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REV. WILLIAM BRIGGS Book-Steward

SONGS OF NATURE.

BY JOHN GREENLEAP WHITTIER. The harp at Nature's advent strung Has never ceased to play : The songs that stars of morning sung Heve never died away.

And prayer is made and praise is given By all things near and far; The ocean looketh up to heaven, And mirrors every star.

Its waves are kneeling on the strand, As kneels the human knee, Their white locks bowing to the sand, The priesthood of the sea !

They your their glittering treasures forth, Their gifts of poarl they bring, And all the listening hills on earth Take up the song they sing.

The green earth sends her incente up From many a mountain thrine; From folded leaf and dowy oup She pours her ascred wine. The mista above the morning rills

Rise wide as wings of prayer;

The alter curtains of the hills Are sunset's purple air. The winds with hymns of prayer are loud,

Or low with sobs of pain, . The thunder-organ of the cloud, The dropping bears of rain. With drooping head and branches crossed

One twilight forest grieves, Or speaks with tongues of Pentecost The blue sky is the temple's arch. Its transect earth and air.

The music of its starry march. The chorus of a prayer. So nature keeps the reverent frame

With which her years began, And all her signs and voices shame The prayerless heart of men.

HELPS TO A REVIVAL.

A revival is the product of divine and human forces. In the plan of salvation, both are indispensable. God saves no responsible soul without his consent and co-operation, and none can be saved without the regenerating, surely die; and thou givest him not warning, sanctifying power of the Holy Spirit. And since a revival of religion means just this: the salvation of men from sin, whether in the Church or out of it, it is evident that there can be no genuine revival without the presence and work of the Spirit. "Until the Spirit be poured out from on high," the Church will not be revived and sinners will not be converted. A clear recognition of this fact is the first help to a revival. Rovival efforts sometimes fail because of too much reliance upon the arm of flesh, upon the activity, skill, and power of the pastor, or of the evangelist employed. This false dependence not only neutralizes the efforts of the leader, but renders such co-operation of the membership as he is able to secure, of none effect. Their confidence in his ability and success leads them to rally to his support and not to "the help of the Lord against the mighty." The results of such efforts are always superficial and transient. All human efforts, however untiring and united, are useless, without " power from on high."

The next help to a revival is the certain assurance that we may have this power. There is no room for doubt on this point. qualification to every one who earnestly desires and asks for it, is the gift of the Holy Chost. He is more willing to give the Spirit to them that ask him than earthly parents are to give good gifts unto their children. It comes, then, simply to this: If we want the Spirit we may have him. And since the baptism of the Spirit is the condition of re-

Wherefore, the vital question is, do we really want a revival? Do we want the experinecessary reformation in our own lives? Do we want to do the work required? Doubtless we want the Church to succeed. No pastor wants to see its numbers decrease. We would be glad to see something done to build up the particular Church with which we are connected. condition, that a revival is needed. But that does not prove that we really want a revival our hearts. Nor is prayer for a revival always | rebuked by the awful presence of God. evidence of sincere desire. Formal and general prayers that God will revive his work answered, because they usually mean only this: "O, Lord, give us more Church memboxs; but do not make us bear any cross, do revival—to labor for the salvation of souls. not nieke us give up ourselves in any new consecration, but do give us more people," The only sufficient proof of an earnest desire for a revival is the fact and act of doing all we can to promote it, in the way of personal untiring effort to lead men to Christ.

The first thing, then, that we must do to a remarkable degree. The results, we are get health by looking at disease, to get sight promote a revival is to be revived ourselves. sure, will appear in the charges. If conse-The work must begin somewhere. "It cration be continuous, if faith prevail, if the

mences with a single Christian, never with people, the Church will be in a flame, and the whole Church. As soon as that one Christian is filled with the Holy Spirit, he to God. goes after others to lead them to the Saviour, or to induce believers to join in his efforts for a revival. Jesus fulfils his promise, 'Lo, I am with you; and others are soon moved and melted, and the work begins to widen. So that whoever would promote a revival of religion should begin with his own heart, and pray, and confess, and believe, until he feels his heart all melted and subdued by the Holy Spirit; until his love to Christ is glowing, fervid, burning; until he finds himself greaning over the lost condition of men, and, like Jesus, being in an agony, prays more earn-

Whenever there is such a revival in the hearts of Christians, it will bear fruit in the awakening and conversion of souls. The very efforts which bring spiritual quickening to believers, are efforts to lead others to Christ. In most cases that which grieves away the Spirit, is indifference and inactivity on behalf of the unconverted. The moment we repent of that sin, and take up the neglected work, the Spirit comes back to us in conscious blessing and power. If, then, we want a revival, we must go to work at once for the conversion of souls, and not wait for some influx of power to rush us out, or to make it easy to speak to the unconverted, and hard to resist the impulse to do so. The Spirit does, indeed, give the impulse, but never in such a measure or strength as to require no exertion of our own. It may still be easier to "quench the Spirit" than to obey him. We may feel unworthy and incompetent; but we never shall discharge our duty if we take counsel of such feelings. Strength to work comes in working, and not in waiting for some miraculous power to fit us for work.

The thought of the imminent peril of the impenitent, some of whom, perhaps, are our neighbors and kindred, ought to stir us up to intense activity on their behalf. It is possible that some may perish through our neglect; and, if so, is it not also possible that we may perish for the sin of neglecting them? God's Word warns us of both these dangers: "When I say unto the wicked, thou shalt nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."- Western Christian Advocate.

REVIVAL CONFERENCE.

The Conference recently held at Detroit, Michigan, had this peculiarity, that it was devoted entirely to the work of revival. The dangers to our Church and to the people from apparent decline in spirituality and the want of success in many parts of Michigan, in winning souls to Christ, became matter of alarm in the minds of many brethren in Detroit and elsewhere, and Brothers Washburn and Bayless resolved to call the ministers together for careful inquiry into the causes and remedy. The gathering was first called a district institute, then an "evangelical Conference," and finally just what it was a "revival conference." It was no mere district meeting, for ministers, numbering over sixty, were there from different parts of the State. It was not an "evangelical" gathering of different denominations. It was a family The one gift which God has promised without matter-a Methodist meeting where (while others were not excluded) we intended to deal honestly and thoroughly with ourselves. One question was, What shall give power to the Methodist Church to assert its ancient claims to conquest? In a word, revival-a great, thorough, wide-spreading revival-was the want felt everywhere; and we could not write, or preach, or talk, or pray vival, it follows that we may have a revival if about anything else. It was, however, in reality, "a revival conference," and nothing else. It was intensely interesting to see what relief from mere discussions, debates. ence it involves? Do we want to make the and personal criticisms this gave us; what directness and pungency this imparted to our words, and what surety to our measures, Every preacher showed it in his sermon. All a barren ministry. No membership wishes the speakers felt it. The people at once understood that this was 'no ordinary entertainment; that fearful dangers were gathering about us, and that we must get down in We may even feel, in view of its languishing the dust. I think God gave us light of extraordinary clearness, such as is granted only to singleness of eye. We were awed, humbled, with all that the word implies, -that we and filled with sorrow for our unfaithfulness. desire a deep and thorough work of grace in A trifler would have felt himself arrested,

The very word consecration seemed invest ed with a new meaning-a sadness which are being made every day; but they are not men rarely feel. And it seemed, at length, as if we must all be entirely consecrated, first, to God for ourselves, and to the work of

As to the results no man can define them. So far, we know we were ourselves entirely subdued by the power that humbles and reduces to perfect simplicity. We did not pass into ecstasy. We did not desire it conscientious Christian to testify whether but went himself to exact them, living as a recting place; we decipher the touching the Turks when inflicting far greater sufferconfession and renunciation of siz, and in We wanted to know ourselves, our weakness, this is not true. If you expect to get assur- matter of right while he moved at the cost of record of their sorrow, of the holy hopes by longs on the Christians in Bulgaria and olso-

often." says an eminent revivalist, "com- Spirit's baptism shall come down upon the sinners in great numbers will be converted

> Would not "revival conferences" be good elsewhere? Can we not, at convenient centres, assemble for one purpose alone? I believe we can dispense for a time with literary recreations, and spend a few days in crying mightily to God. It seems to me that this new form of thought demands a place in our most prayerful questionings. Like every other great movement, it has, I think, come up providentially. Let us bid it welcome .-Bishop Peck.

THE PRESS PROMOTING SKEP-

TICISM. Not all, but most of the daily papers in the larger cities have connected with them some editorial writers, at least, of considerable ability and acquirements, who have no sympathy with Evangelical Christianity, and in ome cases are opposed in feeling to all supernatural religion. They are allowed to write what they will, if it be plausible, learned, or piquant. Thus we sometimes find in our political or general newspapers an article anagonizing or ridiculing what we hold to be sacred truths revealed by God to man. Perhaps as we are about to protest with just inlignation, something written in a different style of thought and expression appears in the same paper and our wrath cools. It is not, however, direct attacks that Christianity has to fear. These, when made fearlessly and without reserve, generally carry their own antidote along with them. The greater number of readers shrink from open infidelity as soon as they discern its presence. The most effective method of fostering skepticism is a subtle criticism, which appears learned and plausible; is expressed in scholarly forms; and which does not so much attack Christian ity or Christian scholarship, as praises and lands to the skies every thing of a Rationalizing tendency. The proceedings of a Club of Liberals are fully reported; the essays, speeches, criticisms discussed and commented upon at great length, while similar meetings of Christian thinkers are ignored or despatched in a few lines. An infidel author is commended in the strongest terms, and his works held up as the noblest literary achievements of the time. He may be answered by a scholar equally profound, by more than one it may be, and in a style as chaste and forcible, but little or nothing will be said about it. If a minister is charged with teaching false doctrine, he is made a martyr and a hero. The secular press generally espouses his cause, and his sermons and conversations are published and discussed, to an extent far beyond what the importance of the subject, as a

matter of general intelligence, would demand. When young men of limited education or of skeptical proclivities, and without an inward experience of the truth of Christianity, read so much of this kind of criticism in the daily press they become imbued with the evidence, of subjection to the Father of notion that Orthodoxy is the concomitant, if not the result, of ignorance, and Rationalism the fruit and associate of learning and ability. When that impression takes full control of their minds they become skeptical, without John Hall, D.D. being aware of the process or its cause .- N. Y. Christian Advocate.

SELF-EXAMINATION.

It was never intended that we should receive assurance by believing ourselves to be Christians, but by believing that Christ is our allsufficient Saviour. * * *

It is urged by some that we are commanded to examine ourselves. But not, I reply, to discover whether we are Christians. In the the context plainly shows that the examination refers only to the question whether the disciples of Christ were pursuing a course of conduct unbecoming those who came to the Lord's table. "Let a man examine himself. and let him eat of that bread, and drink of that cup." 1 Cor. xi. 28. The question of personal salvation is not at all involved; but they were exhorted to examine their ways, and put from them, as the dear children of God. detected evil: "for if we would judge our-

selves, we should not be judged." In the second passage we read, "Examine yourselves, whether ye be in the faith " 2 Cor. xiii.5; but here, again, the context clearly shows the Apostle's right to exercise his high office, and not about personal salvation. "Since ye seek a proof of Christ speaking in me," he says, examine yourselves, whether ye be in the faith," for the fact that they were in the faith was conclusive proof that Christ had owned his ministry, and, therefore, that he was not an impostor in claiming to be an apostle. Self-examination, as conducted in the manner urged, is the most painful and profitless exercise that can engage the soul, and I would

by looking at darkness. Self-judgment is quite another thing, and daily should we consider our ways-not to find a ground of assurance, but to confess and forsake all that is a highly glorified account of the same pracevil, as judged by the Word of God.-From. The Way Made Plain."

POST-MORTEM RELIGION.

Suppose Herod Antipas had died nonths before John the Baptist was beheaded. Imagine a court-preacher of that day making the funeral address. There is no evidence that the Jews had at that time any service book or anything to read in the synagogue except the Old Testament. So he must make the funeral service according to the circumstances. He would, of course, glance lightly at the infelicity of the royal departed which complicated his domestic life by making him the husband of his niece. who was also his living brother's wife, and in the room of his living wife. There are, however, happily other and brighter spots on which the memory would love to linger. He had shown the deepest interest in that great revival preacher who had, as all knew, stirred the hearts of thousands, He had heard him often, and been deeply impressed. He had even opened his house to him. He gave the influence of his great name and authority to him, so that the courtiers, as they all knew, had been also attracted and interested. Not only that, but the distinguished dead had proved the depth and sincerity of his convictions by doing many things recommended by the eloquent preacher. How can we, in view of these evidences of pleasure and profit from such ministrations, doubt that this child of an Idomean family has gone to be with Abrahowever, Herod lived too long, and his hav- attended by children of all classes. I recoling a place in history is mainly due to the circumstances that he ordered the beheading of this "interesting" and eloquent preacher without the formality of a trial, and from being a patronizing and interested hearer

becomes the Baptist's murderer. It is one thing to like a stirring sermon now and then, the reality of which is a pleasant variety among the shallow and painted frauds of the theatre, and opera, and even fashionable social life, and it is quite another to believe with the heart what is said. It is one thing to be on good terms so conciliate their followers, now and then to give a subscription, perhaps even forego a dinner party to preside at a benevolent meeting; and it is quite another to submit one's self to God in faith and obedience. It is one thing to respect devoted men, and and so forth, and quite another to put lusts and passions under the control of the truth they teach, and to deny ungodiness and and low, this is the divine requirement; and spirited as citizen, if they have never given Spirits. Happily we are not the judge of men's standing before God; but we may make ourselves such, and rest favorable judgments on very slender evidences .- Rev.

THE EARLY KINGS.

ambulatory personages. When they became stationary, they generally perished. The primitive Kings of communities confined he had come to be a sculptor, and with so within walls, like the ald Athenian and the old Roman Kings, soon dropped out of eight. Perhaps, as Mr. Grote has suggested, they hved too much in full view of their subjects to Liverpool, and be went down to Liverpool first passage where this command is given, for their humble state to command much to see the ship that he thought to take his respect when the belief in their sacredness passage in, and he took his wife with him. of communities, spread over a wide territory. he too perished, as did the Kings called the rois faineants of the Franks. If I were called upon to furnish the oldest evidence of these | but stayed in Liverpool, where his son John habits of the ancient King, I should refer to was sent to school, and Mr. Gibson said that at those Irish records of which the value is only school instead of doing sums, he was drawing beginning to be discerned; for whatever may be said by the theorists who explain all national characteristics by something in the race or in the blood, the most ancient Irish | the sculptor, and when I saw him in Rome he laws and institutions are nothing more than the most ancient Germanic laws and instituthat the question under discussion was about | tions at an earlier stage of barbarism. Now. when Eaglishmen like Edmund Spenser first began to put their observations of Ireland into writing-at the end of the sixteenth century-there was one Irish practice of which the purpose of feasting with their company are present at the worship of the infant and to attain the ends for which it is usually at the tenant's expense. It was, in fact, only Church; we observe its rites; we study its condemning Russian violence, remind the a late survival of common incidents in the institutions; we witness the deep emotions of confidently appeal to the experience of every | who had no tax-gatherers to collect his dues,

was, though it is impossible to say how far it corresponded with the facts that the Chief has earned this right by stocking the clansman's farm with cattle or sheep. ' We find tice in ancient records of the life and state of those Irish Chiefs who call themselves Kings. "The King of Munster," says the "Book of Rights," "attended by the chief Princes of his kingdom, began his visits to the King of Connaught, and presented to him 100 steeds, 100 suits of military array, 100 swords, and 100 cups, in return for which the said King was to entertain him for two months at his palace at Anachan, and then to escort him to the territories of Tyrconnell. He presented to the King of Tyrconnell 20 steeds, 20 complete armor, and 20 cloaks, for which the said King supported him and the nobility of Munster for one month, and afterward escorted him to the principality of Tyrone." The King of Munster is then described as proceeding through Tyrone, Ulster, Meath, Leinster, and Ossory, everywhere bestowing gifts on the rulers, and receiving entertainment in return, I suspect that the entertainment is of more historical reality than the royal gifts. The practice, however, described with this splendor by the chronicles or bard is plain! the same as the cutting and coshering which Spenser and others denounce as on of the curses of Ireland. -Sir Henry S. Maine in the Fortnightly

JOHN BRIGHT ON EDUCATION.

I have sometimes heard it said that the

rich themselves could not have the advantage

of going to the board schools. In many parts

-in fact, I am not sure if not in all portions

-of the United States, but I am quite sure ham, Isaac, and Jacob?" Unfortunately, that in the New England States the schools are lect Mr. Adams-who many years ago was the Minister for the United States in this country, a member of one of the oldest and highest families in America, if I can use such language, whose father had been President of the United States, and whose grandfather also had been President of the United States -always went to the same school with the sons of his father's gardener, they meeting and learning together. In England some classes of people would object to assemble at such schools. But here I am afraid that such schools. They would miss learning, and get many things which would not do them much good, but I think they would get a little common sense. I know I shall be criticised as not being a scholar myself. I am one of those who, in the sense of high cultured people, never had any education. I learned some even publicly compliment them as sincere Latin, and very little Greek, but all the Greek has gone long since, and traces of the Latin only still remain. What I want the people to do and know is that which prepares them worldly lusts. But to rich and poor, high for their daily duty, which gives them selfrespect, and which teaches them to respect we must be sparing of our culogies over men, others, which makes them better children in as Christians, however prominent or public- their families, which teaches them to respect and have regard and reverence for their parents. Perhaps I might refer to twenty five years age, when your town was just beyond its birth, and we-I and some of you-were trying to rock its cradle. At that time I was spending some weeks in the city of Rome, and I met with a countryman and a near neighbor of yours-the late Mr. John Gibson. the sculptor. Mr. Gibson, I think, was a son I believe, upon a good deal of evidence, that of a man who was gardener to some gentleman ancient kings were itinorant, travelling, or near Conway. I asked him how he became a sculptor-he was the most celebrated and noted of English sculptors at that time-how much success? He said his father determined to go to America with his family, and that he sold everything up and made his way had been lost. But the more barbarous King | When the lady saw the ship she put her foot down and said she would not go. Like a senwas constantly moving about it; or if he did not sible man, Mr. Gibson preferred the united state at home to the United States abroad. The father then did not come back to Conway, faces, heads, and figures, and his whole mind seemed bent upon drawing. After leaving school he turned to modelling, and became was probably the most celebrated Englishman practising in that art.

THE CATACOMBS.

Beneath the ruined palaces and temples, the crumbling tembs and dismantledvill as of the august mistress of the world, we find the English indignation. The Jews in England they spoke with the keenest indignation. most interesting relics of early Christianity This was what they called the "cuttings" and on the face of the earth. In traversing information, and are forming a strong com-"cosherings" of the Irish chiefs; that is, their these tangled labrynths we are brought mittee. They hope to induce the Governperiodical circuits among their tenantry for face to face with the primitive ages; we daily life of the barbarous Chief or King, the first believers as they commit their dead, often their martyred dead, to their last long and find our strength, and I think we did to ance in this way, you might as well expect to his subjects. The theory of the Irish law which they were sustained, " of their faith where.

triumphant o'er their fears," and of their assurance of the resurrection and the life everlasting. We read in the testimony of the Catacombs the confession of faith of the early Christians, sometimes accompanied by the records of their persecutions, the symbols of their martyrdom, and even the very instruments of torture. For in these hallsof silence and gloom slumbers the dust of many of the martyrs and confessors, who sealed their testimony with their blood during the sanguinary ages of persecution; of many of the early bishops and pastors of the Church, who shepherded the flocks of Christ amid the dangers of those troublous times; of many who heard the words of life from teachers who lived in or near the apostolic age, perhaps from the lips of the Apostles themselves. Indeed, if we would accept ancient tradition, we would even believe the bodies of St. Peter and St. Paul were laid to rest in these hallowed crypts-a true terra sancta, inferior in sacred interest only to that rock-hewn sepulchre consecrated evermore by the body of our Lord. These reflections will lend to the study of the Catacombs an interest of the highest and intensest character.

FACTS ABOUT AUTHORS.

Cicero's first great speech in defence of Rescius was made at the age of twenty-seven. It was made at the same age at which Demosthenes distinguished himself in the Assembly of the Athenians. Dante published his Vita Nuova when just twenty-seven. Dryden first gave testimony to his poetical genius at the age of twenty-seven. Bacon began to form his new system of philosophy when about twenty-seven. Burns issued his first publication in his twentyseventh year. Washington was but twentyseven when he covered the retreat of the British troops at Braddock's defeat, and was appointed to the command in chief of the Virginia forces. John Quincy Adams was appointed by Washington, in 1794, minister resident to the United Netherlands-thus commencing his public life at the age of twenty seven.

Some of the poets that have been the pride of England have commenced to write in early life. Some few, however, have produced their best pieces at old age. Cowper was fifty before he attained any reputation as an people could not have the advantage of Board author. Young never wrote anything that could be called poetry till he was over sixty; and he was more than eighty when he pub. lished his poem on "Resignation." Chaucer wrote his best poetry after he was sixty. Pope wrote at twelve years of age. Cowley at fifteen. Chatterton at eleven. Samuel Rogers was fixed in his determination to become a poet by the perusal of Beattie's 'Minstrel," when only nine years of age. Thomas Moore wrote poetry in his fourteenth year, which was published in the Dublin Magazine. Campbell wrote his poem on the 'Pleasures of Hope" at twenty-one-the same age at which Pope wrote his essay on "Criticism." Shelley wrote at the age of fifteen; at the age of eighteen he produced his wild, atheistical poem, "Queen Mab." Keats published his "Endymion" in his twenty-second year. Mrs. Hemans ventured on publication in her fifteently year. Mrs. Norton composed her "Sorrows of Rosalie" in her seventeenth year. John Mayne in his sixteenth year published the germ of his "Siller Gun." Hannah More published her "Search after Happinese" in her seventeenth year. Sir Edward Bulwer Lytton wrote verses at the age of five or six years.

Gothe died in 1832, a year which swept away so many of the great men of the European world-among others, Cuvier, Crabbe, and Sir Walter Scott. Cavier and Napoleon were born in the same year, 1769. Burns and Schiller were born in the same year, 1759. Mozart and Koscinsko were born in the same year, 1779. Alexander, Hamilton, and Lafayette were born in the same year, 1757. Hegel, Wordsworth, and Chalmers were each born in the year 1770. Macpherson, Herschel, and West were all born in the same year, 1738. Curran, Heber, David the painter, and Dr. Rush were each born in 1750.

The English correspondent of the N. Y. Herald says that the first attempt of the English press to collect the facts of the Warsaw outrages on the Jews was made in the Pall Mall Gazette this week, and has been followed by an elaborate account in the Times of systematic persecution throughout a large portion of Russia. Both accounts disclose intolerance and often connivance on the part of the Russian authorities, and are evoking general are working energetically in accumulating ment to offer further diplomatic remonstrance, but some Liberal journals, while Jews that their press, which is numerous and powerful throughout Europe, following Beaconsfield's lead, unanimously defended

The Family Treasury.

AN ANSWERED PRAYER.

"O give me a message of quiet," I asked in my morning prayer;
" For the turbulent trouble within me, Te more than my heart can bear, Around there is strife and discord And the storms that do not coase. And the whirl of the world is on me,-Thou only canst give me peace."

I opened the old, old Bible And looked at a page of psalms Till the wintry sea of my trouble Was soothed by its summer calms; For the words that have helped so many And that ages have made more dear -Seemed new in their power to comfort As they brought me my word of cheer.

They did not find it easy, --Those writers of long ago,-To live in this world of sorrow, And its lights and shades to know; They often were sad and weary. . Their hearts were sore afraid, But they knew in whom they trusted, And they were not quite dismayed.

Like music of solerun singing. Their words came down to me—
"The Lord is slow to anger, And of mercy great is He, Each generation praiseth His works of long renown The Lord upholdeth all that fall, And raiseth the bowed down.

That gave me the strength I wanted! I knew that the Lord was nigh : All that was making me sorry Would be better by-and-by; I had but to wait in patience. And keep at my Father's side, And nothing would really burt me Whatever might betide.

I found that when He gives quiet, No other can trouble make Pardon and perfect safety Lie on the path I take : So, stronger to carry the burden, I met my day of care, For my heart was lightened and joyons. With the peace of an answered prayer. -Marianne Forntsigham

HOW TO BEAUTIFY A HOME.

Almost everybody knows what a relief to the eyes a little spray of green is in winter. The wealthy can indulge in expensive conservatories, and even the very poor, can secure a pretty object at a small expense by following the directions given. To begin with an acorn, which any little urchin can procure in the woods, and a pickle jar, which any housekeeper can supply. Procure a fine, healthy acorn, and crochet around it a little network case. Take off the cup first and leave a loop of the cotton to hang the acorn point downward in the glass. The glass must have so much water in it that the tip of the acorn scarcely touches; keep it in a dark closet until it has sprouted, and then put it in the light. A chestnut thus kept in water will sprout in the same way. A sweet potato will grow luxuriantly, and may be trained around walls and picture frames. A carrot grown in sand, is if well managed, a highly ornamental object. A good sized and healthy root must be selected. Cut off quite even the top of the carrot and place it on the top of a pot of sand, so that the leaves look as if they spring from it. Moisten it well, and keep it in the dark until it has begun to sprout; be careful to keep it damp. and move it into the light directly the leaves appear.

If the cultivation is successful an ornament pretty enough for any room will be the result, and which will have to the unacquainted the appearance of a pot of ferns. Another experiment may be made with a turnip, which must be as sound as possible. Clean the outside, taking care not to injure the part from whence the leaves spring. Cut a piece off the bottom and scoop out the inside. so that you have a hollow cup; fasten a string or wire to it, so that it can be hung up. Fill the cavity with water. In a short time the leaves will begin to sprout, and will curl up around the ball of the turnip, forming a pretty little hanging basket.

Children can be made to interest themselves in such experiments which will be found an easy method of inculcating taste and refinement; besides each and all point out their own botanical lesson, and much is to be learned by careful observation and experiment .--

SIR WALTER SCOTT'S TALK.

The following account of a breakfast (November, 1926), with Lockhart and Scott will at least amuse the reader, who may at the same time feel a little surprised at Lyell's notion of "gentility" and "refinement" of language. "My breakfast with Lockhart this morning was exceedingly pleasant. Sir Walter Scott is, in the first place, a far more genteel-looking man than Phillips has represented him in his portrait, which, as I had supposed that to be flattering, surprised me considerably. His hobling was much greater than I had fancied.

..... Sir Walter was very cheerful, told a number of good stories on subjects always started by others. They were more remarkable for the rich fund he had of them than for anything else. None of them were brilliant, but all pleasant. For instance, a Mr. Simpson was talked of. 'Ah! how is Jemmy? I shall not forget his coming into the theatre as Mrs. Siddons had entered her box and been received by a round of applause. Jemmy, seeing no one on the stage, enquired the cause. "It is a mark of esteem and consideration the public have for you. Mr. S.," said a friend. Jemmy went to the front of his box and made three low bows, to the infinite amusement of all who knew him. Now that was acruel joke.' His language is remarkably far from being refined-there is positively a blunt simplicity in it. "The French," he said, "are certainly in better humor with the English than formerlywe are up there." When the increasing Catholicism was talked of he said, 'I think it will not go beyond a party, but I trust the Royal Family may not run their heads against anything."" . . . And here we may remark that Lyell, with all his liber-

him; he would no more have talked in tellect which a young man sometimes feels, they do not constantly interfere with their Scott's free and easy tyle than he would which makes him think that nothing in reli- movements, but they forget that in points of have been guilty of rudeness.-Glasgow

CANTERBURY CATHEDRAL

The mighty edifice or rather heap of edifices, which confronts us has about it something of the essential and unclassifiable grandeur of a great feature of natural scenery. We can scarcely measure with the eye its fine pinnabut criticism is dumb before its majestic unity. Antiquaries point to the position of its principal entrance door on the south side as connect. ing it with the pre Augustinian church of Britain, which the mythical Arthur defended in vain; to a portion of the crypt as dating from the era of Augustine's mission, that is to say, the close of the fifth and beginning of the sixth century; to the still imposing remains, upon its northern side, of erections by Cuthbert under Eadbald, and by Egelnoth under Ca. nute; to the glorious central tower and transepts of Lanfranc, and the nave and chapels of William of Sens. But as a man's memory goes back inviolate through a long life crowded with vicissitudes-through changes, it may be, of name, and frame, and creed, and country-so this great monument, whose proportions the eve may barely embrace, holds fast through the ages its stupendous identity, and may be said, with scarce a figure, in the language of metaphysics, to be "aware of itself as past and future."-Harriet W. Preston.

TEACHING VERSUS TALKING.

A vast deal of what is called "Bible-class teaching" is talking, but not teaching. It might pass for fourth-rate, or third-rate, or second-rate, or-at the very best and rarest -as first-rate preaching, or lecturing; but it never ought to be called "teaching." The teacher talks; the scholars listen. The teacher is a gainer in his mind and heart by what he says; but not so his silent scholers. They hear, but do not learn. The "exercise" is an exercise only to the exerciser. The whole thing is a pocket edition in poor type of a pupil-led service, with many of the disadvantages and few of the benefits of the full-page edition. And not a little of the ordinary class-teaching in the Sunday-school is of the same character. The teacher talks; the scholars listen. There is a "teacher." but no teaching. There are "learners," but no learning. It is not a pleasant thing to face such a fact as this; but if it is a fact, it ought to be faced by those interested.

Telling a thing may be an important part of the process of teaching a thing. The telling may in itself interest or impress even where it fails to instruct. A teacher may teach in other ways than by his telling truths that are worthy of his scholars' hearing and learning. However this may be, it is important that every teacher should understand, at the first and at the last, that telling a thing is not in itself teaching a thing; and that if he is 'a teacher at all it will be through some other agency than merely his talking. -S. S. Times.

IMPERFECT RELIGION.

Very much of the religion of the day is an easy minded religion, without conflict and wrestling with self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection, deliverance, for the Lord's return. It is a second-rate religion-a religion in which there is no largeness, no grandeur, no potency, no noblemindedness, no all-constraining love. It is a hollow religion, with a fair exterior, but with an aching heart, a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked it may be by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence un able to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times, very different from the indomitable, much enduring, stormbraving religion not merely of apostolic days, but even of the Reformation. It is an uncertain religion-that is to say, it is not rooted on certainty; it is not the outpouring of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is still a he would be glad to exchange for a straightworking for pardon. All is thus bondage, heaviness, irksomeness; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with he is put in leading strings, he is carefully fettered hands; there is a movement in the guarded from the out-door world, from the way of his command, but it is with a heavy drag on our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not fully of our young aristocrats. Poor people have told upon ourselves. It falls short of its no time to imitate the absurdities of their mark, for the arm that drew the bow is paralyzed .- Rev. Horatius Bonar, D.D.

FIDELITY TO A GODLY ANCESTRY. It is no dishonor to a young man to believe in the religion of his father. It shows no they crawl around naked, and soon learn to want of independence to be a Christion because one's father was a Christian. To believe as my father believed, to trust the faith which my mother sang to me, to cling to the | bread for kicks and beef, they would afterward | Christian hopes which first bloomed at the fireside of my childhood's home, to rest in | newspapers tell us about babies tumbling down my inherited religion, and follow the example | stairs and breaking both arms; boys falling | of my godly parents, is no unmanly thing. | from a fence and fracturing their collar-bones. God forbid that I should glory in breaking From what height would a young Comanche loose from such sacred ties! Said a clergy. man of my acquaintance, "I have been young, and now am old, and I have spent my life in | kevs? The bones of an infant are plastic; the study of the religions of the world; but | letting it tumble and roll about would harden ality, never seems to have got rid of the I have yet to find a stronger proof of the the bony tissue; guarding it like a piece of ideas of propriety peculiar to the middle truth of the Scripture than I discovered brittle crockery makes its limbs as fragile as class, to which he belonged; "gentility" forty years ago in the character and life of glass. Christian mothers reproach themselves

gious faith can be settled by the past, that he must, therefore, enquire de novo, as if no experience had taught his ancestry anything, is a very weak and narrow affection of the brain! No generation exists in God's plan, for nothing. Every generation of believers adds something to the reasonable faith of the world in Christ, as truly as every generation of astronomers furnishes data for the calcucles, etched far above us upon the always lations of astronomers who follow them. I pensive sky of England. It is of all the Chris- have no more reason for rejecting the Christian ages; it is of all the Christian styles; tian faith of my fathers because I have not investigated every thing about it, than I have for going back to the Ptolemaic theory of the stars because I am not an expert in Copernican astronomy.—Austin Phelps, D.D.

TOO MUCH PRUDENCE, AND WHAT COMES OF IT.

In a recent address Mr. Spurgeon thus enforced an important lesson: "Do we not sometimes, as a Christian community, fall short very much of what is called push and enterprise? I am afraid we do. In the world men do not get on unless they can do and dare a little; and it is so in the Church. But we must be 'prudent.' I wish somebody would make a gallows high as the gallows on which Haman hung, and hang up that word 'prudence.' Not but what it is a very respectable word-or used to be-but it has got into very bad company of late, and I should like to see it hung up for an example. Nobody dares to do anything bold, because somebody says 'prudence,' 'prudence.' Now, I believe in the prudence of the negro; when some one said to him, 'You cannot do that, Sam,' he said, 'But I believe it is my duty to do it.' 'Well,' says the other, 'you cannot do it.' 'Ah,' he says, 'but I shall do it, because if Jesus Christ were to say to me "Sam, jump through a brick wall," and you said to me that I could not go through it, I should say, "It is my duty to jump, but it is God's business to make me go through."' And, depend upon it, so it is; but for want of giving the jump we do not go through, we stop here till there is a hole in the wall. One brother says ' There is a brick loose; ' another says, 'Fetch some workmen and loosen a few more; ' and we are just going to jump when somebody says, You cannot get through, I am sure, there is not quite room enough.' We want room for an omnibus before we will drive the smallest perambulator through. We want to be sure of a hundred before they will venture one. Let us just get rid of this, and trust God as God, and Christ as Christ, and then we shall find that he will go forth with us, and we shall be strong in his service."

WAKING A SLEEPER.

A certain good brother, Obadiah Turner, of Lynn, Mass., once kept a journal, in which, under date "1646, June ye 3d," he thus describes the "method" adopted by a zealous special officer in the church ministered unto by the Rev. Samuel Whiting: "Allan Brydges hath been chosen to wake ye sleepers in meeting, and being much proud of his place, must need have a fox taile fixed to ye end of a long staff, wherewith he may brush the faces of them yt have naps in time with he may prickle such as may be most sounde. On ye last Lord his day, as he kinds, and you will be none the worse, but all strutted about ye meeting house, he did spy Mr. Thomas sleeping with much comfort, his head being stendied by being in ye corner, nicious. and his hand grasping ye rail. And so spying, Allan did quickly thrust his staff behind David Ballond and gave him a grievous prick upon ye hand, whereupon Mr. Thomas did spring up much above ye floor, and with dreaming, as it seemed, yt a woodchuck had seized and bit his hand. But on coming to know where he was, and ye grate scandall he had committed, he seemed much abashed, but did not speak. And I think he will not pulpit he doth seem to be preaching to stacks among them."

THE LEADING STRINGS FALLACY.

From the moment a child is born, he is treated on the principle that all his instincts are essentially wrong, that Nature must be way. He is strapped up in a contrivance that jacket, kept for hours in a position that prevents him from moving any limb of his body. His first attempts at locomotion are checked; air that would invigorate his lungs, from the sports that would develop his muscles. Hence, the peevishness, awkwardness, and sickness wealthy neighbors, and their children profit by what the model narse would undoubtedly call neglect. Indian babies are still better off. They are fed on bull-beef, and kicked around like dogs; but they are not swaddled, they are not cradled, and not dosed with paregoric; keep out of the way; they are happy, they never cry. If we would treat our youngsters in the same way, only substituting kisses and be hardier and stronger. Every week the have to fall to break such bones -- not to mention South Sea Island children and young mon-

Same and the second of the

and respectability were evidently dear to | my father and mother." That pride of in- | with neglecting their duty to their children if | physical education Nature herself is such an excellent teacher that the apparent neglect is really a transfer of the pupils to a more efficient school.-Dr. Felix L. Oswald, in Popular Science Monthly.

THE CAMEL.

The expression of his soft, heavy, dreamy eye tells its own tale of meek submission and patient endurance ever since travelling began in the deserts. The camel seems to be wholly passive-without doubt or fear, emotions or opinions of any kind-to be in all things the willing slave of destiny. He has none of the dash and brilliancy of the horse; that looking about with erect neck, fiery eye, cocked ears, and inflated nostrils; that readiness to dash along a race-course, follow the hounds across country, or charge the enemy; none of that decision of will and self-conscious pride which demand, as a right, to be stroked, patted, pampered by lords and

The poor camel bends his neck, and with a halter round his long nose, and several hundred-weight on his back, paces patiently along from the Nile to the Euphrates. Where on earth, or rather on sea, can we find a ship so adapted for such a voyage as his over those boundless oceans of desert sand? Is the camel thirsty-he has recourse to his gutta percha cistern, which holds as much water as will last a week, or, as some say, ten days even, if necessary. Is he hungry-give him a few handfuls of dried beans; it is enough: chopped straw is a luxury. He will gladly crunch with his sharp grinders the prickly be hungry any more, and have aching legs thorns and shrubs in his path, to which hard any more, if you will only ask him?" He Scotch thistles are as soft as down. And when all fails, the poor fellow will absorb his own fat hump. If the land storm blows as I be." The other boy said. "Don't you with furnace heat, he will close his small nostrils, pack up his ears, and then his long deficated legs stride after his awan like neck through suffocating dust; and having done his duty, he will mumble his guttural, and I ask him when I don't know where he is? I leave, perhaps, his bleached skeleton to be a can't go further." The boy said: "Bobby, they land mark in the waste for the guidance of future travellers.—Harper's Young People.

A TASTE FOR READING.

Time should be devoted by every young man and woman entering life, were it only half an hour a day, to the development of their mind, to the gaining of useful information, to the cultivation of some ennobling taste. A taste for reading is worth more than any sum we can name. A rich man without this or some similar taste does not know how to enjoy money; his only resource is to keep on making, hoarding money, unless he prefer to spend it, and a mind that is not well developed does not know how to spend wisely. A well-known millionare used to say that he would gladly give all his money if he could only have himself the education which his lazy stupid boy refused to acquire. Be advised, make it a rule never to be broken to devote at least half an hour a day to the read. ing of some useful and instructive book. Every man needs a knowledge of history, the elements of science, and other useful subjects, and, if only half an hour a day is given to the better, as business men and women. Beware of novels; they are ensuaring and per-

CROSS WOMEN AND ROWS. If a man catches a tartar or lets a tartar catch him, he must take his dose of tartaric acid, and make as few ugly faces as he can. terrible force did strike his head against ye If a three-legged stool come flying through wall, and also to the great wonder of all, the air he must be thankful for such a plain prophanilie crying out in a loud voice, he token of leve from the woman of his choice, and the best thing he can do is to sit down on it and wait for the next little article...... Some people like rows-I don't envy their choice; I'd rather walk ten miles to get out of a dispute than half a mile to get into one. soon again go to sleep in meeting. Ye women I have often been told to be bold and take the may sometime sleepe and none know it, by bull by the horns, but as I rather think that reason of their enormous bonnets. Mr. the amusement is more pleasant than profit-Whiting doth pleasantlie say yt from ye able. I shall leave it to those who are so cracked already, that an ugly poke with a of straw, with men jotting here and there horn would not damage their skulls. Solomon says, "Leave off strife before it is moddled with," which is much the same as if he had said, "Leave off before you begin," When you see a mad dog, don't argue with him, unless you are sure of your logic; better get out of his way, and if any body calls you thwarted and counteracted in every possible a coward you need not call him a foolevery body knows that .- "John Ploughman." Spurgeon.

A CHEERFUL FACE.

There is no greater everyday virtue than cheerfulness. This quality in man among men is like sunshine to the day or gentle renewing moisture to parched herds. The light of a cheerful face diffuses itself and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. As well might fog and cloud and vapor hope to cling to the sun-illumined landscape as the "blues" and moroseness to combat jovial speech and exhilarating laughter. Be cheerful always. There is no path but will be easier travelled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness. It may at times seem difficult for the happiest tempered to keep the countenance of peace and content; but the difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us providentially as good—and is as good if we rightly apply its lessons. Why not, then, cheerfully accept the ill, and thus blunt its apparent sting ?-Anon.

It is the lot of genius to be opposed, and to be invigorated by opposition.

index of a happy mind, and pure, good heart. chimney of the forge, so that while he was faults than to boast of our merits.

Good Mords for the Ponna.

DEAR LITTLE ALICE.

BY WM. H. HOWELLS.

Dear little Alice—may her joys increase !--Awoke one night, and near the mantel-piece Beheld old Santa Claus with bag and box, Quite busily engaged in filling socks. Delightedly she lifted up her voice— And said, "Dear Santa, I have waited long To talk to you-and have I then done wrong? "Not so," the saint of Christmas said and smiled While a soft radiance fell upon the child-"Not so : for those alone my face may see Who very good and noble strive to be.

Speak, then, my child: What is thy quest with me

Then answered Alice, "I cannot quite forget, Dear Santa Claus, a little girl I met. Ragged and homeless, and with eyes so sad That my poor heart has never since been glad. Take them to her, dear Santa Claus, I pray, All the rare things you brought for me to-day! Take them to her, brighten her eyes of blue, And say these presents came from me and you. Then sloop quite overcame the little maid: Back on the pillow her round cheek was laid; Old Santa vanished; but an angel fair Bent swiftly down and kissed her golden hair. . - Lappincott's Magazine.

THE CHILD-MISSIONARY.

A boy in London was run over by a dray, and both his legs were broken. He was taken to the hospital and laid on a cot. A little fellow who knew him, and who was from the same alley, lay near him, the two close together, the one sick with fever, the other with his legs broken. The little fellow crept up and said: "Bobby, did you ever hear of Jesus?" "No, I never heard of him.' Do you know that Jesus will take you to heaven when you die, and you won't never said: "I won't ask any such a big gentleman as that to come and speak to such a boy want notto be hungry any more? How would you like to have your legs strong and well again? Now you ask him and he will take you to heaven when you die." "How can sung hymns when I went to the Mission Sunday-school; one hymn about Jesus passing by, and the teacher told us that Jesus comes around to help people and save them. Suppose he should come around this hospital tonight? You keep still and you will see him and can ask him." "But I can't keep my eyes open." "But, Bobby, you can hold up your hand, and if he sees that he will ask you what you want, and you can tell him.' He could not hold up his hand, he was so weak. He tried two or three times and could not get it to stay up. The little boy said: "I'll prop your hand up with my pillow, Bobby," and he did so. In the morning when the nurse came round the little boy was deal, and his hand was propped up with his pillow. The other little boy was a missionary and saved the child, for he held up his hand in faith -J. B. Gough.

ABOUT USING ODD MINUTES.

I have a friend who is a very busy woman, but she reads many good books, knows what is going on in the world, and manages to do a people could, and she said, for the odd minutes."

there are girls and boys who have so much chopping and the running of errands, he has sheets to be turned, the parlors to be dusted, or the messages to be carried to the minis-

How both John and Sophy, and ever so many other young people, dislike kind old adies and gentlemen, who have a way of mother by this time." Or, worse still they inquire about the school and the studies, and Marjorie is that sort of an old lady, or has any greater liking for that sort of old gentleodd times. Let it be a volume of history, and read it in the nows and thens when you are waiting for father to finish a note; let it be a piece of embroidery or crochet work, and take it up when there is time for only a few stitches at once. At the end of the month you will be surprised to see how much you have gained by using these odd minutes. -Harper's Young People.

IMPROVE THE ODD MOMENTS.

In almost every life there are moments of waiting, when there is nothing particular to be done. In some cases these may be properly improved by rest, so that our work, when it comes may be better done. In many instances, however, these odd moments may be best improved by having something to do -a book to read, or some light labor to per-

It is surprising how much may be done by using a few moments at a time. Of course. they can not properly be used for all purposes, since there are some duties which require continued application for a long time. There are, however, many kinds of light labor, and many subjects of study, which may be followed quite successfully by taking only a few moments at a time.

It is said Elihu Burritt, who was known for many years as "the learned blacksmith," was in the habit, when an apprentice-boy, of having a grammar of English or of some Genial cheerfulness is an almost certain other language fastened before him on the

blowing the bellows he could get an occasional glimpse of his book.

Ben Jonson, a celebrated poet, who lived over two hundred years ago, was in early life a bricklayer. It is said that he always carried a book in his pocket, and while waiting for the laborer to bring him mortar or brick, he improved the odd moments in

studying his book.

Let our young friends try the experiment, and they will be surprised to see how much can be done by rightly using a few moments at a time. You need not take time from sleep to do this. Have a time for everything, and what you do, do thoroughly, whether it be sleeping, eating, working, or playing ; for all these are in their respective places, right. -Sunday-school Classmate.

HOW TOMMY TENDED THE BABY.

Tommy Teal was just six years old. It was his birthday, but instead of having a good time to celebrate such a grand event, he had to take care of the baby. His mother went out to do some errands and left him alone with his little sister. Tommy felt very bad about it. Little Nellie cried a good deal. Tommy did not know what to do with her. He loved her very much, but did not like to take care of her when she was cross.

As he stood at the window, Ned Brown came out to play on the sidewalk.

"Come out, Tommy!" he shouted.

"I can't," Tommy shouted back, "I've got to tend the baby."

"Shut the door tight and she cant get out." Ned said.

Tommy thought it over. He knew more about babies than Ned Brown did. Nellie might burn herself on the stove, or pull the cover off the table, or break the lamp. An idea came into Tommy's head. He ran te the closet for the tacks and hammer. He drove four tacks through her dress and fastened her down to the floor. When this was done, he ran out of doors as fastas his legs would carry him.

In about an hour Tommy's mother came home. He had not shut the door tight because he was in such a hurry. Right on the top step she found the Baby. But her little fat neck and arms were bare. She had no dress on. Her mother carried her into the sitting-room. There was the dress nailed to the floor. The baby had torn it all off trying to get away, and it had to go into the rag-

Tommy came in a few minutes after. He was very much surprised to hear what his mother told him.

"I never did see such a baby!" he said. ' I thought you only wanted me to keep her out of mischief, and I guessed the nails would do it sure !"-Our Little Ones.

FISH THAT FLY,

An old sailor said there was nothing on land not to be found on the sea. There are sea cucumbers and carrots, and many other sea vegetables that look very much like those whose names they bear. Some of the fish even have names like those of land animals. These are hog-fish, sea-horses, toadfishes, and sea-cows. One very lovely fish great deal of very beautiful fancy-work. One is the angel-fish. But the most curious of of discourse; likewise a sharp thorne where. reading, he will find the advantage of it. Be day I asked her how it happened that she all is the flying fish, which has broad fins like hungry and thirsty after knowledge of all accomplished so much more than some other wings. This fish is shaped and colored something like a mackeral. Its back is blue and its under parts are white. When it flies I have no doubt that among my readers it takes short flights from the top of one wave to the top of another. The flyingreal work to do that they have not a great squirrel can fly, in this way, from a high deal of leisure. Johnny finds weeding and point up on a tree to one lower down. They hocing very tiresome, and as for the wood- are plentiful near the West Indies, where the water is warm. In the morning the sailors his full share of both. Sophy, too, would may find a dead fish on the deck. have good times if it were not that there is It had seen the lights that the vessel carries always the baby to be taken care of, the old at night, and flown toward them. It could fly high enough to reach the vessel's deck, but could not fly across it. It may have struck a boom or sail and fallen dead from the blow. After this they grow more numerous, and you will see them in the day-time. They will fly out of the water in front of the glaring at them through their spectacles, and ship, in little groups, looking like flocks of observing: "Dear me I how you grow, to be swallows. Their white sides will gleam like sure! You must be quite a help to your silver in the sun. They can not fly far, perhaps a hundred yards. After wetting their wings, or fins, they then can fly farther on. propose some problem or other in mental They look as if they enjoyed their life in the arithmetic quite different from anything in air, but they do not always fly for pleasure. the book. Now please don't think Aunt The dolphin, a very fierce and fast swimming fish, hunts them in the water. When the poorflying fish tries to escape him. the great men than you have, children. But listen to sea-birds, the gulls and pelicans, seize them her advice. Suppose for the next month you as they fly out. They are very good to cat. keep a definite bit of work on hand just for The people in the islands about which they live catch them in dip-nets and fry them.

A WORD TO THE BOYS.

Ashamed of work, boys, good, hard,honest work? Then I am ashamed of you-ashamed that you know so little about great men. Open your old Roman history now and read of Cincinnatus. On the day when they wanted to make him dictator, where did they find him? In the field plowing. What about Marcus Curius, who drove Pyrrhus out of Italy? Look him out; you will find him busy on his little farm. The great Cato: you have surely heard of him-how he rose to all the honors of the Loman state—yet he was often seen at work in his field with the slaves, Scipio-Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to work on his ferm. Lucretia, one of the noblest Roman matrons, might have been seen many a day spinning among her maidens. Better even than the example of noble Romans the advice of the wise man: "Whatever thy hand findeth to do, do it with thy might." Better than this, even, are the beautiful New Testament words: "Not slothful in business, fervent in spirit, serving the Lord."

There! after this you will feel ashamed not to work.—Anon.

He who laughs at cruelty sets his heel on the neck of religion and godliness.

It is more honorable to acknowledge our

STUDIES IN THE GOSPEL ACCORDING TO MARK.

Sunday, Jan. 29, 1882.

INTERNATIONAL BIBLE LESSON.-Lesson 5. (FIRST QUARTER.)

THE PHARISEES ANSWERED .- Mark ii. 18-28, and iii. 1-5.

GOLDEN TEXT.

"Remember the Sabbath day, to keep it holy."-Exod. xx. 8,

CENTRAL TRUTH. The Sabbath was made for man-the

whole man, and all men.

Home Readings. Monday,-Mark ii. 19-28. Tuesday.-Mark lii, 1-6. Wednesday.-Matt. is, 14-17; Luke v. 33-39. Thursday.-Matthew xii, 1-14. Friday.-Luke vi. 1-11. Saturday.—I Samuel xxi. 1-6. Sunday.-Isaiah lviii, 1-14,

Time.—Summer and autumn, A.D. 28. Verses 18-22 probably follow close after Matthew's feast (the last lesson), in the autumn. The rest of the lesson to day follows after the call of Matthew (chap. ii. 14), and took place in the early summer during the harvest.

PLACE.-Capernaum and vicinity.

PARALLEL PASSAGES .- Verses 18-22, with Matt. ix. 14-17, and Luke v. 33-39. Verses 23-28, and ii. 1-5, with Matt. xii. 1-14, and Luke vi. 1-11.

HELPS OVER HARD PLACES .- (Verse 18) "The disciples of John," who was in prison. " Used to fast "-The Pharisees used to fast twice each week (Luke xviii. 12), as a religious ceremony. (Verse 19) "Children of the bridechamber "-The attendants on the bridegroom. "Fast"-It would be very inappropriate to fast in the midst of the joy of the wedding. "Bridegroom"-A type of Christ, showing his tender love and care of his Church, their joy, defence, and friend. "The days will come," etc.-Referring to the time when Christ would be crucified. (Verse 21) The unfitness of fasting while Christ is with them is shown by two brief parables. "New cloth "-- Unfulled, that would shrink when sewed on, and tear out. the tender old cloth. (Verse 22) "New wine "-Not yet fermented. "Old bottles" -Made of the skin of animals; they grew brittle by age. "Doth burst"-By the pressure of the gases formed in the process of fermentation. (Verse 23) "Went through the comfields "-Fields of grain (not Indian corn; the fields are unfenced, and the path led through them. " Pluck the ears "-This was allowable by law. The Pharisees complained only because it "was on the Sabbath," (Verse 24) "Not lawful"-Broke their Sabbath traditions, because they said that it was a kind of reaping, and therefore wrong. (Verse 25) "What David did" (1 Sam. xxi. 1-6)—He was their hero and example. (Verse 27) "The Sabbath was made for man "-For a man's body, mind, and soul,-the whole man, and for all men. (Verse 1) "Entered again"-Probably the next Sabbath. "Withered hand "-Shrunken by accident or disease, and incurable. (Ver. 2)

Find in this lesson-

1. What Christ is like.

ate grain on the Sabbath.

2. Three things that should be done on the Sabbath.

"Watched him "-With a hostile, hateful in-

tent. " Might accuse him"-To the tribunal.

Breaking the Sabbath was a capital offence.

see. (Verse 5) "Anger"-Indignation at

the hard hearts, and leading others astray.

"Grieved"-Showing that his anger was not

passionate, but with pity and a desire to save them. "Stretch forth "-Christ only spoke:

he did not break even the Pharisees' Sabbath

3. The true law of keeping the Sabbath. 4. The difference between Christ and the

REVIEW-EXERCISE.

What question troubled the disciples of John? Ans. About fasting.

How did Jesus answer them? Ans. By skowing that all forms of religion must be the natural expression of the religious spirit. What rule of the Pharisees did Jesus' disciples break? Ans. They plucked and

How did Jesus defend them? Ans. By showing that their great hero and high priest had acted on the same principle.

What principle of Sabbath keeping did Jesus lay down? Ans. (Repeat ver. 27.) What example of Sabbath-keeping did he

give? Ans. He attended church, and did good to the needy.

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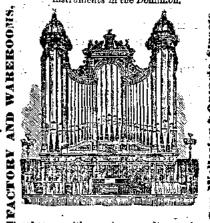
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Specifications, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter office. This timely notice is given with a view to giving Con-tractors an opportunity of visiting and examining the ground during the fine season and before the winter sets

Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the mformation in his power, No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept, of Railways and Canals, and marked "Tender for C.P.R."

F. BRAUN, Secretary,

Dept. of Railways and Canals,) Ottawa, Oct. 24th, 1981.

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All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, Rev. E. H. DEWART, D.D. Toronto.

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, JAN. 18, 1882

WORDS FOR THE HOUR.

We must again remind our ministerial brethren, and all friends of the GUARDIAN, of the necessity of having every circuit canvassed for new subscribers and renewals. We are always very sorry to lose any old subscribers; but as there must be some loss from death and removals, unless we advance we shall decline. Let the duty of taking a religions paper be fairly presented to every family connected with the Church. Many of the ir thren are dain; well: iut there is a great number from whom we have as yet heard nothing. All subscribers are reminded that the paper is conducted on the principle of cash in advance. Brethren, our periodicals are important Church agencies, and their influence for good depends upon the extent of their circulation.

OUR UNIVERSITY. No one can afford to stand still in this age.

A few years ago we were disposed to look with

not a little complacency upon the advanced position which we held in educational work. With Faraday Hall completed, and with theological schools second in point of numbers to no other in the Dominion, and with an endowment of \$130,000, we were disposed to say that at last our work in this line was beginning to assume proper proportions. But before we have fairly ceased our self-gratulation we begin to realize the fact that once more we must bestir curselves if we are not to be left behind in the race. McGill steps forward with her magnificent new buildings, dedicated to science, and is calling for a correspondingly magnificent endowment. Queen's has entered her new home with every modern improvement, and an endowment of nearly a quarter of a million. The Provincial University has added a large school of technology and ten thousand dollars in apparatus. The Baptists have abandoned the little town of Woodstock and have settled in their magnificent city residence, by the side of the Provincial Uni versity. Trinity College is calling for \$200,-000 to place her on a par, especially in the department of science, with her sisters. The Presbyterians with their buildings in Toronto and Montreal previously completed, have, in the latter place, magnificently enlarged these and added largely to their endowment, besides making provision in June last for an annual fund of \$20,000, equal to an endowment of nearly \$400,000, to make provision for theological work alone. - All this is in Canada and within the last five or six years. In the United States the endowments of the old colleges Yale, Harvard, Princeton, &c., have gone up to several millions each, and Methodist colleges that had, long struggled with poverty now begin to It is very evident that we, too, must forget the things that are behind, and address ourselves to grander enterprise in this work than we have yet attempted. No question will come before the approaching General Conference more vital to the Church's interests or more pressing for immediate and practical solution than this, what shall be done with our educational work? In this sense, how shall we attain to greater excellence? the question of our educational work is always open-There has been no lack, of late, of proffers of advice in this matter from outside. The friends of Toronto University, with various complimentary references to Knox's, the Baptist College, &c., are quite roady with the suggestion that we close up our institution in Cobourg, and become an adjunct of Toronto. They forget that Victoria was at work years before Toronto. The Methodist Church has never been in the rear of progress and liberality in any social, intellectual, or moral movement in Canada. We are no enemies of a broad, unsectarian, Christian education. Because they desired this, and were determined to have it at whatever cost, our fathers out of their poverty, founded Victoria College, at a cost which at that day (fifty years ago) was more than half a million would be now. They did this when the educational funds of the Prevince were held fast in the grasp of a sectarian monopoly, and were being absolutely squandered by them. The history of Queen's was similar. Both were invested, by charter with university powers, in the same year, and were in the full exercise of those powers, providing a broad and liberal Christian education for all classes of the people, several years before the Government attempted to grapple with the question of university education upon a basis acceptable to all denominations. During all those years Presbyterians, and Episcopalians, and even Roman Catholics gladly availed themselves of the advantages of these institutions, and, while we know of many who thus received new spiritual as well as intellectual life, we never knew one who was entired from the church of his fathers. When the Government did attempt to do what these colleges were already doing, had there been a bana fide effort to incorporate them in the scheme either by removal to Toronto, or as outlying colleges, we think it would have been wise to have accepted any fair arrangement. But instead of that the Provincial University funds were held fast to the old monopoly under a new name. The College which had been created and officered as the creation of a most rigid sectorianism was taken over by the Government and made the favored representative, under a new name and charter, of the most broadly liberal principles of unsectarian education, and the woble pioneers, who had borne the first beavy burden

Letters containing payment for the of an unprofitable affiliation. We do not won give something to this cause. Great emder that the Methodists of that day considered fact that since that time (thirty years ago) no less than five new denominational colleges have been chartered, and three of them are now in independent active operation in Ontario, in the face of the Provincial University. It is very certain that before the Provincial University can assume to meet the wants of all the Churches and people of Canada it must be organized upon a much more comprehen-

sive basis than at present. Meantime we must a ldress ourselves to the work which Providence has placed in our hands. While carefully avoiding the imposition of any unnecessary burdens upon the Church, the work will demand the wisest children and for our ministry, and through them for the coming Christianity. -- So long as we maintain a Methodist university we must expect to educate the majority of Methodist young men who seek the highest education. And the Church cannot afford to have their education one whit behind the best that the age can give. With our university cerour ministry, because, on the one hand they will contribute largely to maintain the high spiritual tone of the institution, and, on the other hand, it is most desirable that ministers and people should be bound together by those life-long ties which are formed in the associations of college life. And for her ministry as for her laity we all must desire the most thorough training for their work. Meantime till the General Conference gives authority to further schemes for this work, we may well the Educational Fund.

MISSIONARY-"WHY," AND

The General Missionary Committee of the Methodist Episcopal Church of the United States, in their Annual Address, make some points of general application, worthy of careful consideration. Referring to the numerous calls coming from all parts of the would for missionary labor, an indirect recaution in making appropriations and assuming new responsibilities, in the following pregnant sentence: "It is as honoring to God to trust his providence as it is to trust his words." This important truth is too often overlooked, and the activities of the Church in various directions are restrained by an unwarranted conservatism and a disthere is need of more of the holy during that will seize every opportunity and enter every open door, trusting in the providence of God to supply the means for carrying on his work, and to give success to the labors of his servants. We are ever praying for the extension of the kingdem of Christ, and when the Master hears our prayers and opens doors of usefulness the Church should be ready to step in and occupy the field. In God's gov ernment opportunity means power. When he calls to labor he gives the power to perform it. He does not require us to make brick without straw. When did ever a believer or Church answer his call and enter realousi into new work, in humble dependence upon him, and have to record a failure? In our own missionary work we need more of this God-honoring faith, although we are doing as much in this line of work, in proportion to our membership and means, as any other branch of Christ's Church, and more than most. But the cry for the Gospel comes to us from scores of new or poor settlements in our own land; and in foreign lands there are hundreds of fields awaiting the reapers. A larger faith in the Church would furnish the means of sending men and women to real the harvest of souls that the providence of God has prepared. As to the means to be employed for

awakening a deeper interest in the cause of missions attention is called to our "marching orders," to the many Scriptures which lay upon the Church the duty of spreading the truths of the Gospel. A study of the Word reveals the imperative duty of the Church as an evangelizing agency. The holding of monthly missionary prayer-meet ings is also urged. This monthly service is fully established, and well supported, by the Congregational Churches of the States: but it took nearly twenty years to secure its observance. It is now one of their most interesting and profitable services. Our weeknight services are always the most profitable when a special topic of prayer is 23signed, and one evening in the month could well be devoted to special prayer for God's Did it strike Mr. Lorsine that that very Church blessing on his servants, our brethren, who are laboring on mission fields, for an increase of the missionary spirit in the Church. The immediate results would be a warmer immediate results would be a warmer tists, Independents, Moravians, and others interest in Missions. As a rule the subject of Missions is scarcely mentioned in our but the Anglican Church held haughtily churches except in connection with our anniversaries. If at the first prayer-meeting of each month the state of the work in some particular field, or its claims, was presented, or some theme relating to missions was considered, the result would be a more intelligent conception of the character and claims of the work and a fuller sympathy with t. Experience has proved also that a revival of interest in the extension of the Gospel abroad, and a greater liberality in look out for a return of Methodism to Anglican. Gospel abroad, and a greater liberality in ism. We were thrust out of house and home supporting the missionary cause generally, and have now provided them for ourselves, and accompanied by a greater liberality in sup. live in quiet, and are little likely to come back porting the cause of God at home. It is a porting the cause of God at home. It is a are a scandal to Christianity, and whose in-great mistake to suppose that liberal contri- fidelity on the one hand and Romanism on the butions to this cause lessens the support given to local fund:. The very reverse is the fact. .

Concerning the methods employed for raisng funds the Committee urge the adoption of the system of stated anniversaries with special deputations as we have it, and which has proved so successful. They urge also of this work, were invited into the cold shades every member of the Church be solicited to A fuller account will appear next week.

phasis is laid upon the importance of utilizit necessary to maintain their college, as their ing childhood in the work of raising funds. sister church the Presbyterians have likewise | Not only will the income of the Society bo done. Their best justification has been the | benefitted through the efforts of the children, but, which is vastly more important, the Church of the future will be thoroughly imbued with the missionary spirit. Trained to support and work for the extension of Christianity in the world in their childhood, the future men and women of the Church will be prepared to carry on, with increased energy, the work begun by their fathers. We have learned the value of this agency, and by means of it have considerably increased our income. Experience has shown the necessity for a new method of collecting, and an effort was made last year to introduce into our Sanday-schools a modified form of what is known as the Blake system. This counsels and the most generous offerings which has many advantages over the collecting our people can afford. It is a work for our cards, and removes objections sometimes urged against juvenile collections. But we cannot refer to these now, except to say that it keeps the claims of missions constantly before the children, and teaches them to make personal sacrifices for the cause. We are glad to learn that wherever the system has been adopted the results have been eminently satisfactory. The Committee tainly should be associated the education of refer, in condemnatory terms, te methods pursued by some schools. Some ruise money tor missions, and then by a vote of the managers devote a portion of it to the purposes of the school. This is raising money under false pretences, and is utterly inexcusable. Others announce that of the weekly contributions a portion will be devoted to missions, and the balance to the school. This method is free from the charge of deception; but it is open to objection. "The heathen are made to carry concentrate our efforts in largely increasing the home interests. The manly and honest course is this-take your collection for missions and hold it sacred, and then, if you must, take the others for the home school. Then the money of each child goes to the object for which it is given." All these suggestions are as applicable to Canada as to the States, and not less needed.

We are pleased to learn from the address that there has been an encouraging increase in the receipts of the Society during the past year. The total income was \$625,000, being buke is given to those who demand extreme an increase of nearly \$75,000 over the contributions of the previous year. The most satisfactory feature of the advance is that it is not the fruit of a special effort, but is the result of a healthy growth. The Committee express the belief that the Society has entered upon a new era, and that it will soon be abreast with the most liberally sapported of the various Missionary Societies. honoring lack of faith in God. Everywhere They ask for \$750,000 this year, and hope before long to reach an annual income of * million dollars.

ABSORBING THE METHODISTS.

We have often had occasion to express our arrrise, at the misapprehension that prevails among English Episcopalians respecting Methodism. They strangely seem to think that if Methodism had remained within the Church of England, without an independent organization, it would have been just as powerful as it is to-day. Then, ascribing their High Church notions to Methodist ministers, a great many Anglicans fancy that the Methodists are secretly dissatisfied with their "orders," and longing for the authority which only bishops can bestow. And to complete the trie of delusions, mislod some Wesleyan congregations, "churchmen" fancy the Wesleyans are so near to them that they should not remain apart from "the Church." And what is singular, those who are most exclusive and unfraternal talk most about union, and the dreadful sie of schism. Many in England recently expressed regret that Dean Stanley had not lived to see the Methodist Ecumenical Conference, and to give some token of friendly welcome to the gathering, as in all probability he would have done. And yet, it is not creditable to the Anglican Church to assume that there was no other minister left, who had sufficient liberality and independence to extend a fraternal hand to the representatives of the great Wesleyan family. Our High Church friends should learn the lessons of common Christian courtesy before they talk of union. The Lendon Methodist puts this point well in its "Table Talk." Speaking of a recent proposal by a gentlemen who was formerly a

Methodist, it says: "The Rev. Nevison Loraine has, no doubt with the best intent, been writing to the Arch-bishop of Canterbury to use his efforts to effect a re-union of Nonco formity, especially of Methodism, with the Established Church. To this he seems to have been led by his reflections on the late - Ecumenical Methodist Conference. which he represents, and with which he would wish Methodism to unite, was the only one Church in all Great Britain that did not hold out the right hand of fellowship to that great representative gathering? Presbyterians, Bapand coldly back, and not a single member of all her communion offered his hand; nor was there, that I have ever heard, one solitary letter of sympathy from all the thousands of her bishops and clergy. Would Mr. Loraine feel flattered if we invited him and his Church to come over to Methodism? The greater should absorb the less, and so Methodism should absorb Anglicanism, rather than Anglicanism Methodism. Statistics that Mr. Loraine quotes show that he knows how Methodism he grown the Establishment. When the United States came back politically to this country, then to that boisterous abode whose domestic broils other make every honest Methodist shrink away in terror. No.ne, Mr. Loraine, you mean well; but the earth is as likely to absorb Jupiter as Anglicanism Methodism.

The St. George Church was re-opened after important improvements on Sunday, January 1 and the following Monday evening. Appropriate services were held, in which

NOTES AND GLEANINGS.

The amount of destitution and suffering resulting from the Muskoka fires is much greater than was at first supposed; and strongly appeals to general sympathy and liberality. A special correspondent of the Globe last week writing from that district states that the fires destroyed about \$100,000 of the property of the settlers, and left six hundred persons in need of relief, many of them suffering severely from lack of wearing apparel and bedding, and some even from lack of food. Besides assistance to supply their immediate necessities, aid will be required to furnish seed in the spring, implements, and building material. A sum of ten thousand dollars, it is thought, will be necessary. Thus far the Central Committee have received from municipalities and individuals about \$1,700, all of which has been expended

We have already noticed in our columns the Chrysanthemum, a monthly magazine, relating to Japan and the Far East. This periodical is under the control of the Protestant missionaries in Japan, and is a most reliable source of information on all topics relating to Japan. We understand that our Missionary, Rev. C. S. Eby, is intimately associated with the enterprise. This magazine is designed to bring into a focus the researches of scholars, missionaries, and others on subjects of interest to Japanese scholars; and in addition to subjects of great interest to scientists and philologists, will deal with subjects of more popular and cosmopolitan interest. Japan is a subject of interest to the whole world, and it is hoped that the support from American subscribers will be such as is needed to ensure the success of the enterprise. Rev. William Briggs, our Book Steward, has been appointed Agent for the Dominion of Canada, and will be glad to receive subscriptions for it. The subscription price is \$3.00 a year.

The people of Canada will be pleased a the return of the Marquis of Lorne to Canada When he left here there were doubts respect ing his return. He rendered good service to Canada in Britain by his enthusiastic words respecting the fertility of the North-West. Many will regret that the Princess is not returning with him, there is not a strong probability that she will ever return to Canada again. Her Royal Highness accompanied the Marguis to Liverpool. The party were received on arrival by the Mayor of Liverpool and Sir A. T. Galt. They were entertained at luncheon at the Mansion House, and embarked on the Parisian at two o'clock. The Princess accompanied the Marquis on board and took an affectionate farewell. She re turned to the shore at three o'clock. The Parisian carried 200 steerage passengers, in cluding many for Manitoba, and 90 cabin passengers. At the luncheon given by the Mayor, His Excellency in responding to the toast of the Queen and Princess Louise stated that it was by his particular desire that the Princess remained in England in the hope that her health might be perfectly restored, but he trusted that she would be able to join him in the spring.

We learn from an English exchange that crowded and enthusiastic meetings work held on a recent Mouday in Exeter Hall, morning, afternoon, and evening, the gatherings being designated a Holiness Coun cil. General Booth presided. One object of the Council was the collection of money towards the purchase of the Orphan Asyluic by the use of the English Church liturgy in at Clapton, to be used as a training institution and congress hall. For this purpose, it was explained, £20,000 was required, of which it was necessary to raise half before the end of the present year, several promises of help depending for falfilment upon this being done; £9,200 had already been promised and paid. The proceedings at each of the meetings were very similar. There was prayer and praise of a vigorous character, and the relation by officers and members of the Army of their conversion to Christ, and their religious experiences. , Sacred songs were sung, accompanied by a band, and the waving of flags and handkerchiefs, particularly in the choruses. Those who had been converted, or, as the chairman put it, "those who had felt the healing touch," were occasionally asked to hold up their hands in token of this, when the vast majority of the congregation responded to the request.

The political outlook in Germany at the present time is full of interest. There are signs of a great crisis in that country. Hitherto the main element of power in the Government has been the personal force of Bismarck and Emperor William. The saccess of the war with France greatly helped this personal government, for a successful foreign war readily turns the attention of the people away from needed political reforms at home. Now. however. there is a reaction. The people desire more influence in moulding public measures. The strength of the reaction towards liberalism is seen in the fact the Roman Catholics: but concessions to the representatives of the Pope will not be favorably received by the great majority of the German people, and may prove the overthrow of the present system. It is a sign of weakness, if not indeed of the extremity to which the great chancellor is driven that he has put forward the Emperor's will as the supreme standard. Bismarck says Germany s not to be governed after the English pattern; but any liberal system of government must be largely according to the English pat

Since the above note on German affairs was written news has been received which confirms the opinions there expressed. In the Reichstag on the 11th inst., Windthorst introduced a motion abrogating the law forbidding the exercise of ecclesiastical functions without Government authorization. He said that neither the discretionary power applied for by the Government in the July bill nor the present lenient application of the what we fear we sometimes neglect, that Rev. Dr. Ryckman and M. Benson took part. May laws suffered to remove the grievances tions should not be lost. Any one, therefore, of Oatholics. The second reading has been who reads this paragraph may consider him-

Ministry, Bismarck has resolved not to submit the Emperor's rescript to the Reichstag. to the contrary it is believed that only apprised of the Emperor's rescript by its appearance in the Official Gazette."

It is reported that there is an unusual disquiet pervading the Mohammedan people occasioned by a general expectation that the time is at hand, long predicted in their traditions, when the power of the Sultan of Turkey is to be overthrown, and the leader of the faithful Moslems is to appear, who shall rule the world till the accidents that have occurred within the last second coming of Jesus and Mohammed to judge the world. It would not be strange if fanatical belief. Already the Turkish papers begin to denounce England, and call on the Mohammedans of India to throw off her yoke. Remembering what grave consequonces arose from false reports and ignor-Rebellion inIndia, it is just possible that the following:there may be in this disquiet the seeds of

future trouble.

A good deal of feeling has been evoked in Protestant circles in England by a rumor that there is some probability of the British Government opening formal diplomatic re- ospital of Chili had gathered in the church, in a lations with the Pope of the Roman Catholic Church. There may be no good ground for the report, as certainly there ought not to be; yet it is just possible that Bismarck may be seeking English co-operation in his present game of conciliating Rome for political purposes. It would be very strange, if now strine, raised a flame which spread instantane when the Pope has no claim to the shadow of political power, England should pander to The melting lead from the roof and the blazing Roman prejudice in a way she never did when the Pope was a temporal sovereign. We greatly mistake the temper of the English people if they would submit to this policy. Itsly might justly protest against it. Not long ago the Mayor of Rome is reported as having stated at a banquet that the people of that city would sooner see it laid in ashes than again subjected to Papul domination.

The article in The Quarterly (London) against the New Revision, to which we briefly adverted last week, has made a great sensation in Biblical circles in England. A second edition of The Quarterly had to be printed to supply the demand. The author is said to be Dean Burgon; and it is certainly a powerful and scholarly indictment of the Revision The article does not touch the question of translation, leaving that for an article in the next issue, but deals solely with criticisms of the Greek text adopted by the revisers. The front wall of the house. The city authorities writer displays a thorough familiarity with are in full sympathy with the opposition, the learning of the subject. The main charge and not even a guard has been placed at the is that in many places the revisers adopt a chapel door to preserve order." Unhappily corrupt or depraved Greek text, which, this outrage does not stand alone. The although known from a very early time, was | Christan Advocate says : never before endorsed by the Church. It is said that they were led into this error by placing an undue value upon the readings of the strengt made to assassinate him. The perpesinaitic and some other uncial MSS. It will trater of the assault was released after arrest. be gratifying to many to learn that in passages At the time two men appeared at the front der where the change or mutilation has been most regretted, such as Luke ii. 14, Mark xvi. 9. &c., and, Tim. iii. 16 there is strong support for the received reading. The Rev. W. Sanday's reply in the Contemporary weakens the force of some of the Quarterly's points, but leaves the chief objections practically unrefated.

It is not all smooth sailing with the National Church in enforcing its claims. Ritualists are troublesome and enlist sympathy because they claim to act according to their conscience. Even the exactions for supporting the clergy are not well received in some places. The Pall Mall Gazette asks: Is a tithe war again to be waged in England? This question must have arisen in the mind of the newspaper reader more than once in the course of the year. One mouth the farmers of Kent cry out in their indignation against the payment of the extraordinary charge on hops; another month brings a description of a scene over the collection of tithes at Plumpton, in Cumberland, and twice at least in 1881 the agriculturists of Berkshire have offered an angry protest against the enforcement of a tithe-payment from a farm at Hurst. Nine beasts were seized on this farm a few days ago for an arrear of £56, and the animals were put up for auction. After many fierce threats from the farmers present over the conduct of the auctioneer, the cattle were purchased by the owner for the amount due. and the money was paid. Directly this was done he made a demand on the auctioneer for the cost of the food which had been supplied to the animals since the time of the seizure. but his demand was met with persistent refusal. The tenant is to bring an action in that Bismarck has been compelled to pander to the court against the employers of the anctioneer.

> A volume of memorials of the late Dr. Punshon is in course of preparation. The writers are the Rev. F. W. Macdonald, of the New Wesleyan College, Birmingham, Eng., and the Rev. A. H. Reynar, of Victoria University, Cobourg, Ont. The materials for the work consist largely of the journals and letters of Dr. Punshon. On this continent Dr. Punshon travelled very extensively. preaching and lecturing from the Atlantic to the Pacific and from the Gulf of Mexico to the lakes and praries of the great Northwest. There are in the letters and journals some interesting reference to these labors and journeyings; but there are treasured up in the memories of those who witnessed his noble life and work the recollections of incidents and observations that would throw much additional and valuable light on the character and labors of the great preacher, and it is highly desirable that these recollec-

carried by a vote of 233 to 115. Three orders self earnestly requested to se_d to Professor of the day introduced by imperialist Con- Reynar the record of any uch recollections servatives and National Liberals were as are referred to here. Care should be rejected. At the instance of the Prussian taken to make these records as exact as possible and the sooner they are sent in the more likely will they be to add to the interest A Berlin correspondent of a London of the forthcoming work. Here is an opporpaper says:- "In spite of statements tunity for many of those who were charmed and profited by the modern Chrysostom of the Crown Prince Frederick William was Methodism to offer a tribute of love to his memory and of praise to the heavenly Master who made him what he was.

The Toronto Mail recently mentions that Mr. Wright, a Toronto architect, in San Francisco, submitted last winter to the Grand Jury of that city important recommendations for the better construction of theatres and other public halls, designed to afford a better way of escape in case of fire or accident. The few years from difficulty in escaping have been so terrible as to arrest general attention. violent outbreaks should result from this Handreds have perished from this cause, that might have escaped had the buildings been differently constructed. The Vienna and Brooklyn disasters are too recent to require remark. There should be a strict governmental supervision of all places of public ant prejudice in the case of the Selvy resort. The London Times not long ago had

> Of all the calamities which have ever in mod ern times overtaken a crowd of human beings in a single building, the burning of the church of La Campania, Santiago, in 1863, has never been equalled or approached. In one short hour 2,000 people, nearly all ladies of youth, rank, and beauty, were reduced to ashes. The flower of the spirit of religious excitement, to pay its devotions at the closing celebration of the Immaculate Conception. Every sent was full. Nothing that invention could suggest or wealth supply was omitted in the adornments of the occasion. The interior of the church was hung from reef to floor with floating gauze and rich drapery, and lighted with festoons of innumerable paraffin lamps. Au acolyte, in lighting the last lamp before the oil of the severed lamps poured down upon the heads of 2,000 tender women, who could be seen from the windows of neighboring houses rushing wildly to and fro without an outlet of escape The falling of the roof put an end to their agonies, and completed a catastrophe which stands with out a parallel.

It cannot be denied that in all countries Romanism has been opposed to religious freedom. What the authorities of the Church teach in theory and ecclesiastical practice, the common people, full of ignorant prejudice and sectarian passion, have often carried out with riotous brute force; feeling doubtless, that if their teachers were right, they could not be far wrong. Mr. Kemble. a Methodist Missionary from Silao, in Mexico, writes: "Two weeks ago," he says. I was there with some of the native brething from Guanajnato, and we held a very good service, with 27 persons present. During the hours of worship several stones were hurled with great force from the street against the The preacher, Senor Mendoza, has already

been exposed to imminent peril of his life, He has been assaulted in the street, and the of his house and threatened his life with pistola; and now an attempt is made to eject him from his house, as we are informed, by a false accusation. He was charged with throwing stones at the prison keeper's house, which is near the preacher's residence. This charge he absolutely drnies, but without proper opportunity for defence he was immediately condemued to vacate his house in five days. There is no legal recourse but an appeal to the Governor of the State."

METEOPOLITAN CHURCH .-- The Rev. E. A. Telfer, commenced special services in the Metropolitan Church on Sunday, the 8th inst. The congregations were large. In the evening, the church was crowded, and in the prayer-meeting which followed a number rose for prayer. Mr. Telfer preached every evening during the week to large audiences. in the lecture-room, and many anxious seekers of salvation professed to have found pardoning mercy. Last Sunday the church was crowded in the evening, when Mr. Telfer preached specially to young men. Striking illustrations and practical truths were pressed upon the conscience with impressive power. large number remained for the pravermeeting. Mr. Telfer will continue the services during the present week, and will lecture on Friday evening on "The Scottish Covenanters.'

We deeply regret to learn of the death, by scarlet fever, last Friday, of a beloved child of Rev. W. W. Carson, of Woodstock, a fine, bright little fellow in his seventh year. The sudden removal of such a child, around whose life the fondest pare tal hopes cluster, is a terrible blow, whose crushing bitterness can only be known by those who have folt it. Bro. and Sister Carson have our heartfelt sympathy and earnest prayers in their unpeakable sorrow.

'A telegram received on Monday from Rev. D. Savage, of Wellington Street, London, sava :- "The work increases in power. Wonderful meeting last night. Scores of new seekers, and nearly all found Christ. Ask for prayer from the whole Church for We are sure many will carnestly pray that the work may extend, till every circuit catches the holy flame.

The Church in Port Elgin was re-opened after enlargement by Rev. Dr. Potts, of Toronto, on Tuesday, the 3rd inst. A full account of the services will appear in next week's issue.

A CARD.—As the person referred to in the following, from the N. Y. Christian Advocate, is said to be henoring Canada with a visit, we insert it for the benefit of our readers:

One Max L. Rossvalley, professing to be a converted Jew, is travelling through the country and exhibiting certificates from myself and other elergymen endorsing him and his work. This is to warn the Christian public against him, as he is no longer a member of the M. E. Church, and has by his conduct in Columbus, O., Danbury, Conn., and other places, proved himself to be unworthy of the confidence of the Church of Christ.

W. C. STERLE, Pastor South Third Street M.F. Church

Brooklyn, New York.
Other religious papers please co. v.

LITERARY NOTICES.

-The Southern Pulpit (Jackson & Lafferty, Richmond, Va.) opens the new year with a good number. The sermon preached before the Synod of Virginia by Dr. White heads the list. The discourse before the Conference of Mississippi Methodists, by Dr. Steed, follows; and the third sermon, by Rev. Mr. Williams, of the Charlottesville Baptist Church, is a strong one. There are also four shorter discourses, by Porter, of Mississippi; Gordon, of Virginia; Tyler, of Richmond, Va.; and Bishop of Virginia. The Suggestions on Texts (Editorial) are: I. Two Ways of Planning a Life. II. No Need of an Intercessor. The Gospel is the subject for Homiletical Illustrations, of which there are twenty-eight choice

-The new volume of the Living Age. The new year of Littell's Living Age opens with the number for the week ending January 7th. Never before have the foremost thinkers, investigators, and authors of the time been enlisted in the service of foreign periodical literature to so great an extent as at present; and The Living Age, which gives with much completeness and in convenient form, what is most important in this literature. has, therefore, never been so valuable as now. The number for the week ending January 14th, contains the following notable articles: "Car-_lyle's Ethics," Cornhill Magazine: "Two Studies 1. Dante," Contemporary Review; "English Satire in the Nineteenth Century," Fraser's Magazine "Kioto," Fortnightly Review : " Pairies," Satur day Review, together with the conclusion of Mademoiselle Angele, and the usual amount of choice poetry. This is the second number of the new volume. New subscribers can begin with the volume. Price, \$8 a year, or Guardian and Living Age will be sent for \$9.

... The Methodist Quarterly Review for January opens with an elaborate article on "Weber's Systom of Theology of the Old Synagogue of Pales tine." from the pen of Dr. Harman, of Dickenson College. Prof. Strong, of Drew, follows with an article on the "Documentary Origin of Genesis." Then follow: "Relation of the Pulpit to Skeptical Scientific Theories," by Rov. J. H. Potts, of Detroit; "The Problem of our Church Benevo lences," by Rev. J. W. Young; "George Bourne, The Pioneer of American Anti-Slavery," by Theodore Bourne, Esq.; "The Methodist Ecumenical Conference," by Rev. A. C. George, D.D., of Manuscripts," by Rev. S. Hunt, D.D.; "Was Jesus a Wine bibber?" by Rev. Leon C. Field. All the departments are well filled, and there is a steel portrait of Dr. Wilbur Fisk. Several of the leading articles are of special interest in view | tions are large and the people are hopeful.of current discussions on the topics of which they | Com.

-The London Quarterly Review for January, which is sometimes confounded with The Quarterly, republished in New York as "The London Quartorly," has been received from the Wesleyan Conference Office, London, England. The first article is a lengthy review of the writings and career of the now celebrated Father Curoi. The second article is a review of "Fiji and the Fiji. sais," by Rey. T. Williams and James Calvert. Then we have an interesting review of Daniel Defoe, based on Mr. Minto's "Daniel Defoe" in "The English Men of Letters" series; "The Latest Developments of Darwinism" deals mainly with Mr. Darwin's last book on "Worms." The article on "Americanisms," based on Dr. DeVere's book, will be of special interest to Canadian as well as U.S. students of English. It will be seen that a good many so-called Americanisms are of English origin. "The British Association Jubilee" is an interesting review of the proceedings of the British Association at valuable.

TO THE MINISTERS OF THE TORONTO CONFERENCE.

My DEAR BRETHREN, -As the time is approaching when we are to appeal to our congregations in behalf of the Educational Fund of our Church, you will kindly allow me to remind you of the necessity of a united and earnest effort in support of this important fund. If you refer to the Statistical Report of the Educational Society given by Dr. Burwash, the Secretary, in the Guardian of the 23rd November last, you will find that there are ninety-two young men in our Who can estimate the importance of an efficient raining for the Christian Ministry of this are? I am sorry to learn from this report that the contributions from our Conference to aid in thus work, in proportion to membership, are the lowest but one of all the Conferences. According to this report, New Brunswick Conference contributes 72 cents; London, 6 cents; Nova Scotia, 52 cents; Montreal, 5 cents; Toronto, 42 cents; and Newfoundland, 24 cents per member. It has been stated that an average of 10 cents per member would place the fund in a very satisfac-tory and excellent condition. Dear Brethren, let us try, during this year of great business prosperity, to do what we can in placing this fund in a strong and healthy position. Hoping that our people will right nobly and generously respond to our appeal, I am yours, affectionately J. G. Lard, President.

PERSONAL ITEMS.

William Harrison Ainsworth, the well-known historical novelist, is dead.

The death is announced of Mr. Jonas Canniff, father of Dr. Canniff, of Toronto, at the ripe age of 92. He was a U. E. Loyalist and one of the veterans of 1812.

Mrs. Isabella Ritchie, widow of the late Rev. Wm. Ritchie, Missionary in the West Indies. dled peacefully in the Lord, at Tehama, California, Dec. 9th, 1881. She formerly was a resident of Kingston, Ontario.

The Rev. Dr. Newman, a prominent Methodist Minister in the M. E. Church is reported to have withdrawn from the Methodist Church, and taken charge of a Congregational Church in New York.

Dr. John W. Draper, the eminent scientist and author, died at Hastings on the Hudson. His age was 71. By his death the American world of thought and science sustains a heavy loss. Prof. Draper's writings, though leaning to the materialist theories of the day, were as marked for their boldness as for their literary excel-

It is gratifying to Canadians to find their artists at Ottawa from both the Governor-General and Princess Louise expressing in the highest terms tures of Quebec, painted for her Majesty, have dences a long distance from it, and they will been received. One, the view from the King's unite with other Methodist churches more con-

Bastion, is at Windsor Castle while the other. the view of the city from Point Levis, has been taken by her Majesty to Osborne.

We regret to see by our English exchanges the recent death of the Rev. T. M. Albrighton, of York. He entered the work in 1851, and spent some time in the Maritime Provinces, and then returned to England where he occupied prominent circuits since 1859. The Editor of this paper preached for him in Kensington, London. in 1873, and received a kind letter from him on our recent visit to England inviting us to visit him at York.

BRIEF CHURCH ITEMS. TORONTO CONFERENCE.

Angus .- The Barrie Advance says : On Tuesday evening, 10th inst., a number of the friends

and adherents of Ivy Methodist Church gathered at the residence of Mr. Thomas Parker. and presented Rev. Mr. Walker and his amiable wife with a substantial buffalo robe to the former, and a beautiful lamp to the latter, accompanying the presents with an appropriate address bearing testimony to the love of the people for their good pastor, and breathing sincere wishes for the future welfare of him and his estimable helpmate.

BRIGHTON.-Rev. T. Cullen, pastor. Some weeks since our young ladies held their first bazaar, for which they had with great diligence prepared. It was a beautiful entertainment and an admirable success. Gross receipts, \$103-to be applied on church improvement. Our Literary Association, which is based upon temperance principles, is very attractive, and is improving in the tone and matter of its general programme. It crowds our lecture-room once a month. We want to see all our young people converted, and with zeal and intelligence working for Christ.-Com.

COORSTOWN CIRCUIT. On Saturday evening, January 7th, the parsonage was unceremonionely taken possession of by a large number of representatives from each appointment on the circuit. After the party had partaken of the rich feast provided by the ladies, and had enjoyed a good social evening together, the Recording Steward, on behalf of the circuit, presented the superintendent with an address containing many warm expressions of regard for himself and wife, and a purse containing \$51. Chicago: "Kennicott's Collection of Hebrew Rev. John Mahan made a very appropriate and touching reply. Both ministers are very much beloved by the people, and are doing a good work for the Master. In Cookstown, although burdened with a very heavy debt, the congrega-

> PENETANOUISHERE AND MIDLAND .- Rev. Charles E. Perry writes: We closed our special services at Victoria Harbor recently, which resulted in the accession of thirty to our membership, the quickening of believers, the organization of the classes where we had none, and the increase of our congregations .-- We opened our new church in the French settlement on Sunday, January 7th. The Rev. J. W. Annis, B.A., of Allandale, preached three admirable sermons. Tea was a grand success. The people were very much delighted at the completion of their enterprise, and it was a time of great rejoicing that where a short time ago they had no church and no congregation, now they have a beautiful church with good sheds attached, and also a very comfortable hall for Sabbathschools, tea-meetings, etc. We have good congregations where a few years ago there were very few Protestants.

Searon.—The anniversary services of the Sunday-school, on January 8th, were very successful, notwithstanding the unfavorable day. review of an important book by an evangelical The Rev. J. C. Antliff, B.D., presched in the German divine. The "Literary Notices" give | morning to the children. The Rev. Dr. Potts, brief notices of a number of the most important | in the afternoon, gave a sermon to the parents. books of the quarter. This department is very In the evening Roy. W. Wallace took for his theme ' The One Family in Earth and Heaven." The people were pleased that they were able to secure the excellent services of these distinguished ministers. The children's tea and entertainment were also successful, and the financial results are indications of progress. We have a new organ in the church, and an addition to the school-room; and, altogether, the cause is very hopeful. This warm hearted people quictly invited their pastor to an evening gathering and surprised him with an address and a New Year's gift of \$45.--Com.

Toroxro-Spadina Avenue .- The Lord is send ing us prosperity in this church. Our Christmas Theological Schools preparing for the ministry. festival and bazaar were a great success. Our Sabbath echool anniversary, held on the 8th and 9th inst., was the most successful the school has yet had. Appropriate sermons were preached by Rev. W. L. Rutledge and Rev. G. M. Milligan. M.A., to large congregations. In speaking of the public meeting held on Monday, the Globe says: "The eleventh anniversary of the Sunday-school in connection with the Spadina Avenue Methodist Church took place last evening. The body of the church was crowded. On the platform were Rev. Dr. Hunter, Rev. Mr. Locke, pastor of the church, Mr. Daniel McLean, and Mr. Edward Terry, superintendent, presiding. The annual report was read by Mr. N. F. Caswell, sec. The school is in a flourishing condition. There are on the roll 27 officers and teachers and 230 scholars, and both in those numbers and in the average attendance the figures are greater than those of last year. The receipts last year were \$105 81, and an expenditure was made of \$78 48 for books and periodicals. Our congregations are constantly increasing in numbers, so that the gallery has now to be brought into use. And what is better than all, we are in the midst of a powerful revival of religion where souls are being converted in every service.

TORONTO, Richmond Street .- There have been several rumors affoat respecting the probable closing of Richmond Street Church, in this city, which many would regret. The following note from the pastor, Rev. I. Tovell, appears in the city papers, and doubtless presents the case correctly: There is a debt of \$9,800 on the property. The income necessary to meet the expense of keeping the church open is about \$1,600 per annum, exclusive of ministerial support. This amount has been raised each year in the regular way, without any church anniversaries, lectures, or toa-meetings, and will be done again this year. The sale of the property however, is contemplated, as several families belonging to the Church, and some of them its strongest supporters, have signified their intention of leaving at the expiration of my pastoral appreciated abroad. Letters have been received term, which would then leave too heavy a burden on the shoulders of those remaining. Those families who expect to withdraw from the satisfaction with which Mr. O'Brien's pie- the Richmond Street Church have their resi-

tees are inclined to make it over to the Missionary and Book-Room authorities for connexional purposes, whilst others are as strongly in favor of selling to any legitimate purchaser, the proceeds, after paying off the debt, to be applied towards the erection of a new church in some more suitable locality. The property is ssessed at \$23,000.

ONEMEE.—The annual tea-meeting was held December 25th, when a large company partock of a bounteous repast, after which addresses were delivered by his Honor Judge Dean, and the Rev. J. S. Clarke, Chairman of the District. The audience was enraptured. Rev. E. Barrass. M.A., occupied the chair. On the following Sunday (January 1st), the Rev. President Nelles occupied the pulpit both morning and evening. This was the first time that the people of Omemee were favored with the presence and help of the President of Victoria University, but all who had the pleasure of hearing him trust that they may soon have a similar privilege. This is pronounced to be the best anniversary ever held in Omemee. The net receipts exceeded \$100. A considerable prospect for the future is encouraging. The church choir did good service.--Com.

LONDON CONFERENCE.

CAISTORVILLE.-We closed a series of services, held in the Merritt Church on New Year's evening. We began with a four days' meeting, after which we held night services. The Lord was with us from the first service till the close. Backsliders have been reclaimed and the Church greatly blessed. Twenty four persons sought the Lord, and found, to the joy of their soul, all of whom joined our Church except two. who joined other Churches. Rev. Mesers. Stinson, Foote, and Morrow, did us good service in our four days' meeting .- Con.

AYLMER, ONT.-The Rev. G. Richardson writes: Our missionary meeting was held on the 9th inst., the congregation being the largest I have ever seen in this place. Deputation: Rev. Mesers. Russ, of Paris, and Sutherland, of St. Thomas. The latter modestly retired from the platform after a few beautiful remarks. Brother Russ thrilled everybody by his description of missionary life in British Columbia. More was raised at the meeting than last year after the collectors had finished their work.

Exerga.—The Sunday-school anniversary services were very successful. Suitable and effective sermons were preached on Sunday, January 1st, by Rev. John Kay, of Waterford. An open session of the school in the afternoon was both interesting and profitable. On Tuesday evening the annual tea-meeting was held, when appropriate addresses were given by Rev. Mesers. Ramsay, Livingston, Robinson, Kay, and Webber. The Secretary's report showed encouraging progress during the year. Prizes were given to those whose names were found on the honor roll. · Proceeds of services \$79.

BELMORE CIRCUIT .- On Christmas day the anniversary sermons of Belmore Church were preached morning, afternoon, and evening, by Rev. Thomas Brock, Chairman of our District, to the great delight, and profit of all who had the opportunity of hearing him. On Monday, December 26th, a soirce was held in the Church, which was a grand success. Addresses were delivered by Rev. Messrs. Brown (Presbyterian), McIntyre (Congregationalist), and the Chairman of the District, which were much appreciated by the large audience. A superior tea was served by the ladies, and the church choir did excellent service. Net receipts, \$70.—Cox.

KIRKTON.-Rev. W. Henderson writes: Revs. J. Kennedy, J. R. Gundy, P. W. Jones, and C. Deacon rendered most valuable service to the Missionary Society in the six meetings just held on the Kirkton Circuit. The healthy condition of the circuit was manifest in the attendance at the services, and the responses given, far in advance of the \$297 of last year. The people are going by thousands to the great North-west, even from this grand country of St. Mary's, Kirkton, and Exeter; and we shall bear a share in the extra amount needed to send out some twenty-four or thirty live, earnest, missionaries next year.

PLATTSVILLE CONCUET,-Rov. F. H. Sanderson, pastor. The most successful Sunday-school anniversary ever held in these parts came off at Bright on the 18th alt. The Rev. Dr. Sanderson, of London, father of our esteemed and popular pastor, delivered eloquent, impressive, and characteristically appropriate sermons to overflowing congregations, seats being filled in the aisles, as well as pews. The afternoon ppen Sunday school meeting was deeply interesting, being addressed by Dr. Sanderson, Jared Kilborne, Esq., and John A. Windsor, Esq. The Monday evening anniversary attracted a crowded church. The Rev. A. E. Russ, M.A., of Paris, and others, gave excellent addresses, and the children rendered recitations, dialogues, hymns, &c., very effectively.--Cox.

PLOBENCE CIRCUIT. - Brother Gee writes: We were favored on Sussay, January 6th, with the services of Rev. Dr. Sanderson, of London, at the dedication of our new church on the Huff appointment, who preached two very appropriate and excellent sermons morning and afternoon. The pulpit in the evening was occupied by the Rev. Mr. McLeod, of Florence. A grand tea-meeting was held in the school house on Monday evening (January 9), after which addresses were delivered by Rev. Messis. Cookman, of Dreeden, and Whiting, of Wards ville. The proceeds of the tea meeting, collection, and subscriptions amounted to about \$300, leaving a balance of \$12 unprovided for We have succeeded this year in securing a nice church property at this appointment worth about \$1,000, with comparatively no debt upon it.

DEATTON.-We learn from the Drayton New Era that the re-opening sermons in connection with the Methodist Church were preached on Christmas Day; and the annual tea-meeting on the Monday evening following, which was the most successful that has been held for years. The sermon on Sunday morning was preached by the Rev. H. Reid, of Peel, and the sermon in the evening by the superintendent, Rev. #J. McAllister. The collections were good. At the tea-meeting, after tea had been served, Rev. J. McAllister delivered his lecture on "The Evidence of Design in the Works of Nature," which was fully appreciated by the audience. The funds raised by collections and tea-meeting amounted to \$123, which will be used to defray the cost of the improvements recently made in the school-room and church.—A very succonstal Sunday-school festival was held at Glen- valuable gifts. The singing of the children was

venient. It is uncertain in what way the pro- alian on the evening of the 28th ult. An ex- exceptionally good and a Christmas exercise by perty may be disposed of, as some of the trus- cellent programme, consisting chaffy of recita- thirteen young ladies deserved the praise it re-

> the Westminster Circuit assembled at the Rev. W. R. Young. Masonic Hall, Lambeth, on the evening of the 23rd ult., to make a " surprise " presentation to the juior minister of the circuit, the Rev. H. W. Crews, B.A. The presentation was made by Messes. W. R. Baker, C. Sifton, and W. M. Baker, and consisted of a handsome cutter, a beautiful set of harness, and a goat-skin robe. Mr. Crews made a suitable response. During the evening an excellent programme was carried out by Misses Sifton, Rogers, Dignam, Woodbull, Hunt, Baker, Kilbourn, Mackey, Carmichael, and Robinson; also Mesers, Sutton, Baker, Burch, Draper, and A. C. Crews. All separated at a seasonable hour, having spent a very pleasant evening.—Com.

TERTERVILLE CIRCUIT.—The annual toa-meeting in connection with the Teeterville Church was held on the 4th inst. The house was well filled, the Testerville friends doing themselves honor by the rich and bountiful provision made for their guests. The music was furnished by amount of debt has recently been paid, and the Professor Fisher and his excellent choir, from Brantford, and was one of the finest attractions of the evening. Able and eloquent addresses were delivered by the Rev. D. L. Brethour, of Simcoe, Chairman of the District : Rev. T. Hyde, of Scotland; and Elder Williams (Baptist), of Teeterville. The proceeds of the entertainment were very satisfactory, resulting in the clearing off of a debt of over \$500, which had been left unprovided when the church was enlarged last year, the Rev. D. L. Brethour undertaking the subscription list, easily persuaded the friends that God's house should not be decorated with a \$500 mortgage. On the circuit, in connection with the ordinary services a number have united with the Church, and we are hoping for greater manifestations of divine power in our special efforts.

GUELPH, Norfolk Street Church .- The Sunday. school anniversary services held in the Norfelk Street Church were in every sense of the word a success. Sermons were preached on Sunday, December 25th, by the pastor, Rev.W. Williams, to very large audiences, and the collections were far in advance of the preceding year. The anniversary entertainment was held on Tuesday, 27th ult., when the church was well filled. The exercises consisted of readings, recitations, and singing, by the scholars and the choir. The report presented indicated very gratifying progress in the several departments of the Sabbath-school. On the following Thursday evening the lecture-room was filted with the scholars and their friends, and, after singing and recitations, the contents of a wellfilled and beautifully-adorned Christmas tree were distributed by Santa Claus and his assistants among the children. The several collections amounted to about seventy dollars. The school is in a good state, and the able superintendent is well sustained by a willing band of officers and teachers.--Com.

PORT STANLEY .- There has been a very gracious outpouring of the Spirit of God at the Union appointment, on this circuit. Upwards of thirty have been enabled to rejoice in conscious acceptance through Christ. Heads of families, young men and women, and also several of our Sabbath-school children, are among the converts. A young peoples' prayermeeting, and a class especially for the benefit of the young, have been established. The Port is also in a good religious state. The prayermeetings are increasing in influence and power, and the young are becoming more deeply inerested. Although the weather was un favorable, the missionary meetings were good, and have resulted, even before the collectors do their work, in securing an amount quite in advance of the contributions of last year. There have been Sabbath-school entertainments held at the Port and at Union, which have been very pleasant and successful and which will no doubt result in giving a fresh impulse to Sabbathschool work on the circuit.

Oxford.-Rev. D. C. Sanderson, pastor. A very successful entertainment was given by the Sabbath-school at Bishop's Mills on New Year's eve. The chair was ably filled by Thos. Meach, Esq. Speeches, recitations, etc., were the order of the evening. The children, who had been carefully trained by Mrs. Sanderson, sung some excellent pieces. Proceeds, \$15.50. At the close of the entertainment the pastor, on behalf of the congregation, presented the Rev. R. Keegan with a purse containing \$20 as a token of their respect and love. In a suitable reply Mr. Keegan stated he had preached over 400 sermons at Bishop's Mills. The venerable gentleman, though over eighty years of age, takes work regularly on the circuit plan, and preaches with all the vigor of a man of forty. A substantial fence has been erected round the Church at Bishop's Mills, adding greatly to the value and appearance of our Church property. Bethel Church has also been enclosed by a neat fence. The missionary subscriptions will reach \$100, and the Superannuation Fund \$20.

MONTREAL CONFERENCE.

PEMBROKE.- The Rev. D. V. Lucas, M.A. reached missionary sermons in this place on Sunday, January 8th, spoke at the meeting on Monday evening on the "Indians of British Columbia," and lectured on Tuesday evening on China and the Chinese." The sermons, speech, and lecture were able, and well received Thomas Deacon, Esq., was chairman on Monday evening, and S. E. Mitchell, Esq., on Tuesday evening. Mr. Mitchell read the report at the missionary meeting. Over \$200, in collections and subscriptions, were raised on Sunday and Monday, being an advance upon last year.

MONTREAL, Douglas Church .-- Our Sunday school entertainment, on Thursday, 29th ult., was, notwithstanding the unfavorable weather, great success. The church was very tastefully decorated, while on the platform was a beautiful cornucopia, the contents of which were given to the children during the evening. After the scholars had been served with tea the meeting opened with devotional exercises. followed by a very choice programme, consisting of choruses, duets, and regitations, which was rendered by the school in a very excellent manner. A short address from the superintendent, Mr. Chas. Morton, and a few words from the pastor, brought a very pleasant entertainment to a close.-Com.

CLARE'S MILLS. - Rev. D. Connolly, pastor. The annual festival of the Sabbath school at Clark's Mills, was held on the 22nd ult., and was a grand success. A large Christmas tree was loaded with

tions by the children, was rendered. Proceeds, crived. Among the presents was a heantiful won-skin robe for the Rev. D. Connolly and Westminster Checuit.-The young people of leavers! valuable articles for the junior minister,

NIPMER MILLS. The annual tea moeting at Napsace Mills was held on Christmas eve and was in every particular a success. The chair was to have been taken by W. F. Hall, Esq., of Napanee, but business preventing him he sent, as | and in about 150 feet of water. the secretary of the Napanee Mills Paper Company, a cheque for \$200, a subscription by the Company towards the church; this in connection with the proceeds of the tea and three other subscriptions of smaller amounts will liquidate the entire debt remaining on the church. The Rev. D. Connolly was made the recipient of a good set of harness by the friends at the appointment.

NEWBURGH.-The week of prayer was observed n the village of Newburgh by a series of union services held in the different churches. These services were well attended and were pervaded by good influences, the presence of the Spirit being felt by many. A mass meeting held in the Methodist Church on Sabbath evening, at the conclusion of the services in the respective churches was largely attended. Addresses were delivered by the ministers of the village on the means to be employed in the deepening of the work of grace in the hearts of the members and the extension of the Master's kingdom. Congregations over the circuit good with considerable interest taken in spiritual things; but great need of a revival of God's work, for which we are labor ing and praying .- Com.

RAWDON.-The Methodist-school of this place had a Christmas tree entertainment on the 28th ult., which was largely attended by all the different denominations of Christians, including many Roman Catholics. The recitations, etc., of the children were appropriate and well performed; and the singing, etc., by the young folks lively and cheering. The tree was laden with many beautiful presents, including valuable reward books and caudy bags for the children a respectable purse, and other valuable presents for the pastor and his family. The Sunday-school has been prosperous during the past year Repairs on parsonage and church (at Rawdon) have been among the labors of the past summer and fall. Congregations are good, and the class-meeting well attended, though six families have removed within the year. The young people of this circuit are enterprising, and ready for every good work.—Com.

FROM THE MISSION ROOMS.

THE ANNUAL MISSIONARY REPORTS Are ready, and will be forwarded to the Circuits as rapidly as possible. Various circumstances have conspired to prevent their earlier publication. All correspondence, in regard to these Reports, should be sent to the General Secretary, Methodist Mission Rooms.

TEACHERS FOR THE NORTH-WEST AND BRITISH COLUMBIA.

The Secretaries again call attention to the fact that several married men will be required as teachers in Indian schools in the North-west and British Columbia, to go out in the spring of 1882. Applicants should hold second class country or Normal School certificates. Other things being equal, preference will be given to accredited Local Preschers. We want men of faith and spiritual power. Men who will be missionaries as well as teachers, who will take the work as a call from God, and give themselves to it without reserve. Applications, with testi-monials, should be sent to the General Secretary

REWARD BOOKS.

Superintendents will greatly oblige by sending any last. on, with as little delay as possible, the lists of juvenile collectors, showing the sum collected by each during the present year, 1981-2. Circulars were sent out some time ago asking for this information, but in a number of instances we received the list of collectors of last year, most of whom had received their presents a year ago. As soon as the lists asked for are all in, we will be, in mailing the reward books.

EXTRACTS FROM LETTERS. TORONTO CONFERENCE.

THORNBURY -" Our Missionary Meetings have been ery successful. Much in advance of last year.

D. F. GER."

LONDON CONFERENCE.

GUELDS - Bro. Crosby's visit to the Norfolk Street Church, Guelph, was a great success. He spoke with shrilling interest, morning and evening to large con-gregations, and addressed the Sunday school in the afternoon. A strong impetus has been given to musgaogations, and successed the numbers. Collections in the afternoon. A strong impetua has been given to mis sionary thought and feeling here. Collections and sub-scriptions far in advance of last year. W. WILLIAMS." BURLINGTON—"Our Missionary Moetings have been held, and have been a grand success. Subscriptions is advance of last year at each meeting. Last year was in advance of the four preceding. Gzo. H. Cornisu."

NEW BRUNSWICK AND P. E. I. CONFESENCE. Hopewell.—"Missionary receipts twonty per cent nadvance of last year. L. S. Johnson."

CASH RECEIPTS-ORDINARY FUND. Collingwood, per Chairman \$ 45 00
Reach, per Rev.G. J. Bishop 90 00
Vroomanton, per Rev. J. A. Dowler 20 00
Strathroy, per Conference Treasurer 55 00
Education of the Chairman 55 00 akeneld, per Chairman " N. Hockin, Esq.....

CROSBY GIRLS' HOME. drs. Charles De Coverly, Burford, per Rev. W.

PORT SIMPSON MISSION BOAT. Mrs. Judge Williston, Newcastle, N. B., per Rev. S. P. Huestis

TILSONBURG.

Our Missionary sermons were preached last Sabbath by the Rev. D. G. Sutherland, LL.B., and were full of ripe thought, stirring illustrations, and divine power. The meeting was largely attended and a deep interest exhibited from the beginning to the close. The Chair, exhibited from the beginning to the close. The Chair, man, M. F. Smith, Esq., introduced the proceedings in neat, pointed, and appropriate speech, and when the subscriptions were taken, placed his cheque on the table for \$100\$. The Hov. D. G. Sutherland traced undern missionary operations from their inception to the present hour. The difficulties and successes which coharacterized them; the ability, piety, and self-denying labors of the men engaged in them, and the absolute cortainty of the final and universal triumph of the principles involved in them. He was followed by the later. A. E. Russ in a lengthy, foreible, and practical address, chiefly confined to the power of the Gospel on the aboriginies of British Columbia. The mighty moral changes which he had seen pass over men so, sunken address, chiefly confined to the power or an exempter the aborigimes of British Columbia. The mighty moral changes which he had seen pass over men so sunken in ignorance, degraded by sin and imbruted by vile habits, that their presence was loatheome to the office tory nerves, and repulsive to the feelings of all acceptomed to the amenaties of civilized life, but who are now walking in light, purity, liberty, and reckened among the Princes of God's Israel. He exhibited several of the native gods and charms, regarded with reverence and awe in their heathen state, and cast aside with abhorence in their Christian state.

with abhorence in their Christian state.

The meeting was an enthusiastic ono—a memorable one—an eminently efficient one, as the proceeds were 40 per cent, in advance of the previous year. A new bell has just arrived for our caurch from the Maneely foundery in Rome. It is large, and of the best quality of metal. We hope to have it in its place to call the worshippers to the anniversary sermons which are to be preuched on the 2nd inst. by the Rev. John Wakchokt. The ladies have the money in the breasury which is to pay for the bell, freight, hanging, and everything connected with the completion of this noble work. And, best of all the people are praying and looking for

NEWS OF THE WEEK.

-The opening of the Third Session of the Ontar lo Legislature took place last Thursday 21 rncon. -Gambetta's Bill revieing the Constitutio abolishes public prayers at the opening of the Legislature.

-The wreck of the ill-fated Jane Miller has been found near Spencer's I anding, Colpay's Bay,

-- Rt Liberat (Madrid) publishes a letter from Francis Bourbes, cousin of King Alfonso, suggesting that England should cede Gibralter to the Pope, if she declines to restore it to Spain.

-The Khedive of Egypt has cent an expression of thanks to France and England for the collective note in his behalf, but adding that there are no grounds for uneasiness. The Bank of England has subscribed £300 to

the fund maugurated by the Lord Mayor of London in aid of the Irish Property Defence Fund, otherwise the landlords' fund. -With reference to the Anglo-French note to

Egypt it is stated that Austria regards the understanding between France and England as a disturbance of European concert.

-The coroner's jury (England) has found a resdiet of wilful murder against -Dr. Lamson in connection with the murder of his brother in law. a student at Blenheim House School.

-The Porte has addressed a note to the Powers declaring that foreign Governments have no right of intervention in Egypt, and demanding an explanation of the Angle-French note:

-An action has been brought against the exdirectors of the Conselidated Bank of Canada by the shareholders for \$3,000,000, which is claimed to have been lost by- their mismanagement and negligence.

-The French Government has decided to address to the Maritime States a proposal to hold a diplomatic conference for the purpose of settling the questions of international law in regard. to submarine telegraphy.

-There are signs of unpleasantness between Bismarck and the Crown Prince. The Chancellor is in a bad temper. He is by no means satisfied with the reception which the Emperor's rescript met in England.

-A Paris correspondent states that the c.mmercial treaty between France and England will e almost certainly signed within three months. Only the duties in regard to some categories of woollens and cottens remain to be decided.

-The Canada Temperance Act comes into force in Northumberland county this week. It is said that as the validity of the Act is still undecided some of the dealers feel disposed to go on with their business and run the risk of prosecution.

-The Ultramoutane Deputies and the bishops in Spain are organizing a great pilgrimage to Rome. The Pope has given it his approval, and the Minister of the Interior has promised not to oppose it if the pilgrims abstain from political demonstrations.

-A meeting of the stockholders of the suspended Bank of Prince Edward, Island was held last week. A loss of \$216,000, coused by the defalcations and incompetency of the late cashier, has to be made up. There is said to be a prospect of the bank being re-established in a short time. -Three French missionaries have been murdered near the easis of Chadames, in the desert of Sahara. The chief of the assassins is said to be the Caid of Ghadames, who was concerned in the massacre of the French exploring expedition under Colonel Flatters, near Assimu, in Febru-

In connection with the movement to raise a fund for the relief of the homeless Jewish families in Russia, the Earl of Shaftesbury publishes a letter asking whether the people of Great Britain wish to remain silent in the face of atrocities hourly perpetrated against the Jews in Russia.

-The Egyptian situation is becoming very grave-Parliament refuses to surrender the right of voting the budget. The programme of Parliamont clashes with that of the Khedive and Prime Minister. If Parliament persists in its present attitude the Minister will resign. The Angle French note has not everawed the national

- A railroad collision, accompanied by great sa of life, occurred last week on the Hudson River Railroad near Spuyten Duyvil. The rear end of an express train with a large number of New York legislators on board was run into by the locomotive of another train, and the disaster made more disastrous by two of the parlor cara catching fire. Many lives were lost including that of Senator Wagner.

-It is understood that the Ecclesiastical Bill to be presented to the Landtag permits the Government to dispense with the oath of allegiance from the bishops, re-admits dispossessed bishops to their benefices, allows foreign priests to assume ecclesiastical functions, and provides for the resumption of monetary grants from the State, which shall only veto appointments of priests when they appear to be unlitted for the posts.

-The principal points of Gambetta's Bill for the revision of the constitution are:-The election of life Senators by both Chambers voting separately instead of by the Senate alone; instead of senatorial delegates being chosen by communes, one to be elected by each 500 electors; the principal of the Serutin de liste to be inscribed. in the constitution; the Senate to be deprived; of the power of restoring items stricken from the Budget by the deputies.

-The Observer understands that the Archbishop of Canterbury, Cardinal Manning, the Earl of Shaftesbury, Dean Bradley, and Canons Liddon and Farrar are in communication with each other on a scheme for the organizing of a conference or committee with a view of calling public meetings throughout the country to raise a fund for the relief of homeless Jewish families in Russia, and to facilitate their immigration. A prominent Israelite has volunteered to head the subscription list with £10,00%, and considers that £1,000,000 will be necessary to carry out the

-Mr. Gladstone recently speaking at the rentday dinner at Hawarden, cathe occasion of his remission of ten per cent, of the rentals of his tenants there, referred to the condition of agriculture before and sizes the establishment of free trade, the results of which, he said, would be sufficient to arm larmers against the efforts to revive protection. He deprecated the idea of introducing the principle of the Land Court Bill into England, but it was necessary, he said, to cheapen and facilitate the transfer of land. pay for the bell, freight, hanging, and everything con-nected with the completion of this noble work. And, best of all, the people are praying and looking for immediate manifestations of the Divine presence and power in the conviction and conversion of situaces. G. N. A. F. T. D.

Reform an parliamentary procedure, he said, was the first question, after which there was nothing by present the endeaver the Government intend-ed in make in dealing with county government. THE SABBATH OF THE YEAR. BY LOUISA PARSONS HOPKING.

The tuneful cadence of the Sabbath bells Is hushed to stillness on the outward ear, But deep within the inward sense there swells The chiming praise-song of the rivening year.

The harvest orison; the fields of grain In reverent wealth of fruitage bending low, The purple autumn hills, the golden plain In priestly vestments 'mid earth's altar glow;

The aster's aurecle, the golden rod Lifting its torches in the worship true; Repentant cardinal in measy sod Its pass on sobbing all the service through;

The aria of the lily ; belfries mute Hear the poor strain and chide each silver tongue, While in sweet chanting by the lake-reed's flute The grateful song of autumn's heart is sung.

And near the thrilling reeds Sabbatia blooms, tarring the fern with flowers of holy grace. As in memorial windows through the glooms Shines out the glory of a sainted face.

The ocean dispason deep and grand, Reverberating echoes of God's word; The intonation of the fruited land. Orchard and vineyard chorals clearly heard;

The sweet responses of the flowery choirs Fill the cathedral arches of the air-Or, when the soul of Nature most aspires, Breathes sacred stillness more than praise or pray-

The crimsoned forests o'er the shining downs Burn like God's flame above a pavement bright, And when the sunset sky the glory crowns The Lord seems coming in his cloud of light.

On all earth's beauty rests a golden haze, Holy of holies in its presence-cloud, The Sun of righteousness, whose brightest rays Are veiled to mortal eyes in fairest shroud.

The gloria of the earth, its hymn of joy, Rings louder than the bells of Sabbath-time Its anthem rolls to heaven without alloy, Its pæans swell eternity's grand chime.

SERMON

BY REV. T. DEWITT TALMAGE DELIVERED IN THE BROOKLYN TABERNACLE, On SUNDAY MORNING, JANUARY 1ST.

A PROGRAMME FOR THE NEW YEAR.

" He thanked God and took courage."-Acts 28: 15. Paul had just landed at Puteoli and was getting off him the sea dizziness, and was about to cross the country to Rome. Grand Christian people at Rome heard he was coming and went out to greet him and escort him up to the city, and if any man ever deserved a triumphal entrance it was Paul. No sooner had he looked upon these people who came out to greet him than two sentiments took possession of his soul: GRATITUDE AND HOPEFULNESS.

"He thanked God and took courage." Standthese two sentiments are dominant in my soul, and in yours. Gratitude to God for the past-hopefulness for the future.

It is only a few hours ago, at the midnight, that the doctor of the past-

that the door of eternity opened and let in amid the great throng of departed centuries the old dying year. Under the twelfth stroke of the brazen hammer on the cityclock, the old patriarch fell dead, and the stars of the night were the funeral torches. Fifty-two times hath the shuttle flown, each weaving a week with golden border of Christian Sabbath. Three hundred and sixty-five times hath the clock struck twelve for the noon, twelve for the night. During that time how many marriage garlands have been woven, how many graves dug, how many fortunes won, how many victories achieved, how many defeats suffered, how many souls lost, how immortals blessed! Year of assassination and of triumph, of conflagration and of harvest. of joy and of sorrow, I twist a garland half of camaranth and half of cypress—the amaranth for the joy and the cypress for the grief—and I put the garland on the brow of the old dead year. And right beside the cradle of the dead is the cradle of the new year.

If I live until next Friday I shall keep the first anniversary of my son's death. So that this season of the year is full of suggestiveness and full of solemnity, and full of gratitude, and full of hopefulness-all kinds of emotion commingling in my soul. I thank God and I take

courage.

In our church, it has been a year of great prosperity. We have blown the Gospel trumpet and the people have come in by hundreds and hundreds and yielded their hearts to God, and these altars again and again have been thronged with people who stood up in the presence of three worlds and acknowledged the Lord who bought them, and it has been a perpetual harvest home, and there is a great multitude here this morning in the hoase of God, children of life, who only a year ago were the children of darkness. I have thought this morning it might be well to talk with you in rehearsal of some things we have been trying to do during the past year, and to state some things we hope

to do during this coming year.

And in the first place, in this church I have during the last year tried to be worthy of your confidence and love-not by sycophancy or by consultation of your prejudices, but by preach ing a straightforward Gospel whoever it might hit. When a minister stands in the presence of a congregation who do not believe in him, his usefulness is done. When a congregation comes to believe that a pastor has in his soul the principles of selfishness and worldliness dominant. he had better be away. When a congregation wish that their pastor might be called to some other field of usefulness he really is called to go. A minister has no more right to kill a church than a church has a right to kill a minister. There is a time to come and there is a time to I know a minister of religion who had his go. I know a minister of religion who had his fourth settlement. His first two churches became extinct as a result of his ministry, the third church was hopelessly crippled, and the fourth was saved simply by the fact that he de-

Many years ago, in England, a lad heard Mr. Flaville preach from the text; "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Years passed on. The lad became a man. He came to this country. He lived to be a hundred years old and yet had not found the Lord. Standing at that age in the field one day, he bethought himself of a sermon which he had heard eighty tive years before, and of the fact that when Mr. Flaville had finished the discourse and came to the close of the service, he said, "I shall not pronounce the benediction. I cannot pronounce it when there may be in this audience those who love not the Lord Jesus Christ and are anothema maranatha." The memory of that old scene came over him, and then and there he gave his heart to God-the old sermon preached eighty five years before coming to resurrection in the man's salvation. Would to God that those of us who now preach the Gospel of Jesus Christ might utter some word that will resound in helpfulness and redemp-tion long after we are dead !

Again: we have during the past year tried to culture in this congregation, and we shall try to do the same in the years to come, the spirit of Christian sociality. There are churches which are Arctic seas, loeberg grinding against loeberg. People come into such a church and sit down as they sit in a ferry boat, side by side, no nod of recognition, no grasp of the hand, no throb of the brotherly or sisterly affection. From Saturday to Monday, they are simply ferried over by Christian ordinances. Now, my brother, if you have a hard nature, if you have a malicious nature, if you have a bad nature, the higher the wall you build around yourself the better; but if there be in you anything loving, anything kind, anything genial, anything sympathetic, anything

usoful, let it shine oat.

There is a vessel crashing into the rocks. One man crawls up on the beach from the shipwreck. He walks right up the beach, goes into the fisher

ly reckless of the fact that there are fifty men struggling in the surf. Oh! how selfish and how mean, you say that is! How much better the spirit of the survivors of the Atlantic steamer who, having escaped to land themselves, went out as far as they could toward the breakers, and the waters were cold, and they tried to bring the suffering and the drowning to the shore, and pulled away until the left arm gave out in the cold water, and then the right arm gave out, and then with their teeth they caught the garments of the suffering and the drowning and pulled them shoroward. Alas! my friends, if you and 1 having escaped from the wreck, from the dark wave of sin and death and got fairly ashore, we sit down to warm our Christian graces by the fires of the Christian Church, utterly reckless of the fact that there are thousands of Christians

My friends, the church ought to be A GREAT BOME CIRCLE

of fathers, mothers, brothers, and sisters. That would be a very strange home circle where the brothers and sisters did not know each other, and where the parents were characterized by frigidity and heartlessness. The church must be a great home circle—the pulpit the fire-place, the people all gathered around it. Who is that sitting before you? "I don't know," you say. Who is that sitting behind you? You say, "I don't know." Who is that sitting at the right and left of you? You say, "I don't know."

I declare you have the privilege of giving the right hand of fellowship to every fellow worshipper. Many a time when the Gospel sermon may have failed, and the Christian song may have have failed, and the Christian song may have failed, and the Scripture lesson may have failed, one good, hearty shake of the hand on the way to the door and an expression of personal interest in the man's salvation have done that which all the other services of the day could not accomplish.

O! let there be sociality in the Church of Jesus Christ. If fish go in shoals, if sheep go in flocks, if flowers go in tribes, if stars swing in galaxies, then let all those who worship in the same church move in loving and shining bands. "Behold how good and how pleasant it is for brethren to dwell together in unity." One Lord, one faith one baptism, one glassy sea, one doxology, one

But I have also to remark that, during the past year I have tried, as I shall this coming year try, to preach to you

A VERY PRACTICAL RELIGION.

I know, as you know, the vast majority of the people who attend this church are business men and business women. There is no need of my dealing in abstractions. I, know what your troubles are, what your annoyances are, what your perplexities are, what your real perplexities are. I care very little about the Hittites, and the Hivites, and the Jebuzites. I would rather look after your annoyances and your perplexities and your perplexities that want to keen you out of and your enemies that want to keep you out of the Promised Land. So I only preach a Gospel that is not only appropriate to the home circle, but is appropriate to Wall Street, to Broadway, to Fulton Street, to Montague Street, to Atlantic Street, to every street—not only a religion that is good for half-past ten o'clock Sunday morning, but good for half past ten o'clock any morning; or good for half past seven o'clock Sunday night, but good for half past seven o'clock of any

night.

Now, suppose here were a case of diphtheria and a physician came in ; would he give medicine appropriate to the yellow fever, or to cholera, marausma! Oh, no! He gives a specific for diphtheria. And there is a large company of promises here, a great collection of promises, and there is one just adapted to your case. It is a specific. It will cure, it will cure t

The fact is that a vast multitude of business men get no practical use from their religion. If you are sick, or if a member of your family dies, you say, "We must have religious consolation, send for the minister." But suppose you are in a business corner, suppose the sheriff is after you, suppose your partner has played you a mean trick, suppose there are half a dozen men in the front office with duns for debts you cannot pay, suppose you can no more sleep at night than you could sleep on the top of a mast in a Mediterranean hurricane, suppose at mid-night you walk the floor with flushed cheek, and your head aching as though it would split open—do you take practical advantage of your holy religion? Oh, no! You wait until the morning, and then you send for some old skinflint and try to borrow a thousand dollars from him at two per cent. a month, and he will not lend it. This season of year to me is very suggestive.

Or you go to some friend that you helped in the day of trouble. You say he will surely help you. He will not.

I knew a man who in the panic of 1857 helped many through their troubles. He loaned a thousand dollars to this man, and five thousand to that man, and ten thousand to another man. He took other men into his own bank and said, Give this man all the accommodation he wants," and he saw many through their financial troubles. They said, "Thank you, thank you, thank you, thank you." Five years passed along, and his day of trial came. Where were his friends he had helped? All gone. Most of them out of town, or if they came in it was to say, "God bless you;" knowing right well that one ounce of financial help would be worth fifty tons of God

Well, now, what have you done in the midst of your trial? Not at all what you ought to have done, my brother. You ought to have gone into the private office and locked the door, and then knelt down and said: "O God, thou hast said, 'call on me in the day of trouble, and I will deliver thee,' and this is a day of trouble: fulfil thy promise. There is that note in the bank, and I cannot pay it, and my credit is due, and I cannot meet it. Lord God, fulfil thy promise. Would he have done it? Just as certainly as there is a God on the throne. Ah! no. So many of you, my dear friends, instead of making your religion a robe in which to wrap yourself warm from the chill of this world, make it a sort of string of beads around the neck, that looks very eautiful but nothing more.

Oh! how I should like to take the lamp of this Gospel and put it right down in your countings room, right down on your carpenter's table, right down in your importing establishment, right lown amid your commercial interests. I cannot help but see that the same trouble that makes one man ruins another. I stood at Long Branch and I looked off on the ocean, and there was a very strong wind blowing, and I saw one vessel going this way, and another vessel going that way. "Why," I said, "that is very strange—vessels going in opposte directions, propelled by the same wind;" but I looked again, and I saw it was the way they had the said and And I saw it was the way they had the sails up. And I see people under the strong tempest of disaster, one man driven on the rocks, the other man driven into the harbor of God's mercy. It is the way you have the sails up. One man has the sail of pride up, the other man has the sail of faith in

God up.

But I see some among you business men trying to put your trust in God; but my brother, you make the dreadful mistake, you put your trust in God and then you take it away. A vessel comes across the sea. It is nearing the "Narrows."

A PHOT COMES

on board. "Now," he says, "Captain, you have had a very rough time, go and rest, but he feels nervous. Hesays, "Now, how if that pilot doesn't understand his business; how, if he should run us on the rocks?" He goes up and says to the pilot, "Here is a very peculiar current, and there are headlands, now be very careful. I think I had better help you in this charge." "No," says the pilot, "I will take all the charge of this vessel, or I will take none." We put our confidence in God. We say, "Oh Lord, take possession of our heart, our life! We will trust thee for the future." We get nervous and say, "We are going on this religious rock and that rock, this misfortune or that misfortune." God will take entire charge, or he will take none.

"Only trust him, only trust him, just now." Again: I have, during the past year, tried, as shall try this year to preach

A GOSPEL OF COMFORT for all the bereft. This is the most delicate work a pastor ever has. If you do not know how to dress a wound, you had better not touch it. There is a great deal of spiritual quackery that comes to a wound that irritates it, and poisons it, but does not care it. It may take no special skill does take a great deal of ingenuity and skill of key, etc., were presented to the minister's navigation to take a steamer from New York to wife, Mrs. S. Salton. Proceeds \$85,—Brooklin man's hut and sits down to warm himself utter. Liverpool. It may take no special skill to com. Times.

fort a small trouble, but to comfort an immortal soul, all God's waves and billows going over it, and in a cyclone and the Eurociydon of bereavement, it does take a great deal of ingenuity, a great deal of grace, a great deal of skill.

During the past year how many of my flock have been touched, and during my pastorate of nearly thirteen years there is hardly a family in my congregation but has been sorely touched. Where is Father Voorhees? Where is Father Griffin? Where are those grand old men, thos glorious Christian women who used to worship with us? Why, they went away into the next world so gradually that they had concluded the second stanza or the third stanza in heaven before you knew they were gone. They had on the crown before you thought they had dropped the staff of the earthly pilgrimage. They were before the throne of God, and you did not know the life had pessed.

And then the dear children. Oh! how many have gone out of this church. You could not have gone out of this church. You could not keep them. You folded them in your arms and said, "Oh! God, I cannot, I cannot give them up. Take all else, take my property, take my reputation, but let me keep this treasure. Lord God, I cannot bear this." There have been so many who have gone out from this congregation I could not count them up. From all other trouble you can run away. You can run home. But suppose the home is broken up? Suppose that everything reminds you of one departed, every book, every blokure, every chair every sofs every four. every picture, every chair, every sofa, every figure in the carpet. You sit down at the piano, and you put the portfolio of music on the rack, and you put your foot on the pedal, and you spread your fingers abroad the keys, and the music starts grandly; but after a while you put, your finger on a key, and the chord does not answer because it is broken. All the accompaniment is spoiled And so sometimes you go along in the grand march of life, amid its joys and festivities, when suddenly you think of a voice that is hushed and a heart that is silent, and that silent key spoils all the music.

all the music. *
The apple that our first parents ate from the forbidden tree had in it two black seeds—one called sin and the other called death. But durng this last year I have again and again had the privilege of preaching to you a resurrection hope. A gale from heaven has blown off the white caps of the billow of sorrow, and the feet of Christ have trampled the waves to a level until over the glittering floor of the hushed sea marched all God's promises troop by troop.

Oh! weep no more, your comforts slain, The Lord is risen, he lives again.

And so comforted have some of you been that you have felt you could almost hear the voices, the rapturous voices, of your departed, and involuntarily you call them by name—father, mother, my child! so very near were they. And though you have had crying spells when it seemed that you must see your departed one the next moment or die, for the most part you are calmly waiting, peacefully waiting, until the roads that parted shall come together the other side the woods

and the day of your mourning shall be ended.

I play you three tunes on the Gospel harp of comfort. "Weeping may endure for a night, but joy cometh in the morning." That is one.

"All things work together for good to those who love God." That is the second. "And the Lamb which is in the midst of, the throne shall lead them to living fountains of water, and God shall wipe away all tears from their eyes." That is the third.

Once more, I remark that I have during the past year tried, as I shall this coming year try, to present Jesus Christ as

THE ONLY HOPE IN LIFE AND DEATH the only escape from sin and darkness and death. I have tried to show that if a man is not born again he cannot get to heaven. If the Bible is plain on anything, it is plain on that point. If there is anything about God, or Christ, or the judgment, or heaven, or hell that I have not presented, I wish you would tell me,

that I might preach that truth. Believe and live. Refuse and die. That is the Gospel.

I have tried as far as I could, by argument, by illustration, and by caricature to fill you with disgust with much of this modern religion which people are now trying to substitute for the religion of Jesus Christ and the religion of the apostles. I have tried to persuade you that the worst of all cant is the cant of skepticism, and instead of your apologizing for Christianity, it was high time that those who do not believe in Christianity should apologize to you; and I have tried to show that the biggest villains in the universe are those who would try to rob us of the Bible, and that the grandest mission of the Church of Jesus Christ is that of bringing souls to the Lord—a scul-saving Church.

But you say: "Wlat will you do with those who come into the Church, who have been changed by the grace of God and have entered on the Christian life, and go back again to sin?" My reply is: I find that the best way of disciplining Christians is to plunge them chin deep in Christian work; and if after a man has been lifted out of the mire of sin on to the Rock of Ages, he wants to jump back again he will have to jump. I will not stand and watch him If after the Lord has revealed himself to a man if under the light of these promises and under the plying of the Holy Ghost a man wants to go back, turning away from the banquet of Saviour's mercy to eat the carobs of the wilder ness with the swine, then he may go back. M chief anxiety will be for those who are outside, to invite them in from the highways and the hedges by the hundreds and thousands, who have never yet tasted and seen that the Lord is Come one and all, come into the kingdom.

When a woman was dying she said, "Call them back." They did not know what she meant. She had been a disciple of the world. She said, "Oh, call them back!" They said, She said, "Ob, call them back!" They said, "Who do you want us to call back?" "Oh," he said, "call them back, the days, the months, the years I have wasted. Call them back!" But you cannot call them back; you cannot call a year back, or a month back, week back, or an hourback, or a second back

Gone once, it is gone forever. Now we start on the new year. It is going to be an eventful year to us. We cannot look forward and see the events, but God looks into the year 1882 and sees all the events just as plainly as he sees all the events of 1881. Eighteen hundred and eighty-two is going to be just as eventful a year as 1881. Whether you and I will live to see the close I cannot say. spare you, and he can spare me, and he can spare ten thousand better people than we are and still carry on his work. He is going to bring this world to himself. God does not esh us to help because he cannot do the work. He only asks us to help because he wants to give us the honor of the service. You and I may falter, we may prove faithless, but the work is going on and the kingdoms of this world are going to be

the kingdoms of our Lord.
Roll on, sweet day of the world's emancipa tion, when the mountains and the hills shal break forth into singing, and the trees of the wood shall clap their hands, and instead of the horn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be unto the Lord for a name, for an everlasting sign that cannot be cut off.

BROOKLIN.

The anniversary services of the Methodist Church of Canada held on the 25th and 26th of December, where among the most successful ver held in Brooklin.

Excellent sermons were preached on Sunday by the Rev. J. A. Carmichael, Presbyterian, to good congregations. At the Christmas banquet held on Monday

night, there was a larger attendance than there has been for years, notwithstanding the very bad roads. The ladies of the congregation fairl excelled themselves in the variety, quality, and abundance of the provisions furnished, and were indefatigable in their labors and attention to please the most fastidious taste. The public meeting was addressed by the resident ministers, and the choir sang several admir-

able selections. The finances of the church are in a most encouraging condition, and this tem-poral prosperity certainly augurs well for the realization of the looked for spiritual blessing. The usual after social was held on Wednesday night, when a highly interesting programme was rendered by members of the Brooklin Literary Society. A handsome fruit cake, a goose, a tur-

Correspondence.

THE NEW OUTBURST OF UNION ASPIRATIONS.

I cannot take either praise or blame for the new movement for Methodist unification in the Dominion of Canada; but now that the subject is mooted once more, I beg the privilege of throwing out a few hints and suggestions,

1. It is quite unexpected and encouraging that the overture should have originated where it has, namely: among our Episcopal trethren, especially as they drew back from the consummation of the measure when such large concessions were made to their partialities—a tardiness which will make any definite action on the subject nov more difficult than it would have been at first Nevertheless, their present attitude is more than I ever expected to see, and, I think, shows the finger of God, which, I trust makes it hopeful that, under the divine guidance, the measure wil yet be consummated.

2. For the present I think the longings for union ought to be encouraged, and earnest prayer should go up to the Controller of events to pre-dispose the hearts of all concerned. If we can experience a restoration of the ancient revival spirit of Methodism and large degrees of that universal holiness which Methodism believed itself raised up to spread throughout the world, i would make us less fastidious about non essentia details, the vitals of essential Methodism being preserved. To secure this state of feeling let al friendly to the general cause in their several localities most together as often as possible for intercession in general prayer-meetings, and for fellowship-meetings, love-feasts, and watch-night, those latter vigils having fallen too much into desuctude, and require to be restored. And we must abstain from speaking unkindly or suspiciously of each other.

3. If essentials can be preserved, we ought not to be pertinacious about minor matters. And I hope that our brethren who hung back in the first movement will not now be too exacting. I don't say this because I have any sympathy with those who, it may be, in the largest body wish to have it all their own way. But those brethren must see that it is very inconvenient breaking up a consolidated measure after it has got fairly into working order. Particularly as the name "Canada Methodist Church" was adopted to avoid all party watchwords, I should think they will allow it to remain as it is; and as the financial system of the main body is, perhaps, as faultless and as efficient as it could be made, it should be allowed to remain intact, subject, however, to any improvements from year to year when the two bodies form a legislative union. Let the rights and privileges of the laity be preserved, and if need be extended, combined with a general super-

intendency and strong central executive.

4. The fear of increased financial burdens to those who now give the most, is likely to constitute the strongest objection to an organized union. But I do not think it involves insuperable difficulty. It must be calmly looked at from all sid. s by our best financial men, lay and clerical, in all the bodies. If there could be a meeting of men thus gifted to form a scheme to be submitted to the authorities of all the connexions, it would go a great way, in my humble opinion, to facilitate the measure. I think the well-to-do in all the bodies would not object to subscribe to the creation of a fund to indemnify individuals or funds for any losses which the carrying out of the measure might possibly occasion; for though it may lead incidentally to temporary friction, in the end it must issue in economy and saving, and the consequent creation of a surplus. I do not expect to have much to give, but I would most cheerfully give time and painstaking to the solicitation of subscriptions, and very many, I think, would co-operate. It is not very becoming in any one who professes to be seeking treasure in heaven to raise an objection to a measure so confessedly

good for fear of losing a few cents.

There are some who trace the deficiency to superannuated ministers to the extent of one-third of our claims to the amalgamation of funds occasioned by our late union, albeit I do not agree with that mode of accounting for the deficit; but be it so, few, I think, would take the responsibility of uncoing so good a measure, if they were sure it would relieve the financial pressure. The difficulty of this question proves that division and multiplication of sects in the past have led to the employment of more ministers than were required (and as a consequence, many incompetent ones) and the imposition of unbearable burdens on the people; and an effectual union of all that bear the name of Methodist must, in the long run, greatly mitigate the burdens of all who

ear the generic name. These hints must suffice for the present. JOHN CARROLL. P.S.—There is one conclusion which the disussion of union forces upon us which the foregoing hints and statements have failed, I fear, to bring out with the clearness and honesty with which the subject deserves to be presented. Our divisions and rivalries have necessitated often the calling out of more men into the public ministry than would have been required had we remained an unbroken people. That is, in plain English, we must have men enough to furnish every little neighborhood with preaching, or every locality with a certain amount of Sabbath preaching, or some competing body of Methodists will take it out of our hands; therefore another man, whether the best qualified or not, or burdened with a family, if a single one cannot be found; and the further result is, he must be kept in a starving condition, or the people be overbu or both The resultis, there are more Methodist preachers than the Methodist population of these provinces, as a whole, really require to honestly serve them. And it would be wonderful if such a competition to keep up the strength of the competing forces to a state of equality had not brought a number of men into the ranks who are useless. Some zealous, well-intending laborers have not the required training, and many men with a liberal training have not the zeal, natural gifts, laboriousness, tact, and common sense required, and these are the worse inefficients of the two. If Methodism were one body it could elbow and weed out these inefficients. Some, no doubt, would have sense and sacrifice enough to retire. The ministry of all sections should understand that we will require to have more pastoral diligence and method, or retard the cause of God.

J. C.

CHRIST ALL IN ALL.

Christ "is all andin all" by his own teaching. He has said of himself what the veriest fanation would never even think of asserting of himself. The self-assertions of Jesus have but one parallel, that of God himself making known his divine character and attributes to man. Canon Liddon has in a striking manner summed up the selfassertions of our Lord in one of his Bampton

"He distinctly, repeatedly, and energetically preaches himself. He is the Bread of Life. He is the living Bread that came down from heaven: believers in him will feed on him and will have eternal life. He points to the living water of the Spirit which he can give, and which will quench the thirst of souls that drink it. All who came before him he characterizes as having been by comparison with himself the thieves and robbers of mankind. He is himself the one Good Shepherd of the souls of men.
He knows and he is known of his true sheep. Not only is he shepherd, he is the very door the cheepfold. To enter through him is to be safe. He is the Vine, the Life-tree of regenerate humanity. All that is truly fruitful and lovely in the human family must branch forth from him; all spiritual life must wither and die if severed from his.

He stands consciously between earth and heaven. He claims to be the One Means of a real approach to the invisible God. No soul of man can come

to the Father but through him.

He promises that all prayers offered in his name shall be answered: If ye shall ask anything in my name I will do it. He claims to be the Lord of the realm of death; he will himself awake the sleeping dead; all that are in their graves shall hear his voice. He will raise himself from the dead. He proclaims, I am the resurrection and the life. He encourages men to trust in him as they trust in God, to make him an object of faith just as they believe in God, to

honor him as they honor the Father.

hateth my Father also. The proof of a true love to him lies in doing his bidding If ye love me keep my commandments. All radiates from himself, all converges toward himself.

He commands, he does not invite disci-

pleship. . . · His message is to be received on pain of eternal loss, and in receiving it men are to give themselves up to him simply and unreservedly. No rival claim however strong, no natural affection however legitimate and sacred

more than me is not worthy of me. How can Christ thus bid me live for himself as the very end of my existence? How can be rightly draw toward himself the whole thought and love even of one single human being, with this imperious argency if he be anything else or less than the supreme Lord of Life?"—J. P. Thompson, in "Theology of Christ." O. G.

LETTER FROM ENGLAND.

The fellowing letter, sent to Mr. John Macdonald, of this city, from Rev. C. Churchill, well known to many of our readers, will be read with interest, especially by our eastern readers :--

37 Almack Road, Clapton Park, London E. December 21st, 1881.

My DEAR MR. MACDONALD, -I have wished for some time to write to you to thank you for your great kindness in so soon fulfilling your promiso made in City Road to me, to send on the Canadian Methodist Magazine, which has come punctually and regularly, and which I assure you I most highly prize. It is a well-conducted, spiritual, and excellent periodical. The last number came yesterday, and in it I found an advertisement of Mr. John Macdonald & Co., which I think must be yours. At all events I shall send this to Wellington Street, and hope

it will be all right.

Will you greet Revs. Dr. Dewart and Mr.

Withrow from me, with my best wishes, as an old Book-Steward and Editor, for their success. Old City Road Chapel has seen some wonderful sights this year. The grand never-to-be-forgotten Ecumenical Conference, which showed me the faces of old friends I never expected to

see again. Since then an All-day Convention of Christian Workers, convened and presided over by our Mr. Jenkins, and then, mirabile dictu, yesterday, an All-day Convention of the Salvation Army, with General Booth and his wife and sons and daughters, praying, preaching, singing, and shouting. It was a glorious time. They are doing a mighty work at a lower depth of human degradation and vice than any other organiza-tion attempts, or could reach, with most wonderful results. You will be glad, perhaps sur-prised, to hear that our dear good old President Osborn spent the whole day there as an hearer and spectator. I heard of him finishing up with a speech at nearly ten o'clock last evening. I was there some three hours, but not at night.
I can work a little yet through mercy, and
delight in doing what I can.

I shall indulge an old man's vanity by en-closing a photo, and should be very glad to have one of an old friend, who remembers our opening St. James' Church, and had not for-

This will reach you I hope about New Year's Day. Let it convey to you and yours every If you have a chance of sending my Christian love or giving it to Revs. Dr. Ryerson and Dr Enoch Wood, please do so,

And believe me, yours in Christian bonds, CHARLES CHURCHILL.

TEMPERANCE WORK IN ROMAN CATH OLIC CHURCHES IN MONTREAL.

Our Montreal correspondent writes: As an illustration of the gratifying activity of the Roman Catholic Church and a readiness to co-operate with Protestants I send you, with a request for publication, the enclosed account of a sermon preached last Sabbath by Rev. Father Rousselot n the Church of Notre Dame: Mass was celebrated last Sunday in Notre

Dame Church by the Rev. Father Levesque,

assisted by a deacon and sub-deacon from the Montreal College. The pulpit was occupied by the Rev. Father Rousselot, who took his text from the Acts of the Apostles, chapter 24, verse 25: "And as he treated of justice and chastity and of the judgment to come, Felix being terrified, answered, for this time go thy way, but when I have convenient time I will send for thee." My dear brethren, to-day being the New Year, we all meet in this temple of God to thank him for all the benefits he has bestowed upon us this year, and we say to ourselves, that another year has passed, but we make a great mistake, for it is we who are passing into eternity, and our works do follow us, and the great question is, what kind of works? To-day we have two points to reason; the first is to rejoice in the good we have done, and the second is to regret the harm we have done. If we have done harm during the past year to ourselves and to our neighbor the only benefit we receive by so acting remorse and it will make us unhappy in this world and in the next for eternity, and it is for us to examine our conscience; and to see if we have been pleasing to God, and if we are fulfilling our mission here below. But, dear brethren let us turn to the other side. for to day we must rejoice also and it is my duty to day to thank you, one and all, for your co-operation with the clergy of this church and the clergy throughout the city, for having helped us to stamp out drunken. ness and vice in our parish of Notre Dame, and it is not our duty to stop where we are. We have not done our work yet; we must co-operate; we must join in, one and all, and make one noble, grand, and infallible army-Catholic and Protestant-and not allow anything to separate us, for that is what tavern keepers want. No matter what a man is in politics, or what his belief is in the road to heaven, that should not sever us in this great work of temperance. Now we must remember that in our days men that are making great noise with talk are seldom doing any good. We look around and we ask what got such a man into such a position, because we are surprised to see the wrong man in the right place, and it is easy to find it out, just because he can talk and that he has got some one to talk for him; and if a man wants to be a Custom House officer or the mayor of the city of Montreal, or a politician, he most be able to talk or he must not apply for such situations; and a great many of our aldermen and M.P.'s are just like an ass running a cider machine, going round all day and landing at the same place at night. They talk and make great excitement and tell the people what they will do if they are elected, and what a temperance reform they will make, but when they come to the point they are just like the ass, land at the same place at night and do not know what they have been doing all the time. Now, dear brethren, whether a man is a Conservative or Liberal, or an Independent sitting on the fence waiting till he is elected to see what side he will fly into, that in no way whatsoever should keep him from joining in the work of temperance. Now once more let us all join, whether Jaw. Protestant, or Catholic; if a man believes there is a God above he may do good to his fellow-man; of course, the man that says that there is no God can do no good. Now, once more for the last time let us all join in the work of temperance. Now last year we did a great deal of good, and I thank you all again and a thousand times again, but remember we must do more this year. Eight years ago the Rev. Father Martinean cegan to preach temperance sermons in this church on the second Sunday in May. 200 persons were present; 135 took the pledge that night. The second Sunday in June 4,000 persons were present 2,000 took the pledge, and it increased until the number got too large for Father Martineau to manage. The Rev. Father thought that the best thing to do would be to place them under other priests, so he did and on the first Sunday of every mouth in St. James' Church, St. Denis there is a temperance sermon preached by the Rev. Father Bacher. The regular attendance is 4,000, the membership 4,000; of which 500 are

Sunday in every month, a sermon is preached by the Rev. Father Martineau, at which the regular attendance is from 7,000 to 8,000. The membership is from 14,000 to 15,000, and is To love him is a necessary mark of the children of God; if God were your Father ye would have loved me. It is not possible to love God ing, and they will see forthemselves. There are debts and material extravagancies. The new

In the Church of Notre Dame, on the second

all total abstainers.

and yet to hate himself. He that hateth me regularly from 200 to 300 who take the pledge and, thank God, the greater proportion of them

kcep it. Next is St. Peter's Church, on Visitation street. On the third Sunday of the month the Rev. Father Lauzon preaches the sermon. The membership is 4,000, and the attendance is always more than the membership. The church is packed full, a great many coming through curiosity. The rev. Father complains that he meets with great opposition from the tavern-keepers, but he is in no way discouraged. On may interpose between himself and the soul of keepers, but he is in no way discouraged. On his follower. He that leveth father or mother the contrary, the Society is always on the in

Now that makes three Sundays out of th month on which we may say that temperance is preached, in winter or summer. It is a bad thing to give up, because tavern keepers do not give up in winter or in summer, on Sunday or

any other day. St. Patrick's St. Gabriel's, Ste. Cunegoude and others too numerous to mention, have all joined in the good work of temperance. My dear brethren, I will finish now; it was not my intention to wander away from my text as I have, I will come to it some other time, but our work has been so prosperous that I like you to know all about it, for it is encouraging for one to know he has done well and fought a good fight. I am not aware that we have lost any of our workers and I hope we will not lose any of them, but if God thinks it proper to remove any of us

we must submit to his holy will.

Before finishing I have but one word to say, and that is, it is with sincere sorrow we have to regret the death of Mr. G. W. Weaver, one of the Protestants' best and sincerest workers who had his work at heart, and with the parish of Notre Dame I sympathize with the bereaved widow, and hope that some one with a heart like that man will come and take his place in this work. How I shall end with wishing you a happy New Year and that no one will offer you liquor or that you will not accept any on this day or during this week of visiting. Hoping we shall co-operate throughout the whole country with every archbishop, bishop, and priest, I must not forget Father Martineau's best respects to you all and all temperance workers in particular. He requested me to do so, and next Sunday you will have the pleasure of hearing him speak on temperance.

HOW TO INFLAME OUR DESIRE TO PREACH.

What is done refuctantly is ill done; but beyond all other things preaching the glorious Gospel of the blessed God ought to be done with

This arder can never be felt without supreme love to God and compassion for perishing souls throbbing in our bosoms. Much prayer, holy liv-ing, and deep experience will be necessary to real-ize this zeal. Also, if we have been too self-in-dulgent to prepare ourselves for the battle, we may expect to feel shrinkings from the conflict. But often, after we have done our best, we may have to complain of dulness and aversion to mount the pulpit. All preachers can testify to

Next to earnest prayer to the Almighty, one of the best specifics I have found, or heard of, is the reading of the labors and successes of the early Methodist itinerants, those truly apostolic men of God. That now sainted tireless laborer, dear Joseph L. Sanders, said to the Rev. Charles Fish, "When I don't feel like preaching, I go and read for a while in Bro. Carroll's books (he meant

'CASE AND HIS CONTEMPORARIES,') "about the old preachers, and it puts me in humor for preaching." Though my own humble compilation, I do not wonder at this. I em-bodied them for that very purpose, to act on those who are called to act upon others. I am only sorry that a distaste to that kind of reading

I had learned Brother Sanders expedient long and long before. Reading the lives of the early preachers in youth contributed largely to my being a preacher at all. And after I entered the ministry, often and often, when my preparations were all made to prevent my being nervous, to soothe my mind, and to banish the fear of man, and give self-possession, have I opened Wesley's, or Asbury's Journals, Finlay's Western Methodism, Peck's Early Methodism in the Genessee Conference, or my own volumes, till I felt like the war horse eager for the battle.

A volume of this kind, lately read, has wakened the ancient flame within my heart and led to earnest prayer that all our ministers may be deeply imbued with zeal for God and love to souls. The book referred to has been lately sent me from the United States by one who sympa thizes strongly with my researches in the past, and who has been similarly employed himself in his own country. The donor is the Rev. G. W. Lybrand, and the book referred to is entitled The Rise of Methodism in America Containing Sketches of Methodist Itinerant Preachers, &c., &c., by John Lednum;" | an author strongly and deservedly commended for his accuracy by Rev. Dr. Abel Stevens.

All the books referred to are easily attainable

at, or through, our enterprising Rook Room.
Yours deferentially, JOHN CARROLL.

LOCAL PREACHERS.

Rev. Sir,-I deem it a matter for congratulation that we have yet in our Church good, able, and zealous local preachers. Many of these men are well versed in Biblical affluent in Christian experience; but their early condition in life did not accord them a very extensive or prolonged view of the pages of his-torical and scientific knowledge. Hence they are not educated in the ordinary secular acceptation of that term, and it appears to me would do well when in the pulpit to avoid as much as possible polemical discourses, and particularly the use of propositions of the truth of which they are not assured. Permit me to record a case that happened not long ago in one of our Churches. A good local brother was preaching on the Noachian deluge, when he made the ex-traordinary statement that before that tremendous downfall it had never rained upon the carth t "for," said he, "a mist went up from the earth and watered it." Now, even, if such a state-ment had been susceptible of demonstration, it would not have been necessary to the text or general scope of the discourse. As the rudiments of physical science have been taught in our public schools for some years past, such a statement and such a reason coming from such a rural pulpit provoked comment. The "mist" could not have watered the earth by going up, but by coming down—and it does the same yet. I trust our local preachers will take kindly the sentiments to which I give expression. I have found that "broken cisterns," buman imaginings, and accretions, whimsical barnacles attached to the good ship Zion, do more to provoke the ridicule and opposition of the world, than does the relation of "the story of the cross"—the simple and unmixed Gospel of our Lord and Saviour Jesus Christ. Evidently it would be well to resolve with the learned Apostle Paul, and act upon the resolution, especially in the pulpit, "to know nothing among men save lesus Christ and him crucified."

THAT "QUESTIONABLE" MOVEMENT,

DEAR SIR,-" Sentinel's " letter in your issue of the 4th inst., on the College Building in Mon-treal, is to the point, and should have considera-tion. The whole movement is, in the opinion f a large number of Methodists, and no doubt others also, "a strategetical movement on the part of a few persons to secure their own ends. No wonder some of these persons consider the Union movement impracticable. Why? of course, because it would bring an important Theological College into greater prominence, and cause the already unnecessary institution in Montreal still more unnecessary, and might rob a few persons of their cherished privileges. The Montreal Methodists are a noble hearted lot of men, and many of them are ambitious to have a college; but they should look to the whole Church, and consider the importance of placing no greater burden upon the people,

especially in mult p ying college buildings.

As "Sentinel" points out, the past history should be considered, and I would add, soulsaving should be considered: and, as a recent. pastoral address of the Montreal Conference

sellege building being built in Montreal is not in keeping with that address. The Conference should interfere in this movement. No local board should undertake such a work without the consent of the Conference.

THE BEST SACRAMENTAL WINE.

- ANOTHER SENTINEL.

The best unfermented wine is that manufactured by Frank Wright, Kensington, London, England. It is perfectly pure, has stood the test of 22 years, and is very highly recommended by leading ministers of all denominations and by prominent physicians. This is now being introduced into Canada and arrangements have been duced into Canada and arrangements have been made with the agents for its supply to our Churches at greatly reduced rates. This offer is made for the purpose of introducing it. I will send circulars, showing the character of the wine and giving special offer to all who send stamp for postage.

The friends will please understand that this is not a morey washing colored.

is not a money-making scheme. I do not receive one cent, from any source, for my trouble in this matter. My only reason for assuming the labor and trouble that will devolve upon me is my anxiety that all our Churches shall be supplied with a reliable and satisfactory unfer-

mented wine, for sacramental use.
Thos. W. Campbell, Parkdale, Ont,

Our Church Mork.

NEWTONVILLE.

Our anniversary this year has been a grand

The Rev. J. E. Betts, of Newcastle, preached the anniversary sermons on Sabbath, January 1st. They were suitable, earnest, and useful expositions of divine truth, and calculated to have more than a passing influence.
On Monday, the 2nd, the ladies of the church

the thinkey, the 2nd, the ladies of the chirch furnished a most magnificent New Year's dinner, consisting of everything that was good for food and that was pleasing to the eyes. After dinner the Rev. S. J. Hunter, of Elm Street, Toronto, delivered to a delighted and

crowded house, his eloquent and instructive lecture entitled "The Manly Man." While the lecture sparkled with wit and humor, its special object was to lift up manhood and place before it an object worthy of its emulation.

Our people were delighted with Mr. Hunter, and if the Stationing Committee will send him here next Conference he will be received most heartily. Bro. Hunter did us grand service, and he has the most hearty thanks of our people. The proceeds of our anniversary after paying all expenses amounted to the handsome sum of

Vis. 19. The same of the state of the state

HESPELER CIRCUIT.

A few items of information from this circuit may not be without interest to the readers of the GUARDIAN.

For some time past the work of our Church in this field has been progressing favorably. Special services in one of our country churches (New Chapel) resulted in reviving the members and increasing their numbers. Our congregation in the village has greatly increased, and manifests an interest in our cause gratifying to those who are officially responsible for the circuit's

well-being.

The choir of the church gave a very praise-worthy concert a short time ago, and with the proceeds have furnished the choir stand with a handsome carpet and a set of chairs.

The missionary anniversaries are over, and were successful; finances will be in advance of

last year.
Our Christmas Sunday-school entertainment was a most successful and enjoyable one. Many beautiful and valuable tokens of appreciation and esteem were distributed to scholars and teachers. The organist of the school was kindly and generously remembered.

The pastor of the church was presented with

an address expressive of the esteem in which he and his estimable wife are held, and a handsome purse,—the better to enable him to enjoy Christmas. Mr. Nagent replied to the address, and acknowledged the gift in an appropriate

We are looking for an outpouring of the Spirit from on high, which is all we need to make our work completely successful.

NEW GLASGOW MISSION—CHURCH OPENING.

A little over one year and a half ago, or during the closing weeks or months of the pastorate of my predecessor, Rev. J. Wheatey, the building which served us for a church at Morin Flats, was by some unaccountable means destroyed by

On our coming on to the ground the frame for a new church was just up. I preached two Sundays in the school-house, and then we moved into the new church in its then unfinished state, which we have occupied ever since through all the difficulties connected with

preaching in a building on which the workmen are continually engaged. At last, however, it has so far been brought to completion as to warrant our opening and dedication of the same. This pleasant duty was performed on Wednesday and Thursday, December 28th and 29th, by the following religious settings with preschipnesday and Thursday, December 25th and 25th, by the following religious services, viz.: preaching on Wednesday evening, at 7 p.m., by Rev. E. A. Stafford, B.A., Chairman of the Montreal District, from the words, "Thou shalt see greater things than these." His sermon will be long remembered by those who heard the same, as it took hold of both the hearts and constituted the beauty of the services that the same,

on Thursday morning we had a sermon from Rev. Mr. Selaz, French Missionary, who has labored for years in connection with the lateraction between the connection with the lateraction. French Evangelical Society, with much suc-388 He preached to us from the words, "Forman, great is thy faith; be it unto thee eren as thou wilt." This discourse made a very favorable impression on the audience, and was well re-

At 2 p.m. of the senie day the dedication sermon proper was reached by the Rev. E. A. Stafford, B.A., com the words, "For even Christ pleased act himself." This sermon, according to our judgment, was a masterpiece of thought, and showed much careful study and

To the close of the discourse the financial statement of the trustees and the Building Committee of the church was exhibited. The church is a heautiful little frame building—the size of which I cannot give—with Gothic convergation of the converga windows, capable of seating a congregation of about 150 worshippers. The expenses of erection, as presented on the occasion referred to, are as follows :---

Foundation	₩#¥U	QU	
Material	820	00	•
Building body of the church	295	00	
Patting in chimney	· 4	00	•
Painting the outside	-30	00	
Plantaring	40	w	
Pewing	150	OĐ	÷
Chaire for pulpit	12	0 0	:
Stoves, pipes, etc	22	\mathbf{o}_0	
Lamps and putting them up	17	00	
Stops to outside of church	. 1	00	
Lock and latch	- 2	00	
Sheeting under stoves	- 4	00	-
Bible and Hymn-book	. 6	00	
着し こうしき あんし かんしゅう	_		
1 Total	\$925	60	

Of this amount we are happy to say every cent is paid, so that we had to make no appeal to the people, and were thus enabled to present the church to the Lord free of all wretched encumbrance known as debt. The site is a free gift, presented to the trustees by Mr. Joseph Watchorn, of which we have secured a deed, on our "model deed" plan, passed before a notary in legal form. Of this amount we are happy to say every in legal form.

At the close of the statement the doxology was sung, and the church dedicated in due form according to our ritual, by the Chairman. While all who have been connected with this

noble enterprise deserve without exception the highest commendation, we cannot refrain from mentioning the name of Mr. William Sloan, of St. Saveur, who, though living at a distance of some seven miles from the church, has been most regular in his attendance on all the meetings of the Building Committee, and has done much both by wise counsel and generous giving, to sid in the noble work.

struck me that surely a people on a poor country mission among the mountains, who have done so nobly and well, would receive a little recognition if known, and that, perhaps, there is in the basement of some church somewhere in our Dominion a small house or cabinet organ, which has been laid aside to give way to the rich-toned pipe-organ, which has succeeded it, the former now being useless, and thrust away in some secluded corner. If such should be the case, and the trustees of the church where it is stowed away should see fit to say to our singers, " You deserve to be encouraged," by sending them the organ we would be grateful in the extreme. This would be an act that might not be much felt by the doners, and yet would be highly prized by our

good people of Morin. Before we close, however, allow me to sav that on the evening of the same day (Thursday) Mr. Stafford gave, to a full house, his inimitable lecture on "The Universal Boy," on which nothing need be said, its praises being already so highly landed throughout our own denomi-

Thus the event of our church-opening, to which we looked forward with so much happy anticipation, has become a thing of the past. JOHN LAURENCE.

DRAYTON.

The Drayton Methodist Church, which is a substantial frame structure 60x40 with basement and gallery, has just been repaired, and improved at a cost of four hundred dollars.

On Christmas Day re-opening services were held. The Rev. Henry Reid, our old friend and former pastor, presched in the morning, and although physical infirmities have compelled him to sustain, a superannuated relation for years—yet the power and divine influence which attended the administration of the Word, rendered it truly a time of refreshing from the presence of the Lord. In the evening the Rev. J. McAlister, our pastor, preached a powerful and practical

sermon.

On Monday evening more than four hundred persons sat down and practically discussed the merits of a very sumptuous supper, prepared by the ladies of the congregation, after which they adjourned to the body of the Church and enjoyed a rare mental treat —a lecture by the pastor on the subject "Marks of Design in Nature," which he handled in a mestally and scientific manner. he handled in a masterly and scientific manner—evincing closeness of thought and great research. The proceeds of the supper, supplement-

ed by a subscription, will cover all expenses.

And now that our church has been made more comfortable and attractive, we earnestly pray that a copious effusion of the Divine Spirit may be enjoyed, and that not only many anxious en quirers may find their way through the strait gate of repentance and faith in our Lord Josus Christ, but also that our Sabbath-school may receive a new impetus, and become an intellectual receive a new impetus, and become and moral power in the community.

W. H. W.

ACKNOWLEDGMENT.

Subscriptions in aid of the Hurlburt Memorial Church, (Little Current, Ont.):

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	our kind friends will accept the thanks of			
Воя	ard for their donations. Jos. R. (ìΣB	60N	•

The Righteons Dead.

The subject of this notice was the beloved daugh The subject of this notice was the beloved daughter of Richard and Eleanor Waters. She was born in Arthur township, July 7th, 1857, and born again under the ministry of Rev. E. Kershaw, at the age of sixteen. She was united in marriage to John Robinson, January 12th, 1881, and departed this life during the same year on November 8th.

life during the same year on November 8th.

Though her disposition was retiring, yet her life was quietly active for the Saviour she so much loved. Her last words were the most sublime that could come from human lips, "If my work is done I am ready to die. I expect to meet you all in heaven." Her remains were conveyed 1,200 miles, from her home in the United States, and interred in the family grave und. "The occasion was imuly grave-yard proved by a sermon from Micah ii. 10 and Heb.

MRS. LANDREKIN, PEEL CIRCUIT.

Mrs. Landrekin, of Hollin, county of Wellingmrs. Landrekin, or fronth, county of Weilington, died September 22nd, 1881, aged 87 years. She was a native of Yorkshire, England, and came in early womanhood to Nova Scotia with her husband (who died some years since) and remained in that province some considerable time before removing to West Gwillimbury, Ons., where she was converted to God when Rev. Francis Coleman labored in that region in 1842. At a camp meeting held near Bradford in 1855 or '56 she received a" second blessing" to which she sometimes referred as marking an era in her religious life almost as distinctly as did her first entrance into the kingdom of God. Thence-forward her "peace flowed as a river" and her steadiness of trust and obedience seemed nover to be shaken by any circumstance. She greatly desired and earnestly prayed for the conversion of all her children and grand-children of whom there were about ninety to call her mother or grandmother. I had pe acquaintance with her until I found her or her death-bed, but her utternoons they may those of one who had no don't ances then were chose of one who had no doubt, no fear, no efficulty; all was trust, and peace and tripmph. Without doubt Sister Landrekin died in the Lord.

B. Sherlock

WM. ROOKLIDGE, OF KINCARDINE. At the ripe old age of eighty-one years, less three days, our highly esteemed friend and brother Rooklidge has reen called to his rest. Easingwold, at a distance of thirteen miles from the city words, at a distance of the highest o of York, England, was his birthplace. On the 16th of February, 1824, he married Miss Mary Lowther, who still survives him. Six years after his marriage he came, with his family, to Canada.
After a residence of three years in Montreal he
removed to Albany, in the State of New York.
While in the United States he became concerned
about the salvation of his soul, and soon found about the salvation of his soul, and soon found peace with God; he then joined the Methodist Church, of which he continued an honored member as long as he lived. In the year 1844 he returned to Canada, He selected a permanent home in Kincardine in 1856. During all his residence here he has been intimately connected with all the movements of the Church; filling at different resident he office of surveintendent of the Salvational Control of the Salvation of the S ent periods the office of superintendent of the Sabbath-school, class-leader, and trustee. He was a member of the Trust Board at the time of this death. He leaves two sons and five daughters to mourn his loss. His last illness, which continued about three months; was attended with great and almost constant suffering. Yet his soul was always trustful, and often he rejoiced in God his Saviour. He died October 28th, 1881. A large number of friends were in attendance at the funeral, and all remembered him as a brother beloved in the Lord.

SAMUEL ELLSWORTH,

Son of the Rev. J. O'Hara, died of diphtheria, after a four days' illness, at the Methodist parsonage, Hull, P.Q., December 16th, 1881, aged six years, nine months, and fourteen days.

Little has been said about the last experience and dying sayings of children. The death of a child is regarded by some as an event little to be deplored, and, consequently, is lightly

passed over.
Certainly one of the greatest triumplis of Christianity is the salvation of a vast multitude who die before reaching the age of accountawho die before leathing the age of accounts bility, yet, as our best and warmest sympathy and love are drawn out by the winning ways and oven helplessness of childhood, no wonder the untimely messenger so lacerates the feelings and blasts the fond hopes of parents.

so manly, sincere, and truthful, possessing such a generous and loving heart, the little boy whose death we notice seemed to be richly endowed by nature for his brief existence here. whose death we notice seemed to be richly endowed by nature for his brief existence here.

When returning by the S. S. Armenia from a visit to this city last autumn, the captain, owing to a great storm, thought it advisable

| TOOK! I will send the Toronto Weekly Globe in Matchless trems of Stirring Som's, stiff cover, price 30c., to any address from now to January 1st, 1833, for \$1.

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But now for an appeal,—not to any outside friends for financial aid. No, no! We have begun, and with God's blessing we will finish what is yet lacking; but the thought has just struck me that surely a people on a poor the last hours of life. Although so young he had a clear conception of what was transpiring. Said he: "Ma, I am going away from you, I am going to God; yes, ma, I am going to God. Pa, bless Jesus; he died for me, and for you, and for everybody." A little before he died he got out of his bed, knelt, down, and repeated his little prayer, "Now I lay me down to sleep," and asked God to bless pa, ma, and brother Jimmie. He returned to his bed hidding good night to all. Asking his father to lie down with him, he threw his arms around his down with him, he threw his arms around his neck, kissing him while he had strength and consciousness. Thus was spent the last hour of the dear, beautiful, intelligent Elzie.

Who can say that little children, cducated in Christian thought, may not in death have practical manifestation of divine love, and be saved not merely because redeemed, but by the exercise of a living and triumphant faith?

ELIZABETH BRADLEY.

The subject of this brief sketch was born in the beginning of the present century, and died at the family residence. Albion, on the 12th of June, 1881, in the 80th year of her age. She was united in marriage to Mr. Richard Bradley, on April 16th, 1829, and he is of opinion that she was a member of the Methodist Church for some time previously, as she was the first to invite him to accompany her to class meeting. She dearly loved and prized all those means of grace peculiar to the Church of her choice and during all the years of her life continued a faithful and consistent follower of Jesus. And though pressed with care and trouble and many privations incident to settlement in a new country, she discharged her duties cheerfully, and ever found time to give a word of counsel and encouragement to those surrounding her. Bro. and Sister Bradley's home and ing her. Bro. and Sister Bradley's home and hearts were ever open with true Irish and Christian hospitality, for the reception of the minister of the Gospel, and many a weary, worn-out servent of God, while travelling from appointment to appointment, has found theirs to be, indeed, a sweet resting place for both wind and had.

sweet resting-place for both mind and body. About six years ago our deceased sister received a stroke of paralysis, from the effects of which she never entirely recovered. Subsequently she had other slighter shocks, each succeeding one rendering her more helpless and weak, but through all, she was enabled to say, "Thy will be done." She received the last and fatal stroke on Priday, June 10th, 1881, and lingered in a state of unconsciousness until Sunday, when death terminated her sufferings, and opened to her enraptured vision the "bliss of the glorified." I visited her just before going to Conference and was greatly delighted with the relation of her experience, she was not atraid of death, and said she longed to depart and be with Christ. The next time I saw her the spirit had fled. She died during the sitting of the Toronto Conference. Her remains were followed to Mount Hurst Cemetery by a very large and respectable con-course of neighbors and friends, and a solemn memorial service was held in the Church, at which we were assisted by the Rev. Mr. Pinch. Sister Bradley leaves to mourn her departure a husband and six children, all of whom are mem

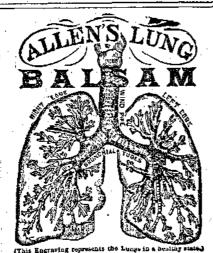
bers of the Methodist Church. Father Bradley is now in the evening of life and feels the infirmities of years stealing upon him, but with unshaken confidence in God he is enabled to say with one ofold "I know that my Redeemer liveth," and although he sadly misses the partner, for so many years, of his joys and sorrows, he anticipates before long a happy reunion with many dear ones who have passed H. McD.

ELIZA JANE HOUGH

Was converted to God at the age of ten years, and attended class, united with the Methodist Church of Canada during the ministry of the Rev. J. G. Brick, on the Inverness Mission. Two years ago she went to reside in the United States, gaining her livelihood, where through too much exertion her fine constitution broke down, and she came here no constitution broke down, and she came home, on the 24th of April, to rest among her friends and to be cared for by loving hands, until on the 4th of June, 1881, in the 24th year of her age, she fell asleep in Jesus, missed by all who knew her. From the time of her professing to be a follower of Jesus until the time of her departure her course was marked by unsullied consistency and undeviating earnestness. During her illness her faith was strong and her assurance of Christ's love perfect. A few days before her demise she had a view of the heavenly city and of her loving Saviour, and spoke with rapture of the sight to her watching mother. She was a worker in the vineyard, being much attached to her Sabbath-school class.

She was followed, on the third day of October, by her little brother, Johnny, who after asudden and short attack of illness, joined her and their sister Mary in the home where there is no more

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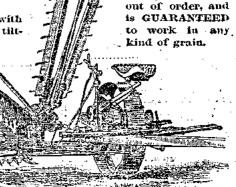
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CLUBBING ARRANGEMENTS.

In answer to several enquiries, we would say that the clubbing arrangements, whereby either Harper Scribner's Mugasine can be offered with the CANADIAN METHODIST MAGAZINE for \$3, instead of \$4, the regular price, will be continued for the coming year. The Drice of the METHODIST MAGAZINE IS 32 a year MAGAZINE and GUARDIAN, \$3.50; MAGAZINE, Harper's or Scribner's, \$5; MAGAZINE and GUARDIAN, and Horper's, or Soribner's, \$6.50-full price, \$8.

Wide Awake, a young folks' magazine, of eighty large pages per month, handsomely illustrated, price \$2.50 a year, will be olubbed with the MRTEODIST MAGAZINI for \$1.50, in addition to the regular price. Specimens free. This Magazine has been adopted by the Methedist Book Concern, New York, as the organ of Dr Vincent's new Chautauqua Youn Folks Reading Union.

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Mrs. Lauder, John Macdonald, Esq., and others.

The Pebruary number for 1832, will contain Part I, of "The STATELT HOMES OF ENGLAND," and Part II of Dr. Nelles" Christianity—IDBAL AND ACTUAL," All who read Part I of this paper, which attracted such attention, and was highly commended by Dr. Summers in the Southern Methodist Quarterly Review, should not fail to read Part II, which grandly vindicates our Arminian theology against the corrupt theological systems which have largely dominated Christendom.

Early Numbers will contain "The Footprints of Bunyan," "In Rhineland," by C. S. Eby, "Bible Lands," and other illustrated articles. Also, papers by Dr. Sutherland, F. H. Torrington, ion Music, and other important articles, including one or more from Dean Stanley's last work,—"Christian Institutions,"

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Connexional Antices.

.... NOTICE.

The Board of Examiners, for the Toronto Conference, are respectfully reminded that "the manuscript questions for 1881 shall be sent to the Secretary not later than the first day of February, 1884."

JOHN BERDIN, Secretary.

EDUCATIONAL SOCIETY NOTICE. Envelopes, for use at the meetings or Sabbath sermons of the Society, with brief Report, may be had at the Book-Room. Price, 25 cents per hundred, by mail.

N. Burwash, Secretary.

RE-OPENING AND ANNIVERSARY SER-VICES COMBINED.

The re-opening and anniversary services of the MethodistChurch. Georgetown, will be held as follows, viz.:—
On Sabbath, January 2nd, Rev. William Briggs, of Toronto, will preach at 10.00 a.m., and at 7.00 p.m.
On Monday evening, the 23rd, Rev. George Cochran, of Yorkville, will deliver his popular lecture, "Life in Japan." The ladies will also serve tea from 6.30 to 7.30 p.m. Lecture to commence at 8 o'clock, sharp. Good music will be furnished.

WM. MORTON, Supt. CHURCH OPENING .- BLENHEIM.

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Sov. at 6,30 p.m.
On the 5th February, Rev. R. W. Woodsworth wil
preach at 10,30 a.m.; Rsv. A. J. Snyder at 2 p.m., (Qual
terly Meeting and Sacramental Service); and Rev.

— at 6,3) p.m.
A t-a meeting will be held on Monday night, Januar
50th, under the auspices of the Ladies' Aid Society, the
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On the 4th inst., by the .Rev. George C. Madden of Stoney Creek, at the residence of the brides mother, Mr. Win. H. Corman to Miss Lucinda M. Hopkins, all of Baitfleet. MARRIED

On the 10th inst., by the Rev. A. Langford, at the residence of S. F. Gardiner, Esq., Chatham, Richard Stidson, Esq., of Winnipeg, to Miss Sasah Melinda. Holmes, youngest daughter of Thomas Holmes, Esq., of Chatham.

DIED.

In much peace, after a lingering illness, at the residence of her uncle, James Gurdher, Esq., in the city of Kingston, Mary A. Chown, eldest daughter of the late Bamuel Chown, aged 30 years and 8 months. On the 34th uit, at Three Rivers, Quebec, of apoplexy, Mr. Thomas Trenman, aged 39 years.

On the 23th of December, at Salcombe, Seuth Devon-England, Mary Ann Ash, aged 75 years, mother of the Rev. J. C. Ash, of Smitnfield. On January 5th, at 8 o'clock p.m., after a lingering illness, which she bore with Christian fortitude, Mar-

Illness, which she tore with Christian fortitude, Margaret, relict of the late Peter Bastedo, agod 80 years and 6 months.

The subject of the above notice was daughter of the late John Galbraith, of the parish of Belfron, Scotland, (the supposed rightful heir of Belgair), and the first of her sex born of European parents in the township of Blenheim. Though a strict adherent to Presbyterian principles, a cordial greeting was given to all in the Master's service. She was the mother of seven children; for some and one described was the Master's service. master service. One daughter surviving her. Having lived a useful and examplery life, within a mile of her birthplace, she passed peacefully away from earth and igoned, as we trust, the whiterobed throng on the evening of the 5th January.

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Turkeys, each ...

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Butter, tub dairy

Butter, tub dairy

Butter, store-packed ...

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The cheque thus sent in will be returned to the respective parties whose te ders are not accepted. For the due fulfilment of the contract satisfactory security will be required by the deposit of money to the amount of five per cent. on the bulk sum of the contract, of which the sum sent in with the of the contract, of which the t tender will be considered a part.

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