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The Christian Guardian

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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 Conference a result of foreign missionary 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 present itself 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 by adjustment; and that the Christian faith 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 with a religious civilization much older than 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 her against the philosophic polytheism of Brahma, or the colossal hierarchy of Buddha, 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 impossible at this time of day to propagate the venerable delusions of the New Testament among the votaries of the Vedas and the Puranas because the pantheism of the Vedas and the scientific skepticism concern-

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 find the Divinity nowhere, and they call God nature. Moreover there is another reason why we ought to despair of planting that Gospel in India if that Gospel is falling back before the advancement of science. The Hindus are nearly abreast of us in modern education. Every new literary work finds 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 review of the scientific history of the past half century and all the transactions of the 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 discarded Bible—popular not merely as a deposit of ancient literature, and in its Anglo-version, a well of English undefiled, but as a revelation of man as a new authority 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 Buddha, the most widely known, the most frequently upon men's lips; and without any exception, from a human point of view, 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 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—that 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 require to look at the catalogue to learn that it was an illustrious master who created those gracious outlines and that rich depth of color. He knows that the work could not have come from any common hand; he sees

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; he knows the hand of the master on the canvas as we know the hand of a friend in a letter. And so there are many who would tell you that their belief in the divinity of our Lord Jesus Christ, which once rested, and rested immovably, on granite foundations of authority, has passed into something higher and better. They read the Gospels, and they see God in the face of Jesus Christ. It is as though they had been with him on the Mount of Transfiguration, and had beheld his 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 mere remembrance, while the glory which they beheld in Christ is like that which shone in the holy of holies—a permanent witness to the presence of God.—Dr. R. W. Dale, in "Lectures on Preaching."

A CRITIQUE ON INGERSOLL.

Colonel Ingersoll's lecture reads as if reported, and is very largely charged with such expressions as "laughter and applause," and "renewed laughter." On 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 laughter," and "roars of laughter," and when the lecturer himself acknowledges, as he does, that "for thousands of years the world has been asking the question, 'What 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 type.

"Laughter," "loud laughter," "roars of laughter," are hardly the remarks which would occur as appropriate interruptions of a lecture upon a solemn theme, delivered by an earnest man, and listened to by a thoughtful assembly.

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 enquiry.

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 undertakes to answer a question which 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 railery as might become the tap-room of a tavern, or the sawdust ring of a bankrupt circus.

If he had been called in as a medical attendant 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 a 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 for myself, I must positively decline the aid of any man who answers the gravest questions of my heart with gibes and sneers, with puns and quips, and seeks to turn my 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 subtract 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,"—laughter out of place, answering wit out of season. Better for the lecturer had he said with 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 chosen 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 crazed Englishman, who for several years has been going about this city dressed in grave-clothes, and with a heavy wooden cross on his shoulder, carries his cross no more. Age and privation had much reduced his strength, and a fit 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 market-places and elsewhere. Probably they regarded him as insane, and we may charitably hope that this was the case, for he had lately begun to assert that he was no other than the Lord Jesus himself. A German lady, who regarded herself as the 'bride of Christ,' and had prepared magnificent dresses in which to receive her Lord, went away to the Jordan, and did not return. On inquiry it 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 religious madness. A young man is now here to whom it has been revealed that the Ark of the Covenant is concealed in what is commonly known as the Porter's Field, and whose object it 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 tribulation.

"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 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, alas! 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 passed, is marred by superstitions and unscriptural 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 family the subject of remark, spreading before thousands of acquaintances painful facts of no possible importance to the general public, but rendered doubly lacerating to the feelings when blazoned in the newspaper.

Perhaps it is worse, as the manner of some is, to seize upon the gossip of the day, and, without investigation into the truth, to publish rumors affecting the integrity and good

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 impossible.

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 what is no benefit to the public. Certainly the evil now complained of is growing and 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 arraignment 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 the shade of privacy, and the Legislature that makes laws for kingdoms. I am the sole, last Supreme Judge of what is right and wrong."

That any man should dare to utter such impious and revolting words is a melancholy 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 working 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. 26.

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 measured; what a vast machinery is concerned in the swing of its pendulum; on what 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 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 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 regard the life of an aged man as lacking in usefulness because wanting in physical activity. The best usefulness as to quality is then realized, and quality in the scales of God outweighs quantity. No service can be rendered to our generation like the calm influence of Christian character. Subtle, permeating, irresistible, what can match it? Light passing through the atmosphere, is observed by day and dampness, but it glides through the upper ether unhindered. Passive virtues in the old are in the ascendancy, and these are

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 heavens. 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 a century in his heart, and writing the Fourth Gospel with a perfected insight of wisdom and an immortal accent of love.—A. A. Lipscomb, D.D.

PHILIP DODDRIDGE.

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, goeth 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 meekness, "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 humble as he could wish, God forbid that I should arrogate so proud a title. In what 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 assured 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, I love every creature in the earth that bears his image; and I do not expect those who, through ignorance, rashness, or prejudice, 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 Spirit reveals the ineffable holiness of God; the purity and reasonableness of his law. Second, in the same moment, our utter unworthiness 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 through a deep sense of divine holiness, and 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 possible.

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 agreeable left, in the way of pleasant and grateful remembrances, to feed on when 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 Sunday-rest confers upon beings.—Professor Gregory.

The Family Treasury.

THE DEATH OF THE FLOWERS.

The melancholy days are come, the saddest of the year,
Of winter winds and naked woods, and meadows
brown and bare.
Heavy is the hollow of the grove, the Autumn leaves
are dead.
They rustle to the dying gust, and to the rabbit's
rattle.
The robin and the wren are flown, and from the shrubs
the jay,
And from the wood-top calls the crow thro' all the
gloomy day.

Where are the flowers, the fair young flowers, that
lately sprang and stood
In bright light and soft air, a beautiful sisterhood?
Alas! they all are in their graves; the gentle race of
flowers
Are lying in their lowly beds, with the fair and good of
our race.

The rain is falling where they lie; but the cold November
her rain
Shall not rain out the gloomy earth the lovely ones
again.

The wind-flower and the violet, they perished long
ago,
And the briar-rose and the crocus died until the Summer
glow;
But on the hill the golden-rod, and the aster in the
wood,
And the yellow sun-flower by the brook in Autumn
beauty stood.

Till fell the frost from the clear, cold heaven, as falls
the plague on men,
And the brightness of their smile was gone from
upland, glade, and glen.

And now, when comes the calm, mild day, as still such
days will come,
To call the squirrel and the bee from out their Winter
home,
When the sound of dropping nuts is heard, though all
the leaves are still,
And twinkle in the sunny light the waters of the rill:
The south-wind searches for the flowers whose frag-
rance late he bore,
And sighs to find them in the wood and by the stream
no more.

And then I think of one who in her youthful beauty
died,
The fair rose blossom that grew up and faded by my
side,
In the cold moist earth we laid her, when the forests
cast the leaf,
And we wept that one so lovely should have a life so
brief;
Yet not unmet it was that one, like that young friend
of ours,
So gentle and so beautiful, should perish with the
flowers.

William Outten 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 men buy horses, he may be in straightened circumstances though he has fifty millions in U. S. bonds. The more money a man has the poorer he is, if he has not learned to moderate his desires as well as to accumulate his supplies. Baron Munchausen's horse cut 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 from the spring was running out behind. An insatiable spirit is worse than Baron Munchausen'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 knot in the Ken-tucky cabin than the man who has lined the walls of what he ironically calls his library with calfskin bindings at so much a square foot. It is always easy to have plenty of money; spend 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 has 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 whatsoever state I am, therewith to be content."—*Christian Union*.

LOVELY OLD AGE.

The lovely old lady is a great treasure in a household, has often agreeable accomplishments 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 than 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 sew furs, to conserve currants, 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 tired of the society of the

growing girls, and who has at twilight the 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 pin cushions. She is very apt at Christmas-time to produce unexpected treasures. To comfort and encourage the faltering, fainting mother when the new cares of maternity 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 grand-ma?—*Anacostia 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 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 squandered by him. He is arrested. He admits "an irregularity," but affirms that he is no swindler; that he intended to make up some time the "loans" to himself, and mourns the "boreavement" 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 snifle 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 kicked—chastened 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 truth is wrong out of them piecemeal, at last." When criminals make a clean breast 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.

Okura Union.

PRESCIENCE.

The new moon hung in the sky, the sun was low in the west,
And my betrothed and I in the church-yard passed to rest—
Happy maiden and lover, dreaming the old dream over;
The light winds wandered by, and robins chirped from the nest.

And lo! in the meadow sweet was the grave of a little child,
With a crumbling stone at the feet and the ivy running wild—
Tangled ivy and clover folding it over and over;
Close to my sweetheart's feet was the little mound upheaved.

Stricken with nameless fears, she shrank and clung to me,
And her eyes were filled with tears for a sorrow I did not see;
Lightly the winds were blowing, softly her tears were flowing—
Tears for the unknown years and a sorrow that was to be!

—*Harpers Magazine*.

CAUGHT IN THE STORM.

The disciples were in the ship on Genesareth with their Lord. As the storm raged about them Jesus reposed quietly in one part of that little vessel as though unmindful of their need of succor. They, in deepest bewilderment, 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 prosperous. 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 elements, 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 haunts 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 bursts 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 unrelieved agony.

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 waters; and there was a calm." He is that

blessed One still, whose voice can hush the wildest hurricane in human souls. There is no storm-cloud so thick that he cannot lift it. He holdeth these waters as in the hollow of 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.—*Presbyterian*.

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 Young's Point, and was to leave in the night 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 out, 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 marring 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 nobody 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 steak bread—the two best articles of food with which we are acquainted—and he may take them in proper quantities, but in a month he will have dyspepsia, if he constantly changes the hours of his meals. It is not the kind of food we eat 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 believe it to rest upon a physiological law. And in view of this law let us consider how you feed your baby. You put to your breast whenever it is uneasy, no matter what makes it cry; if it is hungry, or cold, or has a pin-stick in its back, or is surfeited and had the colic—no matter what may be the cause of its worrying or crying, you treat it with the same remedy—a dose of milk. The little thing does not know that milk is bad for it, 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 is coaxed to dine every time it wakes up.

A baby six or twelve months old should be nursed about eight o'clock in the morning, and it should have time to get all it wants. Every three hours till bed-time, or nine o'clock at night, it should have a good meal, which should be given with perfect regularity. 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. Lewis*.

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*, I've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard bonnet on. How could I hear anything when I could not even see the minister? I wouldn't have worn such a looking thing to church if I had to go bareheaded."

"How did you like the new minister?"
"Oh! he'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 yellow 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 Dorcas Society will meet at Sister Jones' residence—that old poky place." "It seems that you didn't hear much of the sermon?"

"Well, I'm sure it's better to go church, if you didn't hear the sermon, than to stay at home and read the papers; and Oh! Harry, the new minister has a lovely voice; it nearly put me to sleep. And did I tell you that the Riches 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 fudge on Mrs. Jones' parasol is an inch deeper than mine, and twice as heavy! Oh! dear, 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 indignation 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 Glen 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 friends, 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 a wife" is to be run. The distance marked off is generally about two English furlongs—or 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 overtake her before she reaches the end of the race she is free, and he may never trouble her again.

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 husband, 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 pleased her, and she will have him, she has only to lag in her flight, and allow him to overtake her; and if she be particularly struck—if she would signify to the lover that his love is returned—she can run a short distance, then stop and turn, and invite him with open arms.

The Lapps are not a moral people, nor excessively honest, but their marriage relations are, as a rule, happy and peaceful.—*Anna*.

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 succumb to it, and then do your best to overthrow it, you are a prophet; and by acting thus, you can help to improve the moral judgment 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 truthful, and honest to the heart's core, and so serve your brother man, your Father God, and your Saviour the Lord Christ. If the Gospel be the example of Christ, this is the Gospel, and nothing but the Gospel.—*Canon Farrar*.

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 fifth. You are interested in the future of your child; take care of the reading matter. There is nothing more injurious to the development of the mind and the formation of 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 earnest 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 obtained 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 sleep soundly, take a clear conscience to bed with you.

Good Words for the Young.

"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! "Thy will be done!"

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 may I lead a life of darkness and despair,
Oh! 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
I've forgotten by me. Oh! at the last,
May I see Thee with Thy doubts and sorrows cast,
And cry, "Thy will be done!"

So may I pass through life, and when 'tis o'er,
May I stand safely on the heavenly shore,
And peaceful rest, where I shall need no more
To say, "Thy will be done!"
—*Christian at Work*.

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 Murillo.

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 water.

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 executed by a mulatto, Sebastian Gomez, who was once the slave, then the pupil, and in time the peer of his illustrious and high-minded 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 seniors, 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 canvases, run errands, and be ready at all times to answer the capricious demands of these high-born and imperious youths.

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.

Intellect, wit, memory, judgment are all good endowments; but none of these will lead to excellence if one has not a habit of industry and steady application.

Sebastian Gomez, 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 fancied 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 man-stick, or moving an easel for some artist student.

"How droll it is that the sky 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 connoisseur," 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 the first harshness in my coloring of this St. Catharine'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 seniors lightly commented upon his criticisms. There came a time, however, when the poor mulatto received from their lordly lips far 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 servant 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 name, Sebastian, shall go down to posterity only in company with mine; your fame shall

complete mine; coming ages, when they name you, shall call you "Murillo'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 1690.

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 bony 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 wore 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 whirr! 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. Farmer 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 the 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.

How swift his motions were! No man could swing his arms like that. Chipmunk 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 the wheat in?" whispered Gardner. "Will he 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 cheeks 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 Whirr! 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 eating, like you and me. If there were many such thieves around, though, we might have to trap or shoot them." The field will be reaped 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 mill should be pulled down. The miller made no resistance, but folding his arms, quietly remarked:—

"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 descendant 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 so 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 intelligent faces present a marked contrast to their kinsfolk who are still Buddhists or Pagans."

All Letters containing payment for the Christian Guardian, Methodist Magazine, S. S. Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto.

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

CHRISTIAN GUARDIAN.

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SEE SUPPLEMENTARY PAGES FOR DR. TALMAGE'S SERMON, &c.

THE COMING YEAR.

AN ATTRACTIVE PREMIUM.
We direct the attention of all our readers to the Book-Steward's announcement, on the last page, of premiums for the GUARDIAN and Magazine for 1882. Every subscriber to the GUARDIAN for 1882, whether new or old, by giving an additional thirty cents with his subscription will obtain a copy of "THE FLOWERS OF THE GRASS MARKET, OF SOUGHT AND SAVED," by Mrs. H. B. PAULI, author of "Tim's Troubles." This is a capital book, interesting and instructive, and presenting pure moral lessons of life and duty in a very attractive manner. It contains 340 pages and five full-page illustrations. The English edition, stereotyped plates of which have been secured by the Book-Steward, is here for \$1.50. Old subscribers, who have for years read the GUARDIAN with interest and profit, will need no inducement of this kind to renew their subscriptions; but they can render good service to the paper by mentioning this offer to their neighbors, and asking them to subscribe. This book will shed gleams of light and gladness among the young people of many a Canadian home this winter.

ANOTHER LIBERAL OFFER.
In addition to the attractive and valuable premium offered above, the CHRISTIAN GUARDIAN will be sent free, from now till New Year, to all new cash subscribers for 1882. Our agents and friends will see that this offer makes it important to BEGIN THE CANVASS EARLY. The earlier they ask persons to subscribe, the greater will be the advantage they can offer them. We earnestly ask our brethren and friends, in all parts of the country, for an early and thorough canvass this year. They should aim at placing a copy of the GUARDIAN in every family connected with our Church. By doing this, they would promote the prosperity of every department of our Church work, and bring a powerful educational agency into hundreds of families now suffering for lack of literary and religious instruction. We do not deem it unreasonable to ask that we should be able to report this year a NET INCREASE OF TWO THOUSAND SUBSCRIBERS, after making up for unavoidable losses.

NOTES FOR INCREASED EFFORT.
There is no want of weighty and pressing motives for increasing effort in this work. The GUARDIAN is no private enterprise of Editor or Book-Steward, but an important Church agency that has a strong claim to loyal support. As regards its editorial management, though no paper can hope to please everybody, the GUARDIAN has received warm commendation, not only from its Canadian patrons, but also from many intelligent readers in Great Britain and the United States. The extensive circulation of skeptical, trashy, and perverting literature makes it our bounden duty to counteract these corrupting influences by supplying the families of our people with wholesome and instructive reading. There can be no question that the Church which most extensively uses the religious press, as an instrument in her work, will exert the most powerful influence upon the future of this great and growing country. Some of the brethren have made a good beginning already. We look expectantly for a forward movement along the whole line. Now, brethren, we have stated the case frankly, let us have a hearty and encouraging response from every circuit.

THE EDUCATIONAL SOCIETY.

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 \$1,500 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 sustentation 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 intelligent and educated congregations of the future will only be held to the Church by an educated 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 to put forth a few green leaves of Missionary effort if the heart of the tree is decaying, if we are losing the fountain of our strength in our hold upon the men at home, who will form the Canada of the future. Missionary effort and Evangelization are all important; but if we fail to be a teaching Church, we shall fail to secure, consolidate, and render perfect and permanent, the work which God has placed in our hands. We are glad to see that the Ecumenical Conference has spoken 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 world's intellectual progress with the spirit of religion, and of adorning the religious life of the age with all the graces of intellectual culture. We think the time has fully come when the literary qualifications demanded of all the candidates of our ministry should not be lower than University matriculation. We can see no danger

whatever of excluding men called at God by such a requirement. All our Conferences feel the need of a rigid sifting of candidates. But how are they to be sifted? Every thoughtful man will see the difficulty of 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 attainment 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. We 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 Melis, 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 arguments which our Arminian brethren bring forward 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 true, it follows that God creates multitudes of human beings in order to damn them. Ingersoll uses the very same argument against the doctrine of eternal punishment. Here are his own words: 'The dogma of eternal punishment rests upon passages in the New Testament. This infamous belief saves 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 eternal 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 damnation 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 from "T. F." Arminians do not say, "in order 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, except 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 respecter 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 as now, are in harmony with the freedom of choice he has given them, and the responsibility which rests on that freedom; and that differences which exist among men here, as the result of their use or abuse of the Divine blessings, can never be justly made to appear parallel to the election of some men to eternal glory "without the least foresight of faith, good works, or any conditions performed by the creature," and the ordaining of other men before they were born, without regard to their works, to eternal dishonor and wrath.

Our Calvinistic critic must admit that there is a wide difference in teaching that men, for whom Christ made full atonement, and for whom salvation was provided, which they had power to accept, are exposed to eternal suffering, as a consequence of their own wilful rejection of Christ and resistance of the drawings of the Spirit, and the doctrine, that those who are lost are excluded by a Divine decree from the number

of the saved, left without an atoning substitute in suffering, and obedience to do for them what Calvinists represent Christ as doing for the elect, and condemned to 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 to agree with anything said by infidels, he 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 authority?

LAY-PREACHERS OF METHODISM.

The great usefulness of local preachers in extending and establishing Methodism is freely admitted. To the consecrated and 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 officers in the Methodist corps, and they have proved most useful, and very necessary helpers of the chief officers—the regular preachers. We have the order still, but in some parts of our work "its occupation is gone," or very much circumscribed. The semi-congregational form which our work is 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 sometimes 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 preachers—though 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 possessing the necessary qualifications. Any man, be he ordained or unordained, must be able to teach in his preaching, and to do it with facility and power to be acceptable 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. The 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 life, 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 gone, though he be gifted with Puseyian 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 lay-preaching 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 lay-preachers. 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 is being done by other denominations and the Young Men's Christian Association; and a

little by some of our own churches; but there is plenty of territory unoccupied. The Church should give more attention to this kind of work. We are in danger of losing 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 sweetness" of godliness, is doing the grandest work possible for the future welfare of the 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 strongly in a paper read at the Ecumenical Council. He says:—

"Lay-preachers are needed as much—yes, more—in large cities than in the rural districts. Why? Laymen 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. We are settling down, with regular pastors, to have a quiet, genteel, good time. The smoke of battle has disappeared, and the hot firing of the old warriors are heard no more. The outposts are neglected, the thousands who daily and nightly congregate in drinking saloons and dens of iniquity have no warning, the crowds of pleasure-seekers who seek the Sabbath into a holiday of amusement, are not disturbed by the stern rebuke of 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 sounded all the depths and shoals of unbelief. We are indebted to the N. Y. Independent for a brief statement of these remarkable confessions and statements of one, who, to say the least, is not a partial witness in favor of Evangelical orthodoxy. He complains that his work 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 significant:—

"As to the factor 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 reactions of ignorance and superstition, and 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 personal 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 in 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 concerning 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 what I regret my past work here, for there is much that needs to be reformed and all systems of revealed religion, even admitting the foundation 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 materialism, there has been a growing suspicion in me that there might be something behind or below what we call revealed religion of which the scientific thinkers of the age are beginning vaguely to distinguish as an influence that cannot be accounted for at present but which, nevertheless, exists. I said a moment ago

let scientific investigation go on, by all means. Not that I see any harm, but I am sure that the further it goes the more clearly the scientific men recognize a power not yet defined, but distinctly felt by some of the ablest of them. This question has presented 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 my admission, I would say: 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 the world, 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."

DON'T GIVE IT UP.

Don't give up your GUARDIAN. Its silent influence in your family has been worth far more to you than the price of the paper. Look over any number of the GUARDIAN, column after column, and you must admit that there is a rich variety of entertainment, information, and instruction for 25 cents. A house is very desolate without a religious paper. One of our subscribers recently wrote as follows: "Enclosed please find \$2 for GUARDIAN. You cut my name off in the spring, I felt it a little rough, but I suppose it was law. I felt lonesome without it. Send it on immediately." Others have had the same experience who may not have so frankly confessed it. In connection with the expression of a kind wish for the complete restoration of the health of the Editor of this paper, the N. Y. Christian Advocate is good enough to say: "Among the 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. Jones, 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. Jones, 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 and ability as a teacher, but still more because of her valuable and wise supervision of the pupils, in relation to manners and social 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, he has an honorable record as a public man. At 27 he united with Richard Cobden to overthrow the Corn Laws. He entered Parliament in 1843, and in six years saw the unconditional repeal of the Corn Laws. In 1857 he became temporarily unpopular for opposing the Chinese war, was defeated in 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 subservience 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 circumstances, 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 Ultramontane efforts to induce the Spanish Government to interfere with Italian politics in favor of the temporal power 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 peroration was on the necessity of progress and liberty combined with the mutual benevolence of the Liberal Cabinet and the Democracy.

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 Ingersoll, 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 blasphemous 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 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 infidelity in Shaftesbury Hall in this city; and as the author of a book named "The Problem of Problems," on the same subject. His statements respecting the early life and 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 hardly venture to put such statements in print, if he cannot prove them; for he has laid himself open to a suit for slander and libel, unless he can justify his damaging statements. If a tithe of what he publishes is true, Ingersoll has no claim to teach morals or criticize 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 intoxicated persons, and for closing the drinking-house in any village by the district governor, if the council, through their agent, conduct it in an improper manner. This scheme, which somewhat resembles the Gottenburg system, will be probably put in force 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 revised Greek text which the translators have shown; but there is widespread dissatisfaction with the extremely literal rendering of idiomatic Greek expressions. They have frequently been more anxious to give the exact English word corresponding to the 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' Version 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 belittle 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 in 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 precious treasure of faith with which divine goodness has made you rich.

High Church Charity and Liberty.

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 endorsement." 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 hands, 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, Colonoite, 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 Eugenie.

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 servants 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 Wolsley, 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 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 do, 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 a 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 Monroe Doctrine in 1881," 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. Then 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 judgment and the sympathy of Americans in the struggle now going on across 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, Jr., 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 Federal Taxation.

We have received from the National Society of Education and Oratory, (J. H. Bechtel, Philadelphia) the *Elocutionist'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 Rev. J. L. Barrows, D. D. There are extensive outlines of several other sermons, editorial suggestions on Texts, Homiletical Illustrations and Book Reviews. This magazine costs only \$1.50 per annum.

Our Little Ones for November (Russell Publishing 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 illustrations, 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 Territory.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

TWENTY.—Rev. J. W. Savage writes: The revival on the Tweek 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 love-feast was a time of great power—all declaring it good to be there.

QUEEN STREET, TORONTO.—The anniversary of the Queen Street Methodist Sunday-school was held on Monday evening. The programme was varied and interesting, and the attendance was large. Musical selections, with instrumental aids, were given in chorus, quartette, trio, duet, 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 CHURCH.—A correspondent 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 of the Thornhill Church. About one hundred and fifty partook 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. Purkiss 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 family.

SYDNEY, MANITOBA.—A subscriber writes:—A very successful social was given on Friday evening, October 28th, by Mrs. Alcock, four miles from Sydney. The night was cloudy, thus preventing many from a distance attending, because of 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 Alcock and Mr. Ashton Andrews, of Millford, 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 Alcock 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.

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.

ATLANTA.—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 by-and-by.

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

LYNDEN CIRCUIT.—Our second Quarterly Meeting was held at Lynden, on the 6th inst. The Rev. Francis Coleman, of Hamilton, preached with apostolic fervency andunction, 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 minister, kindly, without solicitation, withdrew his

own appointment, and came himself, together with his congregation, to our service, and united cordially with us in all the exercises of the Quarterly Meeting. "Behold, how pleasant it 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, \$10 was realized. Speeches were delivered by the pastor, Father Mounier, and Revs. Gee and Cookman. Thos. Parry, Esq., occupied the Chair. The Florence Chord 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 Reid; Treasurer, Sabius Davey. We hope our Conference Temperance Secretary will take a note of this, and place us where he thinks we ought to be.

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 Revs. Messrs. Langford, Dr. Burns, Ross, Philip, Crossley, and the pastor, the Rev. J. Wakefield, who presided. The President and Mr. Philip delivered very appropriate addresses, and the services, altogether, were among the most successful ever held in the church. The choir sang admirably. —*Sincoo 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 14th 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 most excellent 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. Philip, M.A., pastor. There was a large audience in the lecture-room of this church on Tuesday evening of last week, on the occasion of a social and literary entertainment, given under the auspices of the Ladies' Aid Society. The programme had been provided with great care, and was a most enjoyable one.

PORT 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 tea-meeting 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 Wal-lace 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 it. 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. Lan-caley, and J. H. White, whose addresses were well appreciated. Our funds will equal last year, and we hope to be a little in advance.

INGENSWILL.—J. A. Williams, M.D., Recording Steward at Ingenwill, 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 successful 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 religious 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 beautiful 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 pastor, the Rev. D. E. Brownell."

MONTREAL CONFERENCE. HENDERSON.—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. After a sermon by Rev. E. A. Stafford, A.B., Chairman of the District, dinner was served,

which was followed by addresses by Rev. Messrs. Stafford, Hardie, Longley, and Cliphams. \$180 were contributed to the reduction of the debt on the church. In the evening there was a large attendance at the tea-meeting.

RIVER 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 Sunday-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.

DAVILL.—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 kalsomed; 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 laid 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 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 Sherbrooke, 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*.

BROOKVILLE.—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 contributed 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 missionary 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 names 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, riches, the 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 of no sufficient avail, and that the only sure refuge was Christ. At the prayer-meeting following, the Rev. Mr. Forsey read a letter he had received from an earnest Christian worker, stating that half the night before had been spent in prayer for the increased power and continuance of the work, tendering Christian sympathy, and expressing the hope that greater things would be seen. Mr. Forsey 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 from sin and fear, while others expressed their determination to find "the pearl of great price." The pastor asked for written requests for prayer in behalf of friends and acquaintances unaved; one was immediately handed in, with doubtless more to follow. The people of Sherbrooke Street Church are loyally rallying round their pastor. Members of other churches are also assisting generously. All are awaiting a larger fulfillment of the promise, "I will make the place of my feet glorious."

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 Messrs. Stafford, Dillon, Soriver, and Spearman. After tea the meeting was organized 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 1,864. 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, Graham, Forsey, R. F. Palmer, Coates, Tees, and Mathewson took part. The meeting was marked with such spiritual interest and adjoined 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 the congregations on the Sabbath, and a fourth on Monday evening. Bro. Keam and myself took the remaining services. Bro. Crosby did us 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 giving 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 brethren are greatly cheered with the increase in their appropriations. CHAS. FISK.

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 of enlarged missionary contributions. "Let the whole line advance," should be motto.

CASH RECEIPTS—ORDINARY FUND.
Bradford, per Chas. M. A. 40 00
Farkdale, per Rev. T. W. Campbell 12 00
Otterville, per Conf. Treasurer 25 00

RELIEF AND EXTENSION FUND.
Rev. J. A. Clark, per Rev. D. D. Currie 65 00
Wm. Hall, M.A., 3rd instal. 30 00
Percy, per Rev. A. Dosses 43 00
Rev. Wm. Burns 10 00
S. D. Chow 10 00

PERSONAL ITEMS.

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

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

On the 17th inst. a number of the friends of the Sheffield Appointment, of the Branchion 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 accept the chair of Geology in the Massachusetts 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 that circuit, and expressing high appreciation of the many excellencies of this brother, his activity, usefulness, and liberality as a Church 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 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 expired upon his long sleep. He had filled nearly every prominent position in his Church, and was seventeen years Editor of the *Bowmanville 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 Detroit 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 eloquent classes; and has entered upon his circuit work full of hope. His Canadian friends will note his new address.

We learn from the *Detroit Evening News* that Rev. Jacob Freshman's lecture on the "Manners 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 treatment of the subject."

NEWS OF THE CHURCHES.

THE old Catholic bishops Reinkens and Herzog, recently attended a meeting in Cambridge, England, where they and their movement were 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 the 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, 73. The adherents of the Church of England number 8,768, the Presbyterians have a membership of 1869, the Roman Catholics 11,095, the Armenians, 649; the Greeks, 113; the Lutherans 323; the Wesleyans and Baptists, 1,349; the independents, 346, and denominations not specified have a general membership of 5,662.

NOVA SCOTIA.—The members of the Mission Board of the Nova Scotia Conference met in the Grafton Street vestry, Halifax, on Tuesday week last. Most of the business was transacted in the course of the day. A single sad feature is noted—the fact that the average deficiencies on the missions throughout the Conference, in case the membership on each raises only the same amount as last year, must be about \$340. It will be remembered 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 their respective pastors.

NEWS OF THE WEEK.

—The *Daily News* learns that John Dunn has notified the British authorities that he is a candidate for the throne of Zulusland.

—The *Times of India*, published in Calcutta, announces that General Sir Frederic Roberts will succeed General Sir Garnet Wolsley as Quarter-master-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 edification of seminaries and consistories, and the complete separation of Church and State.

—Queen Victoria completed on October 25 a reign of forty-four years and 128 days, which is just 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 Chalmers Lacon, 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 Douchant to be Ambassador at London.

—Brookville 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 Brookville, a gentleman highly esteemed by the community.

—It is stated that the Pope will consult 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 suppressed by the *Freeman's Journal*, has been published in circular form. Parnell reminds the people 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 free land, but an independent, prosperous Irish nation."

—A horrible report from Cape Coast Castle, Nov. 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. Such wholesale massacres are known to be a custom with the king.

—Accounts of wanton outrages continue to come from Ireland. McManis, 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 ballist near Ballyhannis, 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 regret 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: Murder, 2; firing at person, 7; cutting and maiming of the person, 1; arson, 23; maiming 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 old 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 landlords and tenants without going into the court are very frequent.

—Ireland continues disturbed and unsettled with frequent outrage. 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 of 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 crimes."

—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 12th, 1878, the judgment of the lower Court being that the Mayor was entitled to thirty 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 oaths of secrecy, 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 England, 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:—

Oh, God! forgive, if when thy loving hand
Severs the links that bind our souls below,
With sudden shocks and blinded eyes we stand
Bewildered, stunned, and feeling 'neath the blow.
Thou knowest our poor vision cannot reach
Thy wonderful designs to us unknown;
Thou seest us strive, 'ere whilst our poor hearts bleed,
To sever from those hearts "Thy will be done!"
It seems so dark to tread life's pathway 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 wander in our agony if sought
Were left unsaved, our presence one to save
If any still by human science taught
Might have availed to snatch her from the grave.
We travel back, with memory for our guide,
And gaze on scenes that mock our aching sight:
When she, her mother, her father's pride,
Made our bright home an Eden of delight.
We watch again her opening charms expand,
The bright, rare, loveliness, and winning grace.
We see her, grasping knowledge by the hand,
Glimpse to his temple, there to win a place.

The love of beauty that her young heart fired
Found rich expression in her well trained skill;
The melodies that her rare soul inspired
Had power all listeners' hearts with joy to thrill.
But not in earth alone she sought her bliss;
To the Great Source of happiness she went,
And her crown of pure bright loveliness
Shone as her fair rose celestial fragrance lent.
We see her as we saw her on that morn,
Leave father, mother, with a parting kiss,
Noble, sweet, and true, on Love's bright wave borne
Into the haven of immortal bliss.
We see her yet again, when Heaven gave
A cherub infant to her heart and home,
And yet again we see her, when the grave
Had from her sight that darling in its gloom.
And, from those recollections, we hear her voice
With sorrow that bereaved ones only know,
From Nature's quivering lip the cry upstart
Convulsively "Ah! why must it be so?"

Mourner! Look up! your darling is not dead!
Dark! The Faith speaks. Sorrow not without hope.
Dust with the dust is sleeping all our dead,
From their dark graves shall wake the sleepers up.
But she, the ransomed spirit, she is blest
Beyond what we can wish or comprehend.
Rest God in darkness, for He knows best;
Bless him submission every thought to bend.
And then, her chosen one, whose widowed heart
Rejects all consolation earth can give,
Remember, 'tis but for awhile ye part:
Train thou her babe again with her to live.
The meeting place is just before, and there,
In holy transport ye shall see and own
God shed all things away, and they who bear
Earth's heaviest cross shall wear Heaven's brightest crown.

Correspondence.

THE PRESIDENT'S LAMENTED DEATH.

Sir.—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, should have been constantly dosed with brandy, and, as no doubt is the fact, was kept, almost constantly, in a stupor of insensibility from the effects of stimulants and narcotics.
But there are hundreds, all over our land, passing away from friends, and into eternity, under the 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, twenty-four hours before she died. He found her decidedly better, and was shocked to learn, so soon afterwards of her death! He was so grieved and saddened when he learned of the manner of her departure. "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 formerly lived; and in it I found the notice of the death of an old acquaintance and friend, who had been dosed with brandy, and, as I read on I learned that he died from an overdose of laudanum! He was a poor man, and leaves a large family of helpless children.
A few 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 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 "old, old story." He was taken suddenly with a painful bowel trouble, was given opium, went to sleep and died!

We had the sad case of the Captain of the *Albatross* in the *Guardian* of Oct. 19th. But it is needless 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 die, and who was shocked to learn, so soon afterwards of her death! He was so grieved and saddened when he learned of the manner of her departure. "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 formerly lived; and in it I found the notice of the death of an old acquaintance and friend, who had been dosed with brandy, and, as I read on I learned that he died from an overdose of laudanum! He was a poor man, and leaves a large family of helpless children.

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up, sustains, and, when injured, repairs our bodies, began rapidly to lose control of its domain, when death took its place, and destruction commenced.

Certainly the most favorable condition under which the human system can endure 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 general 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 defend 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 system.

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 repair.

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 forces, the one to heal, the other to destroy. The bruised and lacerated parts are partially given over to the latter, but the vital power surrenders only so much as it cannot use in repairing the breach. Nature rallies her forces "all along the line" of injury, and sets her "thus far and no further"—the "line of demarcation."

And when she has cast off all the useless, useable broken material, separated during the process of suppuration, she then commences to build up the broken-down parts, by filling in material in the shape of granulations. The material must come from within; and, in order not only that it be properly prepared, but also that the unquarried parts of the wonderfully-contrived system, that are constantly engaged in "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 (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. Beautiful, delicate, God-like work! And yet men (so-called scientific men) ask the question, "Can't all these beautiful processes go on as well when all the sensibilities of the body are benumbed, as when all the senses are free and alert? When they should act as well as when they can't?"

Many of the best medical writers are not slow to condemn the use of narcotics, as well as liquor, and consider them worse than death. One calls opium "a treacherous ally," under which "the appetite and digestive 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, inactivity, and feebleness ensues, which (in children) leads to convulsions, and in adults to the head, glandular, indurations, incurable jaundice, or fatal exhaustion of the vital energies." And, speaking of the usual soothing mixtures all containing more or less opium as having irretrievably ruined innumerable infants, another writer says:—

"It is probable that for forty 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 even where it saved one! The same writer calls opium "the most destructive of all narcotics," and "wishes he could speak through a lengthened trumpet," that he "might tingle the ears of emperors and chancellors in every avenue of their retreats!"

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

In writing of the effects of narcotics, an eminent reformer in medicine says, "Here, too, it is 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 wound; and who can tell how many old and fever sore, cancerous, and ulcerated, and all other, refuse to heal, spread wider and 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 man ever recovered from a severe case of opium, but 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 alcoholic liquors as medicines. One practitioner, who had tried both ways, after giving the fever, severe cold, or calculation, with and without, remarks that his patients treated without liquor, recovered sooner, 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 of such a kind as he could be cured of, and quicker without liquor than with its use.

Much more could be written on this very important subject, but I fear I have already trespassed too much upon your valuable space.

THOS. W. SPANGLER, M.D.

PREVALENCE OF DOUBT.—ITS INUTILITY.

One chief characteristic of the age in which we live is, that it is a time of general questioning. We are constantly called upon to question, to doubt, to establish, and to re-establish. Among the 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 one while a restless spirit arises and expresses unquarrelsome restraint and unwillingness to be bound by creeds or confessions of faith, and the state of unrest prevailing in almost all denominations, in the Episcopal, or Church of England, men of the most diverse views and practice are found, varying from the superstitious rites of Romanism to the broadest rationalism and infidelity. Among the given Presbyterian bodies of Scotland, the same thing prevails. That "a 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 a sacrifice 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 here, can easily be set right hereafter. Men, who are also men of lists. Few have been retained, if any, beyond a very short length of time in the Methodist ministry whose record was not a clear affirmative, in the answer to the question, "Does he believe and preach all our doctrines?" As a consequence, say divergences from the vital doctrine of Christianity, or by Methodist authors, has been at one and the same time, has been almost uniformly the case, that soon as such note is taken, the cry of persecution arises on one hand, and on the other, the man who thus differs from the standards he formerly espoused, is praised for his "independent thought," his "scholarly criticism," and "originality." We have long thought that praise from certain quarters is far worse than the praise that is given to a man's mind that is not so great, and that soon as ever it is uttered, should suggest the propriety of pausing to further inquire as to what has elicited praise from such a source.

But now the question comes to us with great force, it is right, it is expedient, to propound a question which will suggest doubts and tend to unsettle men's faith, and cast a shadow over the gospel? Suggest to a man's mind that the portions of Scripture are inspired, and therefore, of Divine authority, and others not, he will not know which to select, and which to reject. Deprive him of his faith in the atonement of 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? Can they do so? It is hardly enough to say, "If they would, they must." If they would, they will have a false one. We have less to fear from open infidelity, than from those who throw doubt and uncertainty over those blessed truths we have been so long accustomed to receive, and bind with rapture to our hearts. Many are thereby misled, and have so much truth in the Bible that is unquestioned, we cannot but think that it is very regrettable that it is 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 "the crime of the ages, will in the future be a 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 understood orthodox faith of Christianity. It has been tested by millions! Those great central truths of our religion, will in the future be a 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. 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Book-Steward's Notices.

OUR NEW CATALOGUE.

Just ready, a General Catalogue of Books, Sabbath-school Libraries, Sabbath-school and Ministers' Requisites, Maps, &c. We have printed, just now, only a small edition of this very full and complete catalogue, so that we cannot distribute it to all our friends indiscriminately, but will be glad to mail, post free, a copy to any one notifying us by post card or otherwise. Copies have been already sent to friends who have ordered.

METHODIST TUNE-BOOK.

The New Tune-Book, containing tunes adapted to the new Methodist Hymn-Book, is now ready. See advertisement in another part of this paper. As the demand for this book is large, orders will be filled as rapidly as possible, in rotation.

Sample copies mailed, post free, on receipt of \$1.

NEW OFFER OF PREMIUMS FOR "Guardian" AND "Magazine" For 1882.

The offer last year of books of sterling value, at a merely nominal price, to subscribers to the GUARDIAN and MAGAZINE, met with such favor that successive editions to the extent of nearly 10,000 copies had to be printed to meet the demand, the postage alone of which was nearly \$500.

We have secured for this year two books of special interest as premiums. That for the GUARDIAN, is entitled

"The Flower of the Grass-Market; or, Sought and Saved."

By the author of "Tim's Troubles." This is a book of 340 pages, with five full-page illustrations. It will be sent post free to any subscriber, old or new, to the GUARDIAN for 30c.

The premium for the METHODIST MAGAZINE is

"Paul Meggitt's Delusion,"

a Story of English Methodism, and other Tales." By the Rev. J. Jackson Wray, author of "Nestleton Magna," etc. This is a book of about 300 pages, with five full-page engravings. It will be sent post free to any subscriber, old or new, to the METHODIST MAGAZINE for 30c.

Both of these books will be printed on heavy toned paper and substantially bound in cloth.

WILLIAM BRIGGS, Book-Steward.

P.S.—The great cost to which we will be put to produce these books and give them at the nominal price of 30c each, constrains us to ask our friends to send, whenever possible, the money at the same time that they order the book or books. By promptly paying in advance our friends will save us from the liability of duplicating orders, and also save us the cost of a clerk's time.

CLUBBING ARRANGEMENTS.

In answer to several enquiries, we would say that the clubbing arrangements, whereby either *Harper's* or *Scribner's* Magazine can be obtained with the CANADIAN METHODIST MAGAZINE for \$5, instead of \$4, the regular price, will be continued for the coming year. The price of the METHODIST MAGAZINE is \$2 a year; of *Harper's* and *Scribner's* \$3; of *Harper's* and *Scribner's* and *Harper's* or *Scribner's*, \$5; MAGAZINE and GUARDIAN, and *Harper's* or *Scribner's*, \$8.50—full price, \$8.

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 \$2.50 to others.

Wide Awake, a young folks' magazine, of eighty large pages per month, handsomely illustrated, price \$2.50 a year, will be clubbed with the METHODIST MAGAZINE for \$1.50, in addition to the regular price. Specimen free. This Magazine has been adopted by the Methodist Book Concern, New York, as the organ of Dr. Vincent's new Chautauque Young Folks Reading Union.

HYMN-BOOKS ON HAND

We can present supply the following Hymn-Books (other styles advertised not in stock):—

1st, SMALL PICA TYPE.

Cloth, sprinkled edges..... \$0 80
Roan, sprinkled edges..... 1 10
French Morocco, limp, gilt edges..... 1 40
French Morocco, boards, gilt edges..... 1 50
Morocco, boards, gilt edges..... 2 00
Calf, Marble edges..... 2 00
Morocco, extra, gilt edges..... 2 50

2nd, BREVET TYPE.

Cloth, sprinkled edges..... 0 50
Roan, sprinkled edges..... 0 80
French Morocco, limp..... 1 00
French Morocco, boards..... 1 10
Morocco, boards, gilt edges..... 1 50
Morocco, extra, gilt edges..... 2 50

3rd, SMALL FLAT 32mo, PEARL TYPE.

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French Morocco, limp..... 0 70
French Morocco, boards, gilt edges..... 1 00
Morocco, boards, gilt edges..... 1 10
Morocco, extra, gilt edges..... 1 50

LARGE FLAT CROWN 8vo, BREVET TYPE.

Cloth, sprinkled edges..... 0 60
French Morocco, limp, gilt edges..... 1 20
French Morocco, boards, gilt edges..... 1 25
Morocco, boards, gilt edges..... 1 75
Morocco, extra, gilt edges..... 2 25

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We have prepared a beautiful edition of the Bible bound with the Methodist Hymns. The sheets of the Bible are printed from Ruby type, and have been imported from Great Britain especially for this purpose, as well as the paper on which the Hymns are printed.

Full Morocco, gilt edges, with bound edges like Bagster Bibles, \$3.50.

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Silver-Plated Knives and Forks,
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Connexional Notices.

LECTURE.—SHERBOURNE ST.

Rev. E. A. Telfer will lecture in the Sherbourne St. Church, on Friday evening, the 24th inst. Subject: "The Christian's Living Address." Free. Big collection wanted. Proceeds in aid of building fund of Gerrard Street Mission Church.

FOUR DAYS' MEETING.

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

The following brethren will preach: December 5th and 6th, Rev. J. H. Simson (Rainham); Dec. 7th, Rev. J. G. Foutte (Port Colborne); Dec. 8th, Rev. C. R. Moore (Newfield).

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

SUPERANNUATION FUND.

The following sums have been received:

Bradford District.....	\$15 00
Bradford.....	15 00
St. Thomas.....	50 00
St. Thomas First.....	75 00
St. Thomas Second.....	25 00
Paris.....	10 00
Rev. James Watson.....	10 00
Omeuse.....	20 00
St. John.....	10 00
Hagersville.....	30 00
Jerseyville.....	20 00

The annual circulars will be shortly. We have pressing applications for relief, and no funds.

REV. JOHN DOUSE, Lefroy,
HON. JAMES C. AINSIE, Treasurer.

Special Notices.

Caution.—Beware of any man who offers you an imitation article, no matter what it is, and says it is "just as good as the genuine;" they sell all kinds of "safer remedies" in this way upon the credulity of the fair-keepers. Be sure and get the genuine made by Perry Davis.

Were Fellows Compound Syrup of Hypophosphites useless in all other diseases, the benefit which it undoubtedly yields in Consumption would indicate its claim to the attention of every medical practitioner.

Look to your Lungs! When these vital organs become affected from any cause whatever, they can be speedily relieved by HANNA'S SMOKE-COATED VEGETABLE PILLS, that rid the system of all impurities, and destroy all pain. These pills never fail! They are for sale everywhere. Try them.

Habit, if not necessary, makes a Hair Dressing such as Dr. Ayer's laboratory issues, indispensable to many. Ayer's Hair Vigor is one of the most useful and valuable we have ever used. It restores not only the color, but gloss and luxuriance, to faded and gray hair.

Births, Marriages and Deaths.

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

MARRIED

On August 15th, 1881, by the Rev. S. Cleaver, B.A., at the residence of D. J. Ebbels, Esq., Morrison, Mr. Frank James 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. P. Portin, B.D. of Chicago, at the residence of the bride's uncle, O. J. Phelps, Esq., Merritt, Mr. Frank Goodrich to Miss Kate M. Hara, both of Auburn, N.Y.

On Oct. 17th, by the Rev. S. Cleaver, B.A., at the residence of Samuel Pettigrew, Esq., Mr. James Pettigrew to Miss Sarah Rogers, both of Toronto.

On the 28th inst., by the Rev. G. 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 Baird, Esq., near St. Thomas, Ont.

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

On the 3rd inst., by the Rev. R. N. Woodsworth, at the residence of Mr. J. Briggs, Ridgeway, Mr. Frank West to Miss Sarah M., 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 Mrs. Fulford, Esq., Teeswater, Mr. Archibald Howson to Miss Sarah M. Johnston, all of Teeswater.

On the 10th inst., by the Rev. E. Barras, M.A., at the residence of the bride's parents, Omeuse, Mr. Richard Henderson to Miss Margaret Laidlaw, eldest daughter of the late Mr. Isaac Laidlaw, all of Omeuse.

On Thursday, 17th inst., by the Rev. J. W. Holmes, at the parsonage, Waterdown, Mr. Edward Harris to Margaret, daughter of Mr. Joseph Canine, both of East Flamborough.

DIED.

On the 5th inst., at Brewer's Mills, Sarah Hayes, wife of the late Robert Anglin, Esq., aged 79 years.

Miscellaneous.

Holiday Entertainment for Children

Catching Kriss Kingle.

HUMOROUS POETRY BY HEZEKIAH BUTTERWORTH.
MUSIC BY DR. G. F. ROOT.

Little girl catches Santa Claus in the fire-place and finds him to be grandpa. A family scene is introduced at which the old Carols are sung. Can be gotten up in two weeks.

"Of, be off, now, all ye children, we must set the room aright.
Come here, Bertha, let me whisper—'tis Christmas eve to-night.
And Kriss Kingle down the chimney comes with presents, so I hear.
If you catch him you can keep him, and have Christmas with the year."

Send \$5. for specimen copy. John Church, & Co., New York Office, 3 Union Square, Cincinnati, O.

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Family Herald, Western Advertiser, Rural Canadian Farmer's Advocate, Brainard's Musical World—the best musical monthly in America, \$1.50 a year—or the Statesman. The GUARDIAN or MAGAZINE and the two of the others for \$3.35; three of the others, \$4.25. Musical World for October, November, and December sent for ten 3-cent stamps. Each No. contains \$2 worth of new music. Subscriptions must be sent to

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is the leading city in Ontario.
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Miscellaneous.

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