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REV. WILLIAM BRIGGS Book-Steward

EVIDENTIAL TESTIMONY OF FOREIGN MISSIONS. MR. PRESIDENT :- Within the few minutes

allotted to this address I shall not attempt

a review of Methodist missions nor present for valuation the arithmetic of statistical returns, nor will I exhibit the subject in the several aspects of difficulty in which it may be considered, of failure and of progress. I will occupy my time in placing before the review of the scientific history of the past Conference a result of foreign missionary half century and all the transactions of the operations which will come back to the home Churches as a new evidence and defence of the Gospel. In addressing myself to this task it will be necessary to go outside Methodist missions; and when the topics discussed at this Conference from day to day relate almost exclusively to Methodism we can afford for once to extend our view to other Churches and connect their position. with ours as divisions of the one elect host and army of Christianity. It has happened, and no thoughtful observer can be surprised that it should happen, that the progress of science has awakened a parallel inspection of Christian! evidence. The scientific fact brought to light is immediately associated with some Biblical doctrine whose authority it is supposed to affect; and during the last fifty years-that is from the time that geology and biology ascended to the ranks of science-Christianity has been regarded with increased assurance as passing, in the progress of things, from its early place as a truth deeply grounded in history and experience and standing unmoved like a rock to measure the tidal rising of the sciences, to an unhistorical position, retaining its hold of society for the present because tradition has hallowed its formulas, and also inasmuch as it has incorporated itself with the literature, the institutions, and the governments of those communities which have grown up under its inspiration. It has, therefore, come to pass that a considerable number of scientific and literary men in England, Europe, and America affect to consider the religion of Christ as no longer in the van of progress, but as falling out of the march of human thought, and that, being illogical now, it will be impossible in the future. I do not think I misrepresent our opponents in putting their case thus -- that if our minds were cleared of the old growths of ancestral attachment, of reverence for usage and of transmitted imaginations of the supernatural, and Christianity were to pres ent herself to us de novo, the modern educated mind would not entertain her credentials for a moment. That she is indebted for her place among us and her influence over us to great names, to great institutions and to financial implications both wide and deep, that the progress of scientific revolution begun in the schools and advancing on the masses must effect the removal of these supports, some of them disappearing by effacement and some will, in a future and not remote generation. cease to be a living thing and will take her place among the classic relics of antiquity. This argument is specious and subtle and indirectly impressive, because, first, being an argument drawn from position, it seems to admit of no direct reply, except the uncritical, "We shall see"; and, secondly, it is not urged by our opponents as an objection to Christianity. They affect to regard it as the status quo to be accepted ad interim, and this assumption pervades more or less palpably the literature of science, of criticism, and of journalism. The refutation of this argument we entrust to mission Churches. If Christianity continues with us for the present because she is held fast by ancestral attachment. by reverence for usage, by transmitted imaginations of the supernatural and by structural incorporation with society, she ought not to be able in the present day to find a place where none of these things exist. For although among peoples of elementary superstition the religion of Jesus might repeat her triumphs and create again these very ties which bind her to us (and if she is a lie and not a truth scientific men ought not to give her the chance of doing so) yet there are nations

our own, and equally lettered and elaborate. If Christianity be another idolatry, for if there be no personal God all worship is idolatry, her disciples should not hope for success in measuring ber against the philosophic polytheism of Brahma, or the colossal hierarchy of Budda, or the political monotheism of Mohammed. These great systems are as deeply rooted in the hearts, in the literature, and in the societies of their respective disciples as are the doctrines of Jesus in the nations of Christendom. It should be imposvenerable delusions of the New Testament

with a religious civilization much older than

ing a first cause prevailing in Europe have so close an affinity that they are the same thing, but reached by two different paths. The Aryan poets felt after God, and their devout musings met him everywhere, and they called nature God. The modern philosophers feel after nature, and their scientific researches finds the Divinity nowhere, and he knows the hand of the master on the canthey call God nature. Moreover there is an | vas as we know the hand of a friend in a other reason why we ought to despair of letter. And so there are many who would planting that Gospel in India if that Gospel is falling back before the advancement of science. The Hindus are nearly abreast of and rested immovably, on granite foundations us in modern education. Every new literary work find its way into the schools and book marts of Calcutta, Madras, and Bombay; every new fact in science is telegraphed to the Indian universities. Sir John Lubbock's recent | Mount of Transfiguration, and had beheld his British association have been read with learned appreciation by thousands of Hindus. The philosophy of Spencer and of Mill are better understood in India by the average student and by readers whose tastes are allured by psychological speculations than they are among certain classes in England and America. If now it be maintained and assumed that the Christian faith is losing its power in England and must ultimately lose its place because science is invalidating its credentials and time will gradually liberate us from the yoke of its associations, then since science has forestalled it in India and there is no bondage of sentiment and of usage to bind it to the Hindus, it looks like an enterprise of knight-errantry to attempt a Gospel crusade in the East. And yet it is a fact which we must leave our opponents to explain, that the most popular book in India to-day is the discredited Bible-popular not merely as a deposit of ancient literature, and, in its Angloversion, a well of English undefiled, but as a revelation of man, as a new anthority of duty. and of life, as discovering to the student new springs of strength and of peace, and opening a distinct and coherent prospect of immortality.

But more than this, I hesitate not to affirm that as the Bible is the most popular book, Jesus is the most popular name in India, not the most loved and honored, but, next to Vishnu and Budda, themost widely known, the most frequently upon men's lips; and without the most powerful. Jesus is the avowed leader, and the New Testament the avowed text-book, of the most recent philosophic school of India. The chief leader of this school, a gentleman who has not professed the Christian religion, said, a few months ago, that so far as he could see the future sovereign of India would be Jesus of Nazareth. I desire you to connect with this the flourishing Christian churches which have taken root in India, the swift circulation of Christian truth outside churches, sweeping through schools and colleges, and penetrating the sacred enclosures of Hindu life, and I think you will conclude with me that the home churches will be richly recompensed for the sacrifices they have made for heathen lands by the accumulating and irresistible evidence they will receive from mission churches of the indestructible vitality of the by adjustment; and that the Christian faith | Gospel, and of the help which they will thus render us in contending against the infidel assumptions of infidelity for the faith which was once delivered to the saints.—Rev. E. E. Jenkins at the Ecumenical Conference.

SPIRITUAL INTUITION OF TRUTH.

Is there not a direct vision—what has been called an intuition-of the great objects of faith? It is true that the revelation which was made to us by the Lord Jesus Christ himself, and which was illustrated by his apostles, must constitute the very substance of all Christian thought. No man who has discovered the dignity and glory of Christ, and who understands the greatness of the commission which he gave to the apostles, will ever speak as though it were possible for us to become independent either of him or them. But the New Testament itself may be read in the light of the Spirit of God; and until we read it in the diviner illumination, we have no such knowledge of it as we need.

There are very many men whose personal history is a commentary on my meaning. Their creed in its logical expression is very much the same to-day that it was twenty years ago, but they would tell you that, though the same, it is wonderfully different. The divinity of our Lord Jesus Christ, for instance they had long since ceased to doubt. They had examined the controversy, and their minds were made up. They believed that he was God manifest in the flesh. Yes, they believed this, just as we believe that some great painting we see in a picture gallery is the work of Murillo or Da Vinci. The catalogue tells us so, and, perhaps, gives the history of the painting from the time it left the easel till it was hung on those very walls But an artist comes in, and he does not re sible at this time of day to propagate the quire to look at the catalogue to learn that it for myself, I must positively decline the aid was an illustrious master who created those of any man who answers the gravest ques among the votaries of the Vedahs and the gracious outlines and that rich depth of tions of my heart with gibes and sneers. Puranoms because the pantheism of the color. He knows that the work could not with puns and quirks, and seeks to turn my

the genius in which you and I, perhaps only believe. Time was when he, too, wanted the catalogue with its documentary proofs; he may now be obliged to appeal to those proofs against any who doubt, for his own perceptions cannot be made theirs; but for himself evidence of that kind has become unnecessary; tell you that their belief in the divinity of our Lord Jesus Christ, which once rested, of authority, has passed into something higher | ter out of place, answering wit out of season. and better. They read the Gospels, and Better for the lecturer had he said with they see God in the face of Jesus Christ. It is as though they had been with him on the glory. Nay, there is something better than that; for the splendor which was seen by Peter, James, and John soon faded away. It became a mero remembrance, while the glory which they behold in Christ is like that which shone in the holy of holies-a permanent witness to the presence of God.-Dr. R.

A CRITIQUE ON INGERSOLL.

W. Dale, in " Lectures on Preaching."

Colonel Ingersoll's lecture reads as if re ported, and is very largely charged with such expressions as "laughter and applause," and "renewed laughter." almost every page these expressions occur, and others stronger still, such as "loud applause," "loud applause and laughter," "loud laughter," "roars of laughter," and the like.

When you know that the subject was, What must I do to be saved?" and when I tell you that in twenty four pages I find twenty-seven notes of "laughter," "loud when the lecturer himself acknowledges, as he does, that "for thousands of years the shall we do to be saved?'" you will see that either the subject cannot have been treated with intellectual dignity, or that the audience must have been of the basest moral

"Laughter," "loud laughter," "roars of laughter," are hardly the remarks which hope that this was the case, for he had lately a lecture upon a solemn theme, delivered by an earnest man, and listened to by a thought-

The lecturer himself allows that for thousands of years the world has been asking, What shall we do to be saved?"

The question, therefore, is older than Christianity itself. It is an enquiry which Mr. Ingersoll says has excited the interest of the world "for thousands of years," and yet he treats it in a manner which elicited "laughter," "loud laughter," "renewed laughter," "roars of laughter;" and by so much he disqualified himself, in my opinion, for attempting to answer so solemn an

He would not have dared to answer a local question with such mocking flippancy. If the question had been, "What shall we do to rid the city of the deadly plague of cholera?" he dared not have replied in a manner which evoked "laughter," "loud laughter," "renewed laughter," "roars of laughter; " or if he had done so he would have been hooted from the platform which he had abused and disgraced. But when he admits has been asked by the world for thousands of years, he plays off little witticisms, and perpetrates little jokes, and answers the world's great question with such jocular raillery as might become the tap-room of a tavern, or the sawdust ring of

bankrupt circus. If he had been called in as a medical atterdant and asked what could be done to save the life of your little child, and if he had answered in a manner which called forth 'laughter," "loud laughter," "renewed laughter," and "roars of laughter," so that the laughter infected the whole street, and spread to the adjoining region, you would have regarded him as the cruelest of mockers, and have expelled him from the house he had defiled.

But when he rises to answer a question which the world has been asking for thousands of years, he answers it amid "laughter," " loud laughter," "renewed laughter." and "roars of laughter."

The significance of this fact must not escape notice. Great questions should be considered in a manner worthy of their gravity.

The spirit is not the least qualification of good guide in the crises of life. Clowns and mockers are never consulted on great occasions.

The plague-stricken man does not consult them; the soldier on the eve of battle does not call them to counsel; the statesman. face to face with an imminent danger, does not invite their untimely merriment : and Vedah and the scientific skepticism concern. have come from any common hand; he sees agony into an hypocrisy, and my sin into an

occasion of displaying his own powers of ridicule.

Believe me, young men, he is not necessarily your wisest guide who can make you laugh most uproariously, and find fun for you amid the strenuous enquiries of the mind.

It will, therefore, always substract from the weight of the discourse before me that it) attempted to discuss the question which the world has been asking "for thousands of years," in a tone which was answered by 'laughter," "loud laughter," "renewed laughter," and " roars of laughter,"-laugh-Cowper--

"But if, unhappily, I dream-And prove too weak for so divine a theme. Let charity forgive me a mistake, Which zeal not vanity has chanced to make, And spare the speaker for the subject's sake." -Dr. Joseph Parker, in Homiletic Monthly.

CURIOUS CHARACTERS AT JERUSALEM.

A letter from Jerusalem in the London Record, of October 19th, has an account of a variety of peculiar people who have been claiming attention in this ancient city of the Jews. The Americans referred to are probably the party of "overcomers" who recently passed through New York on their way from Chicago to rebuild Jerusalem. If not another company has since been added to the curious gathering.

"A party of eighteen Americans has recently arrived here to await the advent of our Lord. They are respectable, educated, and, it is said, wealthy people, and are to be followed by many more. The poor crased Englishman, who for several years has been going about the city dressed in grave clothes. laughter," and "roars of laughter," and and with a heavy wooden cross on his shoulder, carries his cross no more. Age and privation had much reduced his strength, and a world has been asking the question, 'What it of fever carried him off. It is characteristic of the contemptuous tolerance of the Turks that they so long allowed this man to go about haranguing the people, and often collecting a crowd around him in the marketplaces and elsewhere. Probably they regarded him as insane, and we may charitably regarded herself as the bride of Christ. and had prepared magnificent dresses in which to receive her Lord, went away to the transpired that she had died and been buried by the Bedouins. Jerusalem is seldom without two or three such persons holding extreme or fanciful religious views, and bordering on teligious madness. A young man is nowhere to whom it has been revealed that the Ark of the Covenant is concealed in what is commonly known as the Potter's Field, and whose objectit is to find it. Another, a rather gentlemanlike young Jew. has arrived and announced himself as the Messiah. A large and very expensive building is in course of erection by a Dutch Society, and is destined for the shelter of the few who are truly God's children during the coming tribu-

"Many Jews have arrived here from Bulgaria and Russia, and many more are expected -it is said about eight hundred-an important and embarrassing addition to our already overcrowded Jewish quarter. The Jews are undertakes to answer a question which he so widely distributed throughout the world that nothing of importance can occur without its reflex being felt at Jerusalem. A Jewess recently begged of one of the missionaries on the ground that the French were in Tunis, and consequently she had not received her usual remittances. Even the anti-Semitic movement has invaded us, and papers on this side and on that have been read at the German Club. But, on the whole, the Jews have a good time in Jerusalem, and were it not for their poverty would be perfectly happy. They live according to their own laws, have their own 'house of judgment,' marry and divorce in their own fashion, and the Chief Rabbi has even the right of requesting the civil authorities to arrest and imprison any of his people. Their religious zeal is in itself very commendable, though, alast far removed from the true and right way. Their reverence for the law has almost led them to forget the Giver of it, and even the most solemn Day of Atonement, which has just scriptural teaching."

DEGRADING THE PRESS.

The invasion of private life, and the publication of unverified rumors, are the two offences that are rapidly sinking the character of the press.

The time was when a " great New York daily" would revolt with disgust from making the `private griefs of a respectable itv. The best usefulness as to quality is then family the subject of remark, spreading realized, and quality in the scales of God outbefore thousands of acquaintances painful weighs quantity. No service can be rendered facts of no possible importance to the general | to our generation like the calm influence of public, but rendered doubly lacerating to the Christian character. Subtle; permeating, feelings when blazoned in the newspaper.

· Perhaps it is worse, as the manner of some

name of individuals, who are vaguely hinted at, while the offence is charged in such general terms that no reply or defence can be attempted.

Both these are grievous abuses of the press No man of high moral tone would willingly suffer his columns to be degraded by being made the channel for such vile publications. We know that so many are the men required to bring out a "great daily," it is impossible for one person to control the matter that finds its way in, and so out into the world. But the sensitiveness of journalism ought to be so instinctively honorable, that the publication of private family matters, and of injurious rumors unverified, would be impossi-

In the rush and rage for news the bounds of propriety are often ruthlessly invaded, and unspeakable grief and injury caused by the hasty and ill-considered putting into print ought to be checked. We speak what we know, and testify to what we have seen, when we say that no reputation for enterprise can be any compensation to an honorable journalist for the wanton injury done by such publications.

MODERN BLASPHEMY.

The arrogance of Roman Catholic assumption is well put in the following quotation from a recent sermon by Archbishop Manning, the principal representative of the Pope in England. Defending the modern dogma of the Papal Infallibility, he puts the following language into the mouth of the Pope:

"You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise that in his right I am Sovereign. I acknowledge no civil superior. I am the subject of no prince, and I claim to be more than this. I claim to be the Supreme Judge and director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in would occur as appropriate interruptions of begun to assert that he was no other than the shade of privacy, and the Legislature that humble as he could wish, God forbid that I the Lord Jesus himself. A German lady, who makes laws for kingdoms. I am the sole, last should arrogate so proud a title. In what

upreme Judge of what is right and wrong That any man should dare to utter such impious and revolting words is a melancholy Jordan, and did not return. On inquiry it proof of the depths of deception into which an intelligent man may sink who has chosen the bondage of a corrupt ecclesiasticism in preference to the liberty of Christ. But more than this, we read these sentences in the light of an organized and deeply concerted spiritual Jesuitism that is actively work ing in order to bring our country under the power of the Church of Rome.-London Commonwealth.

THE BLESSEDNESS OF AGE.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job v A Nothing sublimer can be said of a man than that Time as God's servant has done all that it can do for him. If one thinks how time is the ineffable holiness of God; the purity measured; what a vast machinery is con- and reasonableness of his law. Second, in cerned in the swing of its pendulum; on what the same moment, our utter unworthiness a magnificent dial-plate its hours record their flight, and with what exactness its seconds are registered; if one contemplates Time under this aspect in the motions of the physical universe, he cannot but feel the grandeur of duration as conveyed to his mind through such an infinite clock-work. Silent is the rising and the setting sun; silent the coming and going of the moon; silent the procession of the nightly stars; silent the motion of the earth in the sweep of its orbit; the depths of space are undisturbed in their everlasting through a deep sense of divine holiness, and stillness. They seem to have no inhabitants but Almighty God, and, to the senses, appear to share the solitude of his august being. But the moral idea of Time is even more wonderful than this, since it involves our capacity of good or evil, determines what we shall make of ourselves and what to do for others, ordains our probation, and touches

every instant the irrevocable Throne of Judgment. Where, then, shall we find a loftier conception of a human soul than in the idea of the text, that Time as God's agent has fulfilled its entire ministry, that the grave is only reached after a "full age," and the "shock of corn" could have no more growth passed, is marred by superstitions and un- here? I stand amazed and awe-struck before the majesty of the human spirit, when I read in the text, that it may exhaust the possibilities of Time, gather its resources into its capacious bosom, and at a "full age," come to the grave "like as a shock of corn cometh in in his season." There is no more common error than to re-

gard the life of an aged man as lacking in usefulness because wanting in physical active ant and grateful remembrances, to feed on irresistible, what can match it? Light passing through the atmosphere, is observed by is, to seize upon the gossip of the day, and, dust and dampness, but it glides through the lish rumors affecting the integrity and good the old are in the ascendency, and these are Gregg. .

not only the most heavenly, but the most godlike of virtues. "I am has a meaning not possible to "I do." It is not the flowing river, but the quiet lake, shut in by the hills, which most clearly reflects the beavens. 'A wise judgment, a truthful and tender state of feeling, a just expression of soul in a winning. manner, are the means of our greatest usefulness; and age has these, if it has faithfully served God in the opportunities of duty, Christian age is the ideal of childhood completed, and this is verily the kingdom of heaven. One likes to think of the old Simeon taking the infant Christ in his arms, and finding in that moment the supreme glory of life; of Anna, the prophetess, about eighty-four years of age, and yet renewing the glory of her inspiration under the dome of that suddenly resplendent Temple in Jerusalem; and of St. John of Ephesus, looking back to Galilee over the ashes of Jerusalem, with nearly what is no benefit to the public. Certainly a century in his heart, and writing the Fourth the evil now complained of is growing and Gospel with a perfected insight of wisdom and an immortal accent of love. - A. A. Lips.

PHILIP DODDRIDGE.

comb, D.D.

A humility that seeks to measure itself is the most perilous form of hidden selfishness. The meanest exhibition of poor human nature is a studied affectation in respect to this Christian grace. An assumed superiority over others at this point is the surest evidence of pride. Such pride "gooth before destruction." Watchfulness just here is necessary, for Satan is a subtle, implacable enemy, whatever may be our real or supposed religious attainments.

The following incident in the intercourse of Philip Doddridge with John Wesley, is pertinent. In their friendly correspondence the phrase, "Faithful, humble servant," had been employed by Doddridge, and had occasioned a slight comment by Wesley.

Doddridge replied with -characteristic neckness, "Your caution has suggested a thought to me, whether it be modest to call ourselves humble? If the expression means a real readiness to serve in love in anything low, as in washing the feet of another, I hope I can say, 'I am your humble servant;' but if it mean one who is in all respects as can I say I have already attained? Only in that I love my divine Master. I would not have a thought in my heart that he should disapprove. I feel sweetness in being assuredly in his gracious hand, which all the world cannot possibly afford; and which I really think would make me happier in a dark dungeon than ten thousand worlds could render me without it; and, therefore, Hove every creature in the earth that bears his image; and I do not expect those who, through ignorance, rashness, or projudice, have greatly injured me."

The experience of this saint of God. thus expressed, is most suggestive. Love—pure. divine love-filling the soul with celestial sweetness, is the sure safeguard against a false humility. How is this love perfected within us? First, the Holy Spiris reveals and condemnation in the sight of God are disclosed. Third, the power of Jesus' merit is made known by the revealing Holy Spirit. Fourth, through the aid of the same blessed Comforter we claim a personal interest in that merit, whereupon the "love of God is shed abroad in our hearts."

When this love holds complete sway the heart is ready for service, however ignoble that work may seem to the unregenerate world; and that love brought into the soul of its own native defilement, will be a constant protection against a counterfeit humility, that is sometimes bashful in order that it may be praised-"runs away in order that it may be pursued."

On the other hand, should any one be in danger of self-depreciation, should Satan interpose a false accusation-namely, that his humility of spirit was only an out growth of self-love-let him turn away from all such unprofitable interposition. Perfect love that casteth out fear," and that holds the soul in constant allegiance to God, is injured by such morbid mental exercises. Look away from self. Look immediately, steadily, to him in whom alone spiritual completeness is

Men in the vigor of their health and age should endeavor to fill their lives with reading, with travel, with the best conversation. and the worthiest of actions, either in public or private stations, that they may have something agreeble left, in the way of pleaswhen they are old.

There is no human interest so personal and private, so public and universal, that the Sabbath wisely kept does not greatly serve it, and it would be as easy to make an inventory of what the sunlight accomplishes in this world of matter and life as to prepare an inventory of the blessings a day of without investigation into the truth, to publipper ether unhindered. Passive virtues in Sunday-rest confers upon beings. —Professor

The Family Treasury.

THE DEATH OF THE FLOWERS.

he molanticity days are comes, the saidest of the year,

of welling winds, and maked wools, and meadows

brown and seer. Meaned in the hollows of the grove, the Autumn leaves lie dead : They rustle to the addying gust, and to the rabbit's

The rollie and the wrea are flown, and from the shrube the joy. And from the wood top cells the crow thro' all the Mootay day.

Where are the flowers, the fair young flowers, that lately sprang and stood

In brighter light and softer airs, a beauteous slaterhood? Afael they all are in their graves; the gentle race of

Are lying in their lowly beds, with the fair and good of The rain is falling where they lie; but the cold Novem

Salls not from out the gloomy earth the lovely ones

And the brier-rose and the orehis died until the Summer

But on the hill the golden rol, and the aster in the And the yellow sun-flower by the brook in Autumn

beauty stood, Till fell the frost from the clear, cold heaven, as falle

the plague on men,
And the brightness of their scale was gone from upland, glade, and glen.

And now, when comes the calm, mild day, as still such davs will come. To call the squirrel and the bee from out their Winter

home;
When the sound of drepping note is heard, though all the trees are still, And twinkle in the smoky light the waters of the rill; The south-wind searches for the flowers whose freg-

rance late he bore. And sighs to find them in the wood and by the stream

And then I think of one who in her youthful beauty

The fair mock bloseom that grew up and faded by my In the cold motat earth we laid her, when the forests cast the leaf.

And we wept that one so levely should have a life t

Yet not unmeet it was that one, like that young friend or ours

So gentle and so beautiful, should perish with the William Cullen Bryant.

HOW TO GET RICH.

There are two ways to get rich-the right way and the wrong way: the easy way and the impossible way; the common way and the rare way. And, of course, the wrong and impossible way is the common way. To be rich is to have all the money you

want, is it not? And the common way of trying to get rich is to try to get money enough for one's wants. The ineradicable and unconquerable difficulty in this way is that the wants always grow faster than the money pile. You want to be rich enough to hire a horse and buggy; when you begin to hire, you want to own a horse; when you drive your own horse, you want to own a span; when you have a span, you want a pony for the children. A hundred millions ought to be a comfortable competence; but Mr. Vanderbilt has lately been a large borrower of money. When a man buys railroads as other mea buy horses, he may be in straightened circumstances though he has fifty milions in U.S. bonds. The more money a man has the poorer he is, if he has not learned to moderate his desiros as well as to accummulate his supplies. Baron Munchausen's horsecut in two by the descending gate as the rider was escaping from the castle, drank unceasingly at the spring by the roadside, to the amazement of his rider, till looking back he discovered that the unfortunate beast was cut off just behind the saddle, and that the water he was taking in in front was running out behind. An insatiable spirit is worse than Baron Munchauson's horse; the more it drinks the thirstier it grows.

The only way to be rich is to keep one's desires within his income. If one wants what five cents can buy, and he has ten cents, he is wealthy. A bright dime to a street Arab is greater wealth than a thousand dollars to a merchant prince. The right way to be rich is never to want what you cannot buy, then you always have as much money as you want. This is the easy way. No man can regulate the contents of his purse; every man can regulate the quality of his desires. Capital is not within every man's attainments; contentment is. He is wealthy who has learned two arts; first, how to be contented with what he can get; second, how to use what he has. Abraham Lincoln had a better library in the single coverless book which he read by the light of the pitch-pine knots in the Ken. tucky cabin than the man who has lined the walls of what he ironically calls his library with caliskin bindings at so much a square foot. It is always easy to have plenty of money; spond less than you earn. It is always easy to have all the money you want; want less than you have. The cases of actual suffering from cold, nakedness, or hunger are in this country very rare. In all other cases Paul's prescription for wealth is the best that was ever devised: "Having food and raiment, let us be therewith content." The lesson he learned in prison in Rome is worth all the lessons taught in college-business or otherwise-since the world began: "I have learned, in whateoever state I am, therewith to be coabasi."-Christian Union.

LOVELY OLD AGE.

The lovely old lady is a great treasure in a household, has often agreeable accomplish-. ments in the way of needle-work and knitting, has a perfect store of excellent recipes for cakes and custards, and knows the most delightful old-fashioned games and plays. She has manners, too, learned in a better school then ours. She is stately, courteous, a little formal, She makes a beautiful courtesy. She tells us how she was taught to do "laid work." to sow furs, to conserve currents, to sit up and not touch the back of her chair, Her figure shows that a good spine is the result of her early training. She is the one who is never fired of the society of the maters; and there was a calm. He is that!

prettiest stories of the time when she was a young lady, and grandpa came a courting. It seems, seen through the tender light of tradition, as if those were more romantic days than ours. No doubt she has treasures of old lace and brocade, which come out for dolls' dresses and pincushions. She is very apt at Christmas-tide to produce unexpected treasures. To comfort and encourage the faltering, fainting mother when the new cares of materalty seem almost beyond her strength, who so invaluable as the old lady? To soothe the boys and girls when the business of life has removed for a moment their immediate guardian, who so nice as grandma?-Amenities of Home.

DANGEROUS EUPHEMISMS.

The euphemisms which cover crime are fearfully demoralizing. They help to gloss over vice. They debauch the conscience. They familiarize one with the hideousness The wind-flower and the violet, they perished long of sin. Our pity is appealed to. We excuse, we tolerate, and finally imitate.

A swindler robs some bank of which he has control. The savings of the poor are equandered by him. He is arrested. He admits ." an irregularity," but affirms that he is no sneak-thief: that he intended to make up some time the "loans" to himself, and mourns the " bereavement " which has come upon him. An exchange quotes the saying of one of these brazen-faced robbers; " My friends won't kick me when I'm down the public regards me too severely;" and adds, "No true man will 'kick' anybody when he is down, or when he is up, for that matter. Kicking is the prerogative of a peculiar brute. But for a man whose evil doings have deprived him of respect-for a man whose crimes have placed him on the roll of criminals, to whimper and sniffle because he is treated as he deserves, whatever else it shows, does not show very deep penitence. Instead of hurting a true penitent, it makes him feel better to be kickedchastened by an outraged justice. He feels that he deserves reprobation, and he welcomes it. His wonder is, not that good men are so severe in their judgments, but that they are so merciful. Voluntary acknowledgment is a very significant token of penitence. Men go on doing wrong, feeling twinges of conscience, but repeating, and repeating, and repeating the evil deed, till by and by an explosion takes place. Then they confess. As they are confronted with the consequences, they admit what is charged upon them. But there has been no self-movement about it. They would never have confessed if they could have helped it. The trath is wrung out of them piecemeal, at last." When criminals make a clean broast of it, and call things by their right names, there is hope of them. Specially necessary is it that our language should not longer be perverted in the interests of crime. Ohurch Union.

PRESCIENCE.

The new moon hung in the sky, the sun was low in the And my betrothed and I in the church-yard paused to

Happy maiden and lover, dreaming the old dream The light winds wandered by, and robbins chirped

from the nest.

Tangled by and clover folding it over and over;

Stricken with nameless fears, she shrank and clung t And her eyes were filled with tears for a sorrow I did Lightly the winds were blowing, softly her tears were

are for the unknown years and a sorrow that was b

-Harper's Magazine.

CAUGHT IN THE STORM.

The disciples were in the ship on Genesa reth with their Lord. As the storm raged about them Jesus reposed quietly in one part of that little vessel as though unmindful of their aced of succor. They, in deepest be. wilderment, appealed for help. He arose. and, looking out upon the deep, commanded the winds and the waves to silence. Now sweet repose was everywhere visible, gladness filled every heart, timidity gave place to courage, while favoring breezes wafted them nearer to the coast of Gadara.

This life-like picture is but a faithful portrayal of much human life. How often we are caught suddenly in the storm of adversity. Affairs do not seem in any respect presperous. Financial distresses come, and frequently without any fault of the good man; and the sky is quickly overcast, impenetrable mists thicken on every side; the prospect of unpaid obligations fills the upright heart with restlessness and dismay. Toiling amid the tumultuous clements, every effort seemingly abortive, every rope and spar broken by the storm; no human aid proffered; no inviting harbor near; the yawning gulf opening to embrace the helpless victim—such has been the experience of tens of thousands upon life's tempestuous sea.

Here is one from whose home has gone a son, tenderly guarded from his infancy. Mysteriously, indeed-his feet turn from the ways of virtue as he crosses the threshold of home and passes out into life. Who can fathom the grief of the parental heart as this ungrateful child descends the fatal steps of inebriety and frequents the heunts of vice? No plaintive appeal is sufficient to recall him from that certain doom, the final overthrow of perdition. Oh! who can measure the wildness of the storm that burste upon the family circle tossed upon such a sea? Language is wholly inadequate; no one can possibly conceive the woe of such an ordeal, prolonged as it is into years of almost unre-

But is there no relief for all these? Go. listen to the story of Jesus; "Then he arose and rebuked the wind, and the raging of the

growing girls, and who has at twilight the | blessed One still, whose voice can hush the wildest hurricane in human souls. There is his hand. Speak, then, oh! troubled soul, to him! These tempests, subsiding at his word. may become as gentle zephyrs to bear thee onward into thy promised haven .- Presbyte-

THE POWER OF LOVE.

A lady connected with the Sanitary Commission during the war gives the following incident:

"On a bleak day in February she was making preparations to visit the army at train for Cairo. A bright-looking woman, leading two handsome little boys, came in saying, 'I have brought a box for you to take to my husband, and my boys for you to see. When you get to Vicksburg, please find Peter R I want you to tell him his boys look well, and his wife. too. Tell him we are all getting along first rate; that I get plenty of work, and the boys are good and obedient, and not to fret about us.' 'I am glad to be the bearer of such good news,' replied the lady, 'and I will see your husband and give it to him.' Then the woman drew her hands from her coarse mittens and held them up, cracked and bleeding. Don't tell him, I beseech you,' she said, that I have worn the skin off my hands washing every day; and don't tell him that I have to put the little boys to bed when they come from school to keep them warm. as I have no wood or lights; don't tell him that often when I come home, after a hard day's scrubbing, my garments freeze stiff. It is all true, but still we are well, and keep warm in bed, and are not marching in mud or snow, or sick in hospital. Tell Peter all the good you can, and keep back all the bad."" That was the power of love. Miserably

poor, she could still send her husband a box, and she sent him all that she could that was good, but kept back all the bad. Self was forgotten. The beloved objects filled her heart. Would that the objects of such devotion were always worthy of it !

CHAT WITH MOTHERS.

In the management of your little ones nebody doubts your love, nobody doubts your readiness to sacrifice yourselves for them; but your methods, the wisdom of your service, may often justly be questioned.

At this time I ask your attention to a suggestion or two in regard to your methods of feeding your babies. You know how vital regularity is with us grown-up people. We may take the plainest food, and in moderate quantities; if no attention be paid to times and seasons, our digestion will soon be deranged. A man may eat nothing but beef and stale bread—the two best articles of food with which we are acquainted-and he may take them in proper quantities, but in a month | her again. he will have dyspepsia, if he constantly changes the hours of his meals. It is not the kind of food we cat at the railroad stations, but the irregularity of the hours of eating, which so damages the stomach.

Now, we all know this to be true of ourselves-grown-up, matured, tough people; we whonever it is uneasy, no matter what makes stuck in its back, or is surfeited and had the colic-no matter what may be the cause of its worrying or orying, you treat it with the same remedy-a dose of milk. The little and so it goes on sucking. It has learned to do but one thing-to suck; and in its eagerness to get relief, it will do that thing fifty times a day. In this way it is made feverish and thirsty. Its little pulse will run up to a very high rate. It is suffering with thirst. Like all creatures with thirst, it needs water. Nothing could be worse than milk. It is poison even to a strong man with a fever. What do you give your baby with a fever? One thing, and one thing only, and that is milk. Milk, milk, is the food and drink of every baby, given to it five, ten, twenty, or fifty times a day, just as it happens. At night it s coaxed to dine every time it wakes up.

A baby six or twelve months old should be Every three hours till bed time, or nine During the night, nothing whatever. In a month the baby will not only become accustomed to this, but on this system the little chap will flourish as he never did before.

More than half the stomach and bowel diseases, fevers, and fits from which babies suffer and die, come from irregularity and excess in feeding them.—Dr. D. Leicis.

WHAT SHE SAW IN CHURCH.

He stayed at home and she went to church After dinner he asked her:

"What was the text, wife?"

"Oh! something, somewhere in Generations 've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard have worn such a looking thing to church if I'd had to gone bareheaded."

"How did you like the new minister?"

"Oh! ho's splendid! and Kate Darling was there in a Spanish lace cape that never cost a cent less than fifty dollars; and they can't pay their butcher bills, and I'd wear cotton lace or go without any first.

"Did he say anything about the new mission fund ?'' "No; and the Jones girls were all rigged

out in their vellow silks made over; you would have died laughing to have seen them. Such taste as those girls have; and the minister gave out that the Doroza Society will meet at Sister Jones' residence -that old poky place."

"Well, I'm sure it's better to go church, it

you didn't hear the sermon, than to stay at no storm-cloud so thick that he cannot lift it. home and read the papers; and Oh! Harry, He holdeth these waters as in the hollow of the new minister has a lovely voice; it nearly put me to sleep. And did I tell you that the Richs are home from Europe, and Mrs. Rich has a real camel's hair shawl on, and it didn't look like anything on her?"

A long silence, during which Harry thought of several things, and his wife was busy contemplating the sky or view, when she suddenly exclaimed:

"There! I knew I'd forget to tell you something. Would you believe it, Harry, the fringe on Mrs. Jones' parasolis an inch deeper than mine, and twice as heavy! Oh! dear. Young's Point, and was to leave in the night what a world of trouble this is."—Detroit Post and Tribune.

A RACE FOR A WIFE.

No crime in Lapland, saving that of murder, is punished more severely or summarily than is the marrying of a young woman against the express wishes of her parents. Those worse crimes are wholly unknown in that chilly, sombre clime. The blood of the people never boils, save with that anger or ndignation which is inseparable from sense; and warmth of spirit is a thing called into being by the will, rather than an involuntary passion, making the whole body captive.

A Lapland courtship is rather a pleasant conception, and one under which the rights of all are preserved. A young lady is not forced to look a suitor in the eye, and tell him she does not love him; nor shall she be forced to give her reasons for refusing. Nothing of the kind. The parents of the damsel, when her hand has been asked in marriage by one whom they are willing to accept, say to one another, "Now, see. If our daughter will have this man, we will accept him for a son. Let the case be decided, even as it was decided when Lules of the Gleu turned in her flight, and bowed the head to Lapp-Alten. It shall be done."

Accordingly, information is given to the damsel that a suitor has applied for her hand. Perhaps she knows the young man; while it may be that she has never seen him. However, on a day appointed, the damsel and her parents with their chief triends, together with the suitor and his friends, come together, and sit at meat; the suitor and the object of his desires being placed opposite to one another, so that they can converse freely, and each view the other's face.

When the feast is concluded the company repair to an open space, where the "race for wife" is to be run. The distance marked off is generally about two English furlongsor a quarter of a mile-and the girl is let out in advance of the starting point about the third of the whole distance, so that if she be at all fleet of foot, and so desires, she can easily avoid the suitor; for if he does not evertake her before she reaches the end of the race she is free, and he may never trouble

In this way, it may be seen, a modest maiden is spared all perplexity, or possible shame of refusal. If she does not wish the young man for a busband, she has but to keep her back to him, and make for the goal, which she is sure to reach if she wishes; while on the other hand, if the suitor has believe it to rest upon a physiological law. pleased her, and she will have him, she has And in view of this law let us consider how only to lag in ber flight, and allow him to And lo! in the meadow sweet was the grave of a little your feed your baby. You put it to your breast overtake her; and if she be particularly struck-if she would signify to the lover that it cry; if it is hungry, or cold, or has a pin his love is returned—she can ron a short distence, then stop and turn, and invite him with open arms.

The Lapps are not a moral people, nor excessively honest, but their marriage relathing does not know that milk is bad for it | tions are, as a rule, happy and peaceful.-

BE TRUTHFUL,

Whenever you see a wrong deed, and have the courage to say, "It is wrong, and I for one will have nothing to do with it;" whenever you come in contact with a low and un-Christian standard, or a bad, unworthy habit, and are man enough first to refuse to succomb to it, and then do your best to overthrowit you are a prophet; and by acting thus, you can help to improve the moral judg. ment and raise the moral standard of the world. Your words and deeds will breathe like fresh wind through the perfumed and polluted air of society. Be brave, be just, be nursed about eight o'clock in the morning. truthful, and honest to the heart's core, and and it should have time to get all it wants. so serve your brother man, your Father God, and your Saviour the Lord Christ. If the o'clock at night, it should have a good meal, Gospel be the example of Christ, this is the which should be given with perfect regularity: Gospel, and nothing but the Gospel.—Canon

READING FOR CHILDREN.

Parents should give their children the advantages of a good, healthy library, and furnish them with papers that respect the morals. Select the matter for your children. Take time, since the whole future of your son or daughter may lie directly in the literature which you may place before them. The writer knows of cases that came under his own observation, which resulted in great harm, and all the result of reading filth. You are interested in the future of your child; take care of the reading matter. There is nothing more injurious to the debonnet on. How could I hear anything when velopment of the mind and the formation of I could not even see the minister? I wouldn't | character in young people than for them to form the habit of reading corrupt literature. It is in such books that the false side of life is given to the young, and they will get the idea that life is not the great carnest battle which each must fight for himself. It is from what we read that we derive many of our thoughts and ideas, which influence many of our deeds and actions in after life. If our reading is pure, the thoughts ob-

tained will likewise be pure; but if it is degrading in its nature, it will pull us down to a level with itself.—Christian Standard.

If you would relish food, labor for it before you take it; if you would enjoy clothing, pay for it before you wear it; and if you would "It seems that you didn't hear much of the sleep soundly, take a clear conscience to bed

Good Mords for the Poung.

"THY WILL BE DONE."

Oh! it is hard at all times thus to pray; But help me, Saviour, all my cares to lay Down at Thy feet, and trustingly to say, Father 1" Thy will be done 1

My earthly troubles I may leave with Thee. Thou knowest what is ever best for me. I'm not my own ; I must depend on Thee, Therefore, "Thy will be done!

If life be crowned with sunshine, bright and clear, Or my way be sometimes dark and dresr. Oht let me feel Thy presence near, And say, "Thy will be done!"

And should my days be spent in grief and pain. Or disappointment lower, that I would fain Give way to murmuring, help me yet again To feel "Thy will be done!"

Thou knowest all the future, and the past Is not forgotten by Thee, Oh! at the last,, May I on Thee my doubts and sorrows cast, And cry. "Thy will be done!"

So may I pass through life, and, when 'tis o'er, May I land safely on the heavenly shore, and peaceful rest, where I shall need no more To say, "Thy will be done

MURILLO'S MULATTO.

BY MARY E. C. WYETH.

Nearly three hundred years ago, in the City of Seville, lived one of the greatest of Spanish painters-Bartolome Esteban Mur-

Many beautiful pictures painted by this master adorn the palaces of the old world, while a few may be found in the possession of wealthy art-lovers upon this side of the

In the Church of Seville one may see four beautiful paintings—one a picture of Christ bound to a column, St. Peter in a kneeling position at his feet, as if imploring pardon; another, a superb painting of St. Joseph; one of St. Ann; and the fourth an exquisite picture of the Virgin mother holding the infant in her arms. These paintings are largely sought for and long gazed upon by all art lovers who visit Spain, and are particularly admired by artists for their truthful beauty, delicate tints, and natural coloring. But they are not Murillo's.

These noble paintings, the pride and glory of Seville to-day, were conceived and exccuted by a mulatto, Sebastian Gomez, who was once the slave, then the pupil, and in time the peer of his illustrious and high-mind od master.

The childhood of Sebastian Gomez was one of servitude. His duties were many and constant. He was required to grind and mix the colors used by the young senors, who came at the early hour of six in the morning to take their lessons in drawing and painting in the studio of the great Murillo; to prepare and stretch canvas, run arrands, and be ready at all times to answer the capricious demands of these high-born and imperious

The poor mulatto boy, had, however, in addition to a generous heart, and amiable temper, a quick wit, bright intellect, and willing hands. His memory was also excellent; he was not without judgment, and, what was better than all, he was gifted with the power of application.

to avoillance if and has not a habit of indus try and steady application.

Sebastian Comez, at the age of fifteen found himself capable, not only of admiring, but also of appreciating, the work of the pupils who wrought in his master's studio.

At times he even funcied that he could detect errors and blemishes which they failed to note in their studies.

It chanced, sometimes, that he would drop a hint of his thoughts, when handing a maul-stick, or moving an easel for some ertist student.

"How droll it is that the sly young rogue should be so nearly correct in his criticisms!" one of the pupils would, perhaps, remark, after overhearing some quiet suggestion of the mulatto lad.

"Aye. One might think the slave a connoiseur," would laugh another.

"Truly, it was owing to a cunning hint of his that my St. Andrew's arm was improved in the foreshortening."

"It was Gomez who detected first the parshuess in my coloring of this St. Cathar. ine's hands, and noticed the false curve of the lower lip. The mulatto has the true eye for color, and in truth he seems to guess at form as readily as some of his betters."

Such were the remarks that often followed the lad's exit, as the young senors lightly commented upon his criticisms. There came a time, however, when the poor mulatto received from their lordly lips for other than light comment.

One day, a student who had been for a long time at work upon a "Descent from the Cross," and who, but the previous day, had effaced from the canvas an unsatisfactory head of the Mater Dolorosa, was struck dumb with surprise at finding in its place a lovely sketch of the head and face he had so labored to perfect. The miracle—for miracle it seemed-was inquired into, and examination proved that this exquisite head, which Murillo himself owned that he would have been proud to have painted, was the secret work of the little slave Sebastian. So closely had he listened to his great master's instructions to the pupils, so retentively stored them in his mind, and so industriously worked on them while others slept,-his custom being to rise at three in the morning and paint until five, -that he, the servent of the young artists, had become, unconsciously to himself as to them, an artist also. Murillo, upon discovering the genius of Gomez. was enraptured, and declared that the young mulatto should be in his sight no longer a slave, but a man, his pupil, and an artist.

"Other masters leave to posterity only pictures," exclaimed the glad master. "I shall bequeath to the world a painter ! Your only in company with mine; your fame shall kinefolk who are still Buddhists or Pagans.

complete mine; coming ages, when they name you, shall call you "Marillo's mulatto."

He spoke truly. Throughout Spain to day that artist who, of all the great master's pupils, most nearly equals him in all his varied excellences, is best known, not as Sebastian Gomez alone, but as "Sebastian Gomez "The Mulatto of Murillo."

Murillo had Gomez made a free citizen of Spain, treated him as a son, and, when dying, left him a part of his estate. But Gomez survived his illustrious master and friend only a few years, dying, it is said, about the year 1590.

IN A STRIPED ULSTER.

Farmer Penn meant to have his wheat all cut by night, but the reapers he had hired did not come.

But one harvester, a small spry chap, was hard at work on his own account. He enjoyed it and was not lonesome. He was not working for wages, nor reaping on shares, but all he gathered he took away for himself.

He were a striped ulster, and yet did not seem to be too warm. He did not take it off and hang it on the fence, as the reapers would have taken off their coats. Every now and then he sat down, folded his hands and gave a loud whi-r-r! which was his way of laughing at the thought of his good fortune. His hands were paws, and his name was Mr. Chipmunk.

He lived close by, in a hollow tree, beyond the fence around the field. His house and his granary were one. Furmer Penn had never seen a reaping or threshing machine. but little Chipmunk knew a good deal about such things. At least, he carried in his head some very curious helps to harvesting.

That afternoon the two boys of the family. George and Gardner, went to Ithel wheat field, and saw the squirrel helping [himself. They hid behind a rock at the edge of the field and peeped out to watch him. The cunning little fellow was too busy to notice them.

could swing his arms like that. Chimmunk bent down the wheat, one stalk at a time With his teeth he shelled the head clean of kernels in one moment. Not having any use for the straw, he left it where it was. "What will he do for a bag to carry away

How swift his motions were! No man

the wheat in?" whispered Gardy. "Will be take the bag on his shoulder, as father does?" "Don't you see his cheeks swell out?"

asked George. "They are all the bags he needs." "Oh!ho!" whispered the little boy again, isn't Chipmunk a funny chap? His cheeks look like yours when you had the mumps

last winter, Georgy." Georgy could hardly help laughing aloud. When Chipmunk had stuffed his checks with wheat, he ran through the fence, with his tail over his back. The boys waited till, in a very short time, he came leaping back, saying Whi x-r! His cheeks were empty,

ready to be filled again. "I'm sure," said the older of the brothers as they set off for home,"that he has as much as half a peck of father's wheat already stored away for winter. It won't make much difference, and a squirrel lives by Intellect, wit, memory, judgment are all enting like you and me. If there were many good endowments, but none of these will lead such thieves around, though, we might have to trap or shoot them. resped to morrow, then Mr. Chipmunk will be obliged to finish his harvesting on nuts."

-Our Little Ones. THE KING AND THE MILLER.

Near Sans Souci, the famous residence of Frederic the Great, there was a mill, which much interfered with the view from the palace. One day the king sent to inquire what the owner would take for the mill; and the unexpected reply came that the miller would not sell it for any money. The king much incensed, gave orders that the mil should be pulled down. The miller made no resistance, but folding his arms, quietly re-

marked: "The king may do this, but there are laws

in Prussia.' And he took legal proceedings, the result of which was that the king had to rebuild the mill and to pay a good sum of money besides in compensation.

Although his majesty was much chagrined at this end to the matter he put the best face he could upon it, and turning to his courtiers he remarked:

"I am glad to see that there are just laws and upright judges in my kingdom." A sequel to this incident occurred about forty years ago. A descendent of the miller of whom we have just been talking had come into possession of the mill.

After having struggled for several years against ever-increasing poverty, and being at length quite unable to keep on in his business, he wrote to the King of Prussia, reminding him of the incident we have just related, and stating that, if his majesty felt se disposed, he should be very thankful, in his present difficulty, to sell the mill. The king wrote the following reply with his own hand:

"My Dear Neighbor-I cannot allow you to sell the mill. It must always be in your possession as long as one member in the family exists, for it belongs to the history of Prussia. I regret, however, to hear you are in such straitened circumstances, and, therefore, send you herewith \$6,000, in the hope that it may be of some service in restoring your fortunes. Consider me always your

affectionate neighbor, FREDERIC WILLIAM."

I renew daily my covenant to become altogether Christ's and to watch every moment, that I may not lose one opportunity of doing good to the souls of men.-Mrs. Fletcher.

A writer in the London Times says that "a family of converted Karens, in their intelliname. Sebastian, shall go down to posterity gent faces present a marked contrast to their

Gur Sunday School Mork.

LESSONS IN THE PENTATEUCH. Sunday, Dec. 4, 1881.

INTERNATIONAL BIBLE LESSON .-Lesson 10. (FOURTH QUARTER.)

BALAAM.-Num. xxiv. 10-19. GOLDEN TEXT.

"A double-minded man is unstable in all kis ways."—James i. 8.

CENTRAL TRUTH.

Not high privileges and beautiful words, but a koly life.

HOME READINGS.

Monday.-Numbers xxl. 10-36. Tuosday.—Numbers xxii. 1-20. Wednesday.—Numbers xxii. 21-41. Thursday.-Numbers xxiii 1 30. Friday.-Numbers xxiv. 1-25. Baturday. -- Jude i. 1-18. Sunday.—9 Peter ii. 1-12.

Thrz.—Autumn of B.C. 1452.

PLACE.—The Israelites were encamped on the plains of Moab, on the east of the Jordan, opposite Jericho, within sight of their promised land.

INTERVENING HISTORY .- The Israelites continued their march southward through the Arabah to the Red Sea (Gulf of Akaba). then they turned north and went on the east side of the mountains of Edom, to the land of Moab, which lies just east of the Dead Sea. Passing eastward of this, they came to the country near the Jordan, opposite Jericho. They fought the Amorites, who awelt east of the Jordan, between the rivers Arnon and the Jabbok, and slew Og, King of Bushan,-a country extending north from the Jabbok to Mount Hermon. Then follows the story of Balaam.

INTRODUCTORY.—The Israelites were encamped within sight of the Moabites. Balak, King of Moab, seeing that the power of Israel was in God, sent for Balaam, a renowned prophet, to come from Mesopotamia to lay a curse upon Israel. But every time he tried to curse, God compelled him to utter a blessing. [Read Numbers, chapters xxii.-xxiv.] King Balak was angry at this, as recorded in to-day's lesson.

HELPS OVER HARD PLACES. - (Verse 10) "Balak"—King of Moab. (Verse 12) "Spake I I not," etc.-Chap.ii.18. (Ver. 14) "Advertise" -Announce, including advice. "In the latter days "-The distant future, (Verse 15) "Parable"—His speech or poem; prophecy in a dark and mystic strain. (Verse 16) "Which heard the word of God "-What he said had been told him by God,-a true prophecy. "Falling into a trance" - The power came upon him so strongly as to make him fall. "Eyes open"-But he saw the picture of the future. (Verse 17) "A star out of Jacob "-A glorious ruler. "Sceptre" -Another type of dominion, referring to David and to Christ. "Smite the corners" -That is, from one side to the other; wholly destroy. "Children of Sheth "-i.e., of tumult and war; their warriors, (Verse 19) "He that shall have dominion"-Referring to the kingdom of the Messiah, which shall conquer all the world.

Find in this lesson-

1. That privileges and advantages will not 2. That we should not dally with tempta-

3. Two things that Christ is like. 4. Who is to triumph in this world?

REVIEW EXERCISE.

To what place did the Israelites now come? Ans. To the borders of the promised land. Who was afraid of them? Ans. Balak,

King of Moab. What did he do? Ans. He sent to Balaam

to curse them.

What was the result? Ans. The curse was turned into a blessing.

What did Balaam foretell? Ans. The final triumph of the people of God.

TRUST YOUR SCHOLARS.

Be careful, so far as possible, not to doubt the veracity and the good intentions of the child. Nothing will so soon check, and kill the growth of confidence and love between the child and yourself, as imputing things to him in the name of crimes when he is innocent. I once knew a fatherless child have his veracity doubted by one who ought to have known better. All he could say to prove his innocence was turned against him, and he was treated as if no proof of innocence would be satisfactory. The child colored, sobbed, and retired: but ten thousand kindnesses, and ten thousand good opinions, afterwards, could never erase the cruel wound from his bosom. The affection, the love, the confidence, were never regained. though probably the person who thus cut them away forgot it in a few months, if not in a few days. The teacher will find his own heart a good instructor in this matter. Every thing should be avoided which will tend to provent drawing each child out into familiar and frequent conversations.-Todd.j

GATHERED TREASURES.

Goodwin says: Prayer and praise are like the double motion of the lungs: the air that is drawn in by prayer is breathed forth again by thanksgiving.

He that would understand the falsehood and deceit of sin, says South, must compare its promises and its payments.

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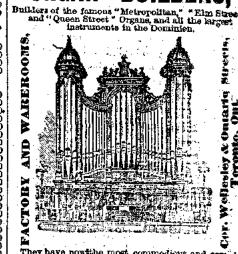
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We publish in another column the report of

this important fund for 1880-81. It will be

seen that the gross income is \$708 in advance of last year. While this is gratifying, it is still to be remembered that we are \$1,000 to \$1,800 behind what we have done for this fund in the past, for years ago the gross income was \$8,353. Our people seem not yet to realize that we are here dealing with one of the most vital interests of the Church. A sister Church is aiming at \$21,000 this year for the sastentation of four Colleges for the training of the ministry. We are expending millions in the work of secular education, and are thus rapidly elevating the standard of intelligence of the entire community. These ntelligent and educated congregations of the future will only be held to the Church by an elucated ministry. The international committee of the Young Men's Christian Association tell us that already on this continent more than half the young men are drifting away into mere secularism, and are never found in church. It will avail little that we continue effort if the heart of the tree is decaying, if our hold upon the men at home, who will so distinctly on this subject, and that it calls the whole body of Methodists to maintain a front rank in the work of leavening the there is a wide difference in teaching that world's intellectual progress with the spirit men, for whom Christ made full atonoment, of religion, and of adorning the religious life of the age with all the graces of intellectual they had power to accept, are exposed to calture. We think the time has fully come eternal suffering, as a consequence of their when the literary qualifications demanded own wilful rejection of Christ and resistance if all the candidates of our ministry of the drawings of the Spirit, and the docshould not be lower than University trine, that those who are lost are ex-

such a requirement. All our Conferences doing this in Conference, or even in District Meeting. We would be very far from recommending the substituting of literary examinations for the more practical tests employed in the past. But the energy, and patient, persevering labour, necessary for the attain ment of a thorough education, are a very practical proof that a man possesses at least some of the qualities necessary for success in the work of God. But this is a question for the coming General Conference. Meantime may we ask our Church to reflect upon the following facts: We have 151 young men on trial for the work of the ministry; nearly one-fifth of these still fail to receive the two years' training accorded to the majority. received forty men on trial in June last. Three years on a Circuit and two at College or two on a Circuit and four at College should be the minimum of preparation of all these men for their important work. Surely the intelligence of the Church will demand this, and will sustain its officers in enforcing it. Give us ten thousand dollars for this fund next year, and this work can be done.

"INFIDELS AND ARMINIANS."

A writer in last week's Canada Presbyterian, signing himself "T. F.," and dating from Metis, Quebec, makes a singular charge against Arminians, which he attempts to support by an equally singular kind of arguments and illustrations. The charge is thus stated: "It is a curious fact that some of the argu ments which our Arminian brethren bring for ward against Calvinism, are brought forward by infidels against certain doctrines which Arminians hold as firmly as Calvinists do. Arminians say that if the Calvinistic doctrine of election be human beings in order to damn them. Ingersoll uses the very same argument against the doc-trine of eternal punishment. Here are his own words: 'The dogma of eternal punishment rests upon passages in the New Testament. This infamous belief subverts every idea of justice.

. A Being of infinite goodness and wisdom has no right, according to the human standard of justice, to create any being destined to suffer eter-nal pain. A Being of infinite wisdom would not create a failure, and surely a man destined to everlasting agony is not a success.

Admitting for a moment, for argument sake, that the arguments are the same, we would point out that the fact of an infidel using the same argument that is used by a Christian does not prove that the Christian is wrong. Each must be judged by the fairness and force of the argument, in relation to the conclusion which he attempts to prove. If Ingersoll says that eternal punishment subverts every idea of justice, and Arminians say that bringing into life reprobates irrevocably predestined to perdition, would be unjust, it does not follow that because we reject Ingersoll's statement, we must reject the Arminian's argument also. Ingersoll may be wrong, and the Arminians right. Or are we to understand that because Ingersoll says a certain thing would be unjust, therefore, we must not say a wholly different thing would be unjust? The allegations made may be the same in two cases, but surely they may be true in one case, and false in the other. But if Ingersoll simply means that eternal punishment is contrary to the idea of justice, we maintain the arguments are not the same. If he means that the preordained and inevitable amnation of a part of the race would be unjust, we endorse this whosoever may say it.

But "T. F." is rather muddled in his ideas of the Arminian argument, and the Arminian belief. We choose to state the argument against reprobation somewhat differently to damn them." We would put it thus: If, as Calvinists allege, a part of the human race, created by God, have not been included among the certain number elected to be saved, but have been passed by, and ordained by God himself to dishonor and wrath for their sins, to the praise of his vindictive justice: and if it be true, that to these have never been given the necessary effectual grace and moral ability to repent, believe, and be saved, we do not hesitate to say that such a belief contravenes all our ideas of justice and goodness, and is enough to make infidels of those who regard it as a part of Christianity. "T. F. " is equally mistaken in assuming that Arminians "hold as firmly as Calvinists do," that God has created beings "destined to suffer eternal pain "--" destined to everlasting agony." The natural import of "destined" here is predestined by God himself; but Arminians do not believe any such thing; and therefore the inconsistency in which "T. F." wants to involve them has no existence, ex-

cept in his own imagination. Another illustration of this charge is equally lame and illogical. He says: "Arminians say that if the Calvinistic doctrine of election (and reprobation, why drop out that?) is true God is a respecter of persons," and then he alleges that an infidel writer alleges that the Bible shows that in his dealings with Jacob, Esau, Solomon, Daniel, and the children of Israel, God has been a respector of persons. The writer appears to admit the infidel's charge. We have only to say that we deny the truth of the charge, and hold that God's dealings with men in the past, as well to put forth a few green leaves of Missionary as now, are in harmony with the freedom of choice he has given them, and the responsiwe are losing the fountain of our strength in | bility which rests on that freedom; and that differences which exist among men here, as form the Canada of the future. Missionary | the result of their use or abuse of the Divine effort and Evangelization are all important; blessings, can never be justly made to appear but if we fail to be a teaching Church, we parallel to the election of some men to etershall fail to secure, consolidate, and render nal glory "without the least foresight of faith, perfect and permanent, the work which God good works, or any conditions performed by has placed in our hands. We are glad to see the creature," and the ordaining of other men that the Ecumenical Conference has spoken before they were born, without regard to their works, to eternal dishonor and wrath.

> Our Calvinistic critic must admit that and for whom salvation was provided, which

eternal death for doing what God himself decreed they should do. Surely the charge of injustice lies against the latter doctrine, as it does not lie against the former.

His final attempt is a quotation from the Christian Guardian, whether correct or not we do not pause to enquire, in which it is alleged that many of the Psalms on account of their personal allusions and local coloring are unsuitable for being sung in the Christian congregations of to-day. And then he quotes a sentence from Tom Paine, in which something very different, and something like this, is said, as if that demolished the GUARDIAN. A more important question is, "Is it not true? Are there not such Psalms? Is there any divine command to use these Psalms in the Christian Church?" Curiously enough, while writing as if it were death to Arminians quotes approvingly, in another part of the paper, a long extract from Ingersoll, in favor of verbal inspiration. Should not our friend feel that he is getting into bad company, in endorsing so questionable an au-

LAY-PREACHERS OF METII-ODISM.

The great usefulness of local preachers in

xtending and establishing Methodism is freely admitted. To the consecrated and Council. He says;self-denying labors of its laymen British Methodism, especially, is largely indebted for its progress, and the results of lay preaching on this continent cannot be fully estimated. Our local preachers and leaders have held the position of non-commissioned We are settling down, with regular pastors, to proved most useful, and very necessary preachers. We have the order still, but in some parts of our work "its occupation is gone," or very much circumscribed. The warning, the crowds of pleasure seekers who semi-congregational form which our work is turn the Sabbath into a holiday of amusement. gone," or very much circumscribed. The assuming, removes the necessity for laymen occupying our pulpits as frequently as formerly. As a rule, the pastor is able now to do all the pulpit work required on his charge, and the local preachers in connection with most of our city and town churches have no regular preaching work to do, unless it may be on neighboring circuits. This is some times a subject of complaint on the part of the local brethren. They blame the pastor for not giving them more work. We do not think the local preacher's place is to take the pastor's work, unless it may be in case of his enforced absence; but even when a minister would gladly avail himself of the services of his lay helpers, he is often prevented by objections to local preachers on the part of the people. There is no use trying to hide the fact that some of our congregations are not very willing to receive local preachersthough there are many important exceptions to this state of things. The shape our work has assumed may have had something to do with creating this feeling; but it is not altogether to blame. The chief source of the difficulty is the lack of the elements of a successful preacher in so many of the men themselves. This is evident from the willingness, and in many cases the great pleasure, with which our people hear a layman to the people. Neither layman nor minister has a right to expect a favorable reception from the people, if he does not prepare himself for his work by faithful study. If he cannot take the time to prepare himself for a more or less extensive course of reading, and cannot make tolerably thorough preparation for the pulpit, he has no cause of complaint if the people are dissatisfied with his efforts. The ability to preach in an intelligible, instructive, and interesting manner is an essential element of success. But this alone is not sufficient.

people must have confidence in the religious character of the preacher. Living in the same sphere of activity as his hearers, meeting with them in every relation of life, his character is laid bare on all sides. Ever-varying circumstances bring out all his strength, or expose his weakness, in his intercourse with the people. Through this ordeal every lay preacher has to pass. If his character stands the testing of social and business lffe, and he has the ability to preach effectively, the people will hear him gladly. If his reputation is tarnished, and he is thought unreliable, his usefulness as a preacher is cone, though he be gifted with Punshonic eloquence. Most people know cases in point. We have many faithful and effective local preachers, in whom the people have confidence, and who are acceptable to them. There are others for whom as much cannot be said; but we are glad to believe that they are generally not acceptable because of their lack of natural ability, or want of care in preparation, and not because of moral delinquency. The day for useful laypreaching is not past. By no means. But there is need of some special preparation for and adaptation to the work. The office is a sacred and important one-next in importance to the regular ministry, and in this age of general education and wide diffusion of biblical knowledge, mental preparation, as well as personal piety, is absolutely necessary. A movement in this direction should be made by the local preachers themselves. Every city and district should have its Local Preachers' Association, the aim of which should be to devise means for increasing the usefulness of this order of lay workers.

There is still plenty of work for our laypreachers. Our cities—though the shape of the work may be changed-need an immense amount of evangelistic work. Scores of missions could be successfully carried on by laymen. Considerable work of this kind tific thinkers of our time are beginning vaguely is being done by other denominations and the should not be lower than University trine, that those who are lost are ex- is being done by other denominations and the be accounted for at present but which, matriculation. We can see no danger cluded by a Divine decree from the number Young Men's Christian Association; and a nevertheless, exists. I said a moment ago

of the saved, left without an atoning sub wittie by some or our own churches, but let sometime in suffering, and obedience to do for there is plenty of territory unoccupied. The the further it goes the more clearly will scientific stitute in suffering, and obedience to do for there is pienty of territory and observed them what Calvinists represent Christ as Church should give more attention to this men recognize a power not yet defined, but distinctly felt by some of the ablest of them. These sight of the mission of Methodism to the poor, as we grow in wealth. It is well to dedicate beautiful places of worship, but we are led into the folly of laboring to gather in the rich only, while the poor are left to take care of themselves. If we ever establish a spiritual aristocracy, and have little interest in the common people, we will be shorn of our strength before many years have passed. The hope of the Church is the conversion of the laboring classes. The toilers of to-day will be the men of wealth in the future. The children of humble parents will be the influential men and women of the next generation; and the Church that labors to convert the laboring classes, to fill the humble homes with the "light and swectness" of godliness, is doing the grandest work possible for the future welfare of the to agree with anything said by infidels, he people. This class will not, largely, come to our fine churches. They are not at home there. There is no sympathy between them and the regular worshippers. The gospel must be taken to them. Regular pastors cannot undertake this mission work, as they are already burdened with the exacting demands of their churches. But they could oversee and direct such efforts if they had a band of active and devoted laymen to do the work. The Hon. J. W. F. White puts this strougly in a paper read at the Ecumenical

"Lay-preachers are needed as much-yea. more-in large cities than in the rural districts Why has not Methodism made more progress in the cities? I fear it is because we are becoming 'too much conformed to the world.' We build beautiful churches, have excellent music, dress well, and wish to be considered very respectable officers in the Methodist corps, and they have have a quiet, genteel, good time. The smoke of proved most neefal and very necessary battle has disappeared, and the hot firing proved most useful, and very necessary has ceased, and the stentorian shouts helpers of the chief officers—the regular of the old warriors are heard no more The outskirts are neglected, the thousands who daily and nightly congregate in dranking saloons and dens of iniquity have no are not disturbed. A battalion of stalwart zealous local preachers, working under the lead and with the hearty co-operation of the regular pastors, would, in a few years, effect a perfect revolution in our cities."

Here is a field for our local preachers Let them look about them for openings, and go to work. They will find their pastors eager to support and encourage them in their efforts. Such labor will soon solve the question of reaching the masses. No more useful work can be done, and we trust that this winter will see much more accomplished in this direction than ever before.

A REMARKABLE CONFESSION The name of the Rev. O. B. Frothingham has been long familiar as a leader of free thought in the United States. He began his career as a Unitarian preacher, but drifted into avowed infidelity and secularism. Some time ago he gave up his charge, and after travelling awhile in Europe, returned to Boston where he now resides. The New York Evening Post recently published a remarkable interview with Mr. Frothingham, in which he expresses sentiments, which are peculiarly instructive as coming from a man who has sound ed all the depths and shoals of unbelief. We are indebted to the N. Y. Independent for a brief statement of these remarkable confes possessing the necessary qualifications. Any and statements of one, who, to say the least, man, be he ordained or unordained, must be is not a partial witness in favor of Evangeliable to teach in his preaching, and to do it cal orthodoxy. He complains that his work with facility and power to be acceptable as a preacher was full of discouragements. No successors were rising up to carry on the work. Then he found that, as a radical lecturer, he was brought into relations with radicals whose nonsense he despised. The free-thought leaders were destroyers not builders. They were running into a dead materialism which he abhorred, and there was no limit to their destructive mania. At the same time, "Evangelical religion was stronger. the churches were better filled, there was more of the religious spirit abroad" than when he began his work twenty years before.

Considering how frequently in the present day, we hear blatant and confident assertions as to the utter failure of Christianity and the rejection of its central truths, the following statement of such a witness is very signifi-

"As to the fact that revealed religion, as we called it, is stronger to-day than it was twenty years ago I have no doubt. It is stronger here and in Europe, notwithstanding the much talked of German materialism; and the religion of to day is all the stronger than that of twenty years ago, in that it is throwing off the corretions of ignorance and presents fewer features incompatible with good sense and charity. Looking back over the last twenty years, no careful student of such matters can deny this healthful process, and I, who have stood aloof from all revealed religion during that time, cannot but acknowledge that its opponents have made no headway whatever."

Mr. Frothingham's statement of his peronal convictions is not less suggestive than the foregoing. Some of his ideas respecting the downward tendency of infidelity, and the convincing power of religious life, even among the ignorant and the credulous, are worthy of the profound thought of all readers. Christian and anti-Christian. The following statement of the views of the man who has been for years president of an infidel association, we deem of sufficient importance to give n full, for the benefit of those who may be drifting towards the dark gulf of unbelief, in which he is left without chart or compass:--"I am unsettled in my own mind con-cerning matters about which I was not in doubt ten or even five years ago. I do not know that I believe any more than I did years ago, but I doubt more. And yet I do not know that I regret my past work here, for there is much that needs to be reformed about all systems of revealed religion, even admitting the founda-tion to be sound. Poisonous vines and parasites need to be torn away from the trunk of truth. Neither would I say 'stop' to the scientist bent on probing religion to the core. Truth can do no harm. But, looking back over the history of the last quarter of a century, with the conviction that no headway whatever has been made, with the conviction that unbridled free-thought

leads only to a dreary negation, called material ism, there has been a growing suspicion in me that there might be something behind or below what we call revealed religion of which the scien-

All Letters containing payment for the whatever of excluding men called of God by of the saved, left without an atoning substitute by some of our own churches; but let scientific investigation go on, by all means.

Christian Guardian, Methodist Magasuch a requirement. All our Conferences stitute in suffering and obedience to do for there is planty of territory processing. question has prosented itself to me many times in the last few years: What is the power behind these ignorant men who find dignity and power in religion? Last summer, when in Rome, I was much interested in observing the behavior of the Roman clergy. Not the men high in power and steeped in diplomacy and intrigue, but the working men of the Church—the parish priests, who went about among the people as spiritual helpers and almoners. I talked with many of these men, and found them ignorant, unambitious, and superstitious; and yet there was a power behind them which must mystify philosophers. What is this power? I cannot undertake to say; but it is there, and it may be that those persons who deny the essential truths of revealed religion are all wrong. At any rate, I, for one, do not care to go on denying the existence of such a force. To my old friends and followers, who may feel grieved at such an admission on my part, I would say that I am no more a believer in revealed religion to-day than I was ten years ago but, as I said before, I have doubts which I had not then. The creeds of to day do not seem in my eyes to be so wholly groundless as they were then, and, while I believe that the next hundred years will see great changes in them, I do not think that they are destined to disappear. To sum up the whole matter, the work which I have been doing appears to lead to nothing, and may have been grounded upon mistaken premises. Therefore, it is better to stop; but I do not want to give the impression that I recant anything. I simply stop denying and wait for more light."

DONT GIVE IT UP.

Dont give up your GUARDIAN. Its silent influence in your family has been worth far more any number of the Guardian, column after column, and you must admit that there is a rich variety of entertainment, information. desolate without a religious paper. One of our subscribers recently wrote as follows: "Enrough, but I suppose it was law. I felt lonesome without it, Send it on immediately." for the complete restoration of the health of the Editor of this paper, the N. Y. Christian religious papers sent to our office few are better edited than the Christian Guardian of Toronto." We duly appreciate this kind word. Why cannot each reader resolve to do something this year to increase the circulation of the Guardian?

ONTARIO LADIES' COLLEGE.-The Annual Meeting of the Stockholders of Ontario Ladies' College, Whitby, was held last week No essential change was made in the composition of the Board of Directors, except what was necessary, to fill vacancies caused by death or resignation. Alderman Lake, S. H. Janes, Esq., of this city, Rev. H. J. Nott, of the Bible Christian Church, and Rev. J. J Hare, M.A., were elected Directors. G. Y Young, Esq., of Whitby, was appointed President, in place of the late James Holden, Esq., and S. H. Janes, Esq., of this city, Vice-President. The College never was in such good working order as at present. The additional class and lecture rooms in Ryerson Hall, and the more thorough heating of the whole building, are a great advantage. The presence of Miss M. E. Adams is highly prized, not only because of her experience adility as a teacher, but still more because of her valuable and wise supervision of the culture.

According to the papers, the celebration of John Bright's seventieth birthday was quite an imposing event. Fifteen hundred workmen in his employ were enthusiastic in their demonstrations of regard; and at Rochdale the people turned out in crowds, in spite of a severe storm. Whatever may be the difference of views respecting his political opinions, Manchester but returned for Birmingham. and succeeded in overthrowing the Palmerston Ministry on the issue. He is, perhaps. the most popular public speaker in England, on political subjects. Masterly use of Anglo-Saxon, and great attention to the climax are his chief rhetorical points. He is the most distinguished member of the Society of Friends now living, and was the first Quaker to hold a seat in the British Cabinet. Our enterprising Book Steward has secured the agency for his "Life," which will no doubt have a wide sale.

Although the influence of popery in the form of Ultramontanism, with its concomitant ignorance, superstition, and subserviency to ecclesiastical authority, has long kept Spain down in a position of mental slavery, unworthy of her natural advantages and past history, there is some hope for a country when she produces such men as Castelar. In his eloquent speech last week Castelar said, much as he had sacrificed to the revolution he would do it again under the same circum. stances, but he now believes that the more certain means to accomplish the triumph of democracy was by legal struggles, as in France and America, in press and Parliament. The finest part of the speech was the denunciation of the Uultramontane efforts to induce the Spanish Government to interfere with Italian politics in favor of the temporalpower of the Papacy, and its intrigues and manifestations in support of Carlism. He said science and learning must be free from State and Church tyranny. Professional and learned men must soar freely in pursuit of truth beyond the reach of fanaticism and despotism, which lead, as in Russia, to Nihilism and regicide. His pathetic perora tion was on the necessity of progress and liberty combined with the mutual benevolence of the Liberal Cabinet and the Demo-

NOTES AND GLEANINGS.

A Merited Rebuke.

A good many journals in the United States have expressed surprise and regret that a periodical of the standing of the North American Review should insert the vile, blasphemous, and scurrilous articles of R. G. Ingersoll. Not because they were Atheistic and anti-Christian; but because the coarse and indecent language used by Ingersell, in maintaining his opinions, is altogether below the dignity and decency that should distinguish a respectable literary review. It is gratifying to learn, that D. Appleton & Co., of New York, under whose name the review has been published, though it is the property of the Editor, decline to allow the North American any longer to be published under their name, because of the low style of Ingersoll's blas. phemous banter and coarse ridicule of sacred things. This action of D. Appleton & Co. deserves commendation. It is no interference with freedom of thought or discussion, that men who desire to address the public by writing or oral speech should have this privilege only on the condition that they use language in harmony with the demands of common decency.

A Vigorous Onslaught.

We have received from Mr. Clark Braden, of New York, advance sheets of a complete reply to Ingersoll's blasphemies, in which he to you than the price of the paper. Look over gives a sketch of the life and character of the notorious Colonel. Mr. Braden will be remembered in Toronto, as giving some time ago a course of lectures against modern inand instruction for 32 cents. A house is very | fidelity in Shaftesbury Hall in this city; and as the author of a book named " The Problem of Problems," on the same subject. His closed please find \$2 for Guardian. You cut statements respecting the early life and my name off in the spring, I felt it a little | habits of Ingersoll make up a very dark picture. In reading them, we feel as if it was almost too black to be true. Still, he would Others have had the same experience who hardly venture to put such statements in may not have so frankly confessed it. In print, if he cannot prove them; for he has connection with the expression of a kind wish | laid himself open to a suit for slander and libel, unless he can justify his damaging statements. If a tithe of what he publishes Advocate is good enough to say: "Among the is true, Ingersoll has no claim to teach morals or criticise religion.

License Laws in Russia.

In many things Russia is greatly behind most civilized countries; but we notice with pleasure a remarkable sign of progress, in relation to the curse of strong drink. A commissioner appointed by the Emperor during the present year, to examine the liquor question, of which Ignatieff was Chairman, has recently presented a report, recommending the vesting of the sale in every village in the village council. There shall be but one drinking house in any village, and the councils of a number of adjacent villages may agree that one drinking house shall suffice for them all. In each of these houses, tea, coffee. and other non-alcoholic drinks, shall be kept for sale, and also a supply of good water to be dispensed free. The keeper of the place shall be a resident of the village, a man of good character, and he shall be paid a salary, the profits of the business to go to the village treasury for local improvements. . The commission provide also for the punishing persons found drunk in the streets; for removing and fining the drink-vendor if he sells to inexicated persons, and for closiing-house in any village by the district goverpupils, in relation to manners and social nor, if the council, through their sgent, conduct it in an improper manner. This scheme, which somewhat resembles the Gottenburg system, will be probably put in ferce by a decree of the Emperor.

The Revised Version.

The discussion of the Revised Version of the New Testament continues. There can be no doubt that it has led to increased study of the Holy Scriptures. There is a general testimony of scholars to the fidelity to the he has an honorable record as a public man. revised Greek text which the translators At 27 he united with Richard Cobden to have shown; but there is widespread disoverthrow the Corn Laws. He entered satisfaction with the extremely literal ren-Parliament in 1843, and in six years saw the dering of idiomatic Greek expressions. They unconditional repeal of the Corn Laws. In have frequently been more anxious to give 1857 he became temporarily unpopular for the exact English word corresponding to the opposing the Chinese war, was defeated in Greek word, than to give the spirit and meaning of the passage. There is an extensive feeling, that while it will greatly aid in promoting a better understanding of the meaning, it is not likely, till more fully revised, to take the place of King James' Yersion with the reading public. One of the dangers of the position is that different versions will be in circulation. Already in the States, there is a version published incorporating the American emendations recommended.

Rome's Tactics.

There has been a studied and characteristic effort on the part of the emissaries of Rome to bolittle the significance of the conversion of Count Campello, a Canon of St. Peter's at Rome, who has recently publicly united with the Methodist Episcopal Church, under Rev. Dr. Vernon's care. But the questionable tactics pursued in this case betray how deeply the Papal agents feel the effect upon the public mind of such a terribly condemnatory vote of want of confidence from one who knows the Romish system thoroughly. Letters have been published by high officials in journals remote from Rome, making damaging insinuations against Campello, impugning his motives and maligning his character; but Dr. Vernon and others, who know him well, bear explicit testimony to the excellence of his character and the genuineness of his conversion. Dr. Vernon regards his conversion a fact of the highest significance, and most damaging to popery.

The Pope and the Sunday-school.

The Pope is at last thoroughly alarmed at the spread of Protestant Sunday-school work n Rome, and in other large cities in Italy. He is determined to prevent, if possible, any further inroad of this work. Here is his fulmination delivered in his response to the recent address of the pilgrims:

Well aware, then, beloved children, of the audacious purposes of the sects, we feel the

necessity and duty of declaring to you and all Italian Catholics the serious dangers impending. Let none deceive themselves, but let all be convinced that the intent is to tear you from the bosom of the most tender mother, the Church, and withdraw you from the easy yoke of Christ, to give you into the power of those who are preparing calamity and ruin for your country. Against such enemies you must watch continually to elude their snares. and jealously guard at what cost soever the precions treasure of faith with which divine goodness has made you rich.

High Church Charity and Liberality.

The Presbyterian quotes a remarkable deliverance from a High Church contemporary of this city. We overlooked this gem at the time of its publication, "in editorial type, and, apparently, with editorial endorsation." This is it:-

" Supposing that we are allowed to throw the New Testament aside as a book of no authority whatever; well, then, we can make our theology exactly agreeable to our taste, as in fact many people do. But, with the New Testament in our liands, we should most unhesitatingly say that the man who repudiates 'Apostolical succession and 'Sacramental grace' is an infidel. He may call himself Atheist, Agnostic. Deist, Socinian, Unitarian, Colensoite, or anything he likes—the plain fact remains: he does not believe the Bible."

We will not insult the intelligence of our readers by replying to this, or asking this Solomon where he finds the Scripture proof of the figment of tactual succession taught by Anglican priests. The writer of such a paragraph is not open to the force of reason and argument. We agree with the Presbyterian when it says: "It is very evident, at any rate, that 'Apostolical succession' does not necessarily imply or impart even the smallest modicum of brains nor, we are forced to add, does ' sacramental grace ' unerringly bring with it the charity of a Christian or the manners of a gentleman."

The ex-Empress Eugenic.

There is something touching in a hopeless sorrow. The ex-Empress Eugenie visited, a few weeks ago, that chateau at Fontainebleau wherein in her days of power were given the most brilliant, if not the most refined, entertainments of the time. She was recognized by some of the old servitors left in charge by the republic. The party was asked to wait until some tourists had concluded their visit, and then the Empress was conducted silently through those rooms of which she was once the ornament. She wandered from room to room, brooding over each spot and leaning in tears over the bed where the little Prince used to sleep. Great persuasion was necessary to induce the unfortunate mother to leave the chamber which had belonged to her dead son, and her grief was communicated to all around. The visit occupied over two hours.

An Important Testimony.

Sir Garnet Wolseley, in a letter expressing his inability to attend a temperance demonstration in Hackney, writes :-- "There is no one in England whose heart is more sincerely in the good cause you advocate than mine About 90 per, cent, of the crime in our army is owing to drunkenness, and when our men are removed from the temptation of intoxicating liquor, crime is practically unknown family. among them. During the operations I conducted in South Africa in 1879, my own personal escort was composed almost exclusively of teetotalers. They had very hard work to from Sydney. The night was cloudy, thus predo, but grumbling was never heard from them, and a better behaved set of men I was never assisted by, a fact which I attribute to their being almost all total abstainers."

LITERARY NOTICES.

The North American Review for December is good number. The writers are men eminently competent for the tasks assigned to them, while of the subjects discussed, there is not one which does not possess a living interest. "The Mun-Toe Doctrine in 1981," by the Hon. J. A. Kasson. will attract attention outside of the United States because of its extreme claims. The obligations of the United States government to assert its supremacy throughout the Western hemisphere is confidently maintained. Ther follows a discussion of the Death Penalty. conducted by the Rev. Dr. Cheever, Judge Samuel Hand, and Wendell Phillips. The policy of Mr. Gladstone's Government toward Ireland is strenuously defended by Mr. H. O. Arnold-Foster, son of the Chief Secretary for Ireland-This paper is confessedly an appeal to the judg ment and the sympathy of Americans in the struggle now going on accross the Atlantic, and is a graceful, practical admission that British statesmen are not indifferent to the enlightened public opinion of the United States. Four physicians and surgeons of the first rank,namely Drs. W. A. Hammond, John Ashhurst, ir., J Marion Simms, and John T. Hodgen, review the history of President Garfield's case. Finally the Hon. David A. Wells treats of Reform in

We have received from the National School of Election and Oratory, (J. H. Bechtel, Philadelphia) the Elecutionist's Annual, No. 9. Price, (paper) 35 cents. It contains an excellent variety of fresh and choice pieces, suitable for readings and recitations either at social gatherings or public entertainments.

The Southern Pulpit for November has been received at this office. It contains sermons in full on "The Mission and Ministry of Infants in the Family and in the World," by Dr. J. E. Edwards; "The Gospel as a Witness," Rev. E. J. Drinkhouse; "The Curse and the Cross," by still in progress, with every sign of encouragement. Rev. J. L. Barrows, D. D. There are extensive outlines of several other sermons, editorial suggestions on Texts, Homiletical Illustrations | baptized, and with fifteen others, were admitted and Book Reviews. This magazine costs only \$1.50 per annum.

Our Little Ones for November (Russel Pub lishing Co., Boston,) begins the second volume of this juvenile publication, which is now amalgamated with the Nursery. It is a capital periodical for the smaller children; good type, beautiful itlustrations, and excellent matter combining to make it attractive to the little ones. Pp. 32. price \$1.50 a year.

Mr. E. Dewdney, Superintendent of Indian affairs, has been appointed in Mr. Laird's place, Lieutenant Governor of the North-West Terri-

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

Tweep .- Rev. J. W. Savage writes: The revival on the Tweed Circuit is still progressing. Upwards of fifty-five have been seeking pardon. The service is to be brought to and continued in the village. Several heads of families, as well as young people of great promise, have joined us. The work is now spreading in the Sabbath-school.

ALLENFORD. -Bro. Godfrey writes: We held a three weeks' meeting on the County Line appointment, Allenford Circuit. It was "a time of refreshing coming from the presence of the Lord." The members of the Church were quickened, a goodly number professed to have found peace in believing, and connected themselves with our Branch of the Christian Church: Our Quarterly Meeting was well attended, notwithstanding the very bad state of the roads. The Rev. Mr. Galloway, from Invermay, preached a very eloquent and stirring sermon. His subject was "Self Consecration," and he pointed out the reasonableness of all to consecrate themselves anew to God. Many resolved to lead better and more devoted lives. The lov feast was a time of great power—all declaring it good to be there.

QUEEN STREET, TORONTO .- The anniversary of he Queen Street Methodist Sunday-school was held on Monday eveening. The programme was varied and interesting, and the attendance was large. Musical selections, with instrumental aids, were given in chorus, quartette, trio, duett. and solo, by members of the Sunday-school and Bible classes. Rev. Mr. Maxwell, of Guelph, delivered an address specially to the teachers. as workers in the Sunday-school which he characterized as the garden of God. An address followed from Rev. Mr. Milligan, of Old St. Andrew's Church, solely to the children, who seemed to enjoy thoroughly the witty and instructive discourse. Secretary's report showed the school to be in quite a flourishing condition, there being 580 children on the register-350 girls and 230 boys, with a staff of 48 teachers and officers. The financial prospects of the school were said to be fairly good, the income for the year being \$548 odd, and the balance on hand \$72.

Yonge Street Centre Checut. A corres pondent writes: Our Recording Steward, Bro. J. Purkiss, having decided to remove from our midst, the Quarterly Board, at their last meeting, passed a resolution expressing regret at his removal, and acknowledging the very efficient manner in which he has discharged his duties as Recording-Steward. The same evening a farewell social was held in the lecture-room o the Thornhill Church. About one hundred and fifty partock of tea, after which a beautiful address was presented to Mr. Purkiss, on behalf of the Sabbath-school, of which he has been superintendent for upwards of thirty years. Mr. Purkiss responded in a very feeling manner. Miss E. N. Purkiss was then presented with a handsome gold watch, as a slight token of acknowledgment of her services as organist of the church. Mrs. Purkies was presented with a copy of the best edition of the new Hymn-Book. Rev. Mr. Shuttleworth, who, in the absence of the pastor, Rev. Mr. Hicks, has charge of the circuit, presided with much grace. Short speeches were made by several members of the Church; a very pleasant evening was spent, and will long be remembered by those present. Thornhill Church has suffered a great loss by the removal of Bro. P. Purkiss and his

very successful social was given on Friday evenventing many from a distance attending because the difficulty of finding the trail in the darkness. About forty, mostly young people, were present, who, for intelligence and culture, would compare very favorably with any similar gathering in Ontario. The programme began at eight o'clock, and consisted of readings, recitations, and music. Two of the recitations, by Miss Tillie, Allcock and Mr. Ashton Andrews, of Milford, and songs: "Home They Brought Her Warrior Dead," by Miss Edith Babb; "The Oak," by. a gentleman, whose name we did not learn. were all so well rendered as to deserve particular mention. Mrs. William Allcock presided at the organ. Supper was served at eleven o'clock, consisting of coffee, cakes, pies, tarts, and sandwiches. The gathering broke up at a late hour, every one very well satisfied with the evening's entertainment. The twenty dollars raised was for the benefit of Rev. Mr. Franklin. the young minister. This social was the second of the season; at one, given five weeks before by Mr. Murphy, of De Winton, twenty-four dollars were raised for the same object; and a third is to be given during the winter by Mr. Babb, of

SYDNEY, MANITOBA.-A subscriber writes:-A

LONDON CONFERENCE.

SPRINGFIELD .- Rev. J. H. Kirkland writes :-You will be pleased to learn that the Lord is graciously pouring out his Spirit in Springfield. About fifty have been forward to the altar as seekers of salvation, most of whom are rejoicing in Christ. The work is still going on.

AYLMER.—Rev. George Richardson writes ;--We held our second Quarterly Meeting on Sunday week last. It was a season of marvellous power and blessing, several rising and waiting for an opportunity to speak. The Sacrament was a time never to be forgotten. The official meeting was as good as a love-feast; lots of money, and everything pleasant. We are enjoying a gracious revival in our Church but more of that bye-and-bye.

HARROW.-Brother S. O. Irvine writes: We have been engaged for four weeks in revival work at Harrow. Up to date forty have presented sented themselves as penitents at the altar, fifteen of whom are heads of families. The meeting is Our Quarterly Meeting last week was one of rare interest and power. Eleven adults were to trial membership. The work is the Lord's. Pray for us.

LYNDER CIRCUIT -Our second Quarterly Meeting was held at Lynden, on the 6th inst. The Rev. Francis Coleman, of Hamilton, preached with apostolic fervency and unction, to the delight and profit of God's people. The love-feast was an old-fashioned one. For an hour the people gave prompt and cheerful testimony for Jesus. Truly our "fellowship was with the Father and with his Son Jesus Christ." A pleasing feature in connection with the occasion is worthy of mention, and, perhaps, of imitation. The Rev. Mr. Sharp, Methodist Episcopal min- After a sermon by Rev. E. A. Stafford, A.B.,

own appointment, and came himself, together | which was followed by addresses by Rev. with his congregation, to our service, and united Messrs. Stafford, Hardie, Longley, and Clipsham. cordially with us in all the exercises of the Quarterly Meeting. "Behold, how pleasant it debt on the church." In the evening there was a is for brethren to dwell together in unity."

WARDSVILLE CIRCUIT.-Bro. J. Whiting writes: Anniversary Services were held in the Wesley Church, on the 16th ult., when two excellent sermons were preached by the Rev. Christopher Cookman, of Dresden. A successful Tea-Meeting was held on the following evening, and though the evening was stormy, \$40 was realized. Speeches were delivered by the pastor, Father Mounteer, and Revs. Gee and Cookman. Thos. Pardy, Esq., occupied the Chair. The Florence Choir added greatly to the cheer of the evening. A four days' meeting followed the Anniversary services, which was owned of God in the salvation of souls, resulting in the formation of a new class of ten young persons, and the addition of five adults to the Sabbath class. Bro. Gee rendered us valuable aid. He is now conducting revival services at the Moorehouse appointment with glorious success.

Paisley.--Rev. J. Greene writes: Paisley S. S. Total Abstinence Society was formed in connection with our Church a little over a year ago, and is composed of all who sign the pledge-The society is governed by a President, Secretary, Treasurer, and small committee. Meetings are held monthly, and consist of readings, recitations, addresses, and music, which have steadily increased in numbers and interest during the year. We have now 162 names, old and young, and I do not know for a certainty of any who have violated their obligation. The first anniversary was held on the evening of the 9th inst., and was attended by a large and appreciative audience. In addition to the entertainment given by younger members of the Society, we had instructive and profitable addresses from Mr. B. Mills, and Rev. J. Pepper, B.A. The following officers for the year were elected :- President, Rev. J. Greene; Secretary, William Reed; Treasurer, Sabina Davey. We hope our Conference Temperance Secretary will take a note of this, and place us where he thinks we ought

Hamilton.-First Methodist Church.-The anniversary services of this Church were held on Sunday and Monday, 13th and 14th insts. On Sunday, the Rev. A. Langford, President of the London Conference, preached two excellent sermons to delighted audiences. On Monday, the supper, provided and presided over entirely by the young people of the congregation was a great success. There were on the platform the Rev. Messrs. Langford, Dr. Burns, Ross, Philp, Crossley, and the pastor, the Rev. J. Wakefield, who presided. The President and Mr. Philp delivered very appropriate addresses, and the services, altogether, were among the most successful ever held in the church. The choir sang admirably .- Simcoe Street Church .- Rev. George Brown, pastor. The Ladies' Aid Society of this church held its anniversary social on the 14th inst., presided over by Mr. Berge, and was a pleasant, successful gathering.——Hannah Street Church.—Rev. Hugh Crossley, pastor. This church held its anniversary services on the 13th and 15th insts. On Sunday, the Revs. J. G. Scott and George Brown preached appropriate sermons to good congregations. On Tuesday evening at the tea-meeting, the house was packed as full as it could hold, and a mostexcellent tea had been provided for all. Addresses were delivered by the pastor, and the Rev. Jas. Wakefield, the choir doing really good service. A more commodious church is greatly needed in this part of the city .- Wesley Church .- Rev. J. Philp, M.A., pastor. There was a large audience in the lecture-room of this church on ng, October 28th, by Mrs. Allcock, four miles | Tuesday evening of last week, on the occasion of a social and literary entertainment, given The programme had been provided with great care, and was a most enjoyable one.

POET COLBORNE .- Brother Foote writes : We held our anniversary services on the 23rd of October, and, considering the unfavorable weather, they were a decided success. The Rev. W. R. Parker, of Thorold, preached very appropriate sermons morning and evening, with which our people were delighted. The teameeting took place on the 24th. Addresses were delivered by Revs. W. R. Parker and R. J. Foreman. Two very excellent recitations were given by Miss Laura B. Hornau, while the Welland Glee Club furnished us with sweet music. which was highly appreciated by our people The spread was such that even the most fastidious were delighted with. Our ladies seem just to know what will please. We have had our missionary anniversary. Sermons were preached by Rev. J. H. White, of Victoria, which were well-timed, and very appropriate for the occasion. Our missionary meeting was held on the Monday evening following, and was presided over by our excellent friend Dr. Smith with his usual grace. Having opened the meeting with an admirable prelude giving tone, it was addressed by the Revs. J. E. Lanceley, and J. H. White, whose addresses were well appreciated. Our funds will equal last year and we hope to be a little in advance.

INGERSOIL.-J. A. Williams, M.D., Recording Steward at Ingersoll, writes :—The anniversary services in connection with the King Street Church were held on Sunday and Monday, October 30th and 31st, and were the most succesful for years. On Sunday, the Rev. Dr Burns, of Hamilton, preached both morning and evening, and, it is safe to say, that a treat was enjoyed such as rarely falls to the lot of the most regular attendants at divine worship. Whether the sermons are judged by their religions influence, their intellectual strength, or literary finish, they leave little to be desired, The people here have become warm admirers of the Doctor, and are among those who wish that he, in his career of usefulness, may long be spared to the Methodist Church. At both morning and evening services there was many present from other churches, and they all felt that it was a day well spent. The entertainment held on Monday evening in the Town Hall, consisting of a bountiful supper and platform addresses, was also very enjoyable, and, financially, a marked success, the gross proceeds amounting to about \$175. The success was largely due to the popularity of the esteemed paster, the Rev. D. E. Brownell.

MONTREAL CONFERENCE. HUNTINGDON. -- Rev. W. Henderson, pastor.

The net receipts from the dinner and social, on Thanksgiving Day, were \$110, for the reduction of the church debt.

FRANKLIN.-Rev. J. C. Garrett, pastor. A thanksgiving festival was held on the 25th ult. iater, kindly, without solicitation, withdrew his Chairman of the District, dinner was served,

\$180 were contributed to the reduction of the large attendance at the tea-meeting.

RIVERE DU LOUP.-Rev. J. Gibson writes :-Our Quarterly Meeting, held on the 6th inst. was the richest in spiritual power and blessings we have experienced since coming to this mission. Two of our Sanday-school scholars were baptized, and four received on trial. The entire service was profoundly solemn and impressive. Believing that these are but the first-fruits of a bountiful harvest, we thank God, and take courage.

DANVILLE.—Rev. G. H. Porter, B.A., pastor. During the past few weeks the interior of the Methodist Church in this village has been completely renovated. All the wood work has been re-painted and beautifully grained; the walls and ceiling kalsomined, the pulpit lowered, and the top of the reading desk upholstered with crimson plush. One hundred and sixty-five yards of rich tapestry carpet have been lald on the floor. A set of elegant pulpit chairs, and two magnificent pulpit lamps are being added this week. The expense has been about \$300. To the ladies of the congregation, under whose authority and management the improvements have been undertaken and completed, the highest commendation for their enterprise, devotion, and taste, is certainly due. They have motto. made the church both a credit to the village and a witness to the wealth, refinement, and liberality of the worshippers. Rev. A. Campbell, of Shorbrooke, conducted the opening services with his usual ability. In the evening the Rev. J. C. Sanderson, Congregational minister, who had with generous sympathy closed his own church was present, and assisted in closing devotions? The congregations were very good, both morning and evening, and the collections exceedingly liberal -Sherbrooke Examiner.

BROCKVILLE .- Rev. W. Galbraith, B.C.L., pastor. On the 1st inst the Ladies' Aid held their annual tea-meeting. The net proceeds were \$58. The ladies are indefatigable workers They are now making vigorous efforts to raise funds to purchase a new organ for the church The missionary sermons were preached on Sunday, the 13th inst., by Rev. C. A. Hanson, The sermons were clear, strong, and eloquent expositions of divine truth. At the missionary meeting, the following Tuesday night, Rev. H. F. Bland, President of the Montreal Conference; Rev. Dr. Elliott, of Kingston; and Rev. C. A. Hanson, of Ottawa, delivered most earnest, practical, and powerful addresses to a large and appreciative congregation. The collections and subscriptions amount to more than \$300. Last year the increase was over \$60 more than the previous year. We confidently expect an increase this year also. As the result of a short series of special meetings in the Park Street Church, about twenty persons have professed conversion.

MONTREAL, Ottawa Street Church.-Rev. J. W. Sparling, A.M., pastor. The Annual Missionary Meeting was held on the 7th inst., and was addressed by Rev. Dr. Vincent, of the United States, and Rev. H. Johnston, A.M. The pastor stated that the amount sontributed last year by this Church was \$900, the largest amount ever given by the Church to the Missionary Society, and that he expected this year to see \$1,000 raised for this purpose. The chairman. G. Bishop, Esq., stated that the Sabbath-school this year would likely contribute \$600 to the Missionary Fund. The attendance at the meeting was large, and included the Sabbath-school, from which a youthful deputation came to the platform to present Dr. Vincent with a bouquet and a beautiful illuminated address, referring to his great Sabbath-school work on this continent, and thanking him for coming to the mi sionary anniversary .- Sherbrooke Street Church Rev. G. Forsey, pastor. Special services are at present in progress, in which the pastor is assisted by Rev. Mr. Sanderson, of Vermont.

The services in Sherbrooke Street Methodist Church are still in progress. Tuesday evening the Rev. Mr. Mallory preached from Acts i. 8; Wednesday evening the Rev. Mr. Sanderson delivered an effective sermon from Gen. iii. 8-10. After briefly alluding to the first instance of sinners attempting to hide from God, the speaker described " the trees under or behind which men hide from duty and from God to-day," such as the multitude of evil workers, business, richesthe faults of others, &c., &c. He then pictured the compassionate God seeking the hiding sinner, and calling, "Adam where art thou?" He showed that the hiding-places of men were in sufficient and vain, and that the only sure refuge was Christ. At the prayer-meeting following, the Rev. Mr. Forsey read a letter he had receiv ed from an earnest Christian worker, stating that half the night before had been spent in prayer for the increased power and continuance of the worktendering Christian sympathy, and expressing the hope that greater thingswould be seen. Mr. For sey observed that with such consecrated spirits in the service of God the work must go forward Some six persons, nearly all heads of families, sought the Saviour; some of whom were saved determination to find " the pearl of great price." The pastor asked for written requests for prayer in behalf of friends and acquaintances unsaved : one was immediately handed in, with doubtless more to follow. The people of Sherbrooke Stree Church are loyally rallying round their paster Members of other churches are also assisting generously. All are awaiting a larger fulfilment of the promise, "I will make the place of my

MONTREAL.-A very interesting Conference was held on the 18th inst., in the Dominion Square Church, of the ministers, theological students, and office-bearers. The proceedings were opened at 6 p.m. with a Prayer-meeting in the College Lecture room, conducted by the Rev. W. Hall-A.M. Tea was then served under the direction of MesdamelStafford, Dillon, Scriver, and Spear. with Hon. Senator Ferrier, Chairman. Prof. Shaw gave a statement by decades of the progress of Methodism in Montreal from the organization of the first church in 1808 with 16 members up to 1878 when the membership was 1,664 A free discussion then followed on the desirability of union services for maintaining the spiritual and aggressive force of Methodism in the city. In this Messrs Stafford, Maclaren, Meyers, Lucas. Bishop, Holland, Saunders, Johnston, Jolliffe, Mathewson took part. The meeeting was marked with such spiritual interest and adjourned to meet a month hence.

Rev. E. P. Hammond has commenced revival services in Centenary Church, Hamilton.

FROM THE MISSION ROOMS.

STILL ADVANCING.

"The missionary services on the Aurora circuit were held on Sabbath and Monday, Nov. 13th and 14th. The Rev. Thos. Crosby addressed th eeof the congregations on the Sabbath, and a fourth on Monday evening. Bro. Keam and myself took the remaining services. Bro. Crosby did as capital service. The congregations were in raptures over his graphic portrayal of his magnificent work among the Indians of the far West. We adopted the plan of cards and subscriptions and the results were highly satisfactory. At the meetings every appointment but one stood in advance of their total givings last year. Though last year the circuit advanced in missionary contributions nearly 60 per cent. we have good reason to hope for a similar advance this year. J.E. Howell.

Thus far our district is in advance, and we expect to be on every circuit and mission. The brothron are greatly cheered with the increase in their appropriations. CHAS. FISH.

From almost every part of the country there are reports of reviving trade and plentiful harvests. Now, let there be a general thank-offering in the form enlarged missionary contributions. "Let the whole line advance," should be

CASH RECEIPTS-ORDINARY FUND.

RELIEF AND EXTENSION FUND.
 Rév. J. A. Clark, per Rev. D. D. Currie
 \$25 0

 ... Wm. Hall, M.A., 2nd instal
 50 0

 Percy, per Rev. A. Doxsee
 13 0

 Rev. Wm. Burns
 10 0

 ... S. D. Chown
 10 0

PERSONAL ITEMS.

Rev. T. Jackson, of Stanbridge East, Que., has recently returned from Ontario with his health ery much improved.

The Rev. J. H. Johnson, M.A., and Mrs. Johnson, leave this city this week for Bultimore, U. S., to remain for the ensuing six months.

On the 17th inst. a number of the friends of the Sheffield Appointment, of the Branchton Circuit, presented their pastor, Rev. S. Sellery B.D., with a very fine buffalo robe and other articles for winter use.

The University of Cambridge intends to confer the honorary degree of Doctor of Laws upon Professor Thomas Sterry Hunt, a native of connecticut, who was for more than 25 years chemist and mineralogist to the Geological Survey of Canada, and resigned that post in 1872 to pressed by the Freeman's Journal, has been pubaccept the chair of Geology in the Massachusetts | lished in circular form. Parnell reminds the Institution of Technology. At a recent meeting of the members of the

Caledonia Circuit, a resolution was adopted regretting the removal of Mr. W. H. Mattice from free land, but an independent, prosperous Irish that circuit, and expressing high appreciation of the many excellencies of this brother, his member, and wishing him every success in his future sphere of labor.

We regret to notice the sudden death of Rev-Cephas Barker, pastor of the Horton Street Bible Christian Church, London, on Sunday Such wholesale massacrees are known to be a night. Nov. 13th. He retired as usual complaining in no way of his health, but when his wife awoke in the morning, she found that he had entered upon his long sleep. He had filled nearly every preminent position in his Church, and was seventeen years Editor of the Bowman. ville Observer. He was a man of energy and ability, and independent in the expression of his convictions. His death will be a loss to the Church, not only in London, but in Canada.

The Rev. R. Wrench has joined the M. E. Church. He attended the Detroit Conference, and has been appointed to the Superintendency of Denton Circuit, Wayne Co., Michigan. Mr. Wrench has frequently expressed his gratitude to Congregationalism, and will ever remember this honored communion; but at the same time, he says, he is glad to return to, and dwell among his "own people." Mr. Wrench has formed two elecution classes; and has entered upon his circuit work full of hope. His Canadian friends will note his new address.

Rev. Jacob Freehman's lecture on the "Manners | maining of the person, 1; arson, 52; maining and Customs of the Jews," delivered at Simpson M. E. Church, Detroit, last week, was listened to attentively by a fine audience that filled every seat in the large auditorium. The News closes a very appreciative notice of the lecture with the following words: "Mr. Freshman is a gentleman of broad and liberal culture, more than ordinary eloquence, and brings an appreciative understanding of the Jewish people to his treat ment of the subject."

NEWS OF THE CHURCHES.

Tur old Catholic bishops Reinkens and Herzog, recently attended a meeting in Cambridge, Eng. land, where they and their movement were from sin and fear, while others expressed their | heartily endorsed by bishops and clergy of the Church of England who were present and took part in the meeting.

THE 57th Annual Report of the New York Bible Society, the only society whose sole work is to distribute the Bible in the city of New York, has been published, by which it appears that within the past year 127,821 copies of the Scriptures have been circulated by its visitors, from house to house, in public institutions, among the immigrants, and among seamen.

THE census in India which has just been completed may be expected, when its results are published in full, to give valuable testimony to he results of missions in that country. Here are some of the results of the census in Calcutta. The number of evangelical Christians in the city is about 30,040, of non-evangelical Christians, 78 The adherents of the Church of England numman. After tea the meeting was organized ber 8,768, the Presbyterians have a membership of 1869, the Roman Catholics 11,095; the crimes. Armenians, 649; the Greeks, 113; the Luther. ans 329; the Wesleyans and Baptists, 1,549; the ndependents, 346, and denominations not specified have a general membership of 5,662, Nova Scotta.—The members of the Mission

the Grafton Street vestry, Halifax, on Tuesday week last. Most of the business was transacted in the course of the day. A single sad-Graham, Forsey, R. F. Palmer, Coates, Tees, and feature is noted—the fact that the average deficiencies on the missions through-out the Conference, in case the membership on each raises only the same amount as last year, must be about \$340. It will be rembered also that a similar state of things will prevail on many other circuits unless there be a most persistent effort made by the people to aid thei

NEWS OF THE WEEK.

-The Daily News learns that John Dunn has otified the British authorities that he is a can-

didate for the thone of Zululand. -The Times of India, published in Calcutta, announces that General Sir Frederic Roberts will succeed General Sir Garnet Wolseley as Quartermaster-General of the British army.

-By arrangement with the postal authorities of the Dominion, the Allan mail steamers are to be despatched from Liverpool every Wednesday, instead of every Thursday, as heretofore.

-It is stated that the Princess Louise will accompany the Marquis of Lorne on his return to Canada five weeks hence. The Marquis will resign the Governor-Generalship early in 1882.

—In the French Chamber of Deputies, Roche of the Extreme Left introduced a bill proposing the secularization of the property of the religious orders, and the edifices of seminaries and consistories, and the complete separation of Church

—Queen Victoria completed on October 25 a reign of forty-four years and 128 days, which is ust the length of time that Queen Elizabeth sat on the throne. Victoria has now reigned longer than any other English sovereign except George III., Henry III., and Edward III.

-It is rumored in Parliamentary circles that Challemel Lacour, now Ambassador to England is to be Ambassador at Berlin. Leon Renault, member of the Chamber of Deputies, is to be Ambassador at St. Petersburg, and Count Duchamel to be Ambassador at London.

-Brockville was visited on Friday night by a serious fire, from which heavy loss resulted; but the most deplored circumstance is the death from excitement and exhaustion at the fire of Mr. Allan Turner, druggist, of Brockville, a gentleman highly esteemed by the community.

-It is stated that the Pope will ensuit the Bishops in Great Britain and Ireland with regard to the question of the re-establishment of diplomatic relations, etc. He will probably invite Cardinal Manning and McCabe, Archbishop of Dublin, to Rome in order to learn their views on the subject.

-John Walter, M. P., proprietor of the London Times, has taken occasion in a speech at Abingdon to say many flattering things of the United States, in connection with a description of his recent tour. He did not visit Canada at all, but expresses the wish that Englishmen would go to the United States.

-Parnell's letter, including the portions suppeople that the spirit of the League is indestructible and assures them that if they follow the lines laid down the result will be "not merely nation."

-A horrible report from Cape Coast Castle, Nov. activity, usefulness, and liberality as a Church 10, says the King of Ashantee killed 200 young girls for the purpose of using their blood for mixing mortar for the repairing of the state buildings. The report of the massacre is received from a refugee chosen as one of the victims. custom with the king.

> -Accounts of wanton outrages continue to come from Ireland. McManus, a farmer near Mullingar, was shot and severely wounded by an armed party, who visited him to prevent him from paying rent. Luke Dillon, a bailiff near Ballybaunis, was shot dead while proceeding to the house of a friend one evening. It is supposed to be an agrarian murder. . .

> -The North German Gazette expressly terms the message to the Reichstag the Emperor's programme. The Liberal press unanimously express egret that the august person of the Sovereign has thus been put forward, in opposition to a majority of the nation, in favor of Socialist and political projects for which Bismarck ought himself to assume the sole responsibility. -The Dublin Gazette recently containing a list

of the agrarian outrages in Ireland reported during the month of October, makes the grand total 490. The nature of the crimes is as follows : We learn from the Detroit Evening News that | Murder, 2; firing at person, 7; outting and of cattle, 17: intimidation, 306: attacking of houses, 8; injury to property, 49; firing into dwellings, 14.

-The German Reichstag was opened last Thursday. The Emperor did not attend, and the Speech from the Throne was read by Bismarck. As to foreign policy, the burden of the speech was "Peace, peace." On the other hand, the internal policy is to follow on the cld lines, regardless of the verdict lately returned by the people. The speech seems to have created a bad impression at home and a good one abroad.

-A secret warning manifesto is circulating throughout Ireland among the tenantry. It is put forth anonymously, and is not believed to have the sanction of the imprisoned leaders of the League. It says if one tenant on an estate pays his rent the remainder of the tenants will forfeit the support of the Land League. These threats have very little effect. The people are becoming daily more satisfied with the workings of the Land Law, and agreements between land. lords and tenants without going into the court are very frequent.

-Ireland continues disturbed and unsettled with frequent outrages, Miss Gafford, holder of two small farms, was found dead in her bed in Wexford, recently. It is thought she was murdered. The motive for the murder was probably robbery. A telegram from London last Monday to a Dublin correspondent of a London paper says :- "The most sanguine prophet o peace and order must be sadly disappointed at the present state of things and prospects for the winter. Outrages are breaking out again, which it is feared are only the beginning of a series of

-A judgment highly important to Orangemen was given in the full Court of Queen's Bench at Montreal, Friday. It confirmed the judgment of the Court below in the case of David Grant against Mayor Beaudry for false arrest on July Board of the Nova Scotia Conference met in 12th, 1878, the judgment of the 'ower Court being that the Mayor was entitled to Unirty days' notice, which had not been given. But, going beyond this mere technicality, the judges unanimously decided that the Orange Association clearly came under the Lower Canada statute prohibiting the administration of caths of secresy, and was therefore illegal. They further decided that outside of all this the Mayor had acted in good faith, and therefore the action against him would not lie.

THE MOURNER'S CRY.

During the absence of the Rev. J. B. Armstrong in England, he met with a severe loss in the sudden death of his daughter, Mrs. Cooke, of Orillia. Mrs. Cooke was a most estimable lady, a devoted Christian, and an earnest worker in the Church with which she was connected. Just before Mr. Armstrong left Rughard, he was invited by a friend to visit Mrs. Allen, of Bury, Lincolnshire, the writer of a very interesting work on Temperance,

and numerous poems on a variety of subjects. Mrs. Allen, touched by the recital of a father's loss, wrote, and sent to Mr. Armstrong, the following lines, relating to the death of his much loved daughter:-

Gh. God I forgive, if when thy loving hand Severe the links that bind our souls below, With stricken hearts and blinded eyes we stand Bewildered, studned, and reeling neath the blow.

Thou knowest our poor vision cannot read Thy wonderful designs-to us unknown; Then see at us strive, e'en whilst our poor hearts bleed To uster from those hearts "Thy will be done!

It agains so dark to tread Life's pathways o'er. And miss her from each old familiar place It seems so hard to think that nevermore Love's hungry eyes may gaze on that sweet face.

We wonder in our agony if aught Were left untried, our precious one to save If any skill by human science taught Might have availed to snatch her from the grave.

We travel back, with memory for our guide, And gase on scenes that mock our aching sight: When she, her mother's hope, her father's pride, Made our bright home an Eden of delight.

We watch again her opening charms expand.

To bright, rare, loveliness, and winning grace. We see her, grasping knowledge by the hand, Simp to his temple, there to win a place. The leve of beauty that her young heart fired Found rich expression in her well trained skill :

The melodies that her rapt soul inspired Had power all listeners' hearts with joy to thrill. But not in earth along the sought her bliss ;-To the Great Source of happiness she went. And to her crown of pure bright leveliness Shoron's fair rose colestial fragrance lent.

We see her as we saw her on that morn, Leave father,-mother, with a parting kies, Neath Soudiess sky, on Leve's bright wavelets borns Into the haven of compubial bliss.

We see her yet again, when Heaven gave A cherch infant to her heart and home. And yet egain we see her, when the grave Hid from her sight that darling in its gloom And, so these recollections wring our hearts With serrows that bereaved ones only know,

From Nature's quivering lips the cry upstarts

Convaisively "Ab! why must it be so!"

Moumers ! Look up ! your darling is not dead! Hark! "Tis Faith speaks. Sorrow not without hop Dust with the dust is sleeping till our Head

From their dark graves shall wake the sleepers up

But she, the ransomed spirit, she is blest Beyond what ye can wish or comprehend. Trust God in darkness, for He knoweth best; Seek in submission every thought to bend.

And thou, her chosen one, whose widowed heart Bojects all consolation earth can give, Remember, 'tis but for awhile ye part :-Train then her babe again with her to live

The meeting place is just before, and there. In holy transport ye shall see and own God doeth all things well; and they who bear Barth's heaviest cross shall wear Heaven's brightes

Correspondence.

THE PRESIDENT'S LAMENTED DEATH.

Sun,-Certainly no one can object to a single word in your editorial in the Guardian of Oct.

19th, on "The President's Death-bed." It
is, indeed, very sad to think that one so great
and noble, and one so opposed to drunkenness,
ahould have been constantly dosed with brandy, and, so no doubt is the fact, was kept, almos constantly, in a stupid condition from the effects of stimulants and narcotics.

But there are hundreds, all over our land, pass

ing away from friends, and into eternity, under influence of the same stupefying agencies Only a few days ago, while visiting a town not very far from Toronto. I learned of the case of a lady, whom one of our ministers visited scarcely twenty-four hours before she died. He found her decidedly better, and was shocked to learn so soon afterwards of her death! He was more pained and saddened when he learned of the man ner of herdeparture. " She went to sleep under the influence of the medicine, and never awoke." A few days ago I received a paper from a town in which I former y lived; and in it I found the notice of the death of an old acquaintance and friend who had received some slight injury. As ; read on I learned that he died from an overdose of landsnum 1 He was a poor man, and leaved a large family of helpless children.

A lew weeks ago an acquaintance transacted some business with a gentleman, living east of Toronto, late on a Saturday evening, and left him in perfect health. My friend returned to the same neighborhood early on the next Monday morning. The first news he heard, on his arrival, was that Mr. ——, his friend, was dead! The balance of the news was the "old, old story." He was taken suddenly with painful bowel troub e, was given opium, went to

steep and died! We had the sad case of the Captain of the iteamer Norseman, last season. But, it is needlose to enumerate. There are hundreds of just such cases constantly occurring. In many of them the true cause of death becomes known; in more, it is all covered over with the old cloak

-" a mysterious dispensation of providence !" Lamentable as is the case of the President. and sad as it must be for any one to see a dear friend pass away without one parting word or blessing there is another view to take of this whole matter that, to me, is even more painful,

The saddest thought in reference to President Garfield's case is (and it is shared by v ry many people, as well as by physicians, both in Can-ada and the United States) that but for the stapelying, depleting, very unnatural course persued in the treatment of his case, he might aste recovered.

I know, those who attended him during the weary three mouths of his stupor, and who ought to have known most about the case, and who made the post-mortem examinations (which revealed how very little, after all, they did know) claim that the wound, from the first, was necessarily fatal. But hundreds of people, and many medical men, do not believe them. The common feeling and belief prevails that, very common feeling and belief prevails that, had the President had half a chance, he might really have " pulled through."

The facteure, that for the first two weeks he was doing finely. The bullet was being well to A en care of by nature; healthy pus was being disa harged from the external openings; and, as long, as Dame Nature had strength left to resist bothe the effects of the injury, and the interference with her way of making repairs, all went well. But there is a limit to the powers of

nature, as well as to that of dead matter.

The healthy action of the stomach was destroyed and it rebelled against the abuses it had andared so long. The nourishing process coased; and the patient was in as helpless a condition as would be a magnificent steamer struggling in & storm, with the waters, from a leak in her hull, almost covering the fires in he Nothing but ruin and destruction

The nervous system being ruined, the stomach refused to act, only to expel nourishment, and goopel? Suggest to a man's mind that some the vital force, that invisable power that builds portions of Scripture are inspired, and therefore,

bodies, began rapidly to lose control of its domain; chemical action took its place, and

destruction commenced. . Certainly the most favorable condition under which the human system can end tro any hardship, or accomplish any great work, must be one of perfect health. And, in such a condition, good food, pure air, and rest, are all that would be needed in order to perpetuate so favorable a state-of things. But more especially is such a condition of the

body necessary when the vital force is called upon to resist the effects, and heal the breach made by any severe injury.

If a military genera needs to have his " wits about him," and at his command plenty of healthy, sober, and wide awake men, in order to be able to beat off and conquer an enemy, how much more necessary it must be that nature should have the full and free use of her every nerve, and every means through and by which all the wonderful processes, that are constantly going on in our bodies, are carried on, and that she may resist and heal injuries done to any portion of her domain?

tion of her domain? The power to feel must not be blunted, for the same agent that destroys the power of a nerve to feel, also destroys the power to heal or

In the case of injury to the animal system, when parts are torn or bruised, the first conflict is between the vital force and chemical force. The former saves, the latter destroys. The bruised and lacerated parts are partially given over to the latter, but the vital power surren ders only so much as it cannot use in repairing Nature rallies her forces the breach. along the line" of injury, and sets her" thus far and no further"—the "line of demarcation." when she has cast off all the unuseable, broken material, separated' during the process of suppuration, she then commenced to build up the broken-down parts, by filling in material in the shape of granulations. The material in the shape of granulations. The material must come from within; and, in order not only that it be properly prepared, but a so that the uninjured parts of the wonderfullyconstructed machinery be kept "in good working order," the digestive organs must be carefully protected against any and every possible cause of derangement. Good and natural food must be supplied. Then, from the resulting good, healthy blood, nature, or the vital force, will select (it is not chance work) just such material as may be needed. Material here to make bone, there to make flesh, and at another point, from the same vital fluid, she will select material to make skin, a covering for all. Beau-tiful, delicate, God-like work! And yet men (so-called scientific men) ask the question, Cannot all these beautiful processes go on as well when all the sensibilities of the body are benumbed, as when all are clear and free to act as God designed they should act?" As well as can the very smartest business man attend to his business successfully, or at all, when drunk on opium and brandy? The one question is just as reasonable as the other.

Many of the best medical writers are not slow to condemn the use of narcotics, as well as liquors, and consider their use as worse than useless. One calls opium "a treacherous pallia-tive," under which "the appetite and digostive powers fail, the body emaciates, and the skin becomes sallow, dingy, and shriveled. The countenance acquires an expression of languor and suffering, and a general state of apathy, in-activity, and feebleness ensues, which (in chil-dren) ultimately leads to convulsions, dropsy of the head, glandular indurations, incurable jaundice, or fatal exhaustion of the vital energies." And, speaking of the usual soothing mix-tures all containing more or less oppum as hav-ing irretrievably ruined innumerable infants,

another writer says:—
"It is probable that forforty years past opium and its preparations have done seven times the injury that they have rendered benefit on the great scale of the civilized world."

Killed seven where it saved one! The same writer calls opium " the most destructive of all narcotics." and " wishes he could speak through lengthened trumpet," that he "might tingle the ears of empires and charlatans in every avenue of their retreat!"

Still another says, "The whole tribe of nar cotice, as opium, hyoscyamus, hop, and laurel water, or prussic acid, are dangerous sedatives presenting allurements to the memory, with all the suavity and meckness of the serpent of Eden; and the deception too often is equally

In writing of the effects of narcotics, an emiis evident that the use of a narcotic to deaden pain, that is to deprive the nerve of the power to produce it, must in the same degree deaden the power of the nutritive tissues to heal the "and who can tell how many old wound: sores, fever sores, calomel sores, mercurial ulcers, etc., refuse to heal, spread wider and descend deeper, to the destruction of the bones, and loss of the limbs, and even to the death of the whole man, because of the destructive action of opium, or other narcotics, which were given in small doses merely to relieve pain, and gain time?" "It is true," he says, "that no scrutinizing eye can ever see, or calculation estimate the full amount of this mischief; but all intelligent and honest medical men agree that it has been immense, ever since the first

use of narcotics for the relief of pain." Much has been written condemning the use of doholic liquors as medicines. One practitioner, who had tried both ways, after giving the results of his experience, both with the use and without, remarks that his patients, treated without liquor, recovered soonest, and much more perfectly; and that, financially, on that account, he was a loser. He was so confident of the uselessness of liquor as a medicine, that he declared, that though then seventy years of age, he would gladly walk fifty miles to see a case that could not be cured better and quicker with out liquor than with its use.

Much more could be written on this very important subject, but I fear I have already treepassed too much upon your valuable space. THOS. W. SPARROW, M.D.

PREVALENCE OF DOUBT .- ITS IN. UTILITY.

One chief characteristic of the age in which we live is, that it is a time of general questioning. Attempts are constantly made to upbeave old prevailing and established systems. Among the most orthodox denominations of Christians, notwithstanding previous professions of faith, and in some cases years of adherence, and doubtless sincere attachment to his church and his work, every once in awhile a restless spirit arises and expresses uppari ence of restraint and unwillingness to be bound by preeds or confessions of faith. enrest prevailing in almost all demominations. I the Episcopeliar, or Church of England, men of the most diverse views and practices are found, varying from the superstitious rites of R manism to th broadest rationalism and infidelity. Among the different Presbyteman bodies of Scotland, the same thing prevails. That "all Scripture was given by inspiration of God," is openly doubted and opposed; though it is the position assumed by St. Paul, that the death of Christ was not eacrifice for sin, but a pattern for his followers is plainly set forth. That there is little need of fear as to the future, inasmuch as that which is not made right while here can easily be set right hereafter! Methodism must also enter the lists. Fet men have been retained, if any, beyond a given length of time in the Methodist ministry whos record was not a clear affirmative, in the answe to the question, "Does he believe and preach all our doctrines?" As a consequence, any divergence from the vital doctrines of Christianity being promulgated, either from Methodist outpits or by Methodist authors, has been at one insted. It has, however, been almost uniformly the case that soon as such note is taken, the cry of perse cution arises on one hand, and on the other, the man who thus differs from the standards he form erly esponsed, is praised for his "independent thought," his "scholarly criticism," and "cml thought," his "scholarly criticism, and ture." We have long thought that praise from the condemnation, certain quarters is far worse than condemnation, and that soon as ever it is uttered, should suggest the propriety of pausing to further inquire as to what has edicited praise from such a source. But now the question comes to us with great force, is it right, is it expedient, to propound

that which will suggest doubts and tend to un-

settle men's faith in the great verities of the

gospel? Suggest to a man's mind that some

Christ upon which he has safely rested his soul's salvation, and he has nothing left to cling to. Beside this, the men who are instrumental in suggesting doubt, are bound in all honesty to propose a substitute. Has this been done? they do so? It is said truly enough that, men will worship. They must have a God. If they one faith in the true God, they will have a false one. We have less to fear from open fidelity, than from those who throw doubt and uncertainty over those blessed truths we have been so long acoustomed to revere, and bind with rapture to our hearts. Many are thereby induced to think they are deceived. While we have so much truth in the Bible that is unquestioned, we cannot but think that it is very great folly to be instrumental in robbing our fellow-men of their faith in orthodox Christianity. Richard Brinsley Sheridan referring to this class of men, on a certain occasion, in the British House of Commons, pronounced such guilty of unpardonable cruelty." To take from the human heart, faith in the religion of Jesus, and give no return is worse than robbery! Beware of doubts! Better believe too much than too little. Doubt, once admitted, grows and destroys on its pathway. We may safely rest in the understoed orthodox faith of Christianity. It has been tested by millions I Those great central truths of our religion, will, in the future as in the past, afford comfort at all times. A universal doubter is of all others, the most wretched. Doubt, once admitted, we know not whence we may drift. Abiding by the old land marks, any sueer will fall harmless, except to him who throws it. We may perhaps, return to this subject

THE "MOOTED QUESTION."

When a man of Dr. Carroll's long experience in church affairs, which, covering a half century of unquestionable loyally to his denomination, gives him authority to speak on church needs, as he has in his late article on the "Mooted Question;" when such an one has to speak as he has, then it is time that the cause of such statements and suggestions be examined as to their truthfulness and merit.

Unfortunately the correctness, of what we had almost termed accusations, is only too evident. Some, more anxious for reputation than character, may object to the sharp plainness of the speech: but it is better business to cease deserving the rebuke, than, clinging to error, quarrel only with the manner of the rebuke. In this case the true friend is manifest who, not only reproves, but points the " way of escape "from the cause thereof.

The reproof is simed at methods which, if not fruitful of the evils—classified with those questionable means used by men who are party-tools though called politicians—are not adequate to present and pressing demands. The remedy is change the methods. Of what? In this instance of ministerial appointment or appointing. How? By equal representation of Laymen with Ministers on the Stationing Committee. Why propose such a change? One side of the answer need not now be presented for reasons not now necess ary to mention, and obvious to many. The other side has this virtue, viz. To secure a more harmonious and wise appointment of Ministers. Why or how is this unattainable under the present regime? (A.) Because the personal interests of ministers—by natural law recognized in jurisprudence) renders them sometimes incompetent to dispassionately decide the placing and displacing of men; (B.) and, because, therefore, a class interest becomes dominant to the detriment (sometimes) of the interests of the Church as a whole. How will the introduction of the Laity secure the desired result-viz. The harmonious and wise appointment of ministers? The Minister is only a fraction of the Church. The Laity is the body of the Church. Pheir interests are larger and more important than that of the Ministry. Unless the vicious dogma of medieval times is to be incorporated in our Church polity, viz.: That the Church exists for the Ministry and not the Ministry for the Church. This untruth has condemned State and Church again and again. Well, the interests of the Laity not being p reonal and temporary, but local for the community, (which they know as no non-resident committee can know) and, therefore, for the Church and for time, they can, without the bias of personal interest, consciously or unconsciously affecting their judgment-decide more efficiently for the good of the Church as a whole. Thus not the man but the d by the needs of the pla -a congregation being the determining factor in the appointing-will the man be best situated and the Church served. At least so we think. Thus the whole Church would share and bear the most difficult and delicate of all her administra-

tive duties. If asked how shall this be accomplished? The answer is: By ballot in District Meeting electing to Conference an equal number of laymen with ministers, said laymon to be elected by ballot to District Meeting from and by the congregations. The sine qua non being member of the Church."

It may be objected by some that " The Laity are not competent, an not the peers" (?) of the ministry on the old saw—toothless long ago that it is neither constitutional nor "apostolic As we do not desire nor intend, now to debate these points we will meet them with a question. It is this: Do not the Laity stand at the portals of the Church with recognized and undisouted authority to receive or reject the candidate for the ministry, as their judgment decides him, correct or mistaken in believing himself." called of God." I do not ask is this "apostolical," &c., but as they are clothed with such power, and as no man can pass that portal power without its essent, what reason can be urged on constitutional or any other ground, why the Laity ought not and, therefore, may and must not sit with these men, no a Ministers from the exhorter to the President, on all benches of administration, moral, financial, stationing, &c., &c. No ressonable objection can be advanced against the Luity having equal rights with the clergy, their colaborers, on any one, or some few committees, when they are now on many, our peers, as preachers, in prayer and class-meetings, and as the men whose vote is necessary to in-

troduction to the minority.

We join hands publicly with Dr. Carroll on the question of lay representation on the Station ing Committee, as we have again and again, in private, (to which many laymen can testify) and think that his suggestion requires no apology for its introduction to print either to editor or people. He has redeomed the "old generation" from the stigma too often deserved, of standing in the way of the advance of the "new generation," hindering its healthy progress by what has been misnamed "conservatism." We sadly need more of this "plain talk," so far as suggesting from ripe years of active experience (which is something other than floating with the stream so many years) means adapted to pres-ent needs. He or they who would legislate for to-day and to-morrow must give principles founded on facts not expedients, which are at best only compromises with what you hold when you can and give up when you must. "Presiding

is not ruling. We trust that our crude attempt to second Dr. Carroll's suggestion may call into play pens able to cope with this serious and not long to be put off question. If we succeed in this we shall not have failed in our intention to put the "denomin ational organ " to as good use as announcing the "glorious results of heavy feasting and eloquent speaking, &c., measured by 'clearing \$15.00 for the glory of God," which is, we think, the creation and education of denominational opinion regarding the welfare of our Church.

LETTER FROM REV. W. R. MORRISON

H. W. KNOWLES,

MR. EDITOR,-Having recovered the use of my hand, I sit down to give your readers the particulars of the recent calamity which has befallen

Feeling anxious about the premises that we occupy, with a few others I turned-out to burn the grass around the buildings and thus protect ourselves from any prairie fire that might come upon us. All went well until we came near the stable, when the fire caught insome old hay lying around and soon the building was in flames. So rapid did it burn that despite my ntmost efforts all was lost. In attempting to valued at \$175.00. I got my face and neck scorch-

up, sustains, and, when injured, repairs our of Divine auth rity, and others are not, he will ed and my hands badly burned, especially the themselves glad of the opportunity thus afforded not know which to select and which to reject. right one, which is still somewhat disabled. In of expressing their regard for Mr. Starr. He Deprive him of his faith in the atonoment of severe suffering I fully realized the sustaining added tout he felt cortain he was expressing the character of God's grace keeping me from murmuring at this dispensation of his providence. Many who saw me from a distance rush into the stable concluded that I would not come out again alive, so my escape has been a very narrow one -"a brand plucked from the burning." My own loss amounts to about \$300 and Bro. Harris',

to whom the premises belong, to about \$100. Kind friends are coming to our relief, and over \$200 has been a ready received. Winnipeg sends \$122.75. Emerson, \$42 including a set of har-ness, the gift of the Rev. Dr. Young. Woodlands and Meadow Lea, \$35, and smaller amounts from brethren in the ministry and friends. Picton sent a thanksgiving collection of \$16 and Kirkton \$7. Some of the contributors are entire trangers, prompted alone by a spirit of benevolence worthy of our Christianity. Others are old friends, well tried and companions in the minis-try with whom we have labored in this mission

May the Lord bless all and richly reward for both worlds. I have resumed full work, except having a boy to drive me to my appointments.
W. R. Morrison.

SURPRISE.

(We regret that this communication has been vorlooked.-ED.)

DEAR SIR,-A very agreeable and enjoyable surprise party met at the residence of Mr. Simeon Ostranders, of Eden, Recording Steward of Straffordville circuit, on Monday, September 5th, to celebrate, his mother's, Mrs. Sarah Ostranders', eightieth birthday. A large throng of friends and neighbors, came to do her honor and wish her well, and many yours of happiness. amongst whom were a number of old friends. One brother, Mr. Buchner, from near Ridgeway: one old gentleman, near 90 years of age: Mr. Sam. Howry, of Bayham; the Widows Whitcomb and Goodspeed, of Waterford, whose husbands were stationed on Straffordville circuit years ago Rev. John Elliott and wife, a former pastor; all her children and a number of her grand-children, who with nearly one hundred friends sat down to a sumptuous dinner, to which all did ample jus tice. Appropriate addresses were delivered by Bro. Levi J. Hatch, Revs. John Elliott, and —— Harrington, (Baptist.) Miss Ostrander and Mr. and Mrs. Alemond enlivened the occasion by excellent music and singing. It was altogether one of the most agreeable and pleasant parties which we have been privileged to enjoy. Mrs. Ostrander is one of the oldest settlers in this part of the country. After the dox logy and benediction by Mr. Elliott, all dispersed neverexpecting to meet again until they meet in the better land.

P. S.-Bro. Elliott preached two excellent sermons on the Sunday following, at Maple Grove and Eden, on the "Saints' Rest," and the Troubled Heart." Heb. iv. 9, and John xiv. 1.

Our Church Mork.

GALT MISSIONARY ANNIVERSARY.

DEAR SIB, .- The Missionary Anniversary services in connection with the Methodist Church of this town were held on Sabbath, 6th inst. Rev. Mr. Maxwell, of Dublin Street Church, Guelph, preached at 11 o'clock. The sermon was peculiarly appropriate, and was well-calculated to impress mind and heart with the grandeur of religious service, and the attractiveness of the privilege of aiding the missionary efforts of the Church. In the evening a platform meeting was held, when an abstract from the Missionary Report was read, and addresses delivered by Rev. Messrs. Maxwell, and Nugent Mr. Nugent presented an historical sketch of the Missionary Society and work of the Methodist Church of Cauada, setting forth the part performed by this agency in the moral, the intellec-tual, and the religious development of the country, and claiming the confidence, the sympathy, and the co-operation of the friends of Missions. Mr. Maxwell glanced at the field in which this Bociety is endeavoring to do work for God. The character, the extent, the diversity of this field were exhibited in a manner calculated to indicate the magnificent proportions and the vast importance of the work undertaken by this society. The response of the people to the appeals made on behalf of the mission work of amounting to the noble sum of \$152.45, which is far in advance of the contributions of last year, and which when supplemented by expected additional subscriptions and by the Juvenile Offerings, will, we feel sure, be about 30 per cent in advance of the former year. This is the more satisfactory in view of the effort at present put forth towards the reduction of our

hurch debt.
The choir of the church rendered good service both morning and evening, and contributed largely to the interest of the services.

R. H. W.

COOKSTOWN CIRCUIT.

Mr. EDITOR,-Knowing that the columns of the Guardian are always open for items of interest telling of prosperity from circuits, we, therefore, send you a few jottings from this grand old Cookstown Circuit.

It is generally known we have heavy church and parsonage debts to contend with, and, for the purpose of meeting these liabilities, our Cookstown ladies are among the best workers in connection with our glorious Methodism. Last 12th of July they prepared a sumptuous dinner in the old onurch, and cleared one hundred dollars.

During the days of our County Exhibition they did likewise, and cleared a similar sum. The second day was extremely wet, or, I have no doubt, they would have cleared one hundred and fitty dollars. It may be truly said of our Cookstown ladies, "They have a mind to work." At Thornton we have succeeded in getting very fine organ into the church, and have it peid for. Thornton is a most interesting congregation, but church accommodation is quite oo straightened.

This is not the most encouraging part of our work on this important field of labor. Some time ago we wrote you we had commenced a meeting at Campbell's, with most encouraging prospects For six weeks we continued the meetings with ncreasing interest, and the power of God was manifested to the last. The only difficulty with which we had to contend was, the church was too smal to comfortably accommodate the orderly, attentive, and anxious crowds that night after night passed into it.

About eighty persons sought, most of whom professed to find, forgiveness of sin. Fifty of tuese have united with us in church fellowship others have remained in the Episcopalian and Preebyterian churches, and there are a few more whom we hope to gather into our own fold. My solleague, Bro Wilson, has been most earnest faithful, and acceptable in this blessed work, as have been our local preachers. We give God all the glory for this gracious outpouring of his spirit, and are looking to him for richer and more extended displays of his saving power. We conducted the meeting according to the old usages of Methodism. Preached the old doctrines of sin, repentance, faith, justification, santification, punishment, future and eternal; and God honord the word thus preached by his servants. Though we reported a deficiency last year, it 10.055,963 in 1880.

s but just to our people to say that on our return from Conference we found they had gone to work and raised every cent of our salary. Take our people as a classon this circuit they are very kind, good, and true.

J. Mahan.

WINNIPEG.

At the close of a largely attended and interes ting prayer-meeting in Grace Church one evening recently, when the audience had risen to leave, Mr. J. A. M. Aikins requested all present to remain standing for a few moments. He then turned to Rev. J. E. Starr, the assistant pastor, and on behalf of the young men of the congregation, presented him with a purse of \$750. In doing so he spoke briefly of the esteem entertained by the congregation generally for Rev. Mr. Starr, and of their high appreciation of the rev. the contributors had given willingly, and shown

sentiments of every member of the congregation in saying this. They were satisfied with Mr. Starr and his ministry and pleased with his

star and his ministry and pleased with his preaching of the exalted theme to which he had devoted his life, and they desired in this way to contribute to his material support.

Rov. Mr. Starr, in reply, said he thought it not fair that he should be taken in that way. He spoke truly in saying that he was surprised; and he was the more so because he did not know why he should be made the recipient of such a gift. True, he had tried to do what he could for Christ, and he had to bear up under some difficulties; but he blessed God, Christ had ever been by his side. He thanked the doners of the gift especially, because it relieved him from a position which he had vowed he never would occupy, namely, that of being a burden on the missionary fund. He would now be able to return what he had received. He prayed that God might bless the people and give them grace to discharge their duty. He had been asked again and again since coming here why he did not like Winnipeg. He did not know how such an impression had got abroad, as he had never said he did not like this city or its people. He had ever found them kind and willing to work. He had sometimes laughed and joked when he heard the enthusiastic way in which many talked of Winnipeg and its future; and this, perhaps, may have created the impression; but whatever its origin he wished now to dispel it. This he had aiready said privately and he wished now to say it publicly. From the bottom of his heart he thanked them for their

gift.
The presentation shove referred to was not the result of any laborious canvassing for subscriptions. Originating among the young men the movement met with such a hearty response that the object was fully accomplished before the congregation generally had been appealed to at all. In fact there were but forty names on the list when the amount mentioned was subscribed.

It may help to illustrate the friendly feeling of the young men of Grace Church towards Rev. Mr. Starr to add that a short time ago, they pre-ented him with a fine beaver overcoat valued at

SOUTH STUKELY CHURCH OPENING.

The services in connection with the opening of the new Methodist Church of South Stukely were held on Thursday and Sabbath, October 27th and 30th. On Thursday morning the Rev. J. W. Sparling, M.A., B.D., of Montreal, delivered a discourse with much power, illustrating many parts of the character of Jacob from Gen. xxx. chapter and 24th verse. After the sermon there was a dinner provided in the basement under the suspices of the Ladies' Aid, which was heartily enjoyed.

In the afternoon there was a social meeting held in the body of the Church, over which Capt. Warne presided with his usual interest. Tho choir rendered effective service during the day. The chairman then called on several clergymen present to address the meeting. There were present Rev. Messrs. Whiting, Chairman of the Waterloo District, Sparling, of Montreal, Timberlake, Grenfell, Delong, and Parent. The addresses Waterloop in the state of dresses were given in good spirit and were well appreciated by an attentive audience. The pastor presented the financial state of the church as in a very satisfactory condition, it only remained for the people to make a little effort and the \$300 indebtedness could be removed, and then the nice little church costing about \$2.000 would be completely free from any debt. The Rev. J. W. Sperling, in a good-natured way presented the matter before the people, and \$450 were raised; enough over the church debt to help us build our sheds for the church, which we parpose doing immediately.

On Sabbath the church was dedicated in good

heart, free from any debt. In the morning, Rev. R. Whiting, Chairman of the Waterloo District, preached an excellent sermon full of spirit, on What hath God wrought?" In the afternoon the Rev. Wm. Timberiake, preached an excellent sermon from Acts viii. chapter, 34th and 35th verses. In the evening Rev. R. Whiting, preached from Acts xi. chapter and 26th verse, "And the disciples were called Christians first at An-ticch." All the services of the day were times of refreshing, and resolutions were formed in many hearts to devote themselves more fully to

God's work in the salvation of souls.

The Church is beautifully situated on a corner lot and commands a fine view, and is counted the finest building in the town. It is a frame building, size 36 x 44, and will seat with ease 250 people. Arrangements are made to heat the body of the church from the basement, having ventilators in each pew.
Miss Phobe Peters, presented us with a beauti-

ful large Bible for the pulpit; Mr. Archie Gal braith, with a fine large hymn-book for the pulpit; and Mrs. George Reed, presented us with a beau tiful silver communion set, complete. Others have also given suitable gifts, all of which have

been thankfully received. Our work is not yet complete for we are pray ing and looking to the great Head of the Church for the power of the Holy Spirit to come down upon us, and we know the result will be the salvation of souls and sanctification of believers.

STATISTICAL REPORT OF THE EDU CATIONAL SOCIETY, 1880-'81. (Superintendents of Circuits will confer a favor by preserving this for reference). INCOME. Toronto Conference.....

2,326 87 1,181 84

lew brunswick and P. E. I. Conference 053 22 558 42 204 57 Yove Scotis Conference...... Total...... EXPENDED BY District Expenses
Annual Conference Examinations and Grants
to Students
Proportion of Salary of President of the General Conference Grant to Victoria College: Arts, 2800; The-ology, 8300. Grant to Mount Allison Wesleyan College. Grant to Montreul Theological College. Applied on debt

STUDENTS IN THEOLOGICAL SCHOOLS, 1889-81. Total.... Of these 51 are Probationers attending College by appointment of Conference, 23 are Candidates for Pro-bation, and 9 Ministers on Circuits prepering the course for B.D. N. BURWASH, Secretary.

Cobourg, Nov. 10th, 1881.

The number of Evangelical church organizations in the United States has increased, since 1800-from 3,030 to 97,090 in the last ten years; the number of ordained ministers from 2,651 to 60.870; and 22,261 in ten years. The first report of church building, in 1850, gave the number of 34,537; the latest that was accessible to Dr. Dorchester, when he wrote, gave for 1880, 56,154, showing an increase of nearly 22,000 in twenty The number of Sunday school se has increased since 1830 from 570,000 to 6.623. 124 -- from one scholar for twenty two inhabitants to one scholar for seven and one-half inhabitants. The number of communicants enrolled in the churches has increased from 364,372 in 1800, to

The Baron James Rothschild, who died recently n Paris, was not a member of the great banking firm, though a nephew of the "Paris Roths. childs." He was born in Paris in 1814, studied law, and was admitted to the bar, but never devoted himself to the profession. He was noted for his love of books, and published in 1875, in conjunction with M. Anatole de Montaiglon, a collection of French poetry of the fifteenth and ixteenth centuries.

The friends of Professor Robertson Smith, at Edinburgh, have presented him with £1,000 worth of books, and have also raised a sum sufficient to produce him a larger salary than he received from the Aberdeen erend gentleman's services. He also said that Professorable, which he was forced to re-

The Righteons Dead.

ANNIE REBECCA MACKLIN, Wife of Cornaby Thurston, was born in the towsship of Haldimand, Sept. 12th, 1856. She was the daughter of Edward and Dorcas Macklin, a couple well known in Methodist circles. Her life from infancy was surrounded by religious influences, her parents being devoted Christians. her; father a local preacher on Fenella Circuit. When fourteen years of age, under the faithful preaching of Rev. Wm. Short, she gave her heart to food, her name to the Wesleyan Church, a re-lation that was not broken until death. In classmeeting she testified clearly and distinctly to the joy and happiness she had in the companionship of Jesus Christ. Her attendance at worship was marked by great punctuality. Everything was made subservient to her religious convictions. Retaining the witness of her adoption, and sharing the fellowship of the Father and the Son, she held fast the beginning of her confidence until nature was worn out, and she fell asleep in Jesus.
She was united in marriage to Cornaby Thurston, her bereaved husband, in the month of January, 1879. Two years had not come and gone when it was evident some disease was making inroads on her constitution. She was removed to her parental home, expecting a relaxation from household duties would help to recu-perate her health. Her mother (one of the best of nurses) nursed her with unremitting attention; but two months revealed to her relations that death was not far distant. Her experience during the closing days of her life, was that of quiet perfect trust in her Saviour, and at the last it was triumph and glorious victory. Many were the precious words of comfort dropped from her lips as she lingered on the "border land." A short time before she finally sauk her father asked her "Is Jesus precious?" she replied. "Yes, precious, praise! praise!" Nothing cheered her dying moments like singing of "Jesus, lover of my soul," "Arise, my soul, arise," as sung by father, mother, and sisters, when they were bowed with grief. Her dying moments were a legacy to her friends. On the 28th of February, she peacefully fell asleep in grand triumph.

An unusually large concourse of people assem bled to pay the last token of respect to departed worth, when the remains were borne to Macklin's. Church.

She rests in the cometery, hard by the little church in which she so often had sweet communion with her Saviour.

HUGH HOLMES, MADOC CIRCUIT. The subject of this brief notice was born in Ireland, near Cookstown, county Derry, on the 22nd February, 1802, and entered into like

eternal on the 5th day of August, 1881.

Father Holmes was born of Presbyterian parents. His father being an elder in that Church, and himself a communicant, from eighteen years of age until the period of his conversion, in the fall of 1857.

He came to this country in June, 1849, and ook up his abode in the township of Huntingdon, where he lived until March, 1875, when he came to live near Hazzard's Corners, Madoc.

Throughout his life he was a man of strict integrity, whom his neighbors esteemed very highly, and, in the after part of his life, was greatly beloved, because of his fidelity as a Christian. His conversion to practical godliness took place during the progress of a meeting conducted principally by the late Rev. Donald Sutherland, at the old Church on the Madoc Road, known as Collin's Church, now a part of the Stirling Circuit. At the same meeting Father Holmes, four daughters, and his only son, the Rev. John Holmes, of the Montreal Conference, were all brought to a saving know-

ledge of sins forgiven.

From this period until he exchanged mortality for life, his zeal was unflagging, his evidence kept clear, and his character ripening and expanding for eternity. Especially for more than a year was be mellowing, and all his desires were centered upon Christ, while he dwelt much upon the glories that were to be revealed when taken to be forever with the Lord. His love abounded, his faith was strong, his hopes bright, and, when the expected messenger came he was ready—yes, waiting to enter into rest.

For quite a number of years before, and up to the time of his death, he held official positions in the Church, the duties of which he discharged with great pleasure and fidelity. He loyal to the ministry and institutions of the Methodist Church.

His illness was only of two weeks duration. hout a murm of the Psalmist were truly applicable in his case, " Mark the perfect man, and behold the upright, for the end of that man is peace." Thou art gone to the grave, but we will not deploye

thee
Though sorrow and darkness encompass the tomb;
Thy raviour has passed through its portals before
thee.

thee, And the lamp of his love is thy guide through the gloom." JAMES MACFARLAND.

MRS. NANCY J. CREIGHTON,

The beloved wife of the Rev. William Creighton. of Almonte, was born in Montreal in 1832. She was the only daughter of the late Col. Jeffrics and his wife; Nancy Bridge. When two years of age she was taken, with her parents, to Rawdon. Canada East. Here she was placed under private tuition, and for want of a good Protestant school, attended as a day pupil, the St. Jacque Nunnery. At the early age of fifteen she was sent as a student to the Castleton Congregational Seminary, Vermont, where by diligent application she graduated at the end of three years, and was afterwards employed as governess in the Seminary. During these happy school-days many cherished friendships were

formed with persons of picty and culture which were to her a lasting benefit.

But the great event of her life had taken place one year before leaving home for the Seminary. During special services held by the Rev. R. A. Flanders, she had sought him who is the friend of youth, and had received her first ticket as a nember of the Methodist Church. Years afterwards, after listening to a sermon by the Rev. T. K. Beecher, of New York, on "Blind Bartimeus," she received a special baptism of the Spirit, which proved to be an abiding blessing. This gave a new impulse and direction to her powers of mind and heart, and she soon found congenial work in the Master's vineyard. The sentiment, "If you want a field of labor you can find it anywhere," received a fine illustration in her active and useful life. She opened a Sabbathschool in her father's house, and from week to week delighted to feed the Saviour's lambs.

In 1858 are became the wife of the Rev. William Creighton, then the Wealeyan Minister of the Rawdon Circuit. This union was productive of much happiness. Sister Croighton proved to be not only a true wife, looking well to the ways of her household, but also a valuable and effective helper in the great work to which they had consecrated their lives. In addition to superior natural ability and varied culture she brought to the work true heart devotion and an earnest, loving concern for the salvation of souls. Her geniul nature, her gift of song and skill as a musician, opened her way, especially to the young, among whom she ever exerted a happy nfluence. Her husband, referring to the chee fulness with which she gave up flattering worldly prospects for the toils and privations incident to our itinerancy, that she might have a wider field of usefulness, says, in substance, " I have often sorrowed for her sake, that so many of our parsonages were so poor, and fields discouraging—the absence of medical skill when needed, which, in her case may have had much to do in the too early breaking down of a constitution never very strong; yet she never murmured or pleaded for more comfortable surround-

ngs."
We read of the zeal and devotion of foreign missionaries, but who will recount the quiet, uncomplaining endurance of the wives of our Canadian missionaries? But their record is on

Daring Bro. Creighton's years of supersunuation in Almonte, Sister Creighton continued her activities in the home and in the Church. To aid in the education of their children she added to her home-duties the work of a teacher and cave lessons in music, drawing, and painting; she also found time to attend the means of grace, including a class-meeting, and to teach a female Bible class; but the Master said, "It is enough.'

Home joys and earthly comforts were increasing. Years of toil were yielding a rich harvest

its possessor to suffer as well as to do the divine death of the righteous, and now rests from her will. Four weary months was she laid as de, labors.

JOHN MILLS. the disease, dropsy, haffling the best medical skill. Neither love nor prayer could detain her for the Master had called her. She calmly conversed with her family, as only a dying Christian wife and mother can. Kindly and faithfully did the urge upon her physician the importance of attending to the health of his soul and preparing to meet his God. Sad to relate, that physician found a watery grave on the very day week Mrs. Creighton was buried.

Though her suffering at the last was great her mind was kept in perfect peace until the welcome release came, and she fell asleep in Josus, March 19th, 1881. Much sympathy was shown by all classes, during her illness and leath. Eleven ministers, three of our own, and eight of other denominations, attended the The services were conducted by the Rev. R. Wilson, her pastor, and the Rev. George McRitchie, Chairman of the District, who delivere I anappropriate address. The funeral sermen was presshed the following Sabbath by the Rev. Mr. Wilson, the pulpit and communion rail baving been draped for the occasion.

Our dear departed sister is greatly missed, but

her memory will be long fragrant. She has left a husband in infirm health, who keenly feels his loss, but is greatly sustained in the hour of trial -also an aged mother ripening for the garner, and four children all living to God, meeting regularly in class, and looking forward to a bleesed family reunion above.

R. M. Hammond.

LYDIA MARLATT,

Wife of Mr. Marlatt, of St. Thomas, entered into rest, September 20th, 1881, at the She was born in the Province of New Bruns

wick, and when thirteen years old removed with her parents to the township of Yarmouth, Ont. About thirty five years ago she was happily married to the one who now mourns her loss. Most of the years of their happy married life they spent upon the farm, but about six years before her death they removed to St. Thornes. before her death they removed to St. Thomas.
Sister Mariatt was converted to God about thirty three years ago, in revival services held by the late Rev. James Bell. Six months later her husband joined her in the service of the Lord. They at once identified themselves with the Methodist people, and became attached to our special means of grace. At a camp meeting held at Belmont about ten years ago, by Dr. and the late Mrs. Palmer, when the doctrine of holinese was made a specialty, Sister Marlatt received that richer baptism of the Spirit. Her life was consistent with her profession. Those who knew her best are most ready to acknow-ledge the purity of her life. She was fully de-voted to God, and for many years lived in conscious acceptance with him. Being naturally of a retiring disposition, she took great de-light in the class-meeting, and other means of

About a year before her death she received a heavy blow in the drowning of her daughter Edith, from the effects of which she never fully recovered. Her strength gradually gave way, but yet so gently, that no one seemed to and, surjet so genery, that no one seemed to expect so speedy a passing away. She often spoke of the sweet rest in heaven, and so she at length entered "the rest that remaineth for the people of God."

JOSEPH THOMPSON,

of Switzerville, Ernesttown, was born on the 19th of August, 1819, in Albany, N. Y. His parents emigrated from Queen's County, Ireland, intending to make a home in America. They were not satisfied with the States, and with their family removed to Canada, and settled in the vicinity of Old Switzer Chapel or Church. Joseph in his twenty-second year, together with other members of the family, among whom was his brother, the late Rev. James Thompson, was converted in the old Empsy School-house, at special services held by the Lutheran and Wesleyan ministers. He joined the church and subsequently was appointed classchurch and subsequently was appointed class-leader, which office he held until within a few months of his decease. For many years he sus-tained a Sabbath-school in the school-house where he was converted. In the providence of God, about fifteen years ago, he was afflicted with an attack of inflammatory rheumatism of an excetional form, which deprived him of almost all power of the upper and lower limbs. He deeply lelt his helplessness, particularly his inability to walk. During this period he tendered urgently his resignation as class-leader to each superintendent of them. dent of the Newburgh Circuit, but none of them felt free to accept the resignation. At the com mencement of this last summer, he in company with his beloved wife, went on a tour among their relations in Western Ontario; and while after a short illness he died at the home of his son Allen, at Dresden. His remains were brought to his late residence, and, on the 27th of August, 1881, according to the usage of the Methodist Church were interred in the Old Switzer Cemetery, in the presence of a numerous company of relatives and

Brother Thompson, as he said of himself, was a sinner saved by grace; as known to us he was a consistant humble Christian, a devoted Methodist, a systematic class-leader, and worker in the vine yard. His private life was both an illustration yard. His private life was both an illustration and proof of the words of Paul, "Godlinese is profitable unto all things, having promise of the life that now is, and of that which is to come." He left his family not only provided for, but also the legacy of an example and a life well spent. His last words, whispered exultantly to his wife, were, "I shall soon walk."

D. C.

MRS. ELIZABETH WHITING. The deceased was the widow of the late Rev. Matthew Whiting, of blessed memory. She was born in the state of New Jersey, United States, and died in Norwich, Ontario, in the month of December, 1880. She was united in marriage to her now sainted husband in the year 1821, and with him entered the itinerancy of the Metho-dist Church in this county, in the year 1828. Few of our people—the aged only who still linger amongst us—can form a correct conception of the hardships, trials, and privations which the the hardships, trials, and privations which the ministers of that early day, and their devoted wives endured. Their devotion was worthy of the most heroic period in the history of the Christian Church. In the trials of those early days our departed sister willingly, nay gladly, participated, adopting as her motto, "I can do all things through Christ who strengtheneth me."

Her disposition was sonerous and procedure. Her disposition was generous and unselfish, for-getful of herself and her personal comfort, in her anxiety to promote the comfort and happiness of others; she was emphatically a Methodist of the old type, having no desire to mend the rules of the Church, but to keep them for conscience sake. Much of her precious time was spent in the closet in sacred communion with God, con-sequently she realized the truth of the divine promise, "They that wait upon the Lord shall renew their strength." She sought opportunities for usefulness, and in private as well as in public, labored earnestly, perseveringly, and successfully in leading souls to Christ. Sabbath desecration was to her particularly shocking, and she strongly deprecated conversation on secular things on the Lord's day, and both by precept and example maintained the sanctity of that day of rest. To the last she was regular in her attendance at the house of God; she was an example of punctuslity worthy of imitation. It was a matter of conscience with her to be in the sanctuary at the time appointed for commencing the service. For twelve years past she strictly observed the Friday of each week as a day of fasting and prayer, re-fusing to allow things of trifling importance, or even the performance of the ordinary duties of life to interfere. In relation to her religious experience little need be said. In the class-room, and love feast her testimony to the passes and love-feast, her testimony to the power of Christ to save from all sin was clear and unmis-takeable. The writer remembers well the last time she met in class, on that occasion she was very happy, being in conscious possession of the love which passeth knowledge. Her oup was full. She concluded the relation of God's gracious dealings with her saying, "Now here's my heart and here's my hand to meet you in that heavenly land." That was the last Sabbath she spent in the Church telow. Her removal by death was sudden and unexpected. Paralysis deprived her state of the power of speech, and she lingered for a few days in a state of unconaciousness from which

in the growing piety and intelligence of her, she did not recover, consequently she was unable children, and in the respect and confidence of the entire community, when sickness palsied the those whom she dearly loved. This is of comhand of the faithful toiler. It was now her paratively little consequence. Having lived a privilege to show that divine grace can enable his of faith in the Son of God, she died the

JAMES SHRIMPTON,

Of Stamford, departed this life on the 10th of April, 1881. He was born in Wiltshire, England, August 8th, 1808. Was converted to God at the age of twenty-two, at a revival meeting in the Primitive Methodist Chapet. Soon after his conversion he was appointed exhorter, and, two years after, he was put on the Local Preachers' Plan among the Primitive Methodists; and continued a faithful and acceptable Local Preacher in that body until his departure from England, which took place in 1858. He then settled in the township of Stamford, Ontario, where he remained until the day of his death. He immediate ately connected himself with the Wesleyan Methodist Church in that neighborhood; and as Local Preacher, Class-leader, and Sabbath-school Superintendent, he futhfully served the Church, and was very useful. During all the years of his connection with the Sabbath-school he was absent only two or three Sabbaths. He was a subscriber to and reader of the CHERGIAN subscriber to, and reader of, the CHRISTIAN

GUARDIAN, for twenty years.
We seldom meet, in the common walks of life, a man equal to Father Shrimpton. , He was a man of an unusually well-bulanced mind—his judgment was clear and sound. His urbanity. than ordinary. As a consequence, he was respected by all who formed his acquaintance; and his influence in the Church and neighborhood was quite salutary. He is greatly missed; and his place in the Church and Sabbath-school in Stamford, will not be easily filled. He has left belief wild wild are all of Thom. behind a widow and six children, all of whom are members of the Church. May they all emulate his example of faithfulness to God and his Church, and meet him in heaven! 8.W.

ANN OSBORN.

The subject of this brief sketch was the beloved daughter of David and Mary J. Osborn, of the township of Kennebec, on the Arden Mission. She was born on the 29th of June, 1859, and died on the 29th of September, 1891. She was a most amiable young lady, and al-though for several years she has been lingering under that blighting disease, consumption, yet her kind disposition remained the same. She remarked to her father how good it was to have kind friends in sickness, yet it was "still more cheering to have Jesus." And at another time, when I said I thought that nothing but the "blood of Christ was any use to her now," al-though I spoke to her father, she gathered as it were every particle of strength and said, "It's all I want." I never saw a young lady so willing to die or live. "Not my will but thine be done," was the atmosphere in which she lived, and the last word that pessed from her dying lips was "Jesus," and then departed to be forever at rest.

N. B. Topping.

Was born in the City of Dublin, on the 25th of October, 1819, and came to this country with her parents when she was about eight years old. Her parents resided in the City of Quebec for Her parents resided in the City of Quebec for many years, where she also resided for many years after her marriage, her husband being one of the old merchants of the City of Quebec. After spending a few years in St. Giles, P.Q., they moved to this place, where both have gone to their everlasting home. Mrs. Cox was a quiet, faithful follower of the meek Redeemer. She lived and enjoyed a genuine Christian experience, and died as she lived, trusting in Christ. Her sorrowing family can rest in hope, and may they so live that all may meet her in heaven. may they so live that all may meet herin heaven. May they follow her as she followed Christ. N. B. Topping.

Miscellaneous.



CANADIAN PACIFIC RAILWAY.

Emory's Bar to Port Moody NOTICE TO CONTRACTORS.

FENDER FOR WORK IN BRITISH COLUMBIA

SEALED TENDERS will be received by the under-signed up to NOON on WEDNESDAY, the list day of FEBRUARY pest, in a lamp sum, for the construc-

Fig. 18. That portion of the road between Port Moody and the West-end of Contract 60, near kinory's Bar, a distance of about 85 miles.

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 Ottewa, after the 1st Jannary hoxt, 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 information 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 Canale, and marked Tender for C.P.R."

P. BRAUN.

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

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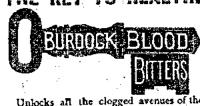


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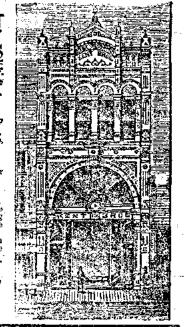
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The New York Independent, a large thirty-two page weekly will be clubbed with the METHODIST MAGAZINE, for \$2 to ministers, instead of \$3, the regular price; at

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Mr. Telfer will also preach in the same church on Sunday, the 27th inst., at 11 a.m. and 7 p.m., and hold Evangelistic services during the week. All are invited.

FOUR DAYS' MEETING. FOUR DAYS' MEETING.

Four Days' Meeting will (D.V.) be held in the Merritt Church, Calstorville Circuit, to begin on Monday, December 5th.

The following brethren will preach: December 5th and 6th, Rev. J. H. Stinson (Rainham) * Dec. 7th, Rev. J. G. Foote (Fort Colborne); Dec. 8th, Rev. C. R. Morrow (Fenwick).

Service at 1.30 and 7.30 p.m. of each day. All are cordially invited to attend these services.

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The following sums have been received: Omemee 20 00
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MARRIED

On August 15th, 1881, by the Rev. S. Cleaver, B.A., at the residence of O. J. Phelps, Esq., Merriton, Mr. Frank Jonas Duly, of Brighton, England, to Miss Elizabeth Brewer, of London, England.

On August 16th, 1881, by the Rev. S. Cleaver, B.A. assisted by the Rev. C. Perrin, B.D., of Chicago, at the residence of the bride's unche, O. J. Phelps, Esq., Merritton, Mr. Frank Gooderich to Miss Kate M. Hars, both of Auburn N. Y.

Auburn, N. Y.
On Oct. 17th, by Rev. S. Cleaver, B.A., at the residence of Samuel Pettigrew, Esq., Mr. James Pettigrew to Miss Sarah Rogerson, both of Toronto.
On the 26th ult., by the Rev. D. G. Sutherland, B.D., LL.B., of St. Thomas, at "Willowhurst," the residence of the bride's parents, Mr. Wesley M. Kirkland, Chemist and Druggist, Springfield, Ont., to Sarah M. S., eldest daughter of Thomas Bainard, Esq., near St. Thomas, Ont.

Ont.

On Wednesday, 2nd inst, by the Rev. J. W. Holmes, at the residence of the bride's mother, Mr. William Gartwright, of the village of Nelson, to Tamar Alice, youngest daughter of the late Wm. Sinclair, Esq., of Nelson township.

On the 3rd inst., by the Rev. R. N. Woodsworth, at the residence of Mr. Jas. Briggs, Ridgetown, Mr. Hezekiah West to Miss Sarah Maw, both of Howard. On the 6th inst., by the Rev. A. G. Harris, assisted by the Rev. John Ferguson, (Presbyterian), of Chesley, at the residence of Ira Fulford, Esq., Teeswater, Mr. Archibald Howson to Miss Sarah M. Johnston, all of Teeswater.

On the 9th inst, by the Rev. John Stewart, brother of the bride, assisted by the Rev. John Elliott, at the resi-dence of the bride's brother, Wm. Stewart, Esq. East Norra, Mr. Thomas James Snell, of Hullett Town-ship, Huton Co., to Miss Grace Annie Stewart, of East Zorra Oxford Co., Ont.

On the 10th inst., by the Rev. E. Barrass, M.A., at the esidence of the bride's parents, Omemoe, Mr. Richard On Thursday, 17th inst., by the Rev. J. W. Holmes, at the parsonage, Waterdown, Mr. Edward Harris to Margaret, daughter of Mr. Joseph Canute, both of Page Flanchows.

DIED. On the 2th inst., at Brewer's Mills, Sarah Hayes, wife of the late Robert Anglin, Esq., aged 79 years.

Miscellaneons.

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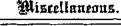
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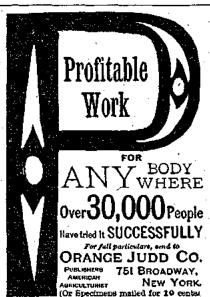
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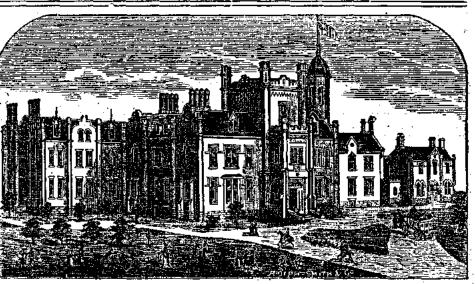
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