Circuit.

# Furniture.

# FURNITURE! FURNITURE Oshawa Furniture Warerooms.

97 Yonge Street, Toronto.

FURNITURE.

Specially designed for use in

Churches and Schoolrooms,

Always on hand. Ez. Special discount to Ministers, Churches, and Charitable Institutions. The STOCK is very large and well-assorted. Buyers should call and get prices.

Oshawa Cabinet Co.

Groceries and Crockery. E. FALCONER

367 Yonge Street, Toronto. Families waited upon for orders as usual.

FARM FOR SALE.

Forty-two acres. Beautiful homestead. In the town of Burlington, near Hamilton. Improvements: Brick house, barns, orchard, 13 acre berries, and a living spring. Soil, sandy loam. Will be sold as a farm, or in lots to suit purchasers. Price, \$8,600: \$2,000 down; \$300 a year at 7 per cent. J. ZIMMERMAN, L.D.S., Freeman P.O.

#### Commercial.

TORONTO MARKETS

FARMERS MARKET,-STREET PRICES. Rye do'
Dressed hogs, per 100 lbs...
Beet, hind quarters
Beef, fore quarters...
Mutton, per 100 lbs...
Chickens, per pair ...
Ducks, per brace
Geoso, each ...
Turkeys Ducks, per brace
Geose, each
Turkeys
Butter, lb. rolls
Butter, large rolls
Butter, tub dahry
Butter, store-packed
Eggs, fresh, per dozen
Eggs, packed...
Apples, per brl.
Potatoes, per bag
Onions, bush
Turnips, per bag WHOLESALE PRICES. FLOUR, f.o.c.

Superior Extra Fancy ... Spring Wheat, extra No.1 Superfine ... Commeal, small lots GRAIN, f. c. c. Fall Wheat, No. 1 ... No. 2 ... Treadwell Spring Wheat, No. 1 No. 2

Cheese, in lote Cheese, in lots
in small
Reeson's Royal Arms and Stilton
Fork, mess, per bri.
Extra prime, per bri.
Bacon, long clear
Cumberland cut
Smoked
Spiced roll
Hams smoked
in pickle
in tierces
Lard in timets
in tierces
Eggs, fresh
Dressed hogs
Live hogs
Hops, 1676
Becond-class, 1675
Dried apples.

Dried apples... HIDES, SKINS AND WOOL.

Steers—Toronto inspection...No. 1, 80lbs and steers—Toronto inspection—No. 2 Cows—Toronto inspection—No. 1 Cows—Toronto inspection—No. 2 Bull and grubby hides... Bull and grubby hid Calfskins, green " cured " dry Lembskins " Wool, fieece ... " pulled, super " pickings Tailow, rough " rendered

LEATHER Spanish No. 2, ... Blaughter Sole heavy ... light ... French Calf .... Cod Oil Buff ...

# Miscellaneous.

JUST PUBLISHED - SENT FREE. Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

CHAUTAUQUA CAROLS, by Lowry, Donne & Sherwin, the Song Book compiled for the great Chautauqua Sunday School Assembly, is now published for general use. It contains 166 songs, firmly bound in boards. Is a splendid Song Book for any School. Send 25 cents for a specimen

# **BIGLOW & MAIN.**

76 East Winth Street, New York.

73 Randolph Street, Chicago.

LAKE & CLARK, Estate, Stock, Insurance, and General Financial

Agents, NOTARIES PUBLIC AND COMMISSIONERS.

41 Adelaide St. East, Toronto. A good farm in Scarboro', 12 miles from Toronto, on the Kingston Road, 100 acres. \$6,000, part cash. Pos-

Money loaned in small and large amounts on first-class mortgage, repayable by instalments or at end of term of years. Parties desiring to invest money in Bank or Building society Stock, or upon Mortgage, may rely upon their natructions being promptly and satisfactorily carried

JOHN N. LAKE. J. P. CLARK 2486-1y-2553

DR. FOWLER'S EXTRACT OF WILD DR. FOWLER'S EXTRACT OF WILD STRAWBERRY.—This preparation stands peerless as a remedy for all summer complaints. Have you diarrhea? It will positively cure you. Have you cholers morbus? It will positively cure you. Have you coin or cramps in the stomach? It will positively cure you. Are you going on a sea voyago? Be sure and take a bottle of the strawberry in your haversack, for use in sea-sickness, vomiting, and other irritations of the stomach and bowels; it will positively cure you. Every one speaks highly of it. "I haveno hesitaney in recommending Dr. Fowler's Extract of Wild Strawberry."—G. W. Earr, St. Catharines. "I would advise any one suffering from summor complaints to give Dr. Fowler's Extract of Wild Strawberry a fair trial."—CARMAN M. GOULD, M.D., Castleton. "Dr. Fowler's Extract of Wild Strawberry gives perfect satisfaction."—Thomas Douglass, Cambray. "Oan recommend Dr. Fowler's Extract of Wild Strawberry with confidence."—Judge S. S. Picc, Minden. "My customers bear high testimony to the virtues of Dr. Fowler's Extract of Wild Strawberry."—T. Stevenson, Ornageville. Milburn, Bentley & Foarson, Proprietors, Toronto.

# Electrotype & Stereotype Department,

"GUARDIAN" OFFICE. 4 COURT STREET, TORONTO. The Stereotype Foundery in connection with the GUARDIAN Office having been considerably enlarged and re-modelled, and a powerful ELECTRO BATTHEY, with all the latest improvements for executing first-class. ILECTROTYPES, added, also experienced workmen, the patronage of Publishers, Merchants, and Printers requiring true and sharp-cut lines in ELECTRO and STEREOTYPES, is respectfully solicited.

Printers Supplied with Leads and Slugs! True, and of any required thickness.

January 3rd, 1878. S.

# BIRD CAGES.

A large assortment selling cheap at the TORONTO WIRE WORKS 116 King Street West, W. H. RICE.

Clectric Appliances.

# THE MAGNETICON.

# The Celebrated English Magnetic Appliances for the Cure of Disease.

NOTICE THE FOLLOWING RECENT LETTERS:

| 85 King Street West, Toronto, October 2nd, 1878.

DEAR SIE,—As your British "Magneticon" Belt has been instrumental in recovering me from a state of great rostration, and that speedily, I deem it my duty to yourself and to suffering humanity to testify to the above flect, and I shall rejoice to hear of others obtaining relief as easily and cheaply as I have done.

With best wishes for your success, I remain, yours faithfully,

C. C. POMEROY.

PRESCOTT, October 3rd, 1878.

DEAR SIR,—I can cheerfully bear testimony to the value of your Magnetic Lung Invigorator. Since using it I have experienced a great strengthening of the vocal organs, and I can most confidently recommend it to all who suffer from weakness of the throat or lungs. It is invaluable to ministers.

DEAR SIR.—I have much pleasure in informing you of the benefit I have received from the "Magneticon" Belt purchased from you about two months since. The pains that I used constantly to be troubled with in my right hip and across the small of my back have almost entirely disappeared. I had also suffered very much from chronic liver complaint; my liver is now all right, and the general tone of my health has much improved.

Yours very respectfully,

JAMES G. POSTON. gall of duling a common fight latery f

DRAB SIR.—I procured your "Magneticon". Wristlets on the 12th of April last. For sometime previously my hands had been so bad with rheumatism that I had almost lost the use of them—now they are well. I am in my

Hiustrated Pamphlets, containing Price List, Testimonials, &c., free on application. The Appliances are also ent by Post or Express to any Address, on receipt of price. WETTON & CO.,

Sole Manufacturers, 48 Regent Street, Tondon, England; 17 Maitiand Street, Edinburgh, Scotland; 98 High Street, Cheltenham; and 125 Church Street, Toronto.

THOMAS J. MASON, 125 Church Street, Toronto, Ont.

Medical. Miscellaneous.

# THE GENERAL CONFERENCE PHOTOGRAPH.

, ignating of the season and actions of the

MB. Trice, J. Mason, off of the anarchic five is the within

A magnificent Photograph of the General Conference is now ready for delivery. It was prepared by the celebrated artists Notman & Sandham, Photographers to the Queen. The likenesses were all taken separately, then grouped, representing the Conference in session. The President and other officers are in their places, and the key. Dr. Rycerson is speaking. The interior of the church, as well as every likeness, is perfect, and the picture as a work of Art is exceedingly beautiful. The price is only \$4. Framing size, 28 x 17. A litingraphed Rey will be given with each Photograph.

For sale at the Methodist Book-Rooms, Toronto. For sale at the Methodist Book-Rooms, Toronto, Montreal and Halifax.

15 Booksellers and Canvassers will address legal registrates 1: C. W. COATES.

Methodist Book-Room, Montreal.

The Montreal Witness says:—"In the Window of the Montreal Book-Room may be seen an admirable photograph of the General Conference of the Methodist Church, representing that body in session. The Rev. Dr. Douglas is in the chair, and surrounding him in the foreground are Rev. Dr. Rice, Vice-President, Rev. A. Sutherland, Secretary, Hon. J. Ferrier, Rev. Dr. Green, Hon. S. L. Shannon, and other prominent members of the Conference. In the front seats are very tastefully arranged the Presidents of Annual Conferences, editors and others, while some of the ablest delegates humbly take the back seats. The picture, as a whole, is remarkably accurate, and surpasses in artistic beauty anything of the kind we have seen."

2552 Methodist Book-Room, Montreal



# ST. ANNE, OTTAWA RIVER.

Notice to Contractors.

THE LETTING OF THE WORKS AT St. Anne has unavoidably to be postponed to the following dates:— Tenders will be received until TUESDAY, the 22nd day of OCTOBER. Plans and Specifications will be seen on and after TUESDAY, the EIGHTH day of OCTOBER.

By order, F. BRAUN. Secretary. Department of Public Works, Cottawa, Sept. 21st, 1878.

• DROVINCIAL WESLEYAN," of Halifax, N. S. Parties wishing to subscribe for the "Provincial Wesleyan" may send their orders to the undersigned who will see that they are promptly forwarded to the publishers.

Price per year \$2 00
To Ministers, and Laymen of the
General Conference \$1 20
Address
REV. S. ROSE.

TO BUILDERS AND OTHERS. We are prepared to furnish

rates, And also from our yard, where a full supply of all kinds of Lumber may at all times be found.

COLWELL BROS.
2551-32t

424 Front Street West, Toronto

All kinds of Lumber by the Car-load at lowest

25 CHROMO CARDS, CUPIDS, MOT-toes, Flowers, &c. No 2 alike, with name, 10c. NASSAU CARD CO., NASSAU, N.Y.

25 FANCY CARDS, Snowflake, Oriental, etc., in 25 Styles, with name, 10c. J. B. Huesten, Nassau, 2532-2543-1y

GOLD Any worker can make \$12 a day at home Coaty Outfill se. Address TRUE & Co., Au 2518-1v CARDINAL, NAVY BLUE, SEAL gold, 20c. 25 Fancy Cards, plain or gold, 10c. 150 styles. Agent's outfit, 10c. Good cards; good work; fair dealing. Try us. Canada money and P.O. stamps taken. Eull & Co., Hudson, N.Y.

## THIS DISCOVERY

is the result of a series of Scientific Experiments based upon the theory that "for the successful cure of wasting Diseases the nervous system must be made vigorous and healthy." One of the first symptoms of disease affecting either the Liver, Lungs, Heart, Stomach, or Genital Organs, is a loss of nervous power. This is followed by muscular relaxation, weakness, and emaciation of all the organs which depend for health on involuntary muscular action, the weaker suffering first.

Now, as the muscles and nerves depend so much upon each other for efficient strength and action, and as the organs they control depend on both, it becomes an actual necessity to treat the nerves and muscles directly, n order to speedily and permanently ours diseases of the above-named organs.

The inventor, acting upon these ideas, after months of experience, during which time he had ample opportunity for trying the effect of his discovery, became convinced that no other preparation known contained so potent and direct an effect upon the norvous system as his Compound Syrup of Hypo-

and except in cases of actual organic loss, that it would restore patients suffering from those maladies,

phosphites,

Amongst the diseases overcome by the use of this semedy are the following:— Chronic Constinution. Chronic Dyspersia,

> Chronic Bronchius. Consumption, Chronio Diarrhœa, Chronic Laryngitis,

Melancholy,

#### Nervous Debility FELLOWS'

ound Syrup of Hyp phosphites. The power of arresting diseases displayed by this pre-paration is honorably acknowledged by the medical faculty in every section where it has been introduced; and the large sale is the best guarantee of the estima-tion in which it is held by the public

This Syrup will cure Pulmonary Consumption in the first and second stages, will give great relief and prolong life in the third. It will cure Asthma, Bronchitis, Laryngitis, and Coughs. It will cure all diseases originating from want of Muscular Action and Nervous Force.

Do not be deceived by remedies bearing a similar name, no other preparation is a substitute for this under any circumstances. Look out for the name and address J. I. FELLOWS, St John, N.B., on the yellow wrapper in watermark, which is seen by holding the paper before the light.

Price \$1 50 per Bottle; 8 for \$7 50. Sold by all Druggists. 2521-1y-2538

# CANCER CURE. Cancers, Tumors, Ulcers, Scrofula, etc.,

enccessfully treated. Cures guaranteed without hurt or use of the knife.

Positive evidence of permanent cures. References to, given. Call on, or address, W. L. SMITH, M.D.,

CANCER INFIRMABY OFFICE, 150 King Street East, near H. & N. W. R. Station, HAMILTON, ONT.

Agents Manted.

# AGENTS WANTED

For THE ROMAN CATHOLIC CONFLICT, as seen in Prophecy, Worship, History.

600 pages octavo, with over 200 Portraits and Engravings of Temples, Churches, Popes, Princes, Cardinals. Reformers, Martyrs. By Rev. James Shaw. "Mr. Shaw has omitted no pains to collect material. The illustrations are very fine indeed and are worth twice the price fixed on the volume. The subject treated is of vast importance."—N. Y. C. Advocate. "A work of great merit and interest."—Nelson & Phillips. "I know of no single work in the langrage that covers the whole field so thoroughly, and trunishes such a rich store of information. The work is well written, the style of the author awakens interest, and commands attention. I know not the equal of this work on Romanism."—Dr. Adams, President of Illinois W. University. "Many of the engravings are very rare, having been secured in Rome, Paris, Brussels, London, Dublin, and other places of historic interest No such work, heretofore, has been furnished for less than \$6."—Student's Journal.

Sent free on receipt of \$3, cloth; \$3.50, leather. Address REV. S. ROSE, D.D., 80 King Street, Toronto.

HOW TO BE YOUR OWN LAWYER.

AGENTS WANTED. 850 to \$175 ▲ MONTH. Send for Circular and Terms P, W. ZIEGLER &CO.,

Philadelphia, Pa. 2536-1y-2552 IS MADE BY AGENTS SELL ing our RUBBER PRINTING STAMPS for Banking and general business purposes, marking citching, printing cards, autographs, monograms, steel stamps and stencils. Circulars and terms free. C. C. STEWART & CO., 147 King Street West, Toronto, 2530-17  $1 \, \mathrm{L}$ 

GENTS WANTED. - HIGHEST A GENTS WANTED. HITTLES A premium awarded by the U. S. Centennial Commission, September 27, 1876, for HOLMAN'S NEW CENTENNIAL BIBLE, 1800 Illustrations. Ad CENTENNIAL BIBLE, dress for new circulars, BEV. SAMUEL ROSE, 80 King Street East, Torento. This book needs no Endorsement.—Dr. Palmer.

This book needs no Endorsement.—Dr. PalmilAGENTS WANTED DATE:

DR. MARCH'S
NEW BOOK,
In this new volume the Popular Author of Night Scenarior
IN THE BEAR portray with vivid and thrilling force and
elequence the events of Scored Truth, and addertesh testimony
to the bearty, pathes and sublimity of the Stories of the Bible.

Agents will find this Book with its sparkling thoughts, glowing style, beautiful Engravings, and rich bindings, the beat
in the market. Termes Liberal, Circulars Free.

Address. J. G. Eccurry & Co., Philadelphia, Pa.

Kand for Sale.

FARM FOR SALE IN THE TOWNship of Clinton, 8th concession, lot 23, 230 acres.
200 acres under cultivation, 2 good houses, 2 good barns and outbuildings, 2 large orchards, good water, wooded land well-timbered. Couvenient to schools and churches, within five miles of Beansville and three of Smithville. Will be sold in p rt or whole. Terms easy. Apply to HENRY TEETER, Smithville P.O. 2543-tf



Aylmer, Ont.

100 ACRE FARM FOR SALE, SIT-65 Acres Cleared. For particulars, apply to DANIEL STEWART.

New Books.

NOW READY,

# THE WAVE

SUNDAY-SCHOOL SONG.

Choice Pieces of Music, suitable for Sunday-Schools, Prayer-Meetings, Social and Family Circles, etc.

Per copy, 50c.; per dozen, \$5. Sunday-School men, who have been inquiring after a new Sunday-School Music Book, will find on examining THE WAVE it is just the book wanted at the present

A Companion to the above (words only) will be ready thortly. "Among the numerous publications of Sunday-School Song, of which I have quite a variety, this is decidedly the best."—G. W. Andrews, Kingston, Sept. 24, 1878. Address REV. S. ROSE, D.D., Methodist Book-Room, Toronto.

# JUST PUBLISHED! LIVING EPISTLES;

# Christianity & Skepticism. By REV. E. H. DEWART.

REV. WILLIAM ORMISTON, D.D. This is truly "A BOOK FOR THE TIMES." scriptural and orthodox, but unsectarian. It discusses in a searching and practical manner the pre-

wiling causes which weaken the influence and retard

the progress of Religion in the world. In the conclude ing Essay the causes, characteristics, and dangers of CURRENT INFIDELITY are fully exposed, Crown Svo. Price, \$1. A liberal discount will be made to Ministers and Booksellers. All orders to be sent to the Rev. S. Rosz, Toronto, or to the Author.

.Toronto, May 17, 1878.

NEW BOOKS. 

I Stand at the Door and Knock," &c. Cloth extra.

He Will Come, By Rev. Stephen H. Tyng, Jun.,
D.D. 4th thousand, Extra cloth.
Lectures on Book of Daniel. By Leonard Strong.
Lectures on Daniel. By Rev. E. B. Pusey, D.D...
Book of Daniel. By S. P. Tregelles, LL.D...
Daniel, Statesman and Prophet.
Defence et Authenticity of the Book of Daniel.
By S. P. Tregelles, LL.D.
Scientific and Keligious Discourses in the Great
Pyramid, recently made by Prof. Piazzi,
Smyth and others. (Five Editions sold in a few
months).

Willard Tract Depository, Toronto. RINGSTON. BELLEVILLE. S. R. BRIGGS, Manager, SHAFTESBURY HALL, TOR ONTO

DERIODICALS FOR SUNDAY.

SCHOOL TEACHERS SUPPLIED BY THE

UPPER CANADA TRACT SOCIETY. 102 Yonge Street, Toronto. S. TIMES, weekly, (II. C. Trumbull)—\$2 per year postpaid, s. S. TIMES and SUPERINTENDENTS' PAPER— \$2 50 per year, postpaid. NATIONAL S. S. TEACHER, monthly, (M. C. Hazard), -\$1 37 per year, postpaid.

INTERNATIONAL LESSON MONTHLY, B.F. Jacobs -\$1 00 per year, postpaid.
PRIMARY TEACHERS MONTHLY, (Mrs. Crafts)-600. per year, postpaid. S. S. WORLD, monthly, (Dr. John Hall)—60c, per year,

postpaid.
LEAF-CLUSTER, quarterly; large colored illustrations by Frank Beard, for use in the Primary Class—
\$4 50 per year, postpaid. A good TEACHERS' BIBLE, with References, Maps, Index Harmony of the Gospels, &c., &c sent postpaid for \$1. Catalogues of Sunday-School Publications mailed free on application.

JOHN YOUNG. Depositary. The S. S. TIMES will be sent on trial for three months for 25c.

# Insurance. LANCASHIRE INSURANCE COMPANY.

Capital . . . \$10,000,000. Income .... \$2,200,000. HEAD OFFICE, MANCHESTER.

8. C. DUNCAN-CLARK & CO. CHIEF AGENTS FOR ONTARIO AND QUEBEC. Office: "Canada Permanent Buildings," Toronto Street, Toronto, Ontario.

WILLIAM BLIGHT. Inspector, Adjuster, and Superintendent of Agencies

The Right Hon, WM, EWART GLADSTONE (late Prime Ministor of England) in a speech made in the House of Commons cited the Lancashire as one of four examples of Offices of "The Highest Clees," the other three being The Standard, The University and The London and Provincial Law. (See Times of the 8th of March, 1884.) We have much pleasure in announcing to our friends, and the Insuring Fublic throughout the Provinces of Ontario and Quebec, the appointment of Ma. WILLIAM BILIGHT, lately Inspector of one of our leading and most successful Canadian Companies, to the office of Inspector, Adjuster, and Superintendent of Agencies of the Lancashire Insurance Company. 2518-1y

Musical Instruments.

PIAND Beautiful Concert Grand Pianos, ORCAN
perb Grand Square Pianos, cost \$1,100
only \$255. Elegant Upright Pianos, cost \$600,
only \$155. New Style Upright Pianos, cost \$800,
organs \$35. Organs, 12 stops, \$772.50 Unruch
Organs, 16 stope, cost \$390, only \$115. Elegant
\$375 Murror top Organs, only \$105. Tremendous sacrifice to close out present stock. Immense New Steam
Factory soon to be creeted. Newspaper with much information about cost Pianos and Organs Sent Proc.
Please address Daniel F. Beattry, Washington, N. J.
2507-2533.

The Christian Guardian AND EVANGELICAL WITNESS

PUBLISHED EVERY WEDNESDAY, AT THE METHODIST BOOK AND JOB PRINTING ESTABLISHMENT. 80 King Street East, or & Court Street,

TORONTO. The price of this Paper is Two Dollars a year, in current funds, invariably in advance.
Subscribers commencing after the beginning of the volume will pay to the end of the same, according to the published scale. All Travelling and Tools the published scale. All Travelling and Locate Practices of the Methodist Church are authorized Agents to procure Subscribers and forward their names with subscriptions.

All communications must be post-paid BATES OF ADVERTISING.

Each advertisement, for less time and space than the above, fitteen cents per line for first insertion. Every subsequent insertion of do., ten cents per line,